

# The Advent Sabbath Review and Herald

Vol. 88

Takoma Park Station, Washington, D. C., July 20, 1911

No. 29



## The Cricket's Song

Sing loud, little cricket, hid low in the grass,  
The time of thy singing so swiftly must pass ;  
Sing loud in the gloaming, sing soft in the noon,  
The time of thy silence shall come to thee soon.  
Yet, ah! little singer, thy song in my heart  
Hath awakened another, which shall not depart,  
A note of thanksgiving to Him who above  
For earth's lowest creatures provides in His love,  
A song that shall ring through eternity's years,  
And dearer to God than the song of the spheres,  
When star-song and sea-song forever shall pass,  
But a song that was born of thy song in the grass.

— Amanda Elizabeth Miller, in *Northwestern Christian Advocate*.





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# The August Number of **Life & Health**

## Special Out-of-Doors Number

Discusses 98 Topics Concerning the Welfare of the Entire Man — Body, Mind, and Spirit

Tells in Simple Language How to Detect, Prevent, and Cure Disease, Also How to Sleep, Cook, Eat, and Dress for Health

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Our July edition of 65,000 copies was sold out by Sunday, July 9. June edition of 50,000 copies sold out by Wednesday, June 7

AUGUST ISSUE, First Edition, 65,000. All orders for July number received since July 9 will be filled with the AUGUST NUMBER

Large orders from our agents who are in daily contact with the people, and scores of applications for agency, are additional proofs of the popularity of this health magazine. One lady agent has sold 6,550 copies since May 19, 1911, in seven of our large cities. Her mark for the summer's work is 10,000 copies. She pays cash for all her magazines. Other agents sell from 50 to 1,000 copies a month.

## Partial Contents of This Number

**Frontispiece.**—Children Out-of-Doors.

**General Articles.**—Editor's Sermonette on Typhoid Fever (only 28 sentences)—Are We as a Nation Becoming Vegetarians? (valuable United States government statistics)—The Teacher in the Struggle Against Alcoholism—Sun-Baths and Sunburn—Catchin' Cold (poem by James Whitcomb Riley)—Suggestions Regarding the Treatment of Constipation—The Unrecognized Value of Raisins—Effects of Water Applications on the Circulation—Don't's for Walkers—Healthful Cookery (12 recipes for serving and cooking fruits).

**Medical Missionary at Work.**—Experiences at an African Mission Station—Medical Missionary Work in New Zealand—Indian Queen Believes in Efficacy of Prayer.

**Editorial.**—Heredity and Environment—What a Change!—Bless and Be Blessed.

**As We See It.**—A Marine Sanitarium—Legal Maxims—Legal Control of Liquor—Temperance Clubs—Control of Liquor in England—Temperance in the British Army—Teach the Young—Amusements for the Young—Socializing the Farm.

**Current Comment.**—Life-Saving Abroad and Life-Wasting at Home—Standard Bread—Work and Pain—Eliminate the Rat—The Schoolboy and the Cigarette—What Is the Origin of Cancer?—National Laundry Work.

**Abstracts.**—Rural Recreation—The Value of Doing Nothing—Care of the Teeth—Play as an Antidote to Civilization—Suggestions on the Teaching of Temperance—A Plea for the Women, etc.

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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, JULY 20, 1911

No. 29

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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.

### Going Home

MRS. PAULINE ALDERMAN

My faith grasps a future through Christ and the cross;  
I see it, and count all my treasures but dross;  
For it opes to my vision a scene of delight,  
A land where no sorrow ere cometh to blight.

And the joys there forever and ever endure,  
In the home of the saved, the tried, and the pure.  
O spare not, great Master, my soul to refine;  
Whate'er be the cost, let salvation be mine.

Let me stand with thy people, the saved and the blest,  
Where the home is eternal, and perfect the rest;  
Where the river of crystal, so cooling and sweet,  
Will ripple with gladness for aye at our feet.

O, the hills and the valleys of heaven are green  
With a verdure we mortals have never yet seen;  
And the fruits of that country can never decay;  
For death and the blight are left over the way.

There the song of redemption will ever be sung  
By the peaceful and happy ones, angels among;  
And we'll see the dear Saviour, and lay at his feet  
The crowns he has bought us, our rapture complete.  
*Mount Vernon, Ohio.*

### Jesus at the Door

A. SMITH

THERE is something for man to do when Jesus knocks at the door of his heart. Rev. 3:20. He must open the door. Jesus will not do this for him; but if any man will open the door, Jesus will come in. With every command or entreaty God gives power to obey.

"But how," says one, "can I open the door?" The following quotations and references clearly answer the question:—

"Those who despise the warning will be left in blindness to become self-deceived. But those who heed it, and zealously go about the work of separating their sins from them in order to have the needed graces, will be opening the door of their hearts that the dear Saviour may come in and dwell with them."—*"Testimonies for the Church," Vol. III, page 257.*

"When those sins which God hates are subdued, Jesus will come in and sup with you and you with him. You will draw divine strength from Jesus."—*"Spiritual Gifts," page 227.* See Matt. 5:23, 24; James 5:16.

This is quite different from the teaching of fanaticism, which substitutes feeling and boasting of self-righteousness for confession of sins and humility. "Ye shall know them by their fruits." *Grandville, Mich.*

### Higher Attainments

J. M. HOPKINS

OUR Father is not pleased when his children make no advancement in Christian graces and accomplishments. He would have them ever growing into a more perfect image of his own glorious character. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Isa. 60:1. Every command and admonition our Father has given his people implies and assuredly means divine assistance to execute fully the conditions imposed.

It is not only a duty but a most blessed privilege to attain the standard set by this divine admonition: "Arise, shine." It is possible for every one by divine grace to rise above the lowlands of earthliness, of sinfulness. It is the privilege of every one to wear the garments of salvation, the robe of Christ's right-

eousness. It is the privilege of every one to have his life adorned with the beautiful graces of the Holy Spirit. Gal. 5:22-25. Study these verses carefully in connection with Phil. 4:8.

This glory of the Lord which the prophet declares "is risen upon thee" is his beautiful character; and it is this glorious character of God in his children that shines in the world of darkness around them. "For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising."

Such is the standard set by our God. Such is the purpose of our God in setting that standard. Have we attained unto it? Are we satisfied with our attainments in the heavenly life? Or do not our inmost souls cry out for higher and better things than we now possess?

We can not attain to this excellence at one stride or by one endeavor; as compared with the former life of sin and darkness, the life may appear, and indeed may be, beautiful. But as contrasted with the Father's character, it falls far below the excellent glory. He does not expect nor ask that we shall at once attain to the standard he has established for us. He says: "The path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. 4:18. The child of God will be continually growing more and more unto the divine likeness, reflecting more and more the beauty of his holiness; demonstrating more and more the power of his blessed gospel to save from sin, to keep from sinning, to uplift toward heaven.

This is all for us, for his children everywhere, white or black, free or bond, high or low, rich or poor. All alike have the blessed privilege of rising higher and higher, becoming more and more like our Father, like our Elder Brother and Saviour. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." 2 Cor. 3:18. We thank and praise God that this is so.

Are you satisfied with your present attainments and accomplishments? Or are you daily catching glimpses of the divine glory that make you long for more and higher views and possessions? Education, refinement, culture, knowledge, wisdom, purity of heart and life, helpfulness, sympathy, gentleness, loyalty, and fidelity to principle and duty,—O, how these virtues beautify and enrich and adorn the life! These are just what our Heavenly Father wants us to

have and to enjoy. He desires that we shall be "filled with the Spirit," "filled with all the fulness of God," "filled with the fruits of righteousness."

Is not this a glorious and blessed experience? Yet it is for us. It is for you, my brother, who live where you are surrounded with the advantages of civilization; and for you, my brother and sister far away, who may have been, and even now are, less fortunate in this respect. "God is no respecter of persons," but "in every nation he that feareth him, and worketh righteousness, is accepted with him." Acceptance means blessing and growth and advancement, higher and ever higher attainment "till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ." Eph. 4:13.

Let us come to the Fountain, and drink, and live.

Hewitt, Mich.

### Tracings of the Prophetic Gift — No. 11

#### Its Intervening Support

J. O. CORLISS

HAD a proper accounting been given to the design of the prophetic gift, it is altogether likely that the Christian church would not have permitted it to fall into desuetude. To regard that gift simply as an endowment by which to foretell future events, is to rob it of its proposed effectiveness, and consequently of its Heaven-bestowed honor. A moment's thought will verify this statement. For a prophet to predict in brief form some general occurrence, without marking the effect it is likely to have upon the church, and also pointing out the necessary course to be pursued in view of its expected advent, the impression left upon minds could not, from the very nature of things, be permanent in its results.

Besides, with this single view of the purpose of prophecy, one is led to decide the merits of the gift by the nature of the fulfilment anticipated. Without sufficient divine illumination of mind, one is apt to place his own human estimate on the particulars of the outcome, and by this doubtful balance decide for or against the genuineness of the gift by which the prediction was put in circulation. This would be to place the reputation and the influence of the prophet at the mercy of unsanctified prejudice, and so bring to naught the purpose of the prophetic institution.

It is true that the power to predict the future belongs to the prophetic gift, but this manifestation is but to assist in making its principal purpose effective. To make this affirmation clear, it may be well to consider, first, that a true prophet is an *oracle*; that is, one who delivers divine communications; one who is God's spokesman for the advancement of heavenly government in human hearts. He is chosen to be a "light" to the world in a special sense, as one

of virtue, wisdom, and marked personal piety; indifferent to ordinary pleasures; free from personal vanity; independent in mode of life; fervent and earnest in exhortation.

Such a life places a prophet in the highest rank in God's kingdom on earth. In this position he is enabled through the Spirit to interpret the divine will; to be a preacher of righteousness; to recall men from semi-apostasy, and so from darkness to light. This is not to be done unrestrainedly, or unrelated to the Word of God as delivered under inspiration in earlier times. God is the same from the days of eternity. Micah 5:2. Principles which he teaches through chosen ones now must harmonize with those given by the mouth of all his prophets.

So, then, the proper first use of the prophetic gift is to confirm darkened, halting minds in the principles of God's Word, lest they depart from the steadfastness of faith. The saddest thing to contemplate in the history of ancient Israel is the decline in their spiritual life when left without the prophetic gift. The priests of those days, while attending regularly to their appointed rounds of sanctuary rites, were nevertheless disgracefully influenced by the prevailing vices of their time (1 Sam. 2:12-17); and because there was no open nor revealed vision, the people were left, each to follow in the way that seemed good to himself. Never did a nation stand in greater need of divine guidance than when Samuel was raised up to rebuke the evils of the age.

