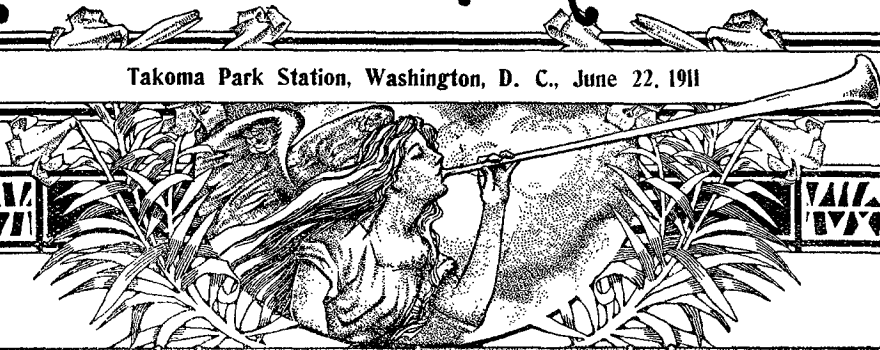


The Advent Review and Herald Sabbath

Vol. 88

Takoma Park Station, Washington, D. C., June 22, 1911

No. 25



The Word of Kindness

L. D. SANTEE

To the weary toilers we daily meet
In the rush of the thronged and busy street,
We have smiles to give them, their hearts to cheer,
And the word of kindness is always dear.
O, many a heart hath its load of care,
For the burdens of life are hard to bear!
But the kindly word that is soft and low
May comfort the heart that is breaking slow.

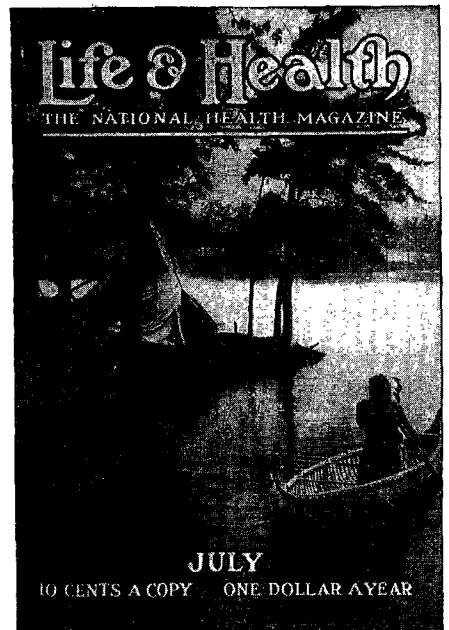
By the magic spell of a kindly word
The pulse of the spirit is strangely stirred,
And the light of a loving and gentle tone
Will weave a charm that is all its own.
The clouds will lift, and the shadows flee,
And a brighter morning the sad will see,
As the gentle words from a loving heart
Bid the deep'ning shadows of grief depart.

Words of affection will banish care,
For the sun is shining for all somewhere;
And the saddened heart and the weary feet
Will find their influence pure and sweet;
And the weary mind and the troubled brain
Will take up the duties of life again,
And joy will come, and the clouds depart;
For words of kindness will heal the heart.

Moline, Ill.

The July Number of **LIFE AND HEALTH**

**SPECIAL VACATION
& SUMMER NUMBER**



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June edition of 50,000 copies sold by Wednesday, June 7, with orders on our desk for over 5,000 copies, which we were unable to fill. **JULY ISSUE**, first edition, 65,000 copies. Orders for June number received since June 7 to be filled with July number.

Note a Few of the Sixty-Four Leading Topics

A Sermon on Milk; The Business Woman's Vacation; A Message of Summer and Hygiene; Home Care of Consumptives; Ode to the Fly (5 cartoons); Where Do We Get Our Meat? (9 illustrations); an astounding revelation of slaughter-house conditions—government statistics; Healthful Cookery—Berries and Stone Fruits (10 recipes); Medical Missionary Work in Mexico, Australia, Argentina, etc.; A Mothers' Movement; International Hygiene Congress; The Common Drinking-Cup (striking cartoon); Good yet Cheap Living; Aftermath of the Holiday; A Refrigerator Without Ice (how to make); Noise and the Cult of the Vulgar; A New Remedy for Whooping-Cough; Remedy for Ivy-Poisoning.

A Few Figures

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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 22, 1911

No. 25

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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.

Behold the Day

OLIVER P. WILSON

O THOU that dwellest in the land, awake!
The time is near;
The dawn of morning's come; behold the light
That shineth clear;
And list! beyond are golden days that sing,
That greet the Sun, and bask beneath his wing.
The eve of man's long day draws on apace,
Its close is near;
Then let us toil while yet remaineth day,
For life is dear.
Find harvests white, and look upon the grain,
And ask the Lord for showers,—the "latter rain."
And thou, O faithful pilgrim! bear thy way —
'Tis drawing near!
Soon will earth's shadowed scenes and forms be gone;
Yield not to fear.
Bear on thy burden; for thy rest is sure
If humble are thy ways and thou art pure.
How joyful is the thought for soldier true,—
Day draweth near!
With armor on withstand the wily foe;
The day brings cheer.
Then, weary pilgrim, shod with gospel peace,
Gird up thy loins; for morn will bring release.

Ketchum, Okla.

Individual Accountability

MRS. E. G. WHITE

THERE are many professors of religion who claim to be servants of God, and yet are filled with spiritual pride and self-exaltation. They make high pretensions to holiness, and feel that they are "rich, and increased with goods, and have need of nothing." They are like the fig-tree which put forth its boastful foliage; but when the Master came seeking for fruit upon it, he found nothing but leaves. They are ever ready to advance their opinions, to display their attainments, and to interpret the meaning of the Word of God. They claim to be led by the Spirit, but they turn away their ear from hearing the law of God. Says the psalmist, "Thy law is the truth," and "all thy commandments are righteousness." The Spirit of God will lead us in the path of the commandments; for the promise is that "when he, the Spirit of truth, is come, he will guide you into all truth." We should try the spirits by the test of God's Word; for there are many spirits in the world. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

Some of these false teachers occupy prominent positions in the churches, and they influence others to swerve from the path of humble obedience. God holds every one of us to an individual accountability, and calls upon us to serve him from principle, to choose him for ourselves. We should not hang our souls upon the words and actions of another; for Satan uses men as his agents, and clothes his ministers in garments of light. Not one of us can pardon the sins of any other. In the day of judgment, when the question comes to you as to why you did not obey the commandments of God, you can not make an acceptable excuse on the plea of another's disobedience. If your words and example have led others in the path of sin, you alone must bear the responsibility of your actions and influence. Because a man who professes to love God, disobeys the plain word of instruction, you will not be justified in neglect of duty. We should every one ask, How shall I keep the commandments of our God?

God will not lightly esteem the transgression of his law. "The wages of sin is death." The consequences of disobedience prove that the nature of sin is at enmity with the well-being of God's government and the good of his creatures. God is a jealous God, visiting the sins of the fathers upon the children to the third and fourth generations of them that hate him. The results of transgression follow those who persist in wrong-doing; but he shows mercy unto thousands of them that love him and

keep his commandments. Those who repent and turn to his service find the favor of the Lord; and he forgiveth all their iniquities and healeth all their diseases.

In earthly affairs, the servant who seeks most carefully to fulfil the requirements of his office, and to carry out the will of his master, is most highly valued. A gentleman once wished to employ a trusty coachman. Several men came in answer to his advertisement. He asked each one how near he could drive to the edge of a certain precipice without upsetting the carriage. One and another replied that he could go within a very perilous distance; but at last one answered that he would keep as far as possible from such a dangerous undertaking. He was employed to fill the position. Shall a man be more appreciative of a good servant than is our Heavenly Father? Our anxiety should not be to see how far we can depart from the commandments of the Lord, and presume on the mercy of the Lawgiver, and still flatter our souls that we are within the bounds of God's forbearance; but our care should be to keep as far as possible from transgression. We should be determined to be on the side of Christ and our Heavenly Father, and run no risks by heady presumption.

What reason have men for thinking that God is not particular whether they obey him implicitly or take their own course? Adam and Eve lost Eden for one transgression of his command; and how dare we trifle with the law of the Most High, and frame deceitful apologies to our souls? We do this at a terrible peril. We must keep all the law, every jot and tittle; for he that offendeth in one point is guilty of all. Every ray of light must be received and cherished, or we shall become bodies of darkness. The Lord Jesus declares: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." We should magnify the precepts of heaven by our words and actions. He who honors the law will be honored by it in the judgment; but he who treats it with contempt will be condemned by it before the Judge of all the earth.

Before the flood swept upon the world, God sent a message through Noah to warn the people of the coming deluge. There were those who did not believe the warning; but their unbelief did not stay the showers, nor prevent the waters of the great deep from submerging a scoffing world. And to-day, while the last message is being heralded to bring God's servants in harmony with

every precept of his law, there will be scoffers and unbelievers; but every soul must stand in his own integrity. As Noah was faithful in warning the antediluvian world, so we must be faithful to the great trust that God has given us. Although there are scoffers and traducers on every side, we must not shrink from presenting the truth of heaven to this generation.

I have not come to cry peace; you can hear this voice wherever you go. There are those who will be glad to lull you to sleep in your carnal security; but I have a different work. My message is to alarm you, to bid you reform your lives, and cease your rebellion against the God of the universe. Take the Word of God, and see if you are in harmony with it. Is your character such as will bear the search of the heavenly investigation? Remember, Jesus says: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

Paul said to the elders of Ephesus: "I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Repentance must be exercised toward God, because we have all sinned, broken his righteous law, violated the rule of his government, and brought discord into his harmony. We must exercise faith toward Jesus Christ because he has become our sacrifice and surety. He has died that we might have "remission of sins that are past," and obtain grace and help so that we may keep the commandments of the Lord our God. Faith in Jesus does not make void the law, but establishes it, and will work the fruits of obedience in our lives. Faith in Christ means that you are to do whatsoever he commands; it means that you are to follow in his footsteps. "He that saith he abideth in him ought himself also so to walk, even as he walked." "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him."

We want to impress upon you the necessity of cleansing yourselves from every stain of sin. The church that Christ presents before the throne of his glory is without "spot, or wrinkle, or any such thing." Do you want to be among those who have washed their robes of character in the blood of the Lamb? then, "cease to do evil; learn to do well;" walk in the commandments and ordinances of your God blameless. You are not to ask whether it suits your convenience to keep the truth of heaven. You are to take up your cross and follow Jesus, cost what it may. You will find that his yoke is easy, and his burden is light. When you broke his law and incurred the penalty of death, God did not spare his only begotten Son, that you might be brought from the path of transgression into the way of life and holiness; and will you

neglect so great salvation, and refuse to comply with the conditions of eternal life?

(Concluded next week)



Out in the Fields With God

THE little cares that fretted me,—

I lost them yesterday
Among the fields above the sea,
Among the winds at play,
Among the lowing of the herds,
The rustling of the trees,
Among the singing of the birds,
The humming of the bees.

The foolish fears of what may hap,—

I cast them all away
Among the clover-scented grass,
Among the new-mown hay,
Among the husking of the corn
Where drowsy poppies nod,
Where ill thoughts die and good are
born,—

Out in the fields with God.

—Elizabeth Barrett Browning.



Tracings of the Prophetic Gift—No. 7

Its Divine Foresight

J. O. CORLISS

FROM what has already been traced in these studies concerning the office of the prophetic gift, it can be readily seen that it was a legacy of infinite love, next to the gift of the Lord Jesus himself. Whatever the Son of God was designed to do in the way of revealing Jehovah in the flesh, the Spirit of God was to continue, as his representative among men. John 15:26; 16:7-13.

Therefore as it was the mission of Christ to declare, "lead out," or "go before," the Father among men, and thus reveal his will in hearts darkened by sin; so the Spirit of God is to guide into "all truth," because he will not "speak of himself," but deliver only that which he hears from the Father. It is this rule of proceeding that invests the prophetic gift with so much interest. Moral essays may seem dry, and without life, but endow them with the prophetic spirit, and at once they become full of interest, and religious faith finds in them its proper spiracle, or air-passage, to the heavenly atmosphere.

It is nearly as if one finds himself face to face with a friend. This is well illustrated by what the great apostle said of his own influence upon the church people to whom he wrote. He was so intent on making his personal presence felt that he almost conceived himself, though absent, as present with them in spirit (1 Cor. 5:3, 4), and talking with them face to face (2 Cor. 13:2). It is thus in an immeasurable sense that God impresses his personality upon men through his prophets.

It is this divine influence through the prophets that makes applicable the words of Paul. He says that when the church meets together, and an unbeliever is present, to hear the *voice of prophecy* through various ones, each will reveal to him some secret sin before unknown to him, and so in deep humility he will

worship God and testify that God, in truth, is in that company. 1 Cor. 14:24, 25.

This manifestation of the divine Presence is both the evidence and the definition of true prophesying. Such close connection with men's thoughts, and the accompanying silent appeal to conscience, humbles the self-important human to acknowledge that God, rather than an ordinary mortal like himself, has spoken to him. It was the presence of this strong, unexplainable agency speaking through Nathan to David, "Thou art the man," that brought the king to see and acknowledge the enormity of the sin he had committed. 2 Sam. 12:7, 13.

One thing in the study of the prophetic gift is especially interesting. One can not fail to notice how invariably the prophets of old befriended the poor, the oppressed, and the neglected, while with the idle and frivolous, the selfish and insolent, the luxurious and sensual, they were ever at variance. Isa. 3:14; 5:3; 32:5; Jer. 22:13; Amos 6:1-6; James 5:1. Indeed they could do no other way, since the vile traits of men were abominable to God, and God's instruction to his prophets was: "Speak my words unto them, whether they will hear, or whether they will forbear." Eze. 2:7. Indeed, the prophetic commission placed its instrument on an independent platform, far above the general trend of thought, and away beyond popular estimates. This was absolutely necessary in order to insure positive connection between the Author and the agent. In fact, every reliable person—one upon whom dependence can rest amid temptations and perils, one who is sure to stand where others have fallen—has a standard of character above normal; is built on a foundation akin to the Rock of Ages.

Upon such a Rock all true prophets have known that their feet were placed. They knew that they had the support and presence of Jehovah. It was this knowledge, really, that gave them their prophetic independence, and bespoke an unseen Power through them which compelled recognition. It was this inspiration that armed them with indifference to praise or blame, while courageously responding to the call of duty. It was this attitude, too, that became a sure token of the presence of Jesus Christ, who is indeed the wisdom and power of God, the all in all of God's gifts to men.

From what we now know of the prophetic gift, it is safe to pronounce as a mistake the theory that prophets had no other calling than to predict future events. True, they constantly looked into the future, and the outcome of the world's great controversy as seen through their heavenly extended vision was, and is, a ground of guaranty of hopeful endeavor in the work assigned them. It was also that which inspired the Jewish nation with constant hope and tenacious trust for the outcome of their calling.

But this was by no means the whole,

or even the chief part, of a prophet's duty. The ancient original word "prophecy" stood for a *state of mind*, an *emotion*, or an *influence*, rather than for the gift of prescience. It has been the generally wrong conception of the word which has given rise to wrong views of the gift of prophecy. This has caused men to look for the evidence of prophecy alone in the fulfilment of predictions made, when this may be considered but the secondary calling of a prophet; his first duty is to bring the darkened human heart in touch with the great Eternal, and it is in the way the heart is affected that the principal evidence of the gift is to be found.

There were at least four great coming events upon which the prophetic eye ever rested. The first and most important of these was the coming Messiah, and the manner of his arrival. The second was the great hereafter, and the nature of that existence. The third was the rise and fall of nations to intervene between their view-point and the close of earth's struggle with sin. The fourth was the future of the individual.

From the very first the Hebrew nation had been taught to look forward to a brighter and better age, in which a Son would be given to the nation as an Everlasting Father and Prince of Peace, who would stand at the head of their commonwealth. Isa. 9:6, 7. Their earliest traditions centered on and around a Prophet-King, who would come to deliver them from the power of their common enemy. Ps. 110:1-6. The manner of his birth was predicted by Isaiah. Chapter 7:14. The place of his nativity was definitely pointed out hundreds of years before the event. Micah 5:2. The exact time of his appearance was carefully measured. Dan. 9:25. His reception by the world was clearly stated. Isa. 8:14. Finally, the manner of his death was minutely set forth. Zech. 12:10; Ps. 22:16; 69:20, 21.

Of a definite future life the older prophets said little, but the very latest one has gathered up, as it were, the faint expressions of hope from the ancient seers, and has confidently foretold a glorious future for every earnest, trusting saint of God. Rev. 21:1-5; 22:1-5. This is but a condensed description given by an earlier prophet, wherein is set forth the Elysian beauty of the redeemed earth (Isa. 35:1, 2), together with the perfect restoration of all men to their original godlikeness (verses 5-8, 10).

Babylon, Medo-Persia, Rome, Egypt, and Tyre passed before the prophetic eye, and their future was accurately foretold. In some cases, the prediction was frustrated by the course of the nation upon whom calamity had been predicted. But provision for just such circumstances was made. "At what instant I shall speak concerning a nation, . . . to destroy it; if that nation . . . turn from their evil, I will repent of the evil that I thought to do unto them." Jer. 18:7-9.