Later, when the people demanded a king by whom to be ruled, as were the nations around them, Samuel predicted the woful result of such a change. This prediction, however, was only to convert them from the present error of their way, and to lead them to rest in the provision of the Lord's grace, which had always been so free to them. But even though God yielded to the demand for an earthly ruler, yet he could not consent to let Israel's king lead his chosen people in the way of other nations.

The rapid spiritual decline of Israel had already determined that nation's fate, were it to be left at that stage to human control. It was certain to be swallowed up by the heathen Philistines. 1 Sam. 9:16. The measure by which to preclude pending disaster was quickly set in order. The most popular man in all Israel (1 Sam. 9:20), Saul the son of Kish, of the tribe of Benjamin, was sent on a domestic errand, which led him to the city of Samuel's sojourn, probably Ramah, in Ephraim, not far from the border of Benjamin. The prophet had been previously instructed of God to anoint Saul as king. This was done, and Saul was dismissed from the prophet's presence with minute instructions regarding his immediate course and conduct.

As the newly anointed king turned away, his heart was miraculously changed, and he was thus prepared to

serve the nation as God's representative. Going on a short distance, he met a company of prophets, when the Spirit of God came upon him, and he at once joined them in prophetic utterances. Those present, knowing of Saul's past irresponsible course, were greatly astonished at this manifestation of God's power through him, and with evident amazement united in asking, "Is Saul also among the prophets?" 1 Sam. 10:11.

So while the people desired a king over themselves, rather than to be led by prophetic direction, they were, after all, to receive a king who was also to be a prophet. As by a prophet the Lord brought Israel out of Egypt, constantly speaking to them through his chosen instrument, so at every crisis in that nation's history special interposition was provided for its preservation through the prophetic gift. Hosea 12:13.

The history of Israel appears to vindicate the assertion of Jehoshaphat that to believe in God would establish the nation, and to believe his prophets would give prosperity. 2 Chron. 20:20. For so long as they did this, they were a thriving and well-to-do people. But faith in God meant then, as now, to "seek the law at his mouth," and to adhere to the principles enunciated by him in that law; namely, the righteousness of Jehovah. To forsake these meant to ignore the keeping power of him whose word they despised, and to make themselves a prey to every nation seeking their overthrow. Ps. 83:4.

To prevent such a calamity, inspired couriers with direct messages from heaven were persistently and compassionately sent to that people, warning them not to forsake the path of virtue, and so follow the ways of heathen nations by which they were surrounded. But "they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy." 2 Chron. 36:16. Left thus of God, the Chaldeans came upon them, slew their young men, desolated their sanctuary, and carried into Babylonian captivity all those who escaped the sword.

Being in this way bereft of protection, the once proud and joyful nation sat down by the rivers of Babylon and wept, while their harps hung silent upon the overhanging willows. Ps. 137:1, 2. Here the plowers plowed their backs with long furrows. Ps. 129:3. In scorn and derision their captors asked them why they did not sing one of their former joyful songs of praise, until the captives were satiated with *contempt* (Ps. 123:3, 4), or *defiled bread*, as expressed by the prophet when referring to the same time. Eze. 4:12-17.

Although this was a sad state of affairs, there seemed to be something which weighed even more heavily on the minds of the captives, and that was the thought that this lamentation might have been averted by their own conduct. But now the king of Babylon had scat-

tered Israel, and "broken his bones;" that is, had put the power of that nation under restraint. Jer. 50:17. Not only so, but Jerusalem, the city of the heavenly King, was left to languish, because her gates were destroyed, and her princes were among the Gentiles. Beyond all other calamities, the law was made void, and the prophets received no vision from the Lord. Lam. 2:9. Because of this failure to hear God's voice through his law and prophets, the elders sat upon the ground, with dust upon their heads, and all the people were bowed to the earth with grief, while tears of sorrow blinded their eyes.

It had been the mission of the prophets to save the people from this awful calamity. It was not enough for them to correct the faults of the common people; but they did not fear to point out the errors of kings, who were not answerable to human authority. The cases of Nathan and David in the matter of Uriah's wife (2 Sam. 12:7), and of Elijah and Ahab concerning the murder of Naboth (1 Kings 21:19), serve to illustrate the fortitude with which the prophets of old were endowed. Such interventions with the Eastern kings of those days demanded great moral courage, since the persons of prophets were by no means legally inviolable. 1 Kings 19:2; 22:27; 2 Kings 6:31.

Such history demonstrates that the prophet of God was, and still is, the appointed organ of heaven's communication with earthly subjects, be they king or people. The fundamental idea that Jehovah guides his people by the word of direct revelation, is as old as the history of his dealings with humanity. Moses was not only a prophet, but a judge and a ruler as well. As history unfolds events, the prophetic gift is seen to stand out more fully as the organ of revelation, and as the type of one who is Jehovah's mouthpiece, revealing his counsel (Amos 3:7; Jer. 23:22), and so ministering to Israel God's gracious guidance, which distinguished that nation from all other peoples on the earth. Amos 2:11; Hosea 12:10, 13.

*Mountain View, Cal.*



## Who Changed the Sabbath?

W. H. BRANSON

It was not the apostles who changed the Sabbath, else there would be something in their writings concerning it. Paul says, "I have not shunned to declare unto you all the counsel of God." Acts 20:27. Yet he said nothing about a new Sabbath. It is true he held one meeting on the dark part of the first day of the week (Acts 20:7-14); but this was Saturday night (since the night constitutes the first part of the day—Gen. 1:5), and the record shows that he walked across the country Sunday morning to Assos, a distance of nineteen miles. Luke and the rest of the company were sailing about forty-five miles around the cape while Paul was preaching.

This was the only religious meeting

held on the first day of the week by the disciples, so far as we have any record. They gathered on the day of the resurrection, but only "for fear of the Jews." They could not have been celebrating his resurrection; for when Jesus appeared to them, he upbraided them with their unbelief and hardness of heart because they did not believe that he was risen. Mark 16:9-14. How could they commemorate an event they did not believe had taken place? No; the disciples did not change the day.

It was Paul's manner to preach on the Sabbath to all classes. Acts 17:2. In the following texts we have a record of eighty-four Sabbath meetings held by him after the resurrection, with both the Jews and the Gentiles: Acts 13:14, 42, 44; 16:13; 18:1-4, 11.

If the disciples had changed the Sabbath to Sunday, that would be no excuse for our keeping it, since they were never commissioned to make laws for Christians to follow. "Go ye therefore, and teach all nations, . . . whatsoever I have commanded you," says Christ. Matt. 28:20. And again there is one Lawgiver, who is able to save and to destroy. James 4:12. But they were not able to save; therefore not one of them could be the lawgiver. In Isa. 33:22 I read, "The Lord is our lawgiver." Therefore, unless the Lawgiver has given a law for Sunday observance, there is no divine law for it.

The first recorded instance of Sunday observance which has any claim to be considered genuine is mentioned by Justin Martyr, A. D. 140, when the Christians met and read the writings of the apostles. He does not even intimate, however, that this day has any divine authority, either from Christ or from his apostles. It was about this time that the great apostasy set in, which is foretold in Acts 20:29, 30; 2 Tim. 4:3, 4; and 2 Thess. 2:3, 4.

The pagans nominally accepted Christianity, though at heart they remained unchanged. The mystery of iniquity was working, and they began to remodel the religion of the apostles. Robinson, the Baptist historian, says: "Toward the latter end of the second century, most of the churches assumed a new form; the first simplicity disappeared; and insensibly, as the old disciples retired to their graves, their children, along with new converts, both Jews and Gentiles, came forward, and new-molded the cause."—*"Ecclesiastical Researches,"* chapter 6, page 51.

Since the converted pagans had heretofore held Sunday as a feast-day in honor of the sun-god, they now brought it into the church. Morer, a leading church historian, says that "the Christians thought fit to keep the same day, and the same name of it, that they might not appear causelessly peevish, and by that means hinder the conversion of the Gentiles."—*"Dialogues on the Lord's Day,"* pages 22, 23.

Even after the observance of Sunday did begin, the Sabbath was still kept as before. Listen to the historian Cole-

man: "The last day of the week was strictly kept in connection with that of the first day for a long time after the overthrow of the temple and its worship. Down even to the fifth century the observance of the Jewish sabbath was continued in the Christian church."—*"Ancient Christianity Exemplified,"* chapter 26, section 2. In the same chapter he also says: "During the early ages of the church, it [Sunday] was never entitled 'the Sabbath,' this word being confined to the seventh day of the week."

Neander, the greatest of church historians, says: "The festival of Sunday, like all other festivals, was only a human ordinance; and it was far from the intentions of the apostles to establish a divine command in this respect,—far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday. Perhaps at the end of the second century a false application of this kind had begun to take place; for men appear by that time to have considered laboring on Sunday a sin."

In no document, human or divine, can any command be found to rest on Sunday, previous to the edict of Constantine in 321 A. D., when he said: "Let all the judges and the townspeople, and the occupation of all trades, rest on the venerable day of the sun." The following is quoted from "Chambers's Encyclopedia," Vol. VII: "Unquestionably the first law, either ecclesiastical or civil, by which the observance of that day [Sunday] is known to have been ordained, is this edict of Constantine, A. D. 321." Constantine was at this time a pagan emperor; but two years later he was converted to Catholicism.

It was not, however, until 364, long after Constantine's conversion to Catholicism, that the Sunday was fully established. William Prynne, in his "Dissertations on the Lord's Sabbath," page 34, says: "The seventh-day Sabbath was . . . solemnized by Christ, the apostles, and primitive Christians, till the Laodicean council did in a manner quite abolish the observance of it. . . . The council of Laodicea (A. D. 364) first settled the observance of the Lord's day, and prohibited . . . the keeping of the Jewish sabbath under an anathema." This council was dominated by Roman influence. Therefore the Catholic Church is responsible for the change. Do they acknowledge it? One who is the highest Catholic authority in America says: "Of course the Catholic Church claims that the change was her act; it could not have been otherwise, as none in those days would have dreamed of doing anything in matters spiritual and ecclesiastical and religious without her. And the act is a mark of her ecclesiastical power and authority in religious matters."—*Cardinal Gibbons, of Baltimore, Md.*

In a Catholic work called the "Abridgment of Christian Doctrine," page 58, is the following: "Question: How prove you that the church has power to command feasts and holy days? Answer:



By the very act of changing the Sabbath into Sunday."

We have this further testimony: "*Question*: Have you any other way of proving that the church has power to institute festivals of precept? *Answer*: Had she not such power, she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority."—"*Doctrinal Catechism*," pages 174, 352.

In conclusion let me say, as Elijah said to the prophets of Baal (1 Kings 18:21): "How long halt ye between two opinions? if the Lord be God, follow him;" but if Constantine and the authorities of the Catholic Church be God, then follow them. "Choose you this day whom ye will serve."

*Spartansburg, S. C.*

### The Comforter

ANNA MAJEL ROSS

SOFTLY o'er my spirit stealing  
Comes a message from above:  
"Come to Me when heavy-laden,  
I'll refresh you with my love."

Weary one, if you would only  
Learn to love and trust in him,  
Heart and soul would not be lonely,  
Troubles would grow vague and dim.

Patiently our Father listens,  
Peace and comfort from him flow;  
He will hear your earnest pleading,  
Soothe away all pain and wo.  
*Brawley, Cal.*

### Righteousness by Faith

O. E. JONES

"I COUNT all things but loss, . . . that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Phil. 3:8, 9.

God gave his Son to die, and Christ laid down his life, to make it possible for us to be made righteous, that we might not perish, but have eternal life, with all its attendant blessings. In 2 Cor. 5:21 we read:—

"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." He (the Father) hath made him (the Son) to be sin for us. Our sins with the full penalty were placed to Christ's account. In Isa. 53:6 we read:—

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." Note the marginal reading—"hath made the iniquity of us all to meet on him." In taking our sins upon himself, Christ came under the law, as we read in Gal. 4:4, 5:—

"But when the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem

them that were under the law, that we might receive the adoption of sons."

His suffering on the cross was for our sins, as it is written:—

"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit." 1 Peter 2:24; 3:18.

We recall the Saviour's agony in Gethsemane as he prayed, "If it be possible, let this cup pass from me." Christ bore the penalty (curse) of the broken law of God in our stead.

We have no righteousness of our own to commend us to God. "All our righteousnesses are as filthy rags." Isa. 64:6. Our only hope, then, is in the imputed righteousness of Christ. This is beautifully set forth in the following scripture:—

"Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law [a perfect standard] and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference." Rom. 3:20-22.

"The righteousness of God unto [imputed] all and upon [imparted] all them that believe." Note also verses 24-26:—

"Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus."

To believe in Jesus, and to believe merely in a historical fact that such a person lived, are widely different propositions.

"For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works." Rom. 4:3-6.

Of ancient Israel we read:—

"But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law." "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." Rom. 9:31, 32; 10:3.

"They sought it [righteousness] not

by faith." Blessed indeed is the man or the woman unto whom God imputeth righteousness without works.

"Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." Rom. 4:7.

Not only is righteousness placed (imputed) to the account of every believer, but by faith Christ dwells in the heart (Eph. 3:17), and imparts righteousness. As we read again:—

"For it is God which worketh in you both to will and to do of his good pleasure." Phil. 2:13.

And with the apostle we can say:—  
"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20.

With Christ living in us, the life we now live in the flesh, we live by the faith of the Son of God,—living faith abounding in fruits of righteousness ("faith without works is dead"),—"that the righteousness of the law might be fulfilled in us." Rom. 8:4. Clothed with the righteousness of Christ, woven in the loom of heaven without one thread of human invention in it, we stand faultless before the throne of God, ascribing all praise to him who has redeemed us by his own blood.

"Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake." Ps. 115:1.

*Hastings, Neb.*

### Gethsemane

J. G. MCCLAUGHRY

THAT peace which passeth knowledge,  
Lord,

I crave of thee to-night:  
Drive care and suffering from my heart,  
And make its burden light.  
I do not ask thee to remove  
Nor bid my sorrows cease;  
Give what thou wilt, O Lord, in love,  
But O, to-night give peace!

Thou knowest all our needs, and how  
Our burdens bear us down;  
Thou knowest all our strength, and canst  
Sustain us by thine own;  
But, O my God, hear thou my prayer,  
And grant me this release,—  
To-morrow I my cross would bear,  
But O, to-night give peace!

I do not ask this thoughtlessly,  
Nor question I thy will;  
I would not have thee take from me  
My cup of sorrow; still  
Have I not gladly kissed the rod  
As woes and griefs increased?  
Now I am broken; O my God,  
Have mercy, give me peace!

I want but thee, I need but thee;  
Come thou, O God, to-night,  
Remove the burdens that afflict,  
Sustain me by thy might;  
O, let oblivion swallow all  
For one short hour at least;  
I stumble, Lord, I almost fall;  
Have mercy, give me peace!  
*New Albany, Ind.*



**What to Do for Hives**

J. J. BELL, M. D.

HIVES, or nettle-rash, is a skin affection which is more prevalent in warm weather than cold. An evanescent eruption of whitish, pinkish, or reddish elevations, or wheals, variable in size and shape, makes its appearance on the skin. Itching is almost always present; at times a pricking, stinging, or burning sensation may be prominent.

The disease is due to a disturbance of function of the nerves supplying the blood-vessels of the skin. The attacks are almost always brought on by disturbed digestion, due to partaking of some article of diet which causes a derangement of the stomach. Occasionally some individuals have an attack when a certain kind of fruit is eaten. In some cases this may be due to the fact that the fruit is taken as an extra along with other unsuitable combinations, or the fruit may have been taken at unseasonable hours, as between meals, or just before retiring. Again, it may not have been fully ripe, or possibly it was overripe. Very likely it was not properly masticated.

Any food difficult to digest may cause an attack of hives. For this reason pastry, fried foods, condiments, and spices should be avoided. The meals should be simple, and few articles taken at a time. Hasty eating and overloading of the stomach should be avoided.

A warm bath to which has been added bicarbonate of soda often affords relief. This may be cooled, and then the skin well dried and rubbed with some soothing powder, such as talcum.

*Pietermaritzburg, South Africa.*

**Savory Soups Without Meat**

WHETHER or not soup should be served with dinner, depends largely upon the nature of the soup and the manner of its serving. A thin soup, which makes up for its lack of nutrition by its excess of pepper, would better be omitted from the meal; while a nutritious, wholesome soup may well be served in small amounts in connection with the chief meal of the day. It is always contrary to the laws of good digestion to take a large quantity of any sort of liquid with the meal (except when an exclusive liquid diet is being taken); but a moderate amount of good soup acts as an appetizer, and stimulates the flow of the digestive fluids.

It is possible to produce excellent soups without the use of meat stocks. The water in which macaroni has been boiled makes a very good soup stock, as does also the broth from lentils or dried beans.

Following, are a number of recipes which may be helpful:—

**Lentil and Tomato Broth**

Thoroughly wash a pound of brown or of German lentils, and leave them soaking in cold water overnight. In the morning put them to boil, and allow them to simmer gently until they are quite tender. It may be necessary to

**There Is No Chance**

WORTHIE HARRIS HOLDEN

THERE is no chance. God's sovereign will  
The universe bends to fulfil,  
And all the myriad worlds on high  
Circle his mandates in the sky.  
Though man with care his sphere has planned,  
God still his schemes may countermand.  
In vain was Herod's dire decree;  
The plot against the Hebrew three;  
The counsel which his brothers brought  
By Joseph's God was set at naught.  
Man strives for what he deemeth good,—  
By God alone 'tis understood;  
And griefs we mourn, by him are seen  
The stone to rest our Bethel dream.  
Sometimes we "chance" to do or dare,  
And learn ere long our God led there;  
We "happen" oft to lose or gain,  
And find he meted joy or pain.  
Constant his care by night or day;  
Then trust to him thy life for aye.

*Portland, Ore.*

**Is Tea a Temperance Drink?**

M. ELLSWORTH OLSEN

THE answer to this question must depend upon our understanding of the reach and scope of temperance principles. According to a well-known physician, "the great sin of intemperance is not in the use of alcohol *per se*, but in the gratification of the desire for artificial stimulation."

Grant the truth of this statement, and the field of intemperance is broad enough to include a great many harmful practices of the present day, not least among which we would name the habitual use of tea, for reasons which may be briefly set forth.

**Why So Fascinating?**

What is there in a cup of tea that has such a wonderful fascination for the nervous, energetic twentieth-century toiler? There are three chief ingredients,—about one grain of caffeine (also called them), two or three grains of tannic acid, and the merest trifle of volatile oil. The combination of these three principles, together with some subordinate elements which are of very little account, makes a medicinal drink which has come to be found on well-nigh every table in the land, and which has actually given its own name to the light afternoon meal which many people take between dinner and supper.

Why do we drink tea?—Chiefly because of its immediate pleasurable effects upon the nervous system. We feel tired, jaded, disagreeable; a cup of tea makes us, for the time being, bright, vivacious, cheerful. It seems to put new

life into us; but does it actually do this?—No, for it has absolutely no food value, hence it can not possibly add to the real strength of the system; but it can do that which alcohol does in a different way—it can draw out the reserve force of nervous energy, make us feel fresh and full of vigor when we are really fagged out, give us an artificial felicity to be most certainly followed later on by a corresponding depression.

**How Tea Affects the Nerves**

Alcohol chiefly excites the heart; tea exerts its stimulating effects upon the central nervous system. These effects are not the same in all cases, being determined largely by the condition of the individual user. But the same general principle holds good in regard to its use as a beverage. Tea is not taken as a food, neither is it taken as an innocent relish to food, but for its fascinating effects upon the nervous system. Therefore it is not, strictly speaking, a temperance drink.

A truly temperate person should seek restoration by rest and sleep when weary, and strength from food when hungry. This is nature's way, and it is always the best way in the long run.

**Tannic Acid and Digestion**

The injury of tea upon its devotees becomes the more apparent when one calls to mind that the tannic acid it contains is a very serious hindrance both to the digestion of starch by the saliva and to the digestion of proteids in the stomach. These facts are quite generally known, also the tendency of tea to produce flatulence and a disordered state of the digestive organs generally; and yet persons with weak digestion, and subject to innumerable headaches, will often continue to indulge in the baneful drink which is at the foundation of practically all their troubles.

If it be objected that one must have something warm to drink, we would suggest that there are plenty of innocent beverages to be had without taking a solution of such a powerful nerve poison as caffeine. Tea is as truly a drug as any preparation on the pharmacist's shelves, and as such has no proper place on our daily bill of fare.

We have known hundreds who have given up the use of tea, and we have yet to learn of a single case where the person did not reap great benefit from the change.

*Takoma Park, D. C.*

—◆◆◆—  
"A TREE is known by its fruit, not by its looks."

add boiling water from time to time. When the lentils are done, there should be sufficient water covering them to constitute the chief part of the soup. Drain off the broth, adding to it from one to two cups of strained tomato juice. Reheat, season with salt, and a little onion juice and herbs, if desired. The lentils which remain may be rubbed through a sieve, seasoned, and served as a purée on the following day. These are inexpensive and at the same time very wholesome dishes. If preferred, some of the lentil pulp may be added to the broth, making a thicker soup.