It was the same concerning individuals. "The soul that sinneth, it shall

die," was the holy mandate. Eze. 18:4. Yet the same compassionate God said: "When the wicked man turneth away from his wickedness, . . . and doeth that which is lawful and right, he shall save his soul alive." Verse 27. Again: "Though your sins be as scarlet, they shall be as white as snow." Isa. 1:18. One has truly said: "The future is everything to us, the past is nothing. The turn, the change, the fixing our faces in the right, instead of the wrong direction,—this is the difficulty, this is the turning-point, this is the crisis of life." All may avail themselves of this prophetic absolution if they will. The whole prophetic teaching is staked on this issue.

Mountain View, Cal.

The City of Brotherly Love

H. A. ST. JOHN

READER, have you pondered with interest the reports, in two late numbers of the REVIEW, of the ministerial institute that was held in Philadelphia? If not, do not fail to read them; for they will surely refresh your spirit. How appropriate it seems that such a meeting, with such gracious results, should be held in the City of Brotherly Love!

I well remember entering a church several years ago, when the servant of God was speaking, and her first utterance arrested and fixed my attention. It was as follows: "The ten days from the ascension of Christ till Pentecost, were used by the disciples in learning to love one another." The same authority says: "The ministers have not presented Christ in his fulness to the people." Why does this condition exist?—It is because they have not themselves so known him. "Like priest, like people." Surely a great work needs to be done for them. When they shall know Christ in his fulness for themselves, then, and not till then, can they present him in his fulness to the people. For this let us pray.

Sanitarium, Cal.

Whom Shall We Heed?

E. N. VAUGHAN

THERE is something of vital importance connected with our attitude toward the requirements of our Lord. Our Elder Brother, the Lord Jesus Christ, is our nearest and best neighbor as well as our Master. It is true that he is invisible; nevertheless he is ever present. He does not sit at our table, and partake of our food, as do our invited guests. "If I were hungry," he says, "I would not tell thee: for the world is mine, and the fulness thereof." But there is one thing he requires of us: "Bring ye all the tithes into the storehouse, that there may be meat in mine house." One who fails to do this is truly coveting that which belongs to his Master. He is choosing to obey his own will or desire rather than the plain requirements of God. In so doing he ranges himself on the side of the adversary.

God's ministers are to be supported in order that his work be not hindered. Their time is given to the ministry, and the portion of our income belonging to God is set apart for that special purpose. No one can afford to parley with Satan on this subject. One who does so is placing his feet on sinking sand. A full tithe is needed just now; for the harvest is white, and the laborers are few. Which master shall we obey? Whom shall we heed?

Hickory, N. C.

A Curse or a Blessing?

E. K. SLADE

IT is unnecessary to present Scripture arguments relative to the place and importance of the tithing system in connection with the message and the great work committed to the church at this time. Doubtless all who read these lines appreciate, in a large measure, this excellent financial arrangement.

The characteristic definiteness of the Word prevails in the language used by the prophet in speaking of the frown or favor, the curse or blessing, to be experienced by God's children according to the manner in which they relate themselves to this divine requirement. Of many this significant question might be asked: "Do the words, 'Ye are cursed with a curse,' describe your condition and experience?" It is much to be regretted that there are any in our ranks who would have to give an affirmative answer to this question. Members of our churches having such an experience as that are coming far short of their privileges. Those who are unfaithful in the payment of tithes need not be mistaken; for the definite word is, "Ye are cursed with a curse."

I know that there are churches and individuals who are struggling under such an experience when they should be enjoying God's special blessing, which is promised to those who are faithful in the payment of tithes and offerings. The curse is nevertheless real, though we may not sense it. By such an experience God is dishonored, and the cause is retarded. Do not let your Christian experience be thus blighted; do not jeopardize your eternal inheritance by continued unfaithfulness.

No less definite are the words of the prophet, in speaking of the blessing. "I will pour you out a blessing," is the promise made to the obedient. The blessing, like the curse, may be known, many times, only by faith, but it is nevertheless real.

Many who should be enjoying the rich blessings of the gospel are under a curse because of unfaithfulness in these matters. I appeal to the brethren in our churches who are not free in the Lord because of unfaithfulness in these things: Break away from the power of the enemy, and place yourselves in the channel of God's promised blessings; you will be glad of it, and you are not safe without it. What a change would be wrought in your life, in your home, in your church, and in all the confer-

ences, if universal faithfulness were practised by all!

There are churches which are determined to get every member to pay a full tithe. Such a move would be a wise undertaking in all our churches. Through faithful effort, the tithe per capita has greatly increased in most conferences during the past few years; but there is still a great opportunity for improvement. It seems to me that no other object could be more laudable than for our church workers to make a vigorous and definite effort to bring about universal faithfulness in the payment of tithes. When all our people pay an honest tithe, there will be no lack of means. While it is true that the minister has a special responsibility, I feel certain that a wise and careful effort, properly planned and pushed forward by the church officers in each church, would result in an encouraging increase of the tithes, and at the same time greatly improve the spirituality of our churches. If all will bring in all their tithes into the Lord's storehouse, a decided forward move in our work, both at home and abroad, will be made possible.

Mount Vernon, Ohio.

Paul Kept the True Sabbath

A. C. AMES, M. D.

WHEN the Jews in their argument with Stephen "were not able to resist the wisdom and the spirit by which he spake" (Acts 6: 10), and when they arrested him and brought him before the council for trial, and hired false witnesses to testify against him, who said, "This man ceaseth not to speak blasphemous words against this holy place, and the law" (verse 13), it is worthy of note that nothing was said about his teaching the observance of Sunday in place of the Sabbath. If he had taught or practised such a thing, they would surely have brought it up against him; nor would they have needed "false" witnesses in order to do so, for the charge would have been a true one.

The same is true of Paul, nearly thirty years after the crucifixion, when he was brought before Festus for preaching that Jesus was the Messiah foretold by the prophets, and that he was risen from the dead. In his own defense he said, "Neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended anything at all." Acts 25: 8. If he had taught the observance of Sunday, instead of the Sabbath, they would surely have mentioned it, and he would not have denied that he had taught "against the law of the Jews." He would have attempted to justify himself in so doing.

These two incidents are sufficient to justify us in believing that the early disciples kept the Sabbath, and not Sunday, as is claimed. We find nothing to the contrary recorded in the Scriptures; for, eager as the Jews were to find charges against the Christians, they would not have passed by the opportunity to accuse them of Sabbath-break-

ing if they had kept another day instead of the seventh.

The same was true in regard to the charges they made against Jesus himself; but that argument is met by the claim that Jesus did not make the change till after his resurrection. This claim will not answer in the cases of Stephen and Paul. We must conclude, rather, that such a change was never made, and that the Sabbath command is still as binding as when given on Sinai.

Mountain Grove, Mo.

Triumph, Victory, Overcoming

P. H. BROCK

"Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place." 2 Cor. 2: 14.

"And having spoiled principalities and powers, he made a show of them openly, triumphing over them in it." Col. 2: 15.

"But thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Cor. 15: 57.

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3: 21.

The foregoing scriptures have a wonderful significance in the plan of salvation. Jesus, the Son of God, came into this world to do for man a work that man could not do for himself. The scriptures quoted show that Jesus did that work. To the Father he said, "I have finished the work which thou gavest me to do." John 17: 4.

In order to save fallen humanity from the bondage of sin, Jesus stepped in between man and Satan, who had led not only men but angels to transgress God's holy law. The Saviour met the enemy in open conflict. He entered the strong man's house, bound him, and spoiled his goods. The victory was complete. He triumphed over man's enemy in every sense of the word; in fact, Jesus overcame, or overpowered Satan. In every temptation, in every trial, in every controversy with Satan, Jesus was victorious. He "was in all points tempted like as we are, yet without sin." He will give us victory over every besetment, over all our evil traits of character. In his name we can overcome everything that would lead us to sin.

Sin must be repented of and confessed to God. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Cleansing and purifying us from sin is the work of God. And when our sins are forgiven, we are promised the power of God to keep us from sinning. "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." 1 John 2: 1. We are admonished not to sin; but if we do, we shall be forgiven if we repent of it and confess it. Praise God for forgiveness of sins! Praise him for power to keep us from sinning!

Kissimmee, Fla.

Idolatry in Washington, D. C.

JOHN N. QUINN

POMP and pageantry appeal to the majority of the human family, especially when connected with religious service. Roman Catholicism, with its altars and incense, its cathedrals and choirs, its cloisters and candles, its priests and acolytes, succeeds in holding millions of men in spiritual and mental bondage. On Sunday, May 28, Washington, D. C., witnessed a remarkable demonstration, when thirty thousand men, in ranks of sixteen, marched to the Washington Monument to witness the celebration of a military mass. The scene was so entirely foreign to the spirit of the gospel of Jesus Christ as to suggest the Middle Ages rather than the twentieth century. The President of the United States was present, as well as others who are prominent in national political life. When the host was exalted, the President uncovered his head, as did every one else, except a few who looked upon the service as gross idolatry and superstition.

When an act of worship is rendered to anything created, that act becomes idolatry. When the vast throng uncovered its head to a piece of bread, we have idolatry pure and simple. There are thirteen million persons in this country, who, if they had been present, would have joined in the idolatry.

How blind the human mind when not controlled by the Holy Spirit! How different the gospel of Jesus Christ! Christ in the wafer, is the cry of Romanism. Christ in the believer, is the truth of the gospel. To know the abiding presence of a living Christ, keeping us in the love of the truth, freeing us from the thralldom of sin and superstition and idolatry,—what experience more blessed? If the Romanist but knew him whom to know is life eternal, how nauseating would become the idolatry of the mass, and how refreshing to his soul would become the simplicity of the worship of Jehovah! Centralization of worship ended with the cross, as did also priests and altars and ritualism. Men no longer worship at Mount Gerizim or Ebal or Moriah; when the heart is filled with the love of God, the spirit of worship will manifest itself as it did in the life of him who went about doing good, who was simplicity personified.

Takoma Park, D. C.

BISHOP QUAYLE says: "The Bible allows itself to be destroyed with impunity. It has no apparent thought for self-preservation. All kinds of men have done it to death. Sapient critics have shot it full of holes, and cheered themselves in their unvalorous task; and then the Bible went straight on, gloriously on. While the Bible was being destroyed, pared away, by naturalists, it was published in more tongues, read by more eyes, leaned over by more hearts, thanked God for by more converts, than in all the years past. God's Word, God's church, God's day, will stand while eternity stays on its feet."



The Joy of Life

It wakes in the throat of the woodland bird

In the rose-flushed hush of the morn;
It gleams in the gold of the billowing wheat

And the tasseled pride of the corn;
It follows the feet of beauty and love,
It stirs in the strength of the strong;
And its light leaps up on the trampling field

Where bravery battles with wrong;
It sings through each deed that is nobly done,

But sweetest, most undefiled,
It shines to the world in the world-old way

From the face of each little child.

—Priscilla Leonard.



A Happy Family

DURING the whole of one of last summer's hottest days I had the good fortune to be seated in a railway car, near a mother and four children, whose relations with one another were so beautiful that the pleasure of watching them was quite enough to make one forget the discomforts of the journey. It was plain that they were poor; their clothes were coarse and old, and had been made by inexperienced hands. The mother's hat alone would have been enough to condemn the whole party on any of the world's thoroughfares. I remembered afterward, with shame, that I myself had smiled at its antiquated appearance; but her face gave one a sense of rest to look upon, it was so earnest, tender, true, and strong. It had little comeliness of shape or color; it was thin and pale; she was not young; she had worked hard; evidently she had been very ill; but I have seen few faces which gave me such pleasure.

The children — two boys and two girls — were all under the age of twelve, and they were talking over all the wonders they had seen, with a glow of enthusiastic delight which was to be envied. Only a word-for-word record would do justice to their conversation; no description could give any idea of it, so free, so pleasant and genial; and the mother's part borne all the while with such equal interest and eagerness that no one not seeing her face would dream that she was any other than an elder sister.

In the course of the day there were many occasions when it was necessary for her to deny requests and to ask services, especially from the eldest boy; but no young girl, anxious to please a lover, could have done either with a more tender courtesy. She had her reward; for no lover could have been more tender and manly than was this boy of twelve.

Their lunch was simple and scanty; but it had the grace of a royal banquet. At the last, the mother produced, with much glee, three apples and an orange, of which the children had not known. All eyes were fastened upon the orange. It was evidently a great rarity. I watched to see if this test would bring out selfishness. There was a little silence, just the shade of a cloud. The mother said: "How shall I divide this? There is one for each of you; and I shall be best off of all, for I expect a share from each."

"O, give Annie the orange! Annie likes oranges," spoke out the eldest boy, with the air of a conqueror, and at the same time taking the smallest and poorest apple himself.

"O, yes; let Annie have the orange!" echoed the second boy, nine years old.

"Yes, Annie may have the orange, because that is nicer than the apples, and she is a lady, and her brothers are gentlemen," said the mother, quietly. Then there was a merry contest as to who should feed the mother with the largest and most frequent mouthfuls; and so the feast went on. Then Annie pretended to want apple, and exchanged thin, golden strips of orange for bites of the cheeks of Baldwins; and, as I sat watching her intently, she suddenly fancied she saw longing in my face, and sprang over to me, holding out a quarter of her orange, and saying, "Don't you want a taste, too?" The mother smiled understandingly when I said, "No, I thank you, my dear, generous little girl. I don't care about oranges."

At noon we had a tedious interval of waiting at a dreary station. We sat for two hours on a narrow platform, which the sun had scorched till it smelled of heat. The eldest boy held the baby, and talked to her, while the tired mother closed her eyes and rested. The two other children were toiling up and down the banks of the railroad track, picking ox-eyed daisies, buttercups, and sorrel.

They worked like beavers, and soon the bunches were almost too large for their little hands. They came running to give them to their mother.

"O, dear," thought I, "how that poor, tired woman will dread to open her eyes; and she can never take those great bunches of common, faded flowers, in addition to all her bundles and bags."

I was mistaken. "O, thank you, my darlings! How kind you were! Poor, hot, tired little flowers; how thirsty they look! If they will only try to keep alive till we get home, we will make them very happy in some water, won't we? And you shall put one bunch by papa's plate and one by mine."

Sweet and happy, the weary and flushed little children stood looking up in her face while she talked, her heart thrilling with compassion for the drooping flowers and with delight in the giving of their gift. Then she took great trouble to get a string and tie up the flowers, and then the train came, and we were whirling along again. Soon it grew dark, and little Annie's head nodded. Then I heard the mother say to the eldest boy: "Dear, are you too tired to let Annie put her head on your shoulder and take a nap? We shall get her home in much better case to see papa if we can manage to give her a little sleep." How many boys of twelve years hear such words as these from tired, overburdened mothers?

Soon came the city, the final station, with its bustle and noise. I lingered to watch my happy family, hoping to see the father. "Why, papa isn't here!" exclaimed one disappointed little voice after another.

"Never mind," said the mother, with a still deeper disappointment in her own tone; "perhaps he had to go to see some poor body who was sick." In the hurry of picking up all the parcels and the sleepy babies, the poor daisies and the buttercups were left forgotten in a corner of the rack. I wondered if the mother had intended this. May I be forgiven for the injustice! A few minutes after, I passed the little group, standing just outside the station, and heard the mother say: "O my darlings! I am so sorry! I wonder if I could find them if I went back. Will you all stand still and not stir from this spot if I do?"

"O mama, don't go, don't go! We will get you some more. Don't go!" cried all the children.

"Here are your flowers, madam," I said. "I saw that you had forgotten them, and I took them as mementoes of you and your sweet children."

She blushed and looked disconcerted. She was evidently unused to strangers, and shy with all but her children. However, she thanked me very sweetly, and said: "I was very sorry about them. The children took such trouble to get them; and I think they will revive in water. They can not be quite dead."

"They will never die!" said I, with an emphasis which went from my heart to hers. Then all her shyness fled, and we shook hands, and smiled into each other's eyes with the smile of kindred as we parted.—*Exchange.*



The Fly, a Dangerous Pest

How to Get Rid of It

D. H. KRESS, M. D.

DURING the civil war, four men died of germ diseases to every one who was killed by bullets.

During the first five months of the Spanish-American war, there were 158,000 admissions to the hospitals, and thirteen men died of fever and other diseases to every one killed in battle.

A few years ago, conditions were such at Panama that when a man from the

North went there to work, he was given an affectionate farewell by friends and relatives. They never expected his return; death was almost certain.

During the middle ages, whole nations were stricken with epidemics of disease; and sometimes half the population of an empire was laid low. Cholera, yellow fever, the bubonic plague, small-pox, and other messengers of death waged a relentless warfare upon the race.

To-day such a condition is possible only where ignorance and superstition reign. Unable at that time to discover the causes of these epidemics, the people resorted to fasting and prayer. Their prayers have been heard. These epidemics have been stayed—not miraculously, but through an increase of knowledge.

The bubonic plague, it has been discovered, is due to a germ which is spread through the medium of the flea, often using the rat as a vehicle. The relentless warfare against the rat has aided in suppressing this epidemic.

Yellow fever has been found to be communicated by means of the mosquito. By wiping out the mosquito, yellow fever has been practically eliminated.

The mosquito and the flea are by no means the most deadly enemies of man. The ordinary house-fly is probably responsible for a greater number of deaths than even the mosquito. The deaths during the civil and Spanish-American wars were probably chiefly due to the fly. Indirectly, it is responsible for most of the deaths of infants, and for many of those of adults. During the summer months, especially, thousands of little innocents fall victims to diseases spread by the fly.