Beans may be prepared and served in the same way as lentils. The broth from thoroughly stewed brown beans is wonderfully rich and savory. In fact, any of the leguminous broths, if properly prepared, can scarcely be distinguished from meat broths. The intrinsic difference is this: The leguminous broths are rich in nutritive elements as well as flavor, while the meat broths are rich in flavoring extracts, but poor in food elements.

If it is desired to produce a soup which is highly nutritious, milk may be added to the pulp of the legumes, as in the following:—

#### Cream of Bean and Cream of Pea Soup

Thoroughly wash one pound of either good beans or dried peas. Soak overnight in cold water, then put over the fire in the morning. They should be cooked in the same water in which they have been soaking, unless the flavor of the legume is considered too strong, in which case fresh water may be used for stewing. Simmer gently for several hours, or until the legumes are tender. Then pass the beans or peas through a colander to remove the tough skins. To this pulp, add enough sweet milk to make a soup of desired consistency; season with salt and celery; reheat and serve. A bowl of hot cream of bean soup, with breadstuffs, constitutes a good luncheon for the boy or girl who returns home from school "as hungry as a bear."

#### Tomato Vermicelli Soup

Strain one quart of stewed tomatoes through a colander to remove the skins and seeds. Drop one-half cup of vermicelli into one cup of hot, salted water; cook until done, which requires only a few minutes; then turn into the tomato, heat together, season with salt, and add one-fourth cup of cream. When adding cream to tomato, care should be taken not to put the cold cream into the hot acid, as this will curdle it. Either beat the cream first, or add a little tomato slowly until the cream is all warmed; then it can be turned into the tomato without curdling. Serve at once.

#### Tomato Bisque Soup

Take half a cup of nut butter, two cups of tomatoes, three cups of water, and four teaspoonfuls of salt. Rub the nut butter smooth in the tomato, add the water, and heat to boiling. Add enough salt to destroy the acid taste of the tomatoes. Serve hot.

#### Split Pea Soup

For each quart of soup desired, simmer a cupful of split peas very slowly in three pints of boiling water for several hours until thoroughly dissolved. When done, rub through a colander, reheat, and when boiling, stir in two teaspoonfuls of flour slightly browned and rubbed smooth in a little cold water. Boil until thickened, and serve. If preferred, the soup may be flavored with a little celery or onion. Salt to taste.

#### Potato Soup

Peel six good-sized potatoes, and cook them in as little water as possible. When done, drain off the water, but save it to return to the potatoes after they have been thoroughly mashed. Add enough milk to make the soup of the desired consistency. Season with onion, reheat, and serve.

It is always well to serve zwieback or croutons with soup. To make the latter, cut white bread into slices half an inch thick, then cut these slices into half-inch squares. Place them in an unoiled pan, and toast them in the oven until they are nicely browned, and crisp throughout. This is a good way to utilize stale bread.—*Selected.*

#### Keep Your Grit

HANG on! cling on! no matter what they say.  
Push on! sing on! Things yet will come your way.  
Sitting down and whining never helps a bit;  
Best way to get there is by keeping up your grit.  
Don't give up hoping when the ship goes down,  
Grab a spar or something—just refuse to drown.  
Don't think you're dying just because you're hit;  
Smile in face of danger, and hang on to your grit.  
Folks die too easy, they sort of fade away,  
Make a little error, and give up in dismay.  
Kind of man that's needed is the man with ready wit,  
To laugh at pain and trouble, and keep — his — grit.

—*Selected.*

#### A Willing Mind

"It is work, work, all the time. 'Freddy, fill the wood-box,' or 'Freddy, gather the eggs,' or 'Freddy, split the kindling.' My arms are so tired that I wish I could have a little rest."

Cousin Alice, who had arrived a few days before, raised her hands in astonishment. Then she made such a comical face at him that he had to laugh. Stooping down, she started his ball across the floor, remarking, "It does not complain, even if it was so very busy yesterday."

Freddy laughed again at this reminder of the ball game. It had been a strenuous day for him, and he had been on the move from early dawn until dusk. "Playing ball never hurts me," he exclaimed.

"How we like our own way!" was

his cousin's naive remark. His cheeks flushed crimson, and he dropped his head.

"May I tell you a story of a young man I met in the hospital when I went there for nervous prostration?"

"Yes," was the eager reply; for, like all other boys, Freddy was fond of stories.

Just then his mother glanced through the doorway. "There is not enough bread for supper, and the yeast will not be ready to bake until to-morrow. Can you go to the baker's, son, for a loaf?"

Turning to his cousin in dismay, he exclaimed, in a whining tone, "You see how it is."

"The story is from actual life, so it will keep until you return," was her cheerful rejoinder.

"I wish you would always be as quick to do errands," smiled his mother, as he laid the package on the table ten minutes later.

"He was a precocious boy in all his studies, and his teachers had to hold him back on account of his nerves," began Alice. "In spite of that he was graduated a grade ahead of his class, and entered college in his eighteenth year. During his second term his health failed, and he had to have his right arm amputated. Poor boy! he was usually so brave. But when they told him he had necrosis of the bone, he almost lost heart.

"In time he was graduated from college; but as the years passed, he underwent fifteen operations. Now in his twenty-seventh year, he has had his lower limbs amputated, but notwithstanding all this, he is preparing for further work.

"A short time ago, he was principal of the high school in a suburb of our metropolis, and is a favorite wherever he goes. Success awaits him in his undertakings, for he is of a 'willing mind.'

"How can a healthy boy be cross or find fault, when he thinks how many cripples there are in the world?"

At the conclusion of the story, Cousin Alice looked at Freddy very gravely. Not only was he spoiling his own disposition, but he was making the home life disagreeable for those who loved him best on earth, besides setting a bad example for his younger brothers and sisters.

There was an expression of penitence on the boy's face that did her heart good. Plainly, the story had set him to thinking. It was evident that he had caught a glimpse of his real self as well as of what he ought to be.

Suddenly he drew himself up to his fullest height. After reassuring himself of the perfect soundness of his limbs, he exclaimed, "I am going to grow up to be brave and willing!"

"With Christ's help," added his cousin, gently. "Jesus was willing to do God's will, even in the face of the most cruel death. If you grow up to be a good man, you will have to begin now."

"I will, with his help," was the sober reply.—*Z. I. Davis, in United Presbyterian.*





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## Editorial

### Overcoming Sin

To gain the victory over temptation, it must be met at the point of contact. When the temptation confronts us, at the very moment that sin invites us to indulgence, right there is the time to engage it in deadly conflict. At that particular point we need to cry to God for deliverance, and in his name and by his power assert our mastery over the evil thing. But at this time in the warfare many make a serious mistake. They yield to the tempter's wiles; they allow themselves to be drawn into the snare; then, after being defeated, cast down, in their humiliation and darkness they cry to God for deliverance. He mercifully listens to their cry; he reaches down his strong and mighty hand into the very depths of the pit, and lifts them out, and sets their feet once more upon the solid rock. But O, how much better for these poor, fallen souls, had they fled for deliverance when they stood face to face with the enemy, and before they had yielded to his enticements! There, at the very point of contact, was the time to resist. Says the apostle, "Resist the devil, and he will flee from you." A prayer to God, a cry for deliverance, a hand upraised for divine help, would have brought strength and resolution to the soul; and instead of defeat and failure, a song of victory could have been sung.

This experience of victory is what we need in our lives now. Too long have we been made the prey of Satan's wiles. We need now, as the sons and daughters of God, to assert our moral independence of Satan's rule, to claim the liberty of the sons of God. Christ died to set us free. Why should we not claim this freedom? Why longer be held the bond-slaves of the great adversary? Why longer allow ourselves to be shut up in the darkness, when light and liberty have been purchased for us? Songs of mourning should give place to songs of rejoicing, the shout of victory should

be heard in the camp of Israel. Our meetings for praise and prayer should be occasions in which we can tell of the victories gained over sin. It is our blessed privilege to experience in our own hearts the triumphs of God's grace.

F. M. W.

### Masquerading in Religious Garb

GOD is unchanged and unchangeable; he is the same yesterday, to-day, and forever. His truth is as unchangeable as himself. In every age it has been the same. Plain, straightforward, undeviating, it has appeared always in its true character. It has had no resort to subterfuge or devious wanderings. Its power has been in its simplicity; its force in its directness. The last generation of men will be saved by the same gospel, and by compliance with the same conditions, which has brought salvation to the faithful of all the ages of the past.

The reverse is true of error. Its history is the exact opposite of the history of truth. Subtle and deceitful in its workings, it has assumed every character and changed to every hue, the better to accomplish its evil purposes. At times it has appeared in its true character, the bold, brazen, hateful thing that it is; at other times it has borrowed the livery of heaven, and masqueraded under the name of truth and virtue, the better to accomplish its wicked designs. The bitter, implacable foe of Christianity, it has not hesitated to assume that name when by so doing it could better accomplish its work. Its names have been legion, its assumed characters myriad. It has sought to suit its attacks against Christianity and its divine Author to the age and to the times.

The Scriptures of truth particularly forewarn us that in the last days of earth's history the author of error will appear even as an angel of light in the carrying forward of his work. We have but to open our eyes and look out into the great world, to see the striking fulfillment of this statement. Through subtle insinuation and intrigue, professed Christianity itself has been honeycombed by the spirit of skepticism and infidelity. Of old, the infidel critic, in jesting, blatant speech, in scoff and invective, sought to heap ridicule upon divine revelation. Infidel France openly avowed her determination to put to death God's two witnesses; but the last few decades have witnessed an adaptation of error better suited to the so-called intellectualism and esthetic culture of a later civilization.

Under the names of Higher Criticism and New Theology, professedly Christian in character, and with the avowed purpose of reducing historical and Scriptural research to its final solution,

infidelity has invaded the church of God. Men of high Christian profession have set themselves, by the sowing of this evil seed, to prepare their congregations and listeners for what they conceive to be a higher Christian philosophy than was believed by the fathers. The baneful fruit of this teaching is beginning to appear; it is seen in a lessening of Christian faith, in a discarding of the old-time fundamentals of Scriptural truth, in a lowering of the moral standard, in the exaltation of a human Saviour, in the creation of a rapidly growing element of free-thinkers in the professed church of God, who are as truly infidel at heart as some of their cruder and more outspoken prototypes of the past.

Speaking of the character of this invasion, and of the legitimate fruits it has brought forth, the *United Presbyterian* of July 6, 1911, says:—

We like things new, and hear with open ears the most radical propositions in faith and religion as well as in science. The New Theology snaps off advance, of new thought, new standards, and new motives in life. It gains a hearing with those who have not been grounded in the old faith, and by its insistent claim to the inspiration of modern thought gains the assent of many who are without deep conviction in reference to divine truth.