For its size, the fly is probably the dirtiest creature that exists. It is bred in filth, it lives in filth, and it feeds on filth; in fact, it can not exist without filth. Wherever filth is, there the fly is found. Where filth is not, the fly is seldom seen.

The fly comes from the barn-yard, from the cesspool, or from a feast on tubercular sputum, and unceremoniously enters our homes, without even wiping its feet. Other visitors enter the sitting-room or the parlor, but the fly prefers to remain in the kitchen, the pantry, or the dining-room. While there, it may plunge into a dish of milk, or alight on the butter or other foods. It carries anywhere from fifty thousand to fifty million bacteria on its legs and back; and by alighting on these foods, it plants in them the germs of disease. Under favorable conditions, these germs multiply with almost unbelievable rapidity. In a few hours the milk visited by a fly may contain millions of bacteria. Often when it is fed to young children, they sicken and die. Their parents wonder why. Lack of knowledge is the cause of death.

A few seeds of tuberculosis or typhoid planted on a piece of meat, in the milk-pail, or in other suitable soil, in a few short hours produce an enormous crop of their kind. The food is

then served to the family. Is it surprising that one fourth of our young men and women die of tuberculosis, and that typhoid fever, diphtheria, and other germ diseases so mysteriously enter our homes? The fly is undoubtedly the chief agency through which germs of disease are conveyed from places of filth to man, and from man to man.

How to Get Rid of the Fly

To keep the fly out of the house, it is merely necessary to screen the windows and doors, and to make a liberal use of fly-paper and fly-traps. But it is possible for a fly to carry infectious diseases from one person to another outside the house. Epidemics of sore eyes are frequently due to the fly. It seems to have a special preference for this delicate member, and may carry infection from one child to many others. Even syphilis may be conveyed from man to man in this way. Our aim should be not merely to shut flies out of our homes, but to get rid of them. That this can not be accomplished by the ordinary means we have thus far employed, is evident.

At Panama they could not get rid of the mosquito by the means they had employed up to six or seven years ago. Formerly, while they were killing a dozen mosquitoes, they were at the same time cultivating a million in breeding-beds to take their place. For every mosquito killed in this manner a dozen attended the funeral. At Panama and in Cuba they got rid of mosquitoes by getting rid of their breeding-places. Mosquitoes need warm, stagnant water, in which there is dead organic matter, for the purpose of propagation. By drainage and a liberal supply of kerosene-oil the mosquito was virtually eliminated, and with it yellow fever and malaria.

Flies may be gotten rid of just as easily. It is not so difficult a problem, in fact, to get rid of them as it was to get rid of mosquitoes. Flies are cultivated chiefly in manure heaps, around stables, in garbage-cans, and in out-houses. A proper disposal of manure and garbage will go a long way toward getting rid of flies. Clean premises and proper sanitary conditions will practically eliminate them. Garbage-cans should be kept covered or screened, to prevent breeding. So long as the kitchen is kept scrupulously clean, or cleaner than the outside, the fly will naturally prefer to remain on the outside. But when meats are cooked, and animal fats are freely used in frying foods, the fly is attracted to the kitchen and dining-room. Those who during the summer months subsist chiefly upon grains, breads, fruits, and nuts, and who eat their foods in as natural a state as possible, will find it less difficult to keep flies on the outside of their dwellings than those who spend much time cooking in the kitchen.

No doubt flies have a mission in the world, so long as filth exists. They feed upon the bacteria which are bred in the organic impurities contained in filth. Nature has wisely arranged that the same conditions which favor the cul-

tivation of germs, should encourage the cultivation of flies to consume them. There is no doubt that without the fly, germs would multiply more rapidly. The difficulty is they roam about too much. This is what makes them a pest. By improved methods of sanitation we get rid of both the germs of disease and the fly which conveys them. Cleanliness affords the only permanent protection from both. After giving to the children of Israel the best sanitary code of laws ever given to man, God declared through Moses that if they would keep all his statutes, he would "put none of these diseases" upon them which he had "brought upon the Egyptians." This promise we may claim.

Takoma Park, D. C.

The Handy Compass

I FIND that there are still people who, when lost or "turned around," will say: "I wonder which way is north? How I wish I had a compass! Then I could surely tell."

Now, every boy ought to know that a watch is just as good a compass as it is a timekeeper. In fact, I would rather trust to a watch than to a compass if life depended upon my finding my way; for a watch can not be deflected by a foreign substance as a compass can. Given only one condition,—ability to see the sun or the place where the sun is,—and you can trust a watch to tell you the absolute truth about the points of the compass. It is as reliable as the sun itself.

Now, to explain how a watch may be used as a compass: All you have to do is to point the hour-hand to the sun, wherever the hour-hand may be at the time, and south will always be exactly half-way between it and the figure twelve on the watch dial. Try it any time of day, and wherever you may happen to be, and you will find this method of determining north and south will never fail to work with the most perfect accuracy. The only difference between using the watch and using the compass is that you must remember that with the watch you find south instead of north.

We will suppose that it is ten o'clock in the morning. The sun is pretty well up in the sky, and as you point your hour-hand toward it, you will see at once that the figure eleven, half-way between ten and twelve, indicates the true north and south line. It will be the same anywhere, no matter in what section of the world you may be.

Even in cloudy weather you can often locate the sun by the delicate shadow from your open knife blade when you hold the knife upright on your palm. You will be surprised to see how often, on a cloudy day, you can determine the position of the sun by this experiment.

This method of finding the points of the compass is called "orientation by the sun."—*Selected.*

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"THE test of the correctness of one's faith is the life which such a faith insists upon."



WASHINGTON, D. C., JUNE 22, 1911

FRANCIS M. WILCOX EDITOR
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Editorial

Our Glorious Hope.—"Seal not up the words of the prophecy of this book; for the time is at hand." The book of Revelation deals with the culmination of things. The fulfilment of its prophecies furnishes the last chapter in the history of this world. There is a cleansing of individual hearts on the part of some, a decided rejection of the last message of righteousness and truth on the part of the many, a declaration of final awards on the part of the great Judge; and then comes the declaration of the Lord himself: "Behold, I come quickly; and my reward is with me, to render to each man according as his work is." That is the end of the controversy. To the unprepared, it is the terror of terrors; it is the death that has no glimmer of hope beyond, the darkness through which can shine no ray of sun or moon or star. But to those who have washed their robes and made them white in the blood of the Lamb, it is the day of days, the joy of joys, the life that has all hope for all things good through all eternity, the light that has no shade of gloom. It is a wonderful hope, a glorious truth, and its fruition is soon to be.

Longing for Deliverance

Who has not felt longings for home? In the labor and conflict of life who has not longed for a period of peace and rest? This is true in both the material and the physical sense; it is equally true in the spiritual life. The life of the Christian in this world is fraught with trial and difficulty. This perhaps is in God's purpose. Otherwise our affections would be centered upon this world. During the time of our earthly pilgrimage we find seasons of refreshing, of rejoicing in God, even in the conflict. The sweet, abiding peace and joy of his Holy Spirit are given as an earnest of the eternal joy and peace which will come at the end of the journey.

This present earth is not the home of

the Christian. Before him has been placed a brighter hope, a more glorious heritage. For this the hearts of God's people in every age have longed. The coming of the Lord and the glories of the world to come have constituted the hope of the church of God in every generation. It is the hope of the whole creation. Says the apostle Paul:—

"For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

In his second epistle to the Corinthians, the apostle beautifully compares our present state in this world with the state to be revealed at the coming of the Lord. We quote his words:—

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit. Therefore we are always confident, knowing that, while we are at home in the body, we are absent from the Lord (for we walk by faith, not by sight): we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labor, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

In this scripture the apostle mentions three conditions:—

1. "Our earthly house of this tabernacle," or this present mortal state.
2. The condition of being "clothed upon with our house which is from heaven," or the state of immortality.
3. The "unclothed" state,—the interim between the cessation of life and the taking on of the heavenly clothing, — the state of death.

The apostle declares plainly that he does not desire to be unclothed; he does not desire the unconscious condition between the two states of existence, but his desire is to be "clothed upon, that mortality might be swallowed up of life."

When did the apostle expect to enter this state of being "clothed upon" with his house from heaven, the time when mortality should be "swallowed up of life"? This is very plainly revealed in other portions of his letter to the church

at Corinth. He states that this change will take place at the second coming of Christ, at the sounding of the last trump:—

"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."

And yet while the apostle earnestly desired the consummation of this great hope, he was willing still to live and labor on if the Lord so willed. He was willing to remain absent from the Lord, realizing the while that this absence kept him from the presence of his Lord. As he states in his epistle to the Philippians, "I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: nevertheless to abide in the flesh is more needful for you." In this is expressed his complete resignation to the divine will,—willing to live or to die, as Christ might desire; willing to be buffeted, persecuted, maligned for the cause of Christ, or, if Christ could be better magnified in his death, willing even to lay down his life for the sake of his Master.

Paul knew that the Lord Jesus would not return to the earth in his day. In his epistle to the church at Thessalonica he earnestly combated the errors which had crept into the early church, that Christ was about to return. Paul knew that before he would be taken home, the gospel must do its appointed work of gathering out from all nations a people for the Lord; that Antichrist would arise and accomplish his baneful work in the world. But the apostle also realized that should he lay down his life for his blessed Lord, the next waking, conscious thought to him would be the glories of the world to come. In his unclothed state he would possess no conscious existence. The history of the world would be made, prophecy would be fulfilled, evil would run its wicked course. All this, though occupying weary years, and even centuries, would be to the sleeper in Christ as but a moment of time.

His faith leaped from the life here to the life to come, taking no account of the time spent in unconsciousness, even as in our life-work here we take no account of the time spent in sleep.

The coming of his King was the event upon which his eye of faith was focused. This was the hope that sustained him in all his arduous labors. This was the time when he would receive the crown of life which God had prepared for him. Near the close of his earthly pilgrimage, writing to Timothy, he said:—

"For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have fin-

ished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

May this blessed hope, which has been the inspiration of the church of God in all the ages of the past, prove our inspiration to-day. Soon, if faithful to God, we shall be "clothed upon with our house which is from heaven." "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

F. M. W.

Burning the Heathen Books

THE same gospel of the power of God that Paul preached in Ephesus, long ago, our workers are preaching among the heathen to-day; and similar fruits of conversion follow.

When the fear of the Lord fell upon idol-worshippers at Ephesus, many who had used "curious arts brought their books together, and burned them."

From Kumamoto, Japan, Elder H. Kuniya sends us a post-card greeting, saying:—

After we opened the tent-meeting, I went out one morning to get some lumber near the tent.

"Teacher! teacher!" I heard a voice cry. I looked about, and saw the man calling me.

"Come in," he said; "I am going to give up my old religion. What should I do with these shrines? I can not keep them after hearing your sermon last night."

"Burn them up," I told him, "or throw them in the river, as you please."

This he did; and he burned a pile of Buddhist prayer-books at once. His father was a priest and he was a teacher; but now he enjoys this third angel's message just as you do. Pray for poor Japan.

W. A. S.

Building on the Sure Foundation

IN building for time, a good foundation is important. In building for eternity, it is absolutely essential. The Lord intends that Zion shall stand forever, and with this in view he has provided a sure foundation. "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone of sure foundation: he that believeth shall not be in haste." It is certain that this sure foundation is Jesus Christ. Here is a scripture which will make this clear: "So then ye are no more strangers and sojourners, but ye are fellow citizens with the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner-stone."

It is also clear that this rock foundation upon which a human temple may be builded which shall stand forever, is the union of divinity and humanity in the person of Jesus, Son of God and Son of man. We are assured of this in our Lord's own words. After Peter, speaking in behalf of all the disciples, had confessed his confidence that Jesus was "the Christ, the Son of the living God," our Lord said unto him: "Upon this rock I will build my church; and the gates of hades shall not prevail against it." The testimony of the apostle Peter is to the same effect: "The Lord is gracious: unto whom coming, a living stone, rejected indeed of men, but with God elect, precious, ye also, as living stones, are built up a spiritual house, to be a holy priesthood." In giving his only begotten Son to take the flesh, Jehovah has laid in Zion a sure foundation. Resting upon this foundation, the church of the living God will stand forever. Death will not prevail over it, because Jesus, its founder and its foundation, has conquered death. This is the Christian's hope.

Concerning this foundation it is said, "He that believeth shall not be in haste." Further light is thrown upon the meaning of this statement by its use in the New Testament. Thus the apostle Peter says: "Behold, I lay in Zion a chief corner-stone, elect, precious: and he that believeth on him shall not be put to shame." By putting these two readings together, it is evident that the expression "shall not be in haste" and the expression "shall not be put to shame" are equivalent in meaning. The one interprets the other. "The meaning is that those who believe the divine declaration, and thus rest for safety on the foundation here promised, shall feel themselves so perfectly secure that they shall never have occasion to suspect their confidence; or, under the impulse of fear and shame, to betake themselves with speed to another refuge. It is security which can never fail."

But the inquiry may be raised, With what propriety can it be said that we believe on a foundation? Those to whom this statement was originally made through the prophet Isaiah did not need to ask this question; for to those who used the Hebrew language the connection was apparent. The word here translated "believe" is closely associated with the word meaning "to build." He who believes on this foundation thereby builds upon this foundation, and he will never be put to shame because of any defect in the foundation. His only care need to be that he uses the right kind of material in building. "For other foundation can no man lay than that which is laid, which is Jesus Christ. But if any man buildeth on the foundation

gold, silver, costly stones, wood, hay, stubble; each man's work shall be made manifest: for the day shall declare it, because it is revealed in fire; and the fire itself shall prove each man's work of what sort it is." We might add, however, that those who really believe on this foundation, who really build by faith, will find that their building will stand. For genuine faith deals only with the Word of God; and "the Word of our God shall stand forever."

In this time of storm and tempest every one ought to know for a certainty that he is building upon the sure foundation. Those who are building upon anything else than the rock foundation will soon be put to shame.

"O build on the Rock, forever sure,
The firm and the true foundation;
Its hope is the hope which shall endure,—
The hope of our salvation.
We'll build on the Rock, on the solid
Rock,
On Christ, the mighty Rock."

W. W. P.

A Controversy

As we see in the signs fulfilling around us the unmistakable evidences of the culmination of the work of God, it is well for us frequently to stop and consider what this warfare means to the world and to us. It is a struggle in which every individual in this world is interested. We read of a war in some far-off land, and our interest is not strikingly and personally aroused. That is their war, and not ours. But this conflict is our conflict; this war is our war; this victory may be our victory. And if not, then it will be our defeat. Victor or vanquished every one of us will be when the final accounting is made.

The controversy of the ages between Christ and Satan has been reproduced in each individual in the perpetual struggle between Soul and Self. Satan would place himself above God, and rule the realm for his own glorification,—unapproachable monarch, unyielding tyrant. And Self has set for itself the same object—the "rule or the ruin" of the soul of man. Every soul lost through the triumph of Self is a fitting figure, an eloquent and sad object-lesson, of what the rule of Satan would have meant in the universe of God. Satan would have trampled upon and exterminated, if he could, that One who was the source of life itself, and thus have brought death, in the end, to every creature of the universe. Not only so; but his triumph would have flung confusion and destruction into all the matchless movings of suns and systems as far as the creation of God extended.

That struggle between good, personified in God, and evil, personified in Satan, is reproduced in miniature, but none

the less really, in the person of every intelligent human being. There is a struggle in every one of us between obedience and disobedience, loyalty and insurrection. It is a struggle between Soul and Self—which shall be master? If Soul wins, it is a victory for good, for God, and for the individual. If Self wins, it is a victory for evil, for Satan; and the ruin of the individual is as sure and as complete as would have been the ruin of the universe had Satan won in heaven. God's victory over him there was certain, and the final ridding of the universe of his presence and of all the results of his deceptive operations is sure. But that victory over Satan is no more sure and substantial and complete than ours as individuals may be through our complete acceptance of the gospel and of the work of our Saviour in our behalf.

God's purpose means life; Satan's purpose means death. Soul ruling over Self means the triumph of God's purpose; Self ruling over Soul means the triumph of Satan's purpose.

In the unfolding of God's purpose of perpetual love and life this world has made the acquaintance of Jesus Christ, Immanuel, God with us; and to us, "who were dead in trespasses and sins," that purpose has brought life and immortality through the atoning life and sacrifice of the Son of God. In his baptism into death, he held the hand of the human race; and when he came forth from the tomb, he held the guaranty of a race's resurrection from the dead. So "out from among the dead ones" Christ will bring every soul that has, through his strength "gotten the victory" over Self in the conflict between Self and Soul. That victory symbolizes the final triumph of truth and righteousness over error and iniquity, and is in itself a part of that triumph. It means for the individual what the triumph of Christ means for the universe. It means the setting up of the throne of God in sole sovereignty in the individual heart.

Christ himself said of his mission, "I am come that ye might have life." Again: "In him was life; and the life was the light of men." And as death could not hold him, he came forth from the tomb bringing with him life for every soul that wills to do the Father's will. The believer follows him through the symbol of his sleep (baptism), and rises from that symbolic grave to "walk in newness of life." The same physical life is in the body, but Soul is no longer chained to the chariot wheel of Self to do its bidding and perish with it. God is acknowledged sole ruler of that realm—the soul is manumitted. Every day lived by such a soul should remind the world of the resurrection of Christ, and preach his power to save from sin and sinning. Our old nature has gone to the

tomb in the crucifixion of Self, and now must be made manifest in our lives the saving and vivifying power of the life of Christ in us. We thus become part-takers with Christ in the death which he died, are "baptized into his death." Out of that he came forth triumphant to live eternally unto God. So out of the symbolic grave Christ bids us come forth to live unto him for time and eternity, and to preach him and his saving power in the new life which he gives us grace and power to live.

So let us who have followed our Lord in the likeness of his death, arise with him, and walk with him in that newness of life which will preach the resurrection and the power which it gives. Let us "walk in love, as Christ also hath loved us, and hath given himself for us." Let us also remember these words of Christ himself: "As thou hast sent me into the world, even so have I also sent them into the world." He was sent into the world for the salvation of men. He accomplished his purpose by his life among men. Christians are here for the same purpose, that they may, through him, be a "savor of life unto life," thus carrying forward the same work of salvation, messengers of life in a world of death, harbingers of a better day. But we can not do this work if our life is out of harmony with the message of life which we bear. We must subjugate the fleshly mind and accept in its place the mind of Christ; dead continually to the ambitions and lusts of this world, and thus truly "alive unto God in Christ Jesus." Then will the light of God's truth shine out in us, and glory will come to him in the sheaves which we shall bring with us from the tarestrewn fields of this world. "He that saith he abideth in him ought himself also so to walk, even as he walked." Let us, therefore, arise and walk in that "newness of life" which his life and resurrection have made possible for us, that Self in us may be vanquished, and God and Christ be all in all. C. M. S.



"Lift Up Thine Eyes, . . . and See"

Isa. 60:4

THE prophet is speaking of the evangelization of the nations; and the scripture applies especially in the last days, when the church is to rise and shine, and the light of the last message is to reach to the uttermost parts.

The danger is that many will not see; that the marvelous work of God will be wrought out before men's eyes, and those who see the things transpiring will really not understand the meaning of it all until it is too late to have a saving part in the fulfilment of God's purposes. So it has been in the past, and warnings have been written for our learning in the solemn present.

Paul declared to the Jews at Antioch, in Pisidia:—

"We declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children." Acts 13: 32, 33.

They had the Scriptures in their hands, telling of the wonderful work being done in their time; and the apostle appealed to them:—

"Beware therefore, lest that come upon you, which is spoken of in the prophets; behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you." Verses 40, 41.

We are seeing remarkable things to-day. God forbid that we should fail to see their meaning in the fulfilment of prophecy. Things that the pioneers in our work preached as matters of prophecy fifty years ago, we see taking place before our eyes.

And as we lift up our eyes round about, and look at the signals of the end in the progress of the message toward the uttermost parts of the earth, we see prophecy fulfilling rapidly. Really the leaven of this message is being placed in all parts of the great lump of humanity.

Here is a word from Sister O. E. Davis, of British Guiana, South America, that shows how God is working away beyond our knowledge. She says of a trip Elder Davis is now taking:—

He left Georgetown for Bartica [on the Essequibo River]. From Bartica he travels in an open boat from forty-three to forty-six days until he reaches Arawi Landing, Wenamu River. After three days of hard traveling from here he will reach Brother Dinklage's home. He expects to spend about ten days with the Indians at that place [we have several companies of Indian believers in Guiana]. From there he takes an Indian guide, and proceeds still farther into the interior, along a trail known only to the Indians. It will take about two weeks' traveling along this trail before he will reach a tribe of Indians who have never seen a white man. In some way they have heard of the Sabbath, and are keeping it. They have heard Elder Davis is coming to see them, and are anxiously awaiting the arrival of the "God-man," who will tell them all about the soon-coming Saviour. Elder Davis will be away from home three months or more.

The time has come, and God is fulfilling his promise to cut short the work in righteousness. "Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far."

It is startling to see how the message is reaching out into the dark corners of the earth. We hear of a thousand people crowding around a meeting-place in the interior of China, and of scores of heathen coming forward for prayer as the message of Christ's soon coming is

preached in their ears. Regions that once we looked toward as lying at the end of the way, are yielding fruitage to-day. We are near the end of the way.

What we see is sufficient to set every believing heart aflame. It is a time to dedicate our means and service to the closing work. How otherwise can we hope for a part in the soon-coming triumph?

W. A. S.

Note and Comment

The Nation Responsible

THE press of the District of Columbia is considerably exercised, on behalf of the people of the District, over the question of hanging a woman for the murder of her husband. The execution of the murderess is set for July 31; but there is quite a sentiment in favor of having the sentence commuted to life imprisonment. It is felt that if the execution of a woman takes place in the national capital, in a city governed by the national legislature, the world at large might take it "as representing the modern idea as held by the nation." Speaking editorially, the *Washington Times* of June 1 says:—

Whatever be the attitude of the public toward the just and righteous punishment of the murderer, the *Times* does not judge that the people of the city of Washington, or the people of the country at large, believe that justice will be best satisfied, and the public welfare best served, by the hanging of a woman in the capital of the country.

The principal objection to the execution of the sentence is that such an act would represent the nation as favoring the hanging of women; and thus it would logically be considered. For the very same reason, advocates of the principles of religious liberty in this country have protested against the enactment of a religious law for the District of Columbia. When such a law is passed, the nation will represent itself as standing for the union of secular and religious things, the union of church and state. When the national Congress commits itself to the passing of such a law, it can no longer be said that the nation stands opposed to a union of church and state.

Wanted — An Explanation

CARDINAL GIBBONS, on the occasion of the celebration, at Baltimore, Md., of the twenty-fifth anniversary of his elevation to the cardinalate, and the fiftieth anniversary of his elevation to the priesthood, in making his response to the speeches of the President, ex-president, and the Speaker of the House, made reference to one of the important incidents in the establishment of this country. He referred to the time when, the Constitution being in process of formation, and it seeming impossible for an agreement

to be reached among the representatives of the colonies, Benjamin Franklin arose, and suggested that they seek light from the Father of light to illumine their understanding. The suggestion was complied with, prayers were offered, and the Constitution was formed and adopted. Said Cardinal Gibbons:—

The words of Franklin did not fall on barren soil; they have borne fruit. Our government from its dawn to the present time has been guided by Christian ideals.

These words are true. God did hear prayer at that time when our government was in the making; and the Constitution which was adopted for this government was, beyond question, in harmony with the divine plan for the nation. What can we say, therefore, when we remember the words of the highest official in the Roman hierarchy to the effect that this nation, under the conditions existing at the time the declaration was made, could not be recognized as "any government at all"? If God heard prayer, as the cardinal indicates, in the formation of our national Constitution, why did the Roman hierarchy through its highest official refuse to recognize it as "any government at all"? These things are difficult of explanation.

The cardinal spoke approvingly, also, of the principles of separation of church and state in this country, and in so speaking stated what we must consider the truth. He said:—

The church and state move on parallel lines. They mutually assist one another. The state holds over the spiritual rulers the ægis of its protection without interfering with the sacred and God-given rights of conscience. And the church on her part helps to enforce the civil laws by moral and religious sanctions.

These words are in harmony with the principles of the American government, but how shall their utterance by the highest official of the Catholic Church in the United States be explained when by encyclicals of the popes the idea of freedom of conscience and of separation of church and state have been repeatedly anathematized? Can we believe that Roman Catholicism in the United States is to be conducted under a different régime from that in the Old World? We are hardly warranted in coming to such a conclusion, because of the fact that Cardinal Gibbons himself, in his book, "Faith of Our Fathers," declares that Rome never changes. We do not desire to misjudge or misrepresent any one, yet we are forced to the conclusion that the cardinal, when he made these statements, knew of the encyclicals which deny the very statements which he was making. And yet we hear of no anathema being hurled from the Vatican at the head of the cardinal in America. We must, therefore, draw our own conclusions as to the reason for

this seemingly contradictory policy. That there is a purpose in it we can not but believe; for the officials of the Roman Church do not act thoughtlessly or without definite purpose. By the public declarations of her highest officials in America she would seem to be in harmony with American institutions; judged by the official declarations of the head of the church, she is diametrically opposed to the fundamental principles of the American government. Who speaks the true policy of the Roman hierarchy? Is it the Pope, who denounces American principles? or the cardinal, who seems to advocate them? If we are to judge Rome by the encyclicals of the popes, the cardinal is speaking without authority and against authority. That this is permitted by the Vatican, indicates an understanding between these officials, which can mean no good for America.



Wars and Rumors of Wars

UNDER this heading the *Washington Post* of June 13 summarizes the warlike activities and threatenings which are reported from different parts of the world at the present time. It mentions as centers of disturbances of this nature, Lower California, Central America, Venezuela, Chili, Peru, France, Spain, Portugal, Morocco, and Turkey. It also mentions the fact that China is considering the question of sending a war-ship to Mexico to collect ten million dollars indemnity from that country as a reparation for the outrages committed by Mexicans upon Chinese, particularly in the city of Torreon. It might have mentioned, also, that a revolution is in progress in the little republic of Haiti. In addition to this, and of far greater consequence, might have been noted the unprecedented naval and military activities in the larger nations of the world, which are at present at peace with one another; the continual struggle between Germany and England in the matter of the construction of the most powerful war-ships; the recent decision of Japan to begin at once the construction of five new battle-ships of a greater tonnage than any now afloat; the reorganization and training, under foreign officers, of the Chinese army; and the boy-scout movement in Great Britain and the United States, the purpose of which is to infuse the military spirit into the youth of these countries and prepare them for war when the time shall come to strike. These conditions do not make for peace and safety; they are forebodings of a grim and terrible struggle, which this world is soon to experience; and the very headings which these secular papers use in calling attention to such affairs are themselves a warning to the people of what these things mean, and of what is to follow the culmination of these activities.



General Conference on Moslem Work

J. L. SHAW

THE second world's conference to consider work among the Moslems was held January 23-28 at Lucknow, a historic stronghold of Mohammedanism in North India. A large delegation of missionaries of different societies, operating in various parts of the Moslem world, was in attendance. One man from Inland China was eighty-one days in reaching the coast, and a month or six weeks by boat from there to the conference.

It was a privilege to see and listen to men who have spent many years in direct work for Mohammedans in countries like Turkey, Asia Minor, Syria, Persia, Arabia, India, and China. Those presenting papers at the conference had given much study to the history and literature of Islam, and were able to give a comprehensive survey of the present relations of Christianity to Mohammedanism. In large letters over the rostrum was the motto: "Not by Might, nor by Any Arm, but My Spirit." This was significant of the attitude of the conference toward that monstrous movement of the false prophet which has gone from one continent to another, making converts by force of arms. A detailed account of the political conditions which obtain in various countries where Mohammedanism is strong, presented a powerful argument for immediate and rapid advance.

Arabia, the cradle of Islam, is being opened with railroads. The people long to learn, and schools are called for. Christians and Mohammedans are granted equality of rights. Soldiers are not compelled to be Moslems, and a much more healthy tone is manifest in public affairs. It was urged that a mission station should be opened at Jiddah on the Red Sea,—the only port on the west side of Arabia, and the door of entrance to Mecca, the sacred city of Islam. It was thought by some that the occupation of this port would be even more important than that of Mecca itself, as it is more in touch with the outside world. A Christian hotel was suggested, the chief aim of which would be to afford accommodations for Moslems, many of whom are put to death for their money by fellow Mohammedans. Multitudes pass through Jiddah annually from Africa, India, and the East, on pilgrimages to Mecca. Such an undertaking would need to be very carefully operated, and would necessarily assume the character of a business enterprise more than of a mission.

In India, where there are sixty-three

million Mohammedans, political influences have brought in new conditions. Extended privileges by the government have greatly influenced Mohammedans, and they are showing more loyalty to British rule. They are now in a better condition than ever to make their wants known, and to protect their religion. The All India Moslem League is working continuously to unify all sects of Mohammedans, both Sunnites and Shiah. In North India the league is conducting schools for the people, so that even the very poor may have the benefit of Mohammedan schools. Urdu is the leading language of the Moslems of India, and a movement is on foot to make it the language of all the Mohammedans of India.

It is, therefore, plain from the present political conditions in India, and from the increased energy of Mohammedan leaders, that the work of Christian missions for Moslems is more difficult than it was a few years ago. Owing to the difficulties to be met, many missions have chosen the line of least resistance, and are devoting their efforts largely to Hindus and the animistic tribes; especially is this true in Bengal. And no missionary has been set apart exclusively for work among the Moslems of that vast province, where there are to be found one third of the Mohammedans of India. There are two hundred mosques in Calcutta alone.

Islam is making progress in the islands of Australasia. In Java it is the predominating religion, as is also the case in the southern two thirds of Sumatra. The Koran has been translated into the Fijian language. In the South Sea islands there are fifty million Mohammedans. It was a matter of regret that at so important a conference no representative was in attendance from these islands. Before another Moslem conference is held, it is very probable that a commission will be appointed to obtain, as nearly as possible, the status of Mohammedanism in the island world.

In Turkey the policy of the Young Turk party is making a holy war for Islam apparently impossible. More liberty is conferred by the government to Christian missions. The Bible is being freely distributed; nine thousand New Testaments were either sold or given away last year. Special favor is shown by the government to medical missionary work. Last year one Turk was converted to Christ.

Persia has not, so far, granted religious liberty, though there is evidence of laxity in fanatical zeal. Now and then Mohammedan fanaticism breaks out. Political changes are weakening the

hand of Islam, and schools are welcomed, though Christian missions must work cautiously; for the political condition of the country is critical.

In China, Islam is making progress, though organization is wanting. Mollahs from Arabia and India are visiting the mosques of China, and are teaching the doctrine of the false prophet. The Mohammedan population of China is in the small minority, numbering only about ten million. In Russia there are twenty million Mohammedans, and but little is being done to reach them with the gospel.

Mohammedanism in Africa is growing rapidly, numbering at the present time fifty-nine million adherents. The method of propagation is through literature and pilgrimages. The most threatening of mission problems is the advance of Islam in Africa. One hundred twenty missionaries bore testimony at the Edinburgh conference last year that the greatest problem for Christians is the growth of Mohammedanism in Central Africa.

The urgency of the Mohammedan problem was expressed in the following resolution:—

"That this conference, in view of the steady advance of Islam, not only among various animistic tribes and other peoples, but also to some extent among historic Christian churches and recently Christianized pagans, expresses the conviction that it is absolutely necessary that Christendom at large, and more especially the missionary boards and committees of the churches, which we represent, should forthwith take practical measures for a more comprehensive and systematic prosecution of the work among Moslems."

Other resolutions, showing the need of literature especially prepared for Moslems, for training colleges for missionaries to Moslems, and for workers among women, were passed; and last, though not least, an earnest call of the Christian church to prayer. And surely every believer, knowing the conditions which obtain in the Moslem world, should urgently pray that the light of truth may shine forth with strong rays in the high places of Islam.

Whether or not Christian missions can stay the advance of Mohammedanism, God alone knows; certain it is that the believer of present truth can never enter the citadels of Islam, and proclaim the pure gospel of Jesus Christ save by the outpouring of the Holy Spirit. The Seventh-day Adventist Church should be crying to God for the outpouring of the latter rain; then there will be boldness, and we shall see heralds of the message crying out the warning words of truth in the very sanctuaries of the false prophet.

Lucknow, India.



"It is unwise for us to try to hurry God. We ask for guidance; and because it does not come before we have ceased asking, we distrust God. That is not wise. The slowness of God is the safety of men."

The Message

WILLIAM BRICKEY

THE third angel's message is going,
The lightning and steam give it flight.
Like a huge tidal wave, overflowing
The land with a great flood of light,
It has deluged the earth with its papers,
Is flooding the world with its books,
That shine in the darkness like tapers,
And stream through the earth like the
brooks.

There is nothing on earth can suppress it,
For God gives it power from above;
The humble find words to express it,
With hearts all aglow with its love.
Like a hurricane crossing the ocean,
It storms the dark centers of sin,
And sets the whole world in commotion,
Yet gives peace and sweet comfort
within.

No other work ever was equal,
Since the day Adam first saw the sun;
For this is the finish and sequel
To all that has ever been done.
Like the sun marching on in its splendor,
Its glory enlightens the world;
And thousands of hearts are made tender
Where its banner of love is unfurled.

Heaven-born and world-wide in its nature,
It speeds on its mission of love,
And testifies, like its Creator,
That men must be born from above.
With victory perched on its banner,
It marches through jungles untrod,
To restore to mankind, in some manner,
The Spirit and image of God.
Kamiah, Idaho.

In South America's Union Mission Field

J. W. WESTPHAL

THE Indian work promises to be one of the most interesting fields of operation this denomination has ever entered. A few days ago I received from Brother F. A. Stahl a letter that is touching indeed. As he is a nurse, he has undertaken to help these Indians physically as well as spiritually. People came on a two days' journey to be treated. He was so besieged with sufferers that he hardly had time either to sleep or to eat. He feels that a plain, cheap building should be provided, into which patients can be taken and treated. If we can have the liberty to carry on this work among them, there are certainly great possibilities before us.

A girl about eighteen years of age came some distance to receive help. She had been to a physician, but he had given her little attention; this is usual, as the Indians are very dirty. When her face was uncovered, even the Indians shrank back in horror. Brother Stahl cleaned and treated her face, using such simple remedies as he had with him, and in two days she went home well.

He says that these people yield very readily to treatment, and that ninety per cent can be cured. They do not know how to wash themselves, so he had evening classes to teach them how to bathe.

They were willing to receive instruction, and apparently profited by it.