It is difficult to define the tenets of the New Theology; for it uses old terms, but with new meanings. It professes loyalty to the Scriptures, but its definition of inspiration brings the sacred books nearly to the common level of great writers, a little earlier but not much above Shakespeare and Milton. "The Bible can no longer be isolated from other books, as was the habit in the old theology." It speaks of the divinity of Jesus, but it is the divinity which they say is found in every one, a little better perhaps, but far below Deity. One of the most attractive teachings of the New Theology is its view of sin. It does not have the severe element of guilt and penalty following, but a weakness of the moral power; not a fall from the original holiness of creation in the image of God, but the present stage is the development of man from a lower ancestry, "the survival of the animal in man."

Corresponding to this is the conception of salvation. It is not a work of God wrought out through the atonement, but a development of that which is already in us, a process going on through all the ages, and the atonement is in human suffering. Not regeneration, but development is the drift. In general, the New Theology lowers the conception of God as a person, loving and caring for and saving us, and of Christ as the eternal Son of God, truly God in our nature, divine and yet our brother; it also lowers the conception of man and of his destiny. It removes us from that close relation to God as our Father which the Holy Scriptures so clearly reveal.

The New Theology is not new; ages ago it was taught; in every age it has been proclaimed and received with gladness, because it takes away the deep sense

of guilt: but it does not save the world; it has no power to regenerate.

As is stated above, the New Theology is as old as the ages. It inquires, though perhaps in more polite form, in the words of Pharaoh: "Who is the Lord, that I should obey his voice? . . . I know not the Lord." The effect of this teaching has been to take away the consciousness of sin, to darken men's faith in the Lord Jesus Christ; and it will leave them stranded and shipwrecked amid the ruins of their own theories. In it there is no power to regenerate.

From these philosophies of man God calls us to return to the simple story of the cross; to Christ, the only Saviour of man; to the Word of God, the only divine revelation. Before its mysteries, human philosophy falls in insignificance; through its divine energy, and through it only, can a change be effected in the human heart; and through its power eventually will those who accept its teachings be saved, and error be forever overthrown.

F. M. W.



### An Important Date

#### Historical Proof Which Establishes the Time for the Commencement of the Twenty-three Hundred Days

(Republished by request, from REVIEW of April 5, 1906.)

It was the correct understanding of the subject of the sanctuary which explained the disappointment of 1844. This did not call for any readjustment of the prophetic periods, or the setting of any later date for the coming of the Lord. Seventh-day Adventists stand upon the original advent platform in their interpretation and application of such leading time prophecies as the "time and times and half a time" (twelve hundred sixty years) of Dan. 7: 25, the "two thousand and three hundred days" (twenty-three hundred years) of Dan. 8: 14, the "five months" (one hundred fifty years) of the fifth trumpet (Rev. 9: 10), and the "hour, and a day, and a month, and a year" (three hundred ninety-one years and fifteen days) of the sixth trumpet. Rev. 9: 15.

It is doubtless true that the period upon which the greatest stress has been laid, both before and since the disappointment of 1844, is that of the twenty-three hundred days, or years; and for about three-quarters of a century it has been maintained that this period began B. C. 457 and ended in A. D. 1844. The Scriptural proof of this position is very simple. The seventy weeks of Dan. 9: 24 began with the going forth of "the commandment to restore and to build Jerusalem" (Dan. 9: 25), and the time of this event is stated to be "in the seventh year of Artaxerxes the king."

Ezra 7: 7. According to the generally accepted chronology, the seventh of Artaxerxes was B. C. 457, as is noted in the margin of the Authorized Version of the book of Ezra; but, as is the case with almost every important doctrine, some have disputed this date, and have asserted that there was not sufficient proof to establish this important position. We have therefore thought that it might be worth the while to bring forward some historical evidence bearing upon this question,—evidence of such a character that it can not be set aside by mere assertion.

As the extract which we shall quote involves some abbreviations and expressions not now in common use in reckoning time, we will interpret some of them, so that all our readers may have as clear an understanding as possible of the grounds upon which the reckoning is based. The expression "An. 1, Olymp. 87" means "in the first year of the eighty-seventh Olympiad;" the expression "An. 4, Olymp. 88" means "in the fourth year of the eighty-eighth Olympiad;" the expression "An. 1, Olymp. 75" means "in the first year of the seventy-fifth Olympiad;" and the expression "An. 4, Olymp. 83" means "in the fourth year of the eighty-third Olympiad." The Olympiad was "the period of four years between any two celebrations of the Olympic games," at Olympia, in Elis, one of the states of Greece, the first Olympiad being reckoned from B. C. 776. Wherever the abbreviation "An. J. P." occurs, it may be interpreted, "The year of the Julian Period." This was "a chronological period of 7,980 years, combining the solar, lunar, and indiction cycles," which was given a theoretical starting-point in B. C. 4713. "The Julian Period was proposed by Scaliger, to remove or avoid ambiguities in chronological dates, and was so named because composed of Julian years." The abbreviation "lib." should be read "book." The expression "Anno Urbis Conditæ 273" may be read "in the two hundred and seventy-third year from the founding of the city," referring to the founding of Rome in B. C. 754. The other abbreviations will doubtless be understood by the average reader.

The quotation to which reference has been made is from Part I, chapter 10, of Sir Isaac Newton's work on the prophecies of Daniel, and reads as follows:—

The grounds of the chronology here followed [to show that the seventh year of Artaxerxes was B. C. 457] I will now set down as briefly as I can.

The Peloponnesian war began in spring, An. 1, Olymp. 87 (B. C. 432), Diodorus, Eusebius, and all other authors agree. It began two months before Pythodorus ceased to be Archon (Thucyd. 1, 2), that is, in April, two

months before the end of the Olympic year. Now, the years of this war are most certainly determined by the fifty years' distance of its first year from the transit of Xerxes inclusively (Thucyd. 1, 2), or forty-eight years exclusively (Eratosth. apud Clem. Alex.); by the sixty-nine years' distance of its end, or twenty-seventh year, from the beginning of Alexander's reign in Greece; by the acting of the Olympic games in its fourth and twelfth years (Thucyd. 1, 5); and by three eclipses of the sun and one of the moon, mentioned by Thucydides and Xenophon. Now Thucydides, an unquestionable witness, tells us that the news of the death of Artaxerxes Longimanus was brought to Ephesus, and from thence by some Athenians to Athens, in the seventh year of the Peloponnesian, when the winter half-year was running, and therefore he died An. 4, Olymp. 88, in the end of An. J. P. 4289 (B. C. 425), suppose a month, or two, before midwinter; for so long the news would be in coming. Now, Artaxerxes Longimanus reigned forty years, by the consent of Diodorus, Eusebius, Jerome, Sulpitius, or forty-one, according to Ptol. in Can., Clem. Alexand. (1. 1), Strom., Chron. Alexandr., Abulpharagius, Nicephorus, including therein the reign of his successors, Xerxes and Sogdian, as Abulpharagius informs us. After Artaxerxes, reigned his son, Xerxes, two months, and Sogdian seven months; but their reign is not reckoned apart in summing up the years of the kings, but is included in the forty, or forty-one years' reign of Artaxerxes; omit these nine months, and the precise reign of Artaxerxes will be thirty-nine years and three months. And, therefore, since his reign ended in the beginning of winter, An. J. P. 4289 (B. C. 425), it began between midsummer and autumn An. J. P. 4250 (B. C. 464).

The same thing I gather also thus: Cambyses began his reign in spring, An. J. P. 4185 (B. C. 529), and reigned eight years, including the five months of Smerdis; and then Darius Hystaspes began in spring, An. J. P. 4193 (B. C. 521), and reigned thirty-six years, by the unanimous consent of all chronologers. *The reigns of these two kings are determined by three eclipses of the moon, observed at Babylon, and recorded by Ptolemy; so that it can not be disputed.* One was in the seventh year of Cambyses, An. J. P. 4191 (B. C. 523), July 16, at eleven at night; another in the twentieth year of Darius, An. J. P. 4212 (B. C. 502), November 19, at 11: 45 at night; a third in the thirty-first year of Darius, An. J. P. 4223 (B. C. 491), April 25, at 11: 30 at night. By these eclipses, and the prophecies of Haggai and Zechariah compared together, it is manifest that his years began after the twenty-fourth day of the eleventh Jewish month, and before the twenty-fifth day of April, and by consequence about March. Xerxes, therefore, began in spring, An. J. P. 4229 (B. C. 485), for Darius died in the fifth year after the battle of Marathon, as Herodotus (lib. 7) and Plutarch mention; and that battle was in October, An. J. P. 4224 (B. C. 490), ten years before the battle at Salamis. Xerxes, therefore, began within less than a year after October, An. J. P. 4228 (B. C. 486), suppose in the spring following; for he spent his first five years, and something more, in

preparations for his expedition against the Greeks; and this expedition was in the time of the Olympic games, An. 1, Olymp. 75, Calliade Athenis Archonte, twenty-eight years after the regifuge and consulship of the first consul, Junius Brutus, Anno Urbis Conditæ 273 (B. C. 481), Fabio and Furio Coss. The passage of Xerxes's army over the Hellespont began in the end of the fourth year of the seventy-fourth Olympiad, that is, in June, An. J. P. 4234 (B. C. 480), and took up one month; and in autumn, three months after, on the full moon, the sixteenth day of the month of Munychion, was the battle of Salamis, and a little after that an eclipse of the sun, which, by the calculation, fell on October 2. His sixth year, therefore, began a little before June, suppose in spring, An. J. P. 4234 (B. C. 480), and his first year consequently in spring, An. J. P. 4229 (B. C. 485), as above. Now, he reigned almost twenty-one years, by the consent of all writers. Add the seven months of Artabanus, and the sum will be twenty-one years and about four or five months, which end between midsummer and autumn, An. J. P. 4250 (B. C. 464). At this time, therefore, began the reign of his successor, Artaxerxes, as was to be proved.

The same thing is also confirmed by Julius Africanus, who informs us out of former writers that the twentieth year of this Artaxerxes was the one hundred fifteenth year from the beginning of the reign of Cyrus in Persia, and fell in with An. 4, Olymp. 83. It began, therefore, with the Olympic year soon after the summer solstice, An. J. P. 4269 (B. C. 445). Subduct nineteen years, and his first year will begin at the same time of the year, An. J. P. 4250 (B. C. 464), as above.

Thus by three independent lines of historical proof Sir Isaac Newton shows that Artaxerxes began his reign in B. C. 464, and "the seventh year of Artaxerxes the king" would consequently be B. C. 457. Such an array of historical evidence ought to be sufficient to convince any reasonable student of the prophecies that the twenty-three hundred years of Daniel's vision began in B. C. 457, and therefore ended in 1844. This is one of the original planks in the second advent platform. w. w. p.