The Indians brought the priests' horses, using them for several days to take him out to see the sick. I should judge from the letter that this was done against the priests' will. But the Indians would bring the horses, and he could not help himself. In connection with this work, he taught them the gospel, and this they gladly received. Fifteen have already been baptized, and thirty others are awaiting baptism. The Sabbath truth appeals to them.

A few days ago I received a letter from M. Z. Camacho, the Indian school-teacher, through whom the work was started among them, and he earnestly appeals for help. Among other things, he asks that Brother Stahl be permitted to remain and labor among them.



A GROUP OF INDIANS. BROTHER STAHL AT THE RIGHT

Brother Stahl is anxious to do this, and few would be better adapted to this work than he. He knows how to help the people where they are. But in order to do anything for them, we must have money. Brother Stahl must have a place in which to live; for it will not do for him to live in the city, and he can not live in the Indians' huts. He does not ask for anything large, but he must have something. Land must be secured. There should also be a place where the sick can be cared for. A school should be started at once. We must teach the young men, and in this way develop other teachers and laborers from among them.

Brother Stahl and his wife can not do this work alone, nor is it safe for him to be alone. Naturally, the priests are not in harmony with this work; they will do all they can against it, and they will find instruments through whom to work.

We need the money on the \$300,000 Fund coming to South America,—not in dribbles, so that we can not do anything with it, but a goodly amount in a lump. Our plans for the Indians and other work can do little good if we do not have the means with which to carry them out.

In the same letter from Brother Stahl, he tells about securing permission to hold open-air meetings for the Indians in La Paz, Bolivia. He went to the intendant, who is a Catholic, and asked permission. This official told him that

such a thing is not allowed. Brother Stahl gave him the name of a prominent man in the place, whom he had formerly treated, and who was a very good friend, as reference. The official promised to see him, but day after day passed, and nothing was done. Finally Brother Stahl went to him again, and told him he had a right to hold such meetings, and that it was only through courtesy that he had asked his permission to hold them.

The officials then asked Brother Stahl to wait a little, and at once called in the man whose name he had given for reference. Brother Stahl says that it would have done any one good to hear this man explain our work to the intendant. The result of this explanation was that Brother Stahl received a written permission with full police protection to hold such meetings. This is thought to be the first instance where such permission has been given to a Protestant. Good results are expected from this effort. Brother I. Kalbermatten will speak to the people through an interpreter.

Thus the work in these fields is bidding us go forward. We are of good courage in the Lord, and the prospects for the advancement of the message were never brighter than they are now, nor workers more urgently needed.

Buenos Aires, Argentina.

The Great Moral Antiseptic

"WE must carry them the Bible, the great moral antiseptic." Thus said Miss Sally McCorkle, as she wrote from Kaul's lumber camp down in Alabama, where she is circulating Bibles and New Testaments. She thanked God for the privilege of visiting in the mills among white-plague victims, and of putting into their hands the Word of God, and bowing by the bedside of the sick in prayer. In summing up her recent experiences, she says: "If I could put in print the sorrowful tales I have listened to,—stories of wrecked lives, of ruined characters, of broken hearts, and of family ties shattered,—I would paint a picture that would shock the church; but my hand shrinks from the task." This is all because God's Holy Word has been forsaken, its principles not interwoven into the daily life. It indeed is the "moral antiseptic."

God's guidance is good guidance. We can not understand it, nor always see its wisdom at the moment, but the fact that it is God who guides should be sufficient assurance. "I do not know the way I take, but well I know my Guide." That is enough.—*Baptist Commonwealth.*



A Baptism in Panama

WE are glad for the privilege of devoting a portion of our time to evangelical work in so needy a place as Panama City, one of the oldest of the New World towns, and now the capital of the Isthmian republic. While our efforts have not been crowned with the degree of success for which we had hoped, we appreciate the evidence of some fruit in the baptism of a number of those for whom we have labored.

Sabbath, April 29, at sunrise, our little company, a few friends, and some curious onlookers gathered on the shore of the beautiful bay, about a mile outside the city, to see the sacred rite administered. It was a beautiful morning, such as ushers in our ideal days in the tropics. The sunrise glory tinted the sky, and the freshness of the new-born day was in the air. The melody of the hymns floating out over the placid waters while we buried these willing souls in the likeness of Christ's death, and raised them to go forth in the likeness of his resurrection, made a deep impression upon all present.

As these converts went their way rejoicing, and as the crowd dispersed, and we returned to the city with its thousands of people still the captives of sin, our hearts were drawn out toward them. O that they might be saved from the darkness which has so long cursed this fair land! A line of history will tell the wrong beginning that has resulted in Panama's unhappy career.

It is only a few miles farther down this same sandy beach to the historic place where, 398 years ago, Balboa planted in these same placid waters the ensign of Spain,—a standard that represented a powerful but despotic nation,—and an accompanying priest—a friar, gray-cowled and in flowing robes—placed beside that banner the insignia of the Roman Church, an emblem that meant the Papacy and the Papacy only.

The church had a free hand in this little country "beyond the western seas," and four long centuries have fully demonstrated that the principles represented by the banner unfurled by Balboa, and by the cross erected by Anders Vara, retarded progress, restricted liberty, and sanctioned a régime hostile to both civil and religious enlightenment.

History intimates that in those early days the ambitious Balboa, who knew so much of European oppression, desired better things for the people of the New World. Just yonder, beyond the foothills only a few short leagues away, stands the towering Perri, from whose stony crest the great explorer not only gazed out on the glorious expanse of the broad Pacific, but, looking on the fertile, tree-clad plains at his feet, dreamed of forming here a democratic government, with religious freedom for all. This boon was never realized. Tyranny gained the day, and Balboa's

dream perished with Panama's hero.

But, thank God, a new era dawned. Freedom's voice was heard; on these same western shores arose a nation that did respect men's rights, and from the midst of that liberty-loving people began to be proclaimed the great advent message, which brings, not only to Panama, but to all the people of all the nations, freedom in Christ.

B. E. CONNERLY.

Among the Last Letters Written by Elder J. C. Little to His Wife

[Elder J. C. Little died suddenly while touring East Bengal, India, in a boat, visiting among the believers. His wife is now in the home land, but these letters will be of interest to all.—Ed.]

CHARKULLI, July 30, 1910.

THIS letter was begun last night, while the people gathered for meeting. The meeting did not begin till nine o'clock, and closed about twelve or later. It was very interesting. About half of those present were Hindus. Brethren Podar and Sircar both gave good talks. Brother Watson began with a talk on Daniel 2, and then threw the meeting open for Hindus and Christians to express themselves. It revealed quite an interest on the part of the Hindus, who did not seem at all prejudiced. We had three meetings yesterday.

CHARKULLI, July 31, 1910.

We have had a good time to-day. A family of Hindus invited us to come and see them. After we came, they made a dinner for us, and asked many questions about the Bible and our faith. They are certainly very favorable to our work. The pastor of the Church of England here, a Bengali man, believes the truth, and brought a man from his congregation to see us this evening. A woman invited us to her home. We went, and found her husband, also several other people, with this minister, waiting for us. After opening the church prayer-book where it quotes the fourth commandment, and the people are expected to respond, "O Lord, incline our hearts to keep this commandment," they asked many questions about how to keep the Sabbath. A great many things might happen in this old world, and we know nothing about it for days, as we get no news of the outside world. To-morrow we are going to Dighulia, where Brethren Gyan and Halder live.

DHAMSHAR, Aug. 3, 1910.

We stopped all day with our people in Dighulia, and celebrated the ordinances with them Tuesday morning, and then came on straight to Dhamshar, where we arrived this morning. Here is where they put up the little building for a school and meeting-place with the money we gave them out of that sixty rupees. You remember we gave them thirty-five rupees. They have up a nice little build-

ing, and it is serving their purpose well. I am going to write Miss Camp when we get to Barisal about how the money has been used thus far,—thirty-five rupees for this house; five rupees for that poor sick brother (he is now dead); and now they are needing a little boat to take around to gather up the children for the school, and that will take another five rupees. Then there will be fifteen rupees left of what Brother Gyan got from us to be used as seems best in the work. I think that sixty rupees is doing well in the work. Twenty-five rupees of it helped Brother Gyan over a hard place, and now is coming back to be used again where there seems to be a need. I will tell her what each part has been used for, and it will encourage her to know that the money she sent has been well used, and maybe she will feel like sending more. We had planned to meet with the brethren here, celebrate the ordinances, and dedicate the little building they have erected; but Brother Simon Halder did not get word of our coming, and is away at Barisal, so we are going on there to-day. We shall get there some time to-night, and will stay there to-morrow, and then return here Friday, so as to dedicate the house and celebrate the ordinances on the Sabbath.

With My Brethren in the East

FOR many years my field of labor has been in the Middle West and on the Pacific Coast. In former years we held many ministerial institutes and tract and missionary conventions; but in late years, this kind of meetings has been discontinued. I am glad, however, that we are going back to some of the good old ways; for those meetings were blessed seasons of instruction and encouragement to us as ministers, and a great help to our cause and people.

When I read in the REVIEW the announcement of the ministerial institute at Philadelphia, Pa., there came into my heart a desire to attend this assembly of the Lord's ministers. It seemed to me I could hear a voice saying to me, as Jacob said to Joseph: "Go, . . . see whether it be well with thy brethren, and well with the flocks." So, following what I believe was the leading of the Lord, at my own expense I have come to visit my brethren in the East, and to see their flocks. I find my brethren few in numbers, but their flocks are very great. O where are the shepherds for these multitudes of lost sheep? So many people, and so few to preach the word!

Others have written of our good meeting at Philadelphia, and I will only say it was much like our institutes and general conferences of twenty or thirty years ago, when our numbers were much smaller, and our ministers and institutions were few. We did not have much business to discuss at this meeting, or many conference matters to take our time and attention; so we could "give ourselves continually to prayer, and to the ministry of the word." As a result we had a season of great refreshing, showers of the latter rain. God visited and redeemed his people. The children of Zion were made glad by the presence of the Lord, through the power of the Holy Spirit, granting forgiveness and saving from sin. It was an "Ebenezer," and many could say, with Israel of old, "Hitherto hath the Lord helped us." O

may the Lord make us all "able ministers . . . of the spirit: for . . . the spirit giveth life."

From the meeting at Philadelphia I went to Washington, D. C., and visited our institutions at that place. I found them all busy in the work for which they were established. Our school, Sanitarium, and publishing-house, all urged on to earnest effort by the demands of the hour, are doing consecrated, effectual work to seek and save the lost.

Sabbath, April 29, I spoke in Memorial Church, Washington. It was a pleasure to see this monument for present truth which our people all over the country had helped to secure for our work in this beautiful city. After the sermon, several responded to a call to consecrate themselves more fully to God. Not only the church, but the meeting with the believers in Washington, will long be a memorial to me.

From Washington I went to New York City, the great modern Babylon of business and sinful pleasure. I had a blessed season of prayer and study with the mission workers. It gave me much joy to spend a few days with these strong young men, with whom I have labored in the West, and whom God has now sent to this city as he sent Daniel to Babylon of old. New York City is a magnificent monument of the skill, power, pride, and wisdom of man. Men are saying what Nebuchadnezzar said of his city: "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" But the awful fate which overtook Babylon awaits this great city. After spending a few hours looking at the mansions on Fifth Avenue, Brother R. D. Quinn and I sought a retired place in Central Park, and there we prayed that God would give his missionaries in New York City the wisdom and the "excellent spirit" that he gave to Daniel and his companions for their work in ancient Babylon. As we wept and prayed in secret, we thanked God that we could be, like Abraham, pilgrims and strangers on earth, looking for a city that hath foundations, whose builder and maker is God. I would rather have my place with the Lord's dear ministers than have the mansions and luxuries of those who do not know the riches of his grace.

From New York City, in company with Elder W. H. Holden, I came to New England, visiting several churches in Vermont and New Hampshire. These visits were seasons of refreshing and revival. While in Vermont, I had the pleasure of visiting an aged sister who saw the stars fall in 1833. She was sixteen years old at that time. I also had the pleasure of assisting in the dedication of the White Memorial Church in Portland, Maine. In company with Elder W. B. White, I reached Portland, May 25. Our meetings began Thursday night, and closed Sunday night. There was a good attendance of our people from adjoining churches, and several of the ministers of the Maine Conference were with us. We now have a beautiful monument for present truth in this city.

The church building contains a room for church-school and one for prayer-meetings, besides the main auditorium:

The building is neat, comfortable, and an honor to the cause of God. Our meetings were seasons of blessing. Sabbath was a good day for us all, especially our praise service on Sabbath afternoon. We wished that the old pioneers of our work in this city could have been with us. I am sure they would have been happy to have united with us in praise to God. The dedicatory sermon was preached by Elder W. B. White, on Sunday at 3 P. M., to a large and attentive congregation, the text of the discourse being, "And let them make me a sanctuary; that I may dwell among them." Ex. 25:8.

I was very deeply impressed as I visited some of the old landmarks of our message in Portland,—the place where, in 1840-43, William Miller delivered his lectures on the coming of the Lord; the Methodist Episcopal church from which Sister E. G. White was expelled for believing and talking about the second coming of Christ; the old schoolhouse where she attended school; and the ground where she was injured on her way from school. All these places seem like sacred ground to me, and I thank the Lord that I have a part and a place in this message. The work of the advent message has had a wonderful growth since those days, and we know that it will continue to go on with great power to final victory.

I now go to attend the Southern New England camp-meeting.

DANIEL NETTLETON.

North Carolina

NEW BERN.—After a successful tour of Alabama and South Carolina, Elder Sidney Scott began meetings in New Bern on Sunday night, June 4. We had been delayed in getting the meetings started, but this only served to increase the curiosity of the people and their desire to attend the meetings. Over six hundred persons were present, but the seating capacity of our tent being limited to a little over three hundred, the unseated ones were obliged to stand throughout the service. Elder Scott quickly reached the hearts of the people, and their responses were hearty and frequent. The singing attracted their attention, and the good order bore witness to the power of the message. Thousands of colored people dwell in this thickly settled seaport city, and the uncertainty and remoteness of another effort make it urgent upon us to reach as many as possible while the occasion serves. To this end we are praying that a larger tent be sent us to accommodate those who throng our tent for admission. While our hearts are grateful for the manifest blessings of God, we are praying for the fulness of power needed to bind off the work to the glory of God.

PAGE SHEPARD.

German East Africa

KIHURIO.—While the aged are hard to reach with the gospel, because they stick so closely to their heathen customs, yet almost without exception they allow their children to be instructed in our mission schools. God's Word exercises a saving power over the youth, and already many of these young people have taken their stand for the truth, and have been baptized.

I believe this is the most favorable

time we shall ever have in this land to preach the gospel. The German East African government preserves peace among the various native tribes, so that there are no wars, no insurrections, and no political difficulties in this territory. Order and peace prevail.

Six months ago we opened an out-school at Vunta, up in the mountains. We began with forty boys, and now have 170 enrolled. We certainly can advance, but only as men and means are at hand for the work.

H. DRANGMEISTER.

In New Guinea

Two years have passed since we came to New Guinea, to open up the work in this new and strange field. After a delay of ten months, our land application was granted, and the mission is now established at Bisiatabu, twenty-seven miles from Port Moresby. Here twelve acres have now been cleared, six of which are planted to corn, taro, yams, pumpkins, etc., all of which are growing well. Ten boys have been living for three months almost wholly upon the food grown. Within a few weeks the full twelve acres will be planted to rubber-trees, with native foods growing between the rows.

The two mission horses have been a great help, and now that our four mules have arrived from Queensland, the transporting of goods and garden produce will be greatly facilitated.

Our labors for the inland tribes are to a certain extent appreciated by the natives, who are gradually coming to realize that the missionaries are here to help them; and although none seem to understand the real reason for our coming, yet we have had some experiences which encourage us to believe that from among these people there will be some who will understand and accept the message, and be saved in the kingdom.

S. W. CARR.

South Dakota Camp-Meeting

THIS meeting was held in Redfield, May 30 to June 6. The camp was located in the fair-grounds, just in the outskirts of the city. It was also near our new academy farm and the school building. Redfield has been selected for the headquarters of our work in South Dakota. The tract society, conference office, and school will all be established there.

The regular annual conference was held in connection with the camp-meeting, and the business passed off very harmoniously. Elder C. M. Babcock was unanimously elected president for another year. Considerable money was raised on the new school building, which is now being erected, and which, when completed, will probably cost forty thousand dollars. One hundred twenty acres of valuable land was given by the citizens to the school.

The last few days of the meeting were devoted almost entirely to the spiritual interests of the people. A meeting for ministers and workers was held each morning at eight o'clock. This helped greatly in carrying a strong spiritual influence into the rest of the meetings of the day. The preaching was plain and practical. A definite message was borne, and the people responded readily to the call for entire surrender to God.

There were a number of revival serv-

ices during the course of the meetings. It was thought best to begin in the early part of the meeting, and conduct consecration services each day. This was done, and excellent results followed. There were remarkable answers to prayer on several occasions. High winds prevailed, and many of the tents were blown down. Finally the big tent had to be lowered in order to save it, and the wind was so high that it was impossible to raise it again. At this juncture the ministers and workers in the early meeting took the matter to God in prayer, and asked him to hold the elements in check, in order that the work of soul-saving might go on without interruption. This was done two mornings in succession, and the wind began to subside even while prayer was being offered. On both days there was a great calm, and a beautiful day followed. Men familiar with Dakota winds said that this was surely the hand of God.

On the Sabbath the order of the meetings was reversed, the whole forenoon being given to the spiritual interests of the people, and the Sabbath-school being held in the afternoon. The meeting began at 9:30, and lasted until 1 p. m. Many were converted, backsliders were reclaimed, and a large number of young people just the age to enter our training-schools gave themselves to God. Fully two hundred fifty came forward in the English meeting. It was a day long to be remembered in South Dakota. On the following day forty-eight were baptized.

Excellent meetings were also in progress in the Scandinavian and German tents. The laborers present outside the conference were Elders M. N. Campbell, Lewis Christian, H. R. Johnson, and H. Shultz, also Profs. G. W. Caviness, Frederick Griggs, and P. T. Magan, besides heads of departments in the union conference, and the writer. God greatly blessed the labors of these workers, and we all felt much encouraged with the results of the meeting.

R. D. QUINN.

Who Will Respond ?

It has been almost two years since Elder O. K. Bütler entered upon his duties as pastor of the church in the metropolis of Canada. During all this time we have been struggling to secure help for him in that great city; but up to the present, no one has been found to come to his assistance.

From the time he entered the city until now his efforts have been crowned with success, and souls have been constantly coming to the Lord, and from time to time have united with the church. We greatly need a consecrated Bible worker to join him in this work, so that the large number of calls that come to him from week to week may be filled.

An appeal has been sent in to the General Conference, with the hope that this worker might be supplied; but the calls are so many, and the demand in the Eastern cities of the United States is so great, that there seems to be no one to answer this call, though Montreal is a city of nearly seven hundred thousand inhabitants, and is the seat of the Papacy in America. If there is a city on all this continent in which earnest, faithful work should be done at once, it is safe to say that Montreal

is that city. There is no part of the Quebec Conference territory that has yielded better results than this city. Many of the French are coming to the church, and are accepting the light of present truth. Who will help Elder Butler to gather out these precious gems for the Master's crown?

For the encouragement of any who may contemplate answering this call, I will say that we have a hard field. The winters are long and sometimes cold. The city is large and wicked. The churches have a strong hold on the people, so that it is very difficult to tear individuals from their moorings in the harbor of ease and supposed safety. We also have a Dominion Lord's Day act, which forbids almost all kinds of work on Sunday, thus making it more difficult to lead people to obedience to the true Sabbath. But God says, "Where sin abounded, grace did much more abound," and truly he came not to call the righteous but sinners to repentance. This call is to a Paul, to whom God may make known how great things he may suffer for the salvation of those who now sit in darkness.

We are sure that Satan can not get such absolute control of any city or country that God can not gather out the honest in heart. As a light may be seen farthest in a dark night, so the truth shines all the brighter in the dark places of earth.

Should these lines come before the eyes of one whom God may impress to come over and help us, we shall be pleased to have such write either to the General Conference or to the undersigned.

WM. GUTHRIE.

Port Hope, Ontario.

Selling "Daniel and the Revelation"

MARCH 28 I left Loma Linda, Cal., to canvass a short time in Kern County before going north for the summer to work. For the last seven years that treasure-vault of truth, "Patriarchs and Prophets," has been my leading book. As I had already sold "Patriarchs and Prophets" once or twice in this section, I decided to try "Thoughts on Daniel and the Revelation" here. It was rather awkward at first, as I had not sold this volume since the spring of 1886, twenty-five years ago. But the Lord gives success, and I have taken several orders each day for it. During my last week's canvass in Kern and San Bernardino counties, I have taken over \$156 worth of orders for "Daniel and the Revelation" and other books. All honor, glory, and praise be to his name.

It was in May, 1881, just thirty years ago this month, that I began to canvass. My first book was "Home Hand Book," which was, I believe, the first, as it was at that time the only, subscription-book in all our ranks. I started from near Fairview, Fresno County, from the home of our late beloved Brother W. R. Smith. In about one week I had taken eleven orders for the book, besides a number of yearly subscriptions to *Good Health*. The first day's work God blessed with three orders for the medical book, besides some yearly subscriptions for *Good Health*. In those days the cheapest binding for "Home Hand Book" was eight dollars, in cloth, and nine dollars for the library binding. In about one week I was taken down with malaria; but

after a short stay in the mountains, I was able to resume my work in the valley.

In the fall of 1882 I went to San Luis Obispo County to sell "Thoughts on Daniel and the Revelation," by Elder Uriah Smith. Here, again, the Lord wonderfully blessed. By his grace I scattered that good book broadcast over that county and as far south as the northern end of Santa Barbara County. In the spring of 1883 I went to Oregon to work for "Daniel and the Revelation." God surely wrought there. One day at Roseburg, Ore., I was blessed in selling fifteen copies; in one week at Marshfield and on Coos Bay, Ore., I took eighty-two orders, valued at \$250. In the fall of 1883 I was in Seattle, Wash., and early in 1884 at some small towns in Chautauqua County, Kansas. In the summer of 1884 I was in western Montana; and in the spring of 1885 Brother A. C. Johnson, of Lawrence, Kan., went with me to eastern Montana, and later on, to the Black Hills, in South Dakota. In one day at Fort Meade, S. D., we took twenty-two orders for "Daniel and the Revelation." In the spring of 1886 I began to canvass for "Great Controversy" at Seattle, Wash. In four or five years, in a number of States and Territories, I delivered over six thousand copies of that priceless volume.

Now after all this time, I find myself handling "Daniel and the Revelation" once more. In the past I have had some of the most blessed experiences of my life while canvassing for this good book. I also still have "Patriarchs and Prophets," which I now sell mostly to Mexicans and the Spanish-speaking population. It is wonderful to see how these people buy this good book, and how the Lord blesses in the sale of it. Some of these poor people, living in shacks, order and pay for the highest-priced, full morocco binding. Of late my experience with these people has been most refreshing, and a continual series of answers to prayer. Their honor and promptness to meet their promises would put some of their white peers to shame. I also sell "Great Controversy" in foreign tongues, notably French; also on this trip, as a relief book, "Christ's Object Lessons," having sold from three to seven copies a day, and twenty-two in one week. This work brings a blessing into all my other work.

Soon on other trips I propose to work again for "Ministry of Healing" as the relief book, as an adjunct to my regular canvassing work. I plan to take "Object Lessons" on one trip and "Ministry of Healing" on the next. I find many blessings in selling these books. God's good angels go with their presentation, and there is blessing, peace, and joy in the work.

WALTER HARPER.

"ONE of life's paradoxes is that he who gives gets. The way to success is by surrender. They who are most lavish of their own life are the ones into whose lap the world pours its richest treasures. Thousands of hearts are starving to-day simply because they are stingy. They have withheld themselves, and in the withholding have grown lean and poor. The fat and prosperous soul is the one that is liberal with itself,—which offers itself as food and strength to every needy man and cause."

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

The Book of Hebrews in Yiddish and English

WE reproduce this week the facsimile of a title-page of the book of Hebrews in Yiddish and English, prepared by Elder F. C. Gilbert. Concerning this, one of his workers writes:—


"The work of getting out this little book was not altogether uneventful. The first type was set Oct. 5, 1910, in the English. This work did not require so long a time; but when it came to the Yiddish, we realized that there was careful and earnest work to be done; not so much as a 'jot or a tittle' was to be

דער בריף
צו דיא העברייער
אויף יודיש און ענגליש

—

THE EPISTLE
To The Hebrews
IN YIDDISH AND ENGLISH

—



Good Tidings Press, Concord, Massachusetts

omitted, and every little dot and dash must be in the right position, in order to convey the true sense of the Word to the reader.

"It required two operations to set a line of Yiddish reading-matter. First, the Hebrew characters must be set, correctly spelling out each word; then the points, which mean so much in giving the reader a correct rendering of the 'sense' of the reading, must be placed in position under the different words, the whole reading from right to left, beginning at the back of the book, and reading toward the front. So far as we know, this is the first effort to give the New Testament to the Jews in the Yiddish and the English, and we rejoice that we had a part in the work."

Repeated Calls for Canvassers

ONE of the most painful experiences through which the members of the Foreign Mission Board are called upon to pass, is that of being obliged repeatedly to say "No" to the requests which come from the needy mission fields for men and means. From time to time some of these calls have been published in the REVIEW. A few of the fields have been supplied, while others have had to wait and are still waiting, notwithstanding that the workers continue to repeat the calls with increased earnestness. This has been especially true concerning India.

For nearly two years the Publishing Department of the General Conference has been making efforts to secure two experienced canvassers for that field in response to the urgent requests which have come. Thus far our efforts have been fruitless; but notwithstanding this, as the great need presses upon the brethren in India, they can not but repeat the call. Under date of February 16, Brother Carl Weaks, who is in charge of the circulation of our literature in India, wrote:—

"I feel badly, Brother Town, that we can not have more canvassers. I do hope that you can get two started off for India by the last of August."

Writing again, March 1, he says:—

"I hope we may have the two men who are to come here by the middle of September, or by October 1. . . . Will close, hoping and praying that two good canvassers may start for India not later than August."

Under date of March 8, he repeats this request as follows:—

"I hope that you can have our two men out here by October 1. Our cool season is short, and that is our harvest-time."

At the time these calls came, we were obliged to notify Brother Weaks that not only had the men not been found, but that the funds in the mission treasury were so low they could not be sent, even if they were ready to go. In reply, Brother Weaks says:—

"I was very sorry indeed to hear that funds are in such a condition that you fear you will be unable to send out any canvassers this fall. I am sorry; for it seems too bad to go stumbling on with scarcely any canvassers. Our canvassers can make their work largely self-supporting, so there is very little expense other than transportation.

"I am willing to make a donation of seventy-five rupees toward their fare, and I feel confident that I can raise quite a little more. If they were to come third-class from England, I think I could raise nearly the price of one ticket. I just can't give up the idea of getting these canvassers this fall. We simply must have them."

In a letter to Brother E. R. Palmer, dated May 11, Elder J. L. Shaw, superintendent of the India Mission, says:—

"As you know, we have been looking for two or three years for canvassers from home; but now when our hopes are the highest, and we really expected to get canvassers, word comes from the Mission Board telling of the impossibility

of sending out many workers the coming year. . . . I think we would be willing to put our hands down into our own pockets to bring out two good canvassers. When they get into the field, if they have been successful agents at home, they will be able to pay their wages here. Brother Raymond worked on commission last year, and put by about three hundred dollars. For two years, Brother J. S. James canvassed for our papers only. At the end of the two years, in looking over his receipts, we found that paying him fifty per cent was sufficient to pay his salary and traveling expenses for himself and wife during the two years. Our only hope in this country in making the work in any way self-supporting, is through what we are able to do in raising up converts among the English-speaking people and the circulation of our literature.

"When we get ministers working in English, I believe we shall get converts who will be suitable for the canvassing work without always looking to the home land for help; but when evangelical work stops in English, of course it retrogrades, and there is little hope of getting workers to take up the canvassing work.

"While I know that other fields are greatly in need of help, and I do not want to press our claims beyond reason, yet I believe, Brother Palmer, if you were in the field and saw the situation here, you would feel inclined to make strenuous efforts to put two evangelical workers and two canvassers into India before the close of this year."

Surely, such appeals as these ought to touch hearts that will be willing to respond, "Here am I; send me." Is there not some one also, among those who read this, who will give the money to pay the fares of the two workers out to India? The Publishing Department of the General Conference will be glad to hear from any such, and also from those who are willing to respond to the call.

N. Z. TOWN.



An Experience in Australia

At one time a missionary vessel arrived in the port of Sydney with a large number of native Rarotongan missionaries on board, who were on their way home from New Guinea. The vessel was manned with sailors who could read and write in the Rarotongan language, so I went on board, and visited the missionaries. From them I received a hearty welcome, and also some very interesting items in reference to their work in New Guinea. I canvassed them for "Thoughts on Daniel" (Rarotongan edition), and they were all eager to buy. I did not have a copy with me, but simply told them of the different lines of prophecy made plain in this book.

In the evening I returned home, and asked one of our gentleman nurses if he wouldn't like to go on board and sell some books.

"No," he replied, "I wouldn't; because, if you remember, I was ordered off that vessel last time." "Well," I said, "go again; for that vessel is the Lord's territory, and he will go before you and prosper you." At the appointed time he came to me, and expressed himself as ready to go on board and be ordered off again.

We filled his bag with copies of the

book named (it was all we had) as he was leaving. I gave him a letter to be handed to the Rarotongan missionary in charge of the company, telling him in his own language that the bearer had eleven copies of "Thoughts on Daniel," but it was possible that the captain would not allow him to go around on the ship.

Our brother went on board, and sent the letter to the missionary, who, after he read it, came up and took the bag of books. In the meantime, the captain was watching our young friend, who became more and more anxious as the moments went by, wondering what had become of his books. He did not dare ask any questions.

After a time, up came the missionary, who handed him back his bag empty. "Everything is all right," he said; "good-by."

When the young man got well out of sight, he thought he would end his anxiety, so he looked into the bag. He found all the books gone, and enough money to pay their full value. Then it dawned upon him that while the captain had an eye on him, and he was fretting as to what was happening, the missionary was selling the books.

So the Lord helps us over barriers. Praise his name!

FRANCIS N. WAUGH.

Summary of Magazine Sales for May, 1911

	TOTALS MAY 1910	TOTALS MAY 1911	VALUE MAY 1911
Atlantic Union Conference			
Maine	1594	1960	\$ 196.00
Massachusetts	3892	3812	381.20
N. New England	851	299	29.90
S. New England	1267	1247	124.70
Gr. New York	4818	3851	385.10
New York	1649	2725	272.50
W. New York	2491	1000	100.00
Totals	16562	14894	1489.40
Canadian Union Conference			
Maritime	575	....	.....
Ontario	1350	3257	325.70
Quebec	88	200	20.00
Newfoundland	28	....	.....
Totals	2041	3457	345.70
Western Canadian Union Conference			
Alberta	1709	685	68.50
British Columbia	703	725	72.50
Manitoba	429	335	33.50
Saskatchewan	180	240	24.00
Totals	3021	1985	198.50
Central Union Conference			
Colorado	1593	1050	105.00
W. Colorado	492	109	10.90
East Kansas	2650	2712	271.20
West Kansas		443	44.30
N. Missouri	2155	1076	107.60
St. Louis Mission	...	115	11.50
S. Missouri	2653	436	43.60
Nebraska	2499	1715	171.50
Wyoming	584	50	5.00
Totals	12626	7706	770.60

	TOTALS MAY 1910	TOTALS MAY 1911	VALUE MAY 1911
Columbia Union Conference			
Chesapeake	1563	789	78.90
District of Col.	1700	535	53.50
New Jersey	3764	3039	303.90
E. Pennsylvania	1818	1620	162.00
W. Pennsylvania	5633	1040	104.00
Ohio	8905	4226	422.60
Virginia	1797	1410	141.00

	TOTALS MAY 1910	TOTALS MAY 1911	VALUE MAY 1911
West Virginia	489	2601	260.10
Totals	24699	15260	1526.00
Lake Union Conference			
Indiana	5760	2186	218.60
East Michigan	4993	3765	376.50
West Michigan	2079	1171	117.10
North Michigan	2098	827	82.70
Northern Illinois	5434	2755	275.50
Southern Illinois	1400	735	73.50
Wisconsin	1729	1720	172.00
Totals	24093	13159	1315.90
Northern Union Conference			
Iowa	6614	3075	307.50
Minnesota	5528	5816	581.60
North Dakota	2294	1235	123.50
South Dakota	892	1391	139.10
Totals	15328	11517	1151.70
North Pacific Union Conference			
Montana	1841	830	83.00
Southern Idaho	935	190	19.00
Upper Columbia	2275	850	85.00
E. Oregon Mis.		....	.....
S. Oregon	5266	730	73.00
W. Oregon		1333	133.30
W. Washington	4418	1556	155.60
Totals	14735	5489	548.90
Pacific Union Conference			
Arizona	354	....	.....
California	16085	2355	235.50
Can. California		765	76.50
N. Cal.-Nevada		4520	452.00
S. California	4257	2141	214.10
Utah	44	200	20.00
Totals	20740	9981	998.10
Southern Union Conference			
Alabama	1198	2247	224.70
Kentucky	1413	1495	149.50
Louisiana	1708	758	75.80
Mississippi	719	561	56.10
Tennessee River	1023	2624	262.40
Totals	6061	7685	768.50
Southeastern Union Conference			
Cumberland	485	850	85.00
Florida	1628	1260	126.00
Georgia	3442	2129	212.90
North Carolina	2748	2355	235.50
South Carolina	385	541	54.10
Totals	8688	7135	713.50
Southwestern Union Conference			
Arkansas	994	1195	119.50
New Mexico	441	425	42.50
Oklahoma	3311	893	89.30
Texas	1805	3867	386.70
S. Texas Miss.		80	8.00
W. Texas	489	475	47.50
Totals	7040	6935	693.50
Foreign & Misc.	13558	4452	445.20
Mailing lists	....	31500	3150.00
Grand totals	169122	141204	14120.40

Comparative Summary

	TOTALS 1909	TOTALS 1910	TOTALS 1911
January	71094	89462	122202
February	91812	116198	99234
March	134206	132165	244003
April	120582	183981	192757
May	115145	174886	141204
June	163545	193727	.....

	TOTALS 1909	TOTALS 1910	TOTALS 1911
July	168689	222146	.....
August	174136	152520	.....
September	102033	120020	.....
October	108571	116157	.....
November	106860	102795	.....
December	90737	99130	.....