### The Conscientiousness of Divine Acceptance

It is our privilege to know that our sins have been forgiven for Christ's sake, and that we are counted of heaven as children of God. The conscientiousness of this truth brings into the Christian experience a confidence and certainty. Many professed Christians lack this assurance. They go about with heads bowed down and with trembling hearts, doubting God's promises, and failing to obtain out of the Christian experience that sweetness and joy which come from the presence of the indwelling Spirit. To them the Christian warfare is a game of chance, an uncertain race. The eternal reward, like the will-o'-the-wisp,

appears and disappears in answer to their changing mood and experience. Such ones need to learn the assurance of faith. They need to take their stand firmly upon the promises of God's Word. If divine acceptance were dependent upon human power or human promises, it might indeed appear uncertain, but "he is faithful that promised." The apostle Paul says, "He which hath begun a good work in you will perform it until the day of Jesus Christ."

This confidence is not the fruit of self-righteousness or of egotism. Of our own selves we can do nothing, but all power is of our blessed Master, and if we will but submit to him, he is abundantly able, of that power, to bring us off conquerors in the end. But eternal salvation involves present salvation. He who experiences the power of God in the salvation of eternity must experience that keeping power now in salvation from sin. The future we do not need to worry over. It is for us to know to-day that we are accepted in the Beloved. We are to rejoice that God has forgiven our sins for Christ's sake, and that our names are written in heaven. This joy of faith it is the privilege of every soul to experience.

F. M. W.

### Harvest Ingathering Campaign for 1911

THE King's business requires haste. "Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me."

The voice of the Lord is still being heard throughout the land uttering the same question. With greater urgency and insistence, he is calling to his children to become his messengers. In every land we are beholding the revelation of the glory and majesty of the Most High in his work of transforming character and subduing men to the likeness of his image. How are we answering the call of God to become his active messengers and servants in this great work?

The lines of effort in which our energies can be employed are many. The work of the message has taken on so many phases that no one need now be excluded from its activities.

In the past three years the Harvest Ingathering campaign has afforded to all the denomination a splendid and fruitful opportunity to assist in a very practical way in sending the truth to the world. In addition to giving to thousands a knowledge of the work being done by the denomination, and thereby interesting many in the truth we are propagating, over one hundred twenty thousand dollars has been brought into the treasury by the distribution of these

special mission numbers of the REVIEW. During the year 1910, the amount thus gathered was \$41,143.93, which was to the Mission Board a highly appreciated assistance in providing for the mission fields. Without it, we would have been greatly embarrassed in a most trying year. To the local conferences and churches it was also a financial blessing, furnishing to them, as it did, thirteen and one-half per cent of their ten-cent-a-week fund.

Plans have now been perfected for the campaign for 1911, the General Conference Council having selected the *Signs of the Times* as the periodical to be used. Five hundred thousand copies have been ordered printed, the work of printing to begin early in August. The Pacific Press will give to this special number its very best effort, and we expect to see produced a paper that will be a credit to the denomination.

Orders for papers and supplies should be placed with the conference tract societies not later than September, all of which are to be placed with the Pacific Press Publishing Company, Mountain View, Cal. Orders will receive prompt attention. No orders for papers or supplies should be sent to Takoma Park.

The campaign itself is to begin October 30, the special *Signs* being issued under date of November 7.

The General Conference Committee earnestly hope that all conference and church officers will at once begin to plan for an active and aggressive campaign.

W. T. KNOX, *Treasurer*.

### Unwarranted Security

THE *Christian Register* of May 25 has the following to say in reference to the improbability of there ever being any movement among Roman Catholics in this country which will break down the guaranties of civil and religious liberties which now obtain here:—

Although in a few localities the Roman Catholics are in the majority, taking the country altogether we may repress any tendency toward a scare by reflecting that the Methodists alone among the Protestants greatly outnumber the Roman Catholics, and in any strife for supremacy would put an end to the political pretensions of the Roman Church.

If Protestant denominations were maintaining military organizations as the Catholics are, there might be some ground of assurance along the line which the *Christian Register* indicates; but this is not the case. There can be no question that the military organizations among Catholics in this country are one of its danger assets. If we are resting our hope of peace and safety in this country on the fact that Methodists outnumber Roman Catholics, we are building upon sand.

C. M. S.



### The Unsearchable Riches of Christ

MRS. S. L. STOUT

EYE hath not seen, except in holy vision  
Permitted those who know and love  
the Lord,  
The glory of his throne, the fields  
Elysian,  
The wonders of the universe of God;

The crystal stream, the tree of life, the  
fame  
Of which have sung the prophet and  
the seer;  
The splendor of immortal fruits and  
flowers; the same  
That never fade in Eden's atmosphere;

The pastures fair; the Lamb of life and  
glory,  
Leading his flock like shepherd kind  
and great—  
O precious word! O true and ancient  
story!  
I wait for him—for him my soul  
doth wait.

And glittering stones! I close my eyes,  
and see them;  
Or gazing up into the azure blue,  
Methinks the grandeur of the heavenly  
beacon  
Above the mist is almost gleaming  
through.

And O, to think that earth-born souls  
shall know thee!  
Earth-born, but changed in spirit-  
birth before:  
Blest Lord, on earth in rapture we be-  
hold thee  
In all thy works, and worship, and  
adore.

*Mackinaw, Ill.*

### A Mute but Eloquent Macedonian Cry

THEO. VALENTINER

SINCE the days of Paul many Macedonian cries have gone out to Christendom; but never have they come from more directions, oftener, or in quicker succession than in our own days. The Word of God is being fulfilled; and those who were not God's people are now, in all lands, asking for the one true God.

In his all-wise providence, as the time for a quick, closing work has come, and in harmony with his word that there should be delay no longer, God has opened all countries, and with the open doors has also given a hunger and thirsting after the glad tidings. Ethiopia is stretching out her hands; the isles of the sea wait for his salvation; from all peoples, nations, and tongues comes the call: "Come over, . . . and help us."

Soon the night will be here, when no man can work. Whoever, therefore, desires to have a part in this great work, or to put his means into it, must act promptly. After the work is done, our help and our money will be of no use. In heaven, with all its privileges and joys, one privilege will no longer be ours,—the privilege of bringing sinners to the Lord. That must be done here, and now.

Sometimes people speak of hard fields and of easy fields; and often that field is deemed hardest whose people have never heard of the true and living God. But is that so? Has not experience taught us that such souls often accept the Lord Jesus and his truth more readily than those who have known of him, but have had simply a form of religion, in which they trusted? While the heathen trusted in vain gods, others have been taught to trust in the precepts and ceremonies of their church. That was the case with many of the Pharisees, the strictest sect of the Jews; that has been, and is to-day, the case with many who belong to so-called Christian churches. According to Paul's admonition to Timothy, this "form of godliness" will especially prevail in the latter days.

There was a time when even Martin Luther trusted in the doings of self, or self-righteousness, instead of in Him who is made unto us righteousness, wisdom, redemption, and sanctification,—Jesus, and him crucified. Saul did the same before he became Paul. But he who could make a Paul out of a Saul, and who made a great Reformer of Martin Luther, can do the same thing to-day in any soul that does not resist his Spirit. Therefore, "where sin abounds, grace doth much more abound." God's power is sufficient to regenerate any heart he can help, whether by many or by few.

In the past I have read of what professed heathen and professed Christians have done to become "saints," and to try to make sure their entrance into the kingdom; how they have afflicted themselves, done all kinds of penance, etc., in their attempt to save themselves. But I had to go to Colorado to get among people, for the first time in my life, with whom such things happen in so gross a form that one must hear and see in order to believe and comprehend that such things are possible,—although a finer form of self-righteousness is a daily occurrence.

Near Swink, Colo., about six miles from Rocky Ford, poor, ignorant Mexicans afflicted themselves in so horrible a manner, especially during Lent, with

the thorny cactus plants, that the blood ran down in streams from their tortured bodies. Often the long, sharp thorns broke off in their flesh, causing inflammation, and sometimes death. In the latter event it is believed that the person is surely saved. This torture is followed by others. The most common is that of climbing, with bare knees and feet, half a mile or more over a rough road, strewn with cactus plants or thorns,—a painful procedure every foot of the way. This affliction generally closes with a feast, at which eating and drinking, after the long fast, is the main attraction. Often great excesses are indulged in, and all this is done to make sure of salvation. The feast expresses the joy of the people over the salvation which they think they are sure of.

Twelve miles from Rocky Ford, poor, ignorant Mexicans were found tied to crosses, and unmercifully scourged with these cacti by others. Mr. —, of that city, and members of his family were witnesses of this sad spectacle, which he related to me one evening while I made a visit at his home. All such things these poor people submit to, because they desire to be saved, and this is represented to them as being necessary.

Now it is true that we should crucify self daily, but not in this way. We should crucify our sinful lusts and desires; but that can be done only through the Spirit of God. Affliction of self helps not at all, and gives to-day as little satisfaction as it gave in Martin Luther's time, or as it gives in heathen lands.

Is not this conduct of these Mexicans an eloquent appeal, or Macedonian cry, to our young people to prepare to work for such poor souls? Whoever saves one soul has done more than he would have done by gaining the whole world. The Mexicans are easily won, if their confidence can be secured; and God, for whom nothing is hard, seems to bestow especial grace. I know of a case near Swink, where, a few years ago, the only child of a poor Mexican mother was taken sick. The doctor gave no hope, and the despairing mother sought aid of an American neighbor, who had had a remarkable experience in praying for some children who were ill. The mother asked this woman to pray that her child might be made well. But the lady answered that she had no burden, she could not pray for it. If the child recovered, it would be raised in her heathen, Catholic way, and not to the glory of God. The mother implored her, but in vain. Finally the Christian woman told the mother that she ought to give herself to the Lord Jesus, and promise him to bring up the child for him if he would heal it. Then this poor mother, actuated by her love for her child, threw herself on her knees, and for the first time in her life she prayed, in simple, plain words, but with such fervor that the lady was astonished. A mother's love induced her, in spite of her inbred prejudices, to give herself to Jesus, and

to pray. Soon afterward prayer was offered for the healing of the child, and the Heavenly Father heard, and the child recovered.

When the doctor came the next morning, he was astonished to find the child alive, and all the more when he saw it was well. He had given it but a few hours to live, and now asked what other doctor had been called, and what medicine had been given. When told that the child was healed, he expressed his unbelief, but admitted that it seemed a miraculous healing.

God will certainly give power to all who hear and answer the Macedonian cries in this and other countries. Who feels a burden to go into needy fields to serve as God's representatives in building the temple of God, and point poor souls to the great Sin-bearer, the Physician who can save all that come to God through him? God will certainly do a great work when his children in faith go to work solely for his honor,—in a faith which is effectual through the knowledge of *all the good that we have in Christ Jesus*. Philemon 6, German Version.