What One Magazine Did

As the train stopped in Calmar a few minutes for lunch, one of our good sisters in Iowa took advantage of this opportunity to sell a few magazines. Passing down the aisle, she offered a copy to a Catholic priest. He passed it over to a lady with whom he was conversing, and said, "Take this; it might do you some good." She put the magazine in her hand-bag.

The train soon left for Waukon, where she was to visit a sister. While there, she told her sister of what had happened, showing her the paper. "O yes," she said, "we have a large church of those people here." After her visit she came to Mason City, and lived next door to an Adventist family. This spring, while in their gardens, the two women often talked about the truth. Finally this Catholic woman permitted our Bible worker to visit her home. After the first study, she ordered a Bible, and a copy of "Ministry of Healing."

At our convention recently held in Mason City, this lady gave, in one of the social meetings, a very touching testimony, telling of her experience while in the Catholic Church, and expressing her gratitude that God had helped her to see and know the truth. She felt so thankful to the sister who was engaged in selling such good papers. This woman is a nurse in the city, and is doing good work in spreading a knowledge of the blessed truth; she has taken her stand with us, and expects soon to be baptized.

This is what one magazine did for a sister in Rome, bound by iron fetters. She is now preparing for Jesus' soon coming, expecting to share the promised home with all the faithful.

G. W. McCOMAS.

Mrs. B. B. NOFTSGER, wife of the manager of the Canadian Publishing Association, has just made a house-to-house canvass of one little town of forty-five hundred inhabitants in Ontario. As the result of her efforts, she has secured 130 yearly subscriptions for the *Protestant Magazine*, and in addition has also sold two hundred single copies of our ten-cent magazines. Why should you not put forth a similar effort in your town? For agents' rates, address your conference tract society.

THE "Message for To-day" series of the weekly *Signs of the Times* is meeting with excellent success. The first edition of twenty-five thousand copies has been exhausted, and an extra edition of twenty-five hundred copies has been printed. Orders are still coming in.

IN Porto Rico during the past year, books valued at two thousand dollars were sold; more than one thousand dollars was collected for subscriptions to the Spanish paper, *El Centinela de la Verdad*; and eleven persons were baptized.

Sanitarium Relief Campaign

The Best Missionary Work

ONE year ago last fall the General Conference Council laid a plan by which the counsel that had come to us from Sister White concerning her book, "Ministry of Healing," might be carried out. Sister White has given the entire profits on this book for the benefit of our sanitariums, and she has asked "every member of the Seventh-day Adventist Church" to do his part in placing "Ministry of Healing" in the homes of the people.

There are many reasons for placing this book before the people at this time. I will mention two or three. The enemy has occupied the field, and is working diligently to fill the minds of the people with false views of God and the work of healing. The doctrine of Christian Science is spreading with great rapidity, and it becomes the duty of every Seventh-day Adventist to do his part in bringing to the people the true light on this subject. A brief citation of some things found in "Science and Health, with Key to the Scriptures," by the late Mrs. Eddy, contrasted with a few brief statements found in "Ministry of Healing," by Mrs. E. G. White, should impress us with the importance of circulating the latter book.

On page 11 of Mrs. Eddy's book she calls the message she gives the "gospel." But what does this "gospel" teach? On page 2 she says of prayer: "An error which impedes spiritual growth." Commenting upon James 5, this "gospel" of Mrs. Eddy's says: "This common custom of praying for the sick finds help in *blind belief*."

On page 38 she says: "The eternal Christ, his spiritual selfhood, never suffered." On page 46 we read: "Jesus' students, not sufficiently advanced to fully understand their Master's triumph, did not perform many wonderful works until they saw him after the crucifixion, and learned *that he had not died*."

On the subject of marriage this so-called "gospel" says, on page 65: "Matrimony, which was once a fixed fact among us, must lose its present slippery footing, and find permanence in a more spiritual adherence." It places discredit upon the divinely ordained marriage institution.

The book says: "Miracles are impossible in science, and here it takes issue with popular religion."—Page 83.

We read on page 184: "We say man suffers from the effect of cold, heat, fatigue. This is human belief, not the truth of being." Again, on page 389, occurs this statement: "The less we know or think about hygiene, the less we are predisposed to sickness." On page 447 we read: "Expose and denounce the claims of evil and disease in all their forms, but *acknowledge no reality in them*."

The following is said of sin: "Sin exists only so long as the material illusion of mind in matter remains."—Page 311. "Divine mercy destroys error, but never pardons it."—Page 329. On page 339 the remedy is given by which we may get rid of sin: "To get rid of sin through science is to divest

sin of any supposed mind or reality. . . . *You conquer error by denying its verity.*" "Any material evidence of death is false."—Page 584.

Of the record of creation, after quoting Gen. 2:7, the book says: "Is this addition to his creation real or unreal? Is it the truth? or is it a lie concerning God and man?—It must be the latter."—Page 524. On page 528, after quoting from Gen. 2:19, it says: "Here the *lie* represents God as repeating creation."

It is claimed that more than a million copies of Mrs. Eddy's book have been circulated. The cheapest price for which this book can be bought is three dollars. I have compared the mechanical construction of the latest edition (1911) with that of "Ministry of Healing," and find that it contains a few more pages of printed matter than "Ministry of Healing," but the paper and binding of the latter are far superior. "Ministry of Healing" is far superior in every feature, and its price is only \$1.50 a copy. It teaches the message of Christ, pure and simple, in marked contrast to what I have quoted from Mrs. Eddy's "gospel."

In the preface, the publishers say of "Ministry of Healing:" "The great world is sick, and wherever the children of men dwell, sin and suffering abound. . . . In this modest book, dear reader, the author . . . has brought within the reach of every intelligent father and mother, every man and woman, lay and professional, a vast fund of information on life and its laws, on health and its requisites, on disease and its remedies. . . . It is a dedicated book, given by the author to the blessed service of sick and suffering humanity, one in which publishers make no profit, save that which shall return in 'the joy of the Lord,' in souls blessed and comforted in God."

The opening statement of the author is: "Our Lord Jesus Christ came to this world as the unwearied servant of man's necessity. He 'took our infirmities, and bare our sicknesses,' that he might minister to every need of humanity. . . . His compassion knew no limit."

"During his ministry, Jesus devoted more time to healing the sick than to preaching. His miracles testified to the truth of his words."—Page 19. In speaking of the blind and deaf who had never seen nor heard before meeting Christ, the book says: "His voice was the first sound that many had ever heard, . . . his face the first they had ever looked upon. . . . As he passed through the towns and cities, he was like a vital current, diffusing life and joy."—Pages 19, 20. "The voice of the mighty Healer penetrated the deaf ear. A word, a touch of the hand, opened the blind eyes to behold the light of day. His voice reached the ears of the dying, and they arose in health and vigor."

Will God pardon sin? The case of the paralytic is cited. The book says: "Jesus had watched the first glimmer of faith grow into a conviction that he was the sinner's only helper, and had seen it grow stronger with every effort to come into his presence. Now, in words that fall like music on the listener's ear, the Saviour said, 'Son, be of good cheer; thy sins be forgiven thee.'" When the Pharisees charged him with blasphemy, his reply was: "Whether is easier to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that

ye may know that the Son of man hath power on earth to forgive sins (then saith he to the sick of the palsy), Arise, take up thy bed, and go unto thine house."

In a message by Sister White she has asked every Seventh-day Adventist to do his part in placing this message of Christ's healing in the homes of the people. When there is such activity to lead people away from the Word of God and the true source of healing, should we not hasten to place before them this volume filled with such precious light? Shall we be clear if we fail to do this in response to the call of God? How shall we meet in the judgment our neighbors and friends who may have accepted the false way because we failed to bring to them the light God has given us?

In addition to the blessing each will receive, and the blessing received by those to whom this message of healing is brought, some of our denominational sanitariums will receive one dollar from the sale of each book. God calls upon us to give free, as a willing service, our labor in selling this book. Let every church officer and each laborer encourage all to do their part of this heaven-appointed work.—R. A. Underwood, in the Northern Union Reaper.

Christian Liberty

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

Conducted by the Religious Liberty Department

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

Catholic Jurisprudence

IN the *Western Watchman*, of St. Louis, Mo., edited by Father Phelan, there appears in the issue of May 18, 1911, an editorial entitled "The Influence of Catholic Teaching in the Standard Oil Decision," in which the editor says:—

"Chief Justice White, in his opinion on the Standard Oil case, lays down the broad proposition that a law, to be valid, must be just and reasonable. The case of the Standard Oil Company turned upon the interpretation to be put on the words 'restraint of trade.' Justice White said the restraint meant by the law was an unreasonable restraint. Justice Harlan, on the other hand, holding to the Puritan severity of his ancestors, interpreted the law literally, and wrote a dissenting opinion. . . . The teaching of the canons is that a law must be interpreted by the court upon the face and natural import of the words, and not according to the meaning of its framers. The church's courts do not care what the lawmakers meant, but only what the law itself says. Laws are made by men for men; and they must be construed according to prudence and wisdom. The court is the sole interpreter of the law, but it is also the representative of God, and must follow the dictates of common sense. . . .

"If the Puritan view of the Sherman act championed by Justice Harlan had been adopted by the Supreme Court, we would have to-day a financial chaos in this country, that would throw the markets of the world into inextricable confusion. And that would surely have

been the case if Chief Justice White were not on the bench. He is thoroughly imbued with the teachings of Catholic jurisprudence, and knows how to apply the canons of reason and common sense to the legislation of States. It took him years to bring the rest of the court to his way of thinking, and that alone is the meaning of the delay in the judgment. But truth, as taught by the tribunals of the Catholic Church, prevailed; and Puritanism as well as plutocracy went down in defeat."

Being "thoroughly imbued with the teachings of Catholic jurisprudence," and interpreting the law in the light of "the teachings of the canons," it is not difficult to see what decision a court, headed by a Catholic chief justice, who had brought "the rest of the court to his way of thinking," would render in a case involving the rights of conscience. If "truth, as taught by the tribunals of the Catholic Church," is to prevail in the construction and interpretation of the laws of this country, it will not be long before the "image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed."

CARLYLE B. HAYNES.

Jury Trial Denied Sunday Violators

TWENTY-TWO baseball players and nine theater people were arrested last week, in Fort Smith, Ark., for violating Sunday laws. They were denied the right of trial by jury, and fined from one dollar to ten dollars each, and costs. The Constitution declares that "in all criminal prosecutions, the accused shall enjoy a speedy and public trial by an impartial jury," and that this right shall "remain inviolate."

Ministers and members of the law and order league are back of this movement. It is an attempt to overrule the rights of conscience and justice, without due process of law, and will no doubt become a precedent to be used in the future against Sabbath-keepers.

LESLIE LITTELL.

ON May 16, Representative James R. Mann, of Illinois, introduced into the House a bill (H. R. 9433) "for the observance of Sunday in post-offices," which was referred to the Committee on Post-offices and Post-roads. The introduction of this bill brings to mind the fact that a similar bill was introduced into Congress three quarters of a century ago, and resulted in the adoption of the famous Sunday Mail Reports of Col. Richard M. Johnson, by both the Senate and the House of Representatives. We hope the men who deal with this bill will realize all that is involved as did Col. Johnson and his associates, who adopted these reports. The Religious Liberty Department has requested a hearing on this bill.

A REPORT from London indicates that the Russian government refuses to yield to the United States in the matter of permitting American Jews to visit Russia. This report states that the condition of the Jews in Russia is worse now than ever before in the history of that country.

News and Miscellany

—Thirty persons were drowned near Uglitch, Russia, on June 12, by the sinking of an overcrowded ferry-boat.

—June 15 the steamer "John L. Lowry," with fifty excursionists, was burned at Hamletsburg on the Ohio River. The number lost is not given.

—At Dubuque, Iowa, May 27, fire started in a large lumber-yard, destroying property to the amount of \$1,000,000.

—Official returns in the matter of the recent earthquake in Mexico place the number of those killed by this disturbance at about two hundred.

—Of the many large war-ships which will attend the English coronation navy review next month, the United States battle-ship "Delaware" will be the largest.

—It is reported that in the northern part of Haiti a rebel force has defeated the federal army, and the prospects are that the present government will soon be overturned.

—Work continues on the raising of the battle-ship "Maine." The cofferdam has thus far proved of sufficient strength to withstand the pressure of water from the outside, and the wreck will soon be uncovered.

—In view of the threatened invasion of Portugal by adherents of the deposed monarch, the government has mobilized a very considerable portion of its army along the frontier, and declares itself ready to deal decisively with any Royalist army that may invade the country.

—The Navy Department has decided to erect three towers at Arlington, Va., to be used in wireless telegraphy. The highest of these will be 600 feet tall; the other two, 450 feet each. The department expects by the use of these towers to be able to communicate with vessels at a distance of three thousand miles.

—An army of 4,000 men, said to be the best equipped force among the late insurrectionists in Mexico, is now menacing the capital of that country. The leader of this force is said to be a noted bandit, who is preparing to attack the city in the near future in case his demands concerning the control of that military zone are not complied with.

—In studying recent census figures, one is impressed with the decrease of the rural population in many sections, and the continual influx of people to the great centers of population. This is not only true of the United States, but of other countries as well. The census recently taken of Scotland shows the same tendency.

—An international seamen's strike was inaugurated in London on June 14. This strike will affect Great Britain, France, Belgium, Holland, and Scandinavia. The German lines and the American Line have acceded to the demands of the strikers. The full effect of this strike will not be apparent, however, for several days; and if it should continue any length of time, great inconvenience will be suffered by Americans who desire to return from ports in the countries affected by the strike.

—The long-expected debate on the Canadian reciprocity bill began in the United States Senate on June 14. It is expected that the discussion will not end before the middle of July, and perhaps not until the first of August.

—Fifteen persons lost their lives off the Virginia peninsula on June 12 as a result of the storm which swept over that portion of the country on that date. Great damage was done by this storm in Newport News, Norfolk, and vicinity.

—The coronation census of the city of London, which has just been concluded, shows a large increase of female employment in various stores and offices. In some firms, women are employed as buyers and heads of departments in control of large numbers of employees.

—There is prospect of a serious disagreement between France and Spain over the activity of the Spanish army of occupation in Morocco. France has asked Spain to outline definitely her proposed course of action in that country. Reports seem to indicate that Germany is interested in the movements of Spain, and is urging them on.

—The representative of the Chinese government at Washington has signed the prospectus of the \$30,000,000 railway loan as a preliminary of the simultaneous issue of bonds in New York, London, Paris, and Berlin. This issue of bonds is for the purpose of providing for the construction of railroads in China. American, British, French, and German financiers are to share equally in the purchase of these bonds.

—Former President Cipriano Castro, of Venezuela, is now in the West Indies on board a small steamer endeavoring to return to Venezuela. It is rumored that a considerable quantity of arms and ammunition is on board this vessel, and that General Castro intends to begin a revolution in the country over which he was formerly president. The United States government is keeping a close watch on the movements of this vessel, with a view to preventing General Castro's return to Venezuela.

—A \$25,000,000 corporation, or trust, was organized in New York City on May 14, composed of twenty-one baking companies in the larger cities of the East and of the Middle West. This concern is known by the name of the General Baking Company. The organizers of the new company declare it is not their purpose to create a monopoly in the baking business, but rather to educate the public to a high standard of quality in bread. However, bakers who are not in this organization look with a great deal of suspicion upon the organization of this great baking company.

—A report from St. Petersburg states that 6,500 European-trained Chinese troops are being quartered in villages and towns within a three days' march of Harbin, Manchuria, and that auxiliary troops are being maintained in the same area; that 90,000 so-called rural guards have been drafted along the Chinese Eastern Railway, and that four divisions of regular troops have been stationed at various towns in the provinces. It is felt that this step calls for great vigilance on the part of Russia if she is to maintain her standing in the far East.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1911

ATLANTIC UNION CONFERENCE

Northern New England... Aug. 24 to Sept. 3

CANADIAN UNION CONFERENCE

Quebec, South Stukely... Aug. 25 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
 North Missouri, Hamilton... Aug. 24 to Sept. 3
 West Kansas, Wichita... Aug. 31 to Sept. 10
 St. Louis Mission Field... Sept. 6-13
 West Colorado... Sept. 14-24

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

Indiana, Indianapolis... Aug. 3-13
 West Michigan, Muskegon... Aug. 17-27
 Northern Illinois... Aug. 24 to Sept. 3
 North Michigan, Traverse City... Aug. 24 to Sept. 3
 Southern Illinois, Shelbyville... Aug. 31 to Sept. 10
 East Michigan... Sept. 7-17

NORTHERN UNION CONFERENCE

Iowa... Aug. 23 to Sept. 3

SOUTHEASTERN UNION CONFERENCE

South Carolina, Woodruff... July 20-30
 North Carolina, High Point... Aug. 3-13
 Georgia, Forsyth... 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, Decatur... 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, Corona... Aug. 17-27
 Oklahoma... Aug. 24 to Sept. 3
 Arkansas... Sept. 7-17
 South Texas... Nov. 2-12

WESTERN CANADIAN UNION CONFERENCE

Saskatchewan (North), Nokomis... July 4-9
 Alberta, Didsbury... July 13-23
 Saskatchewan (South), Pense... July 25-30

European Division

WEST GERMAN UNION CONFERENCE

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

Annual Meeting of the Michigan Sanitarium and Benevolent Association

The regular annual meeting of the Michigan Sanitarium and Benevolent Association for the year 1911, will be held in the chapel of the Battle Creek Sanitarium, on North Washington Ave., Battle Creek, Mich., Thursday, June 29, 1911, at 3 P. M., standard time, for the election of trustees and the transaction of such other business as may properly come before the meeting.