*College View, Neb.*

### Among the Greek-Speaking People

MRS. R. S. GREAVES

THREE years ago we landed at Smyrna, a city of three hundred thousand inhabitants, chiefly Greek in language; but there are many Mohammedans, Armenians, and Jews, as well as a fair representation from many other countries, as may be seen from the presence of British, French, Italian, Austrian, and Russian post-offices, established here by these nations.

The Greek language, as here spoken, is called Romauka; it is a sorry mixture, with very little resemblance to the written language, which is scarcely understood except by the educated class. Yet the missionary must learn the good language; for if he should attempt to teach religious subjects in the common tongue, the people would have little respect for his work.

The poorer class are very superstitious, and it is often impossible to persuade them to take literature, even as a gift. On two occasions, when a young sister in the truth and I were selling and giving away tracts, we were surrounded by a little crowd of angry women screaming at us to go away; and we imagined they would make short work of us were it not for their fear of the Turkish policemen. My associate in this work was soon after compelled by ill health to give it up, and it did not seem advisable for me to go alone. But two young men have since faithfully scattered our good tracts over practically all the city, including the Mohammedan part. The first canvasser was one who had recently accepted the truth, and he steadily continued his work amid such incidentals as having his ears boxed, his tracts torn, water poured on him, etc.

He is now in our school in Constantinople, to be trained for further work. The other canvasser shares in the distinction of a brother in China (recently mentioned in the REVIEW) in being called "the end of the world" (*to telos tou kosmou*), and feels thankful for this evidence of the effect of his labors. He recently returned home from a canvassing trip to a neighboring village, bringing with him a young Protestant brother who had heard a little about the Sabbath, and who readily accepted the truth on that point, as he heard it from our canvasser. He remained in Smyrna for some time, in the house of our brethren, being instructed in the truth; then after his baptism, he returned to his village to make known the good tidings there.

Some of the Protestants here have shown a Christian spirit toward us, while others have manifested the usual opposition to the law of the One whom they profess to worship. One native Protestant pastor (Armenian) teaches his flock the well-known theory of these latter days, that the law is abolished; while another (a Greek) reproached one of our young men for praying in his church after having begun the observance of the Sabbath, saying that a Mohammedan, Greek Orthodox, Armenian, or Jew might pray in his church, but not a Seventh-day Adventist.

Yanina, where we are now living, is in Turkey, just a little north of the Greek border. This is a town of about thirty thousand inhabitants, and contains a large Turkish garrison. Nearly all the people, including the Mohammedans, speak the Greek language. The Greek Orthodox Church has a strong hold on its people; but here as in other places it seems that the form of godliness is considered to be the main thing. The general idea was fairly well illustrated by a young business man of the town in a recent conversation with my husband. After a short general talk, the latter offered him some tracts. "O," he said, carelessly, "I don't care much for religious reading; that isn't in my line." Then, seeming a little fearful of being misunderstood, he added, "But I'm a good Christian, though. I belong to the Orthodox Church."

When we read in the REVIEW of the earnest desire for the truth shown by the heathen of Africa, China, and other places, we think how thankful we would be to see more of this spirit here. Many of the people have so much of the feeling of being rich, and increased with goods, and having need of nothing, so far as spiritual things are concerned, that they have scarcely patience to express their contempt of the idea of having missionaries sent to them. But it has already been demonstrated that the Lord has some bright jewels here, and we believe there are many more. We are thankful for the prayers of the Lord's people that he will give wisdom, and hasten his work in this land as in all others.

*Austrian Post-Office, Yanina, Epirus, Turkey.*

### Another Field Entered

W. C. HANKINS

ALTHOUGH Formosa at present belongs to Japan, it was formerly a part of China, and by far the larger part of its population are Chinese, about three million of whom speak the Amoy dialect. It is only one night's ride by steamer from Amoy to Tam-sui, Formosa; so, as the language is the same, it was thought best to make it a part of the Southeast China Mission.

Since the Japanese have been in possession of the island, they have built good roads and railroads, and have widened the streets of the cities, besides cleaning up in general. A large quantity of tea is raised in Formosa, and shipped either to Japan or direct to foreign countries. Sugar-making is also carried on quite extensively, and the manufacture of camphor is one of the leading industries.

We have wished for some time to enter this field, and last fall we sent two of our Chinese workers there to spend a few months in taking subscriptions for our Chinese periodical, selling tracts and calendars, and obtaining what information they could concerning openings for work. They returned a short time ago, having taken nearly three hundred subscriptions for the paper, besides selling some hundreds of copies of the same, and about nine thousand copies of the Sabbath Calendar. They reported that it was a good land, and that we were well able to go up and possess it in the strength of our God.

There are only two Protestant missions in the island,—the Canadian Presbyterian working the northern half, and the English Presbyterian in southern portion. Although our workers made no special effort to reach the Christians, the advent of this new doctrine among them caused considerable comment. The fact that our workers were on the island, and something of what they believe, were soon well known among all the churches.

A few weeks ago, while on our way to the Swatow general meeting, we met two young preachers from Formosa who had subscribed for our paper. They inquired minutely about what we believed; and as we were delayed nearly two days by a fog, we were able to have several good Bible studies together.

Thus a few of the seeds of truth have been sown in this new territory. We hope that you will pray with us that the Lord of the harvest may send laborers to work in this portion of his vineyard, that many precious souls may be gathered out for his kingdom.

*Kulangsu, Amoy.*

You never get to the end of Christ's words; there is something in them, always behind. They pass into proverbs, into laws, into doctrines, into duties, into consolations, into hopes; but they never pass away; and after all the use that is made of them, they are still not exhausted.—*Dean Stanley.*





MISSION SCHOOL AT LUXOR, EGYPT

### Luxor, Egypt

A. A. ELSUAHEED

I OWNED a plot of ground in a very bad location here in Luxor. This I sold for a good price, and by adding to the sale price \$360, I bought a house, with fruit-trees and a garden, in another part of the city.

I had a great burden for that poor quarter of the town in which there were neither religious meetings nor a school. My daughters were graduated in the American Mission school, and the youngest volunteered to teach. She opened the school in January, 1911. The last of April the school had an enrolment of sixty, with an attendance of fifty. At present there are attending the school twelve Moslems, some Copts, and a number of Protestants. We have seventy enrolled. There is a good attendance at the meetings, also the Sabbath-school held on Sunday afternoon.

Success is sure, because the work is God's. I have had many hard experiences in the past, but God was with me, and delivered me. Pray for the cause in Egypt.



### Our Mission Boat "Herold" on Victoria Nyanza

B. OHME

MAJITA and Nyabangi, where we have mission stations on Victoria Nyanza, are business towns, and can be reached only by smaller sailing craft from either Shirati or Muansa. The problem of transportation has been one that has caused our local mission committee to request the European Division of the General Conference to permit us to purchase a small sailboat of our own, that we might not be dependent upon the services of the Indians, in whose hands this local shipping business has heretofore largely centered. While visiting our district with Brother E. C. Enns last January, we had an opportunity to secure such a sailing-vessel as would meet our needs for about five hundred dollars. As this boat had been built only eight months previously, and was made of very hard wood, it ought to do us service for six or seven years, with but few repairs. This craft is ten meters

long and three and one-half meters wide. One of the stipulations made at the time of the purchase was that we should have a captain, a pilot, and five sailors,—all black men,—who were thoroughly acquainted with the lake, and would be able safely to navigate the boat. Their combined wage is sixty rupees monthly.

This small craft has made us independent of others, so that we can do our own transportation business at any time. We now have three stations, and within a year or so we hope to have seven or eight new stations in this region; so this boat will be of great advantage to us in transporting lime, cement, lumber, sheet-iron roofing, and so on. We expect that during the present year the vessel will pay for itself.

In the district between Majita and Shirati there are six or eight inhabited islands, some of which are quite large, while others are smaller. We plan to reach these by the aid of this boat, and thus we shall be able to occupy this territory with schools. Thus the little boat will become actually what its name indicates,—a herald of the truth and of the gospel of God.

During the first three months of its

service, the "Herold" has cleared about seven hundred rupees. We thank God for the financial blessing he has granted this department of our mission work, and we pray that in his providence the "Herold" may become the means of aiding many souls to find an entrance into the harbor of peace.

*Post Shirati, German East Africa.*



### Christ Our Saviour

N. W. VINCENT

WHEN enemies of righteousness  
Our ruin would complete,  
We cry to God in our distress,  
This ancient prayer repeat:  
"Help, Lord, we perish!" Holy One,  
Stretch forth thy mighty arm!  
On earth now let thy will be done,  
O shield thine own from harm!

Precious the merits of our Friend!

His blood can still atone.

Dear Saviour, save us to the end;

We trust in thee alone!

Give us thy Holy Spirit, Lord,

To help us loathe the wrong;

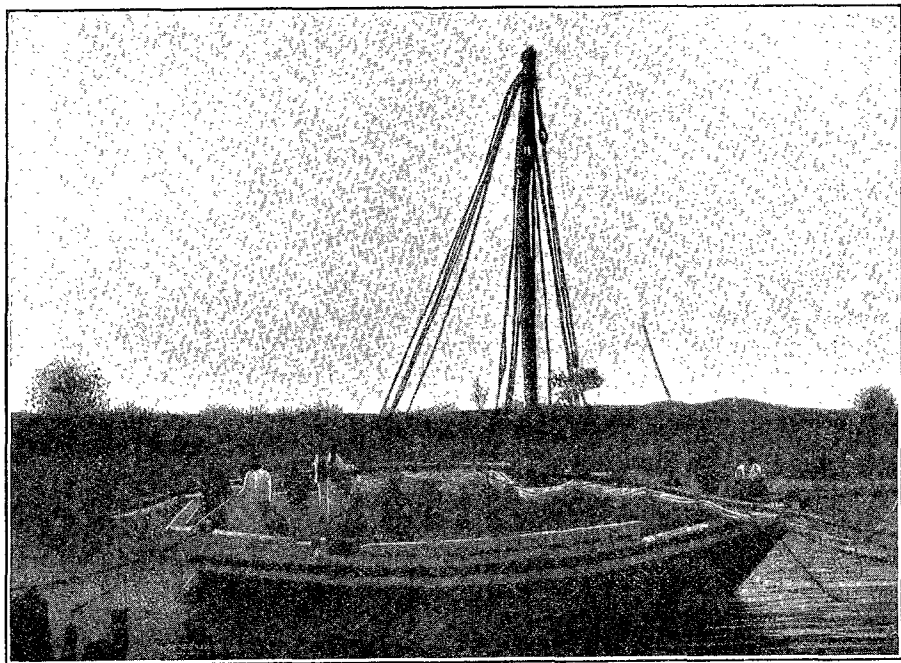
O sanctify us through thy word,

Our Life, our Strength, and Song!