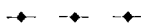
By order of the board of trustees.

GEO. E. JUDD, *Secretary*.



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.



Meeting of the Members of the Ontario Conference of Seventh-day Adventists

NOTICE is hereby given that a special session of the Ontario Conference of Seventh-day Adventists will be held at the church of the Seventh-day Adventists on the south side of Awde Street west of Dufferin Street in the city of Toronto at 2:30 P. M., Wednesday, July 5, 1911, for the purpose of obtaining the approval of the members of the conference to an agreement entered into by the trustees of the conference for the sale to Robert Taylor and Edward Taylor Musson, for the sum of thirteen thousand dollars, of the property of the conference known as the Lornedale Academy; being that part of Lot 10 in the Third Range from Lake Ontario in the Late Indian Credit Reserve in the township of Toronto in the county of Peel, lying south of the Streetsville Gravel Road, and containing fifty acres more or less, and being more particularly described in the said agreement for sale, which agreement bears date the thirty-first of May, 1911, and provides for the payment of the purchase money as follows: One thousand dollars as deposit on the execution of the agreement; four thousand dollars on or before the eighteenth of July, 1911; and the balance at the expiration of five years from the date of the completion of the sale, with interest payable at five per cent half-yearly, such balance to be secured by a first mortgage to the trustees on the lands. And for the purpose also of obtaining the assent of the members of the conference to the deed of the said lands to the said Robert Taylor and Edward Taylor Musson, to be executed and delivered pursuant to the said agreement for sale and purchase.

Dated this first day of June, 1911.

M. C. KIRKENDALL, *Chairman*;
 J. T. ERRINGTON,
 J. T. SMITH,
 T. H. NOBLE,
 R. A. HEARD,

Executive Committee of the Ontario Conference of Seventh-day Adventists.



Glendale Sanitarium Training-School for Missionary Nurses

WE desire at least twenty-five young people for our nurses' class which began June 1, 1911. Applicants will be admitted to the class any time during June.

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.



A Practical Training for Actual Work

THERE will be an excellent opportunity for twenty earnest, consecrated young people to enter the next Hinsdale Sanitarium Missionary Nurses' training-class, which begins July 9.

Unusual opportunities are afforded not only for sanitarium nursing, but also for receiving a training to work in the large cities. Only those need apply who expect to devote their lives to medical missionary work in our large cities, the needy portions of the South, the foreign field, or some other equally definite place in the Master's vineyard.

Send immediately for application blank and further information to David Paulson, M. D., Hinsdale, Ill.



"Despise Not Prophecyings; or, Truth Vindicated"

THE above is the title of a leaflet written by Elder E. T. Russell, treating on the subject of the spirit of prophecy, and considering some of the objections that are urged against that gift at the present time. It is written in answer to the argument that the testimony in Volume IX regarding Sunday labor contradicts other writings by the same author. In this leaflet the author carefully compares the testimony in Volume IX regarding Sunday labor with the teachings of "Great Controversy," "Early Writings," and "Testimony for the Church, No. 33." It plainly shows what Sunday enforcement will mean to those who keep the commandments of God; in other words, it teaches when the mark of the beast will be received. None should fail to read this leaflet. It contains forty pages, and can be procured from any State tract society office, or of the International Publishing Association, College View, Neb. Price, three cents a copy.



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*.



Addresses

THE address of Elder W. A. Westworth is now College Place, Wash.

THE address of Elder Eugene Leland is now 311 Van Buren St., Battle Creek, Mich.

ANY one knowing the address of Mrs. Daisy Wagner, formerly of Ohio, will confer a favor by sending it to M. H. Brown, Route 1, Greensboro, N. C.

Publications Wanted

MRS. ANNIE YOUNG, Twelfth and Bluff Sts., Dubuque, Iowa, *Signs of the Times*, weekly and monthly, *Watchman*, *Youth's Instructor*, *Our Little Friend*.

Business Notices

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

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

Conditions

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

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

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

No discount for several insertions.

WANTED.—A first-class, hygienic bread-baker for the Shenandoah Valley Training Academy. None but good Seventh-day Adventist and first-class bread-baker need apply. Address Prof. M. E. Carr, New Market, Va.

FOR SALE.—Well equipped treatment-rooms. Price right to any one desiring to locate here, or to remove fixtures to some other city. Correspondence solicited. Address R. H. Patterson, 108 E. Sixth St., East Liverpool, Ohio.

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

FOR SALE.—Prophetic Charts, hand painted on heavy cloth, in fast oil colors. These charts are similar to those exhibited by me at the General Conference in Washington, 1909. New illustrated catalogue about ready. Write to G. S. Vreeland, Graysville, Tenn.

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

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

FOR SALE.—Two farms, one of 61 acres, and one of 112 acres, seven miles southwest of Hickory, with house on each place; barns; good springs of water; three miles from church. Come and see these places if you wish a good farm in this Southland. Price: \$800; \$1,600. Good reasons for selling. Address E. N. Vaughan, R. F. D. 5, Box 27, Hickory, N. C.

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

"ALCONO" (no alcohol) flavorings, in tubes. The contents of each tube will flavor more than twice as much as the bottles of extract that cost 25 cents. Flavors: vanilla, lemon, clove, pineapple, peppermint, cinnamon; all excellent. Single tubes, 25 cents; six tubes, your own choice, \$1.50. Send money in safe way, and write name and address plainly. Mrs. Dora A. Grant, Patten, Penobscot Co., Maine.

Obituaries

NEAL.—Died in Rock Island, Ill., June 6, 1911, Ralph Eugene Neal, aged fourteen months. The family has been greatly afflicted with sickness. Neighbors have shown much sympathy, and have done what they could. The hope of the resurrection comforts the parents in the loss of their little one. Words of consolation were spoken from 2 Kings 4:26. L. D. SANTEE.

MONTGOMERY.—Mary A. Clemmons was born near Oakley, Ill., May 5, 1859, and died in Decatur, Ill., May 24, 1911, aged fifty-two years and nineteen days. Dec. 30, 1886, she was married to W. L. Montgomery. To this union two children were born. She became a Christian early in life, and for twelve years was an active worker in the Seventh-day Adventist Church. Words of comfort were spoken by the writer to a large company of friends and neighbors. B. F. STUREMAN.

BRINES.—Died in Buxton, Maine, May 16, 1911, Sister Louisa M. Brines, aged 55 years, 3 months, and 16 days. She was born in Marine City, Mich. She accepted present truth about fifteen years ago, and has remained steadfast to the faith. Soon after coming to Maine, she, with her husband, united with the North Deering church, of which she was a member at the time of her death. We believe she sleeps in Jesus. Her husband, two children, mother, four brothers, three sisters, and other relatives are left to mourn. Words of comfort were spoken by the writer at the funeral service. Text, Rev. 14:13. P. B. OSBORNE.

REISH.—Julia Ann Reish (née Heaton) was born in Miami County, Ohio, May 6, 1833, and died May 29, 1911, at the home of her daughter in Hawthorn, Wis., aged seventy-eight years and twenty-three days. She was married to Samuel Reish, Feb. 5, 1851, and came to Clarke County, Iowa, in 1856. To this union were born seven children, five of whom are living. She has been a faithful member of the Seventh-day Adventist Church for forty-five years, and rejoiced in the hope of the soon-coming Saviour. She was of a kind disposition, a patient, loving wife and mother, and one whose help and deeds of kindness will not soon be forgotten by those who knew her. The funeral service was conducted by Dr. C. W. Heald, and the remains were laid to rest by the side of her companion in the Green Bay Cemetery. A. L. LINGLE.

BACHELLOR.—Arvilla M. Bachellor (née Lane) was born at Genoa, N. Y., Dec. 17, 1837, and fell peacefully asleep May 17, 1911, aged seventy-three years and five months. When she was but two months old, her parents came to Michigan. In 1848 she, with her parents, accepted the third angel's message under the labors of Elder Joseph Bates. She was one of the charter members of the first church organized in Battle Creek. In 1860 she was united in marriage to J. Warren Bachellor, who came as a worker in 1855, when the Review and Herald Office was removed from Rochester, N. Y., to Battle Creek, Mich. To this union were born two children, who with their father are left to mourn; she is also survived by one brother. In her gentle, quiet way she worked for her Master; and her faith in God and the final triumph of the third angel's message never wavered. The writer, assisted by Prof. C. A. Russell, conducted the funeral services, basing words of comfort upon Rev. 14:13. C. N. SANDERS.

BAHLER.—Mrs. Pauline Bahler (née Paulson) was born near Clifton, Tex., Dec. 19, 1858, and died at her brother's home at Clifton, May 5, 1911. In the summer of 1880, when the writer held a meeting in Bosque County, she accepted present truth, to which she steadfastly held until the end. Jan. 17, 1897, she was married to Brother J. F. Bahler, to whom she was a faithful wife and guide in his travels (he being blind), and a kind and tender mother to his daughter. She was self-sacrificing and in every respect noble-minded. The funeral services were conducted by Mr. P. E. Thurston, pastor of the Lutheran church, and she was laid to rest in the Clifton cemetery. A. W. JENSON.

COLE.—George W. Cole was born in the State of New York, Oct. 2, 1842, and died at his home near Mt. Pleasant, Mich., June 7, 1911. When but a boy, his parents moved to Ohio, where he lived until 1866, when he was united in marriage with Miss Rebecca Waters, and moved to his farm in Isabella County, Michigan, where the remainder of his life was spent. In 1878, under the labors of Brother L. A. Kellogg he became acquainted with the views held by Seventh-day Adventists and promptly accepted them, retaining his hold upon these truths and his membership in the church till his death. He leaves a companion and six children to mourn. Funeral services were conducted by the writer. J. J. IRWIN.

MESSER.—Died at the home of her parents, near Toppenish, Wash., April 11, 1911, after a brief illness, my dear sister, Iva I. Messer, aged twenty-three years and eleven days. Iva was born at Frazee, Minn. When twelve years of age, she accompanied her parents to Groton, S. D. Two years later she was baptized, and united with the church at Webster, S. D., of which she remained a member until two years ago. After coming to Washington, she united with the Granger church, of which she remained a member till the last. She leaves a father, mother, three brothers, and five sisters to mourn; but we believe our loved one sleeps in Jesus. Funeral services were held in the Springdale M. E. church, Rev. Spaulding officiating. PEARL V. MESSER.

ZOLLINGER.—Mrs. Emma M. Zollinger was born at Mineral Point, Wis., Dec. 29, 1849, and died in Albuquerque, N. M., April 2, 1911, aged 61 years, 3 months, and 4 days. At the time of her death she was visiting her daughter. She was married at Mineral Point, where she resided until five years ago, when the family moved to Burlington, Colo. Sister Zollinger was a member of the Dodgeville (Wis.) Seventh-day Adventist church for many years. Her humble and consistent Christian life won for her the respect and high esteem of all the church and neighbors. Her husband, six children, mother, and other relatives are left to mourn. She was laid to rest in the Fair View Cemetery at Albuquerque to await the return of her Saviour. The funeral services were conducted by the writer. Text, Rev. 22:3. C. McREYNOLDS.

(Lake Union Herald, please copy)

HATCH.—Died at the home of her daughter, at Maple View, N. Y., April 12, 1911, Mrs. Sarah M. Titus Hatch, aged 62 years, 4 months, and 12 days. Mrs. Hatch accepted present truth about forty years ago, and lived an earnest Christian life till the day of her death. She was a member of the Buffalo Seventh-day Adventist church until a few weeks before her death, when, as she was living with her daughter at Maple View, she joined the church there. The night before her death she attended prayer-meeting. Two daughters, two brothers, and a large circle of friends are left to mourn. The funeral service was conducted by Elder J. W. Lair, after which the body was brought to Buffalo. Prayer and a few remarks were then made by the writer, and we laid her by the side of her husband in the beautiful cemetery at Marilla, N. Y., to await the coming of the Life-giver. T. B. WESTBROOK.



WASHINGTON, D. C., JUNE 22, 1911

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WE have been glad to greet in Washington, Dr. W. H. Maxson and daughters, of Oakland, Cal., who are visiting friends in the East.

WE have received the annual announcement of the training-school in Pua, Chile (South America), George W. Casebeer, principal. South of the equator the school year opens in March, and closes the last of October.

THIS week Miss Beatrice Baharian, of the Washington Sanitarium nurses' class, sails for Europe. Miss Baharian is the daughter of Elder Z. G. Baharian, of the Levant Mission, and after some further special hospital work in Europe will doubtless join the workers in Turkey.

"I KNOW whom I have believed," said Paul, "and am persuaded that he is able." This is the hope of the workers among the unwarned millions. "As I look at the millions here in Burma," writes Brother R. A. Beckner, from Mandalay, "I wonder how they will ever hear the message with so few of us to tell it; but we know in whom we have believed, and know that he is able."

A LETTER from Brother C. H. Jones, of the Pacific Press, says: "Never before, in all our history, have we seen so much work piled up ahead of us."

THE program of readings for the mid-summer offering service, Sabbath, July 1, has been sent to all the churches from the General Conference Office. This program, in July, takes the place of the usual second Sabbath foreign mission program.

WITHIN the past two weeks a number of changes have been made in the dates of camp-meetings. All who are expecting to attend these gatherings should examine the list as it now appears and note the change, if any, in the date of the meeting they expect to attend.

THIS week Elders O. A. Olsen, W. B. White, and W. A. Spicer and Dr. D. H. Kress sailed from New York for the biennial council. Inasmuch as the East German Union holds its biennial session at the same time and place, this council will resemble a General Conference session in attendance.

BROTHER L. G. MOOKERJEE writes courageously of the Bengali work in Calcutta, where he is now located. Despite organized opposition, the calls for labor are more than can be responded to. Sister Carolyn H. Votaw, writing of the work in Burma, says: "As for ourselves, we find the work getting beyond us. Our interest is the best that it has ever been."

WE learn from Elder C. E. Rentfro, of Lisbon, that church and state questions are not fully settled yet in the new Portuguese republic. He says: "We can not hold public meetings after sundown without a license from the authorities. This may be changed later on. The officials have been very kind toward us. It is a question just what church organizations, as such, will be permitted. But I am sure God's work must go forward. Pray that God may help us in this needy land."

THE editors of the REVIEW AND HERALD make a special request of all who read this page that they turn at once to the Missionary and Publishing department, and read the article entitled "Repeated Calls for Canvassers." There are two very important suggestions made in that article, in one or the other of which every reader of the REVIEW AND HERALD can have a part and will want a part. A real crisis is revealed in the work there brought to our attention. What shall we do about it?

Giving the Order to Advance

HERE is a word from Elder W. H. Anderson, of the Barotse Land Mission, north of the Zambesi, away in the African interior:—

"Our church has more than doubled during the last two years, and now numbers fifty. Some of these are the first-fruits of the out-stations. I am so glad some of these native workers up here have become soul-winners, and that they are now leading their own people into the truth. We are grateful to God that

he has heard our prayers, and that the government administration has reversed unfavorable decisions, and given us better terms than ever for the extension of our work. We have not heard definitely what was done about our appropriation; but as we heard a rumor that we could not get all that was asked for, it was decided that Brother E. C. Silsbee and wife should take up work for the season at the Kimberley treatment-rooms. While loath to release them, I did not see how we could manage to extend the work to Northeastern Rhodesia this year without all the funds we asked for. But the work is advancing evenly all along the line, and we expect to see it finished here, and to be ready with you when Jesus calls his people home."

But we do not want to hear of workers in the missions having to go back to the colonies to wait for the advance. It is for all the people to give the order of advance to our missions everywhere, by the heaviest midsummer offering ever made, on Sabbath, July 1, followed by the steady stream of gifts to the end of the year.

The House Problem in Panama

THE following from a letter from Elder H. C. Goodrich shows the problem the West Caribbean Conference is wrestling with in its effort to restore its office headquarters since the Colon fire and the removal of the West Indian Union office to Jamaica:—

"It seems necessary, in building here, to consider the wants of the laborers. One rented room costs from ten dollars to fifteen dollars, gold, and this in buildings with four to eight families using a common kitchen. To get respectable rooms would cost us from forty dollars to sixty dollars a month. I am planning a building 28 x 60 feet, with chapel and conference office below, and three suites of rooms above. Rent on the chapel and rooms would bring in \$648 a year.

"The chairman of the Canal Commission, in view of our loss, has kindly told me they will furnish us building materials. If we could borrow \$1,500, we would have enough to go ahead. I am trying to borrow of individuals, but have not succeeded yet. In case we do not succeed, I think we shall have to move back to Bocas, which I would much regret. This is not an appeal; I know how the Mission Board is crowded to the limit. But I wish you to know what the situation is with us."

"Student's Life of Paul"

THIS is a very convenient help in the study of the present series of Sabbath-school lessons. "The aim of the book," as stated in the preface, "is threefold: first, to present the biography of the great apostle to the Gentiles; second, to present the facts in as simple and scientific a manner as possible, without comment and without rhetorical elaboration, assuming that what the reader desires to know first of all, and what he surely ought to know first of all, is the facts, or the nearest possible approximation of the facts; third, to present the material in an accessible and usable form."

The book contains 278 pages, and is printed from large, clear type. Price, only 50 cents. Order from Review and Herald Pub. Assn., Takoma Park, D. C.