*Caney, Kan.*



TENDERNESS does not mean weakness, softness, effeminateness. It is consistent with strength, manliness, truth, and bravery. It does not show itself alone in the touch, but in unselfishness, thoughtfulness, considerateness, forbearance, patience, long-suffering. But however it shows itself, it is as the bloom on the peach, as spring showers on the earth, as the music of the angels stealing down on the plains of Bethlehem. You may not have much of this world's wealth to distribute, but you may give something far better, and spend a useful and beneficent life, if you will practise this lesson of shedding around you the grace of human tenderness in word and act and by the spirit of your every-day life.—*F. B. Meyer.*



MISSION BOAT "HEROLD," USED AT VICTORIA NYANZA MISSION, EAST AFRICA



**The Sabbath**

ELIZABETH MESEROLL REDFERN

O HOLY day! God's day of rest  
For aching limbs and toil-warped  
brain,

For fainting souls new life to gain;  
From labor's call, from lure of gold,  
From worldly taint, a day to hold.  
O truce of God! sweet day of rest!

Hinsdale, Ill.

**Tent-Meetings for the Colored**

MERIDIAN, MISS.—We arrived here on June 12 to join the Meridian tent company. Elder N. B. King also arrived a few days later to assist. On account of the delay of our tent, we did not begin meetings as early as we had expected. The first meeting was held on the twenty-seventh, a goodly number being present. All seemed very much interested in the discourse.

The tent has a good location, being surrounded by the best class of colored people in the city. This is the first effort that has been made here for the colored people, and there are thousands waiting to hear the truth. We believe that many of these will come into the ark of safety during these meetings.

The annual camp-meeting for the State will be held here August 30 to September 10. We trust that all our colored brethren who are able to do so, and who live within a reasonable distance, will attend. Let all who come plan to be present at the beginning of the meeting, and join us with the determination to make this the best camp-meeting we have ever held. Our hearts are full of gratitude to God for his manifold blessings, and we solicit your prayers for the success of the work here.

J. C. MILLER.

**Ten Days in Memphis, Tenn.**

A FEW years ago we planned to have a city mission training-school in Memphis, Tenn., but an unexpected call to California prevented our working there at that time. About two months ago we visited Memphis again, and were pleased to see the strong church which has been gathered out in that city through the efforts of Elder J. S. Washburn and others. During our visit, arrangements were made to hold a ten days' Bible institute with the church, June 16-26.

Friday morning, June 16, we found a company of our brethren and sisters gathered in the tent on Mississippi Street, ready for the nine o'clock Bible study. The attendance from the first was excellent, notwithstanding the fact that the tent was some distance from most of their homes. I occupied the hour from nine to ten each morning; Elder W. R. Burrow, the president of the conference, occupied the second hour, giving an interesting and profit-

able line of study; Mrs. Haskell occupied the hour from eleven to twelve; and Elder J. S. Washburn spoke each evening. The weather was warm, but the people gathered early and remained to the close each day, thus showing their desire to become more thoroughly acquainted with God's Word.

The Southern Publishing Association kindly furnished literature at a reduced rate where quantities were purchased by our brethren to sell to their neighbors and friends. Elder Burrow had a quantity of literature on hand; and as there was a call for it, we offered for sale at the close of the first meeting bundles of "His Glorious Appearing" worth two dollars for one dollar, and in a few minutes all were sold, and more were called for. This was repeated with other books until the stock on hand was exhausted, and more literature was ordered. The books were not only purchased, but many were sold in the city before the close of the institute.

It is nearly thirty years since the spirit of prophecy said that publications containing the truth should be scattered like the leaves of autumn. We have only a short time in which to sow the seed; soon it will be forever too late to labor for souls. "Heavenly angels have long been waiting for human agents—the members of the church—to cooperate with them in the great work to be done. They are waiting for you. So vast is the field, so comprehensive the design, that every sanctified heart will be pressed into service as an instrument of divine power."—"Testimonies for the Church," Vol. IX, pages 46, 47. Thousands of our lay members are anxious to work, but they do not know how to begin; they are waiting for some one to help them to get started. The members of our churches form a vast army; and when they are set to work, the harvest will soon be gathered. We have never found any church more willing to work than the brethren and sisters of Memphis.

We also held some meetings with our colored brethren in Memphis during the institute. We found their hearts full of love for the truth. They are very much in need of a meeting-house that will properly represent the truth in that important center. There are over sixty thousand colored people in Memphis, and over ninety thousand in that county. Surely there is a great work to be done in Memphis for the colored people as well as for the white. It is one of the most enterprising cities of the South. The palatial residences of Memphis will compare favorably with those of any other city of America. We were glad to see the good company of workers stationed in Memphis, and trust that the force will not be lessened until the work is done for the thousands who are now ignorant of the truth. The message comes: "Seek to save the men of wealth.

... Persuade men to lay up their treasures beside the throne of God."

The great palaces reared in all our large, enterprising cities must be entered by the truth. Who can do this work more effectively than the lay members of our city churches? "If every church-member were a living missionary, the gospel would speedily be proclaimed in all countries to all peoples, nations, and tongues. . . . Those in the highways and byways of life are to hear the gospel message. Church-members are to do evangelistic work in the homes of their neighbors."

We leave Nashville this week for Portland, Maine. Two years ago the call was made to work the Eastern cities, where the first angel's message was preached with such power. Portland, where Sister White was first chosen for her life-work, was mentioned as a place to be worked. We were then carrying heavy responsibility in California, and were not free to respond to the call. When we laid down the heavy burdens carried for the past three years, my wife and I were both in need of rest, and have carried no heavy work for the past three months. Now we feel a burden to labor in Portland, and are going there, hoping that by the help of the Lord we may do something to proclaim the message in that city.

S. N. HASKELL.

**North Texas Camp-Meeting**

THE time for this annual gathering, which is to be held this year at Dallas, Tex., August 3-13, is near at hand, and I hope all our people of this conference are preparing to attend. I need not quote to you the Testimonies which have been given so often as to the necessity of our attending these important gatherings. Our own experience has taught us something of the spiritual value of these occasions—the blessings received in attendance upon them, and the great loss to those who do not attend. Indeed, only those who attend can appreciate what is missed by those who do not attend. Let none of our members stay away this year.

I know with the severe drought we have again this year, which is the third in succession, many will be inclined to feel that they can not afford to attend this meeting; but I wish to say that in view of the times in which we are living and the conditions surrounding us, we can not afford not to attend the annual gatherings of God's people. We shall have good help from the General Conference; and in addition to the help these men always bring us, we shall have reason to expect especially good things this year, as they will come directly from the European council, bringing with them the latest news of progress in the regions beyond, the most recent developments of God's leading in the great world-message committed to us. Ours will be the first meeting Elder G. F. Watson, our union conference president, will attend after landing in this country; and no doubt he, with other General Conference laborers who will accompany him, will have many inspiring things to present to us.

Although we are to have good help, let us not depend upon this for the heart-work and spiritual blessings we must have from God. No man can do for us

that which God alone can do when we humble ourselves before him, and confess and put away our sins. He says, "Ye shall seek me, and find me, when ye shall search for me with all your heart." Let us do this in preparation for this camp-meeting.

A good camp-ground, with a fairly good grove, and within one block of the street-cars, has been secured in the northeast part of Dallas. There will be plenty of room and shade, and a place for teams, with as good pasture as this kind of year affords. We expect the usual reduced railroad rates and all other accommodations and facilities as heretofore. Tents will be provided at the usual rates. Full instruction concerning all these matters, with directions for reaching the grounds, will be given later.

I close this article with an earnest appeal for a large representation of our young people and children at this important meeting. Our young people and children and their work have come to occupy a large place in this message. Without them we would not only feel lost at camp-meeting, but the work would sustain an irreparable loss. Besides the part they contribute toward the success of the meeting, their own spiritual interests and souls' needs demand their attendance. But they can not be expected to come if their parents do not attend. Come, parents, with your children. Good help has been provided for them. Do not allow yourselves to be cheated out of what God has for you by remaining away.

W. A. McCUTCHEM.

### Camp-Meetings in Eastern and Western New York New York Conference

THE New York Conference held its annual camp-meeting at Riverside Park in the city of Rome, June 8-18. About one hundred tents were pitched, and from two to three times this number of campers were in attendance throughout the meeting. This was one of the prettiest encampments I ever saw. The park, situated on the banks of the Mohawk River, afforded an excellent location. The conference had just purchased a large number of new tents, and these were pitched with good taste and in excellent order, presenting a very pleasing appearance. Adjacent groves furnished excellent opportunity for meditation and private devotion. Excellent sanitary facilities were provided, and the sanitary regulations were exceptionally good. A variety of good food was served in the dining-tent, which was liberally patronized.

The regular conference business was transacted at this gathering. Elder J. W. Lair was again elected president; and J. E. Jayne, B. M. Garton, H. F. Taylor, Cortland Green, J. H. Rice, and C. S. Coon are associated with him on the executive committee. F. N. Johnson was reelected secretary and treasurer.

The preaching was designed particularly to bring about a deeper consecration of heart and life to the service of God. This effort met with a hearty response on the part of the people. With few exceptions the entire company consecrated themselves anew to God, confessing sin, and seeking for a greater measure of his keeping power. Twenty-

nine persons were baptized at the close of the meeting.

The preaching was divided among several ministers from outside the conference and the local workers. The interests of South Lancaster Academy were presented by Prof. C. S. Longacre, and met with a hearty response on the part of the people, who appreciate the valuable work this institution is doing for its youth. Similarly, the work of the Melrose Sanitarium was presented by Brother J. G. White. Elder W. B. White was present during a portion of the meeting, but was obliged to leave for the European council.

Resolutions were passed favoring the earnest prosecution of the work in the conference, particularly in its large cities. Ten per cent of the conference tithe was devoted to the work of missions. A fair attendance of the citizens was present at the evening meetings. A deep interest was developed on the part of many in the sale of our publications, and a large force of workers will go out into the field to carry our literature to the homes of the people.

It was my privilege at this meeting to meet a number of old friends with whom I was associated in the early days of my ministry twenty years ago. It was pleasant to find so many still faithful to God, and determined to triumph with this work. I was also gratified at this meeting to meet Elder J. E. Jayne, who resumes ministerial work in this conference.

The faithful workers in this field will need the special help of God as they go up to the many large towns within this territory; but we are confident that they realize this need, and that they will make God their wisdom and strength as they enter upon the summer's work. The Lord is blessing the work in the New York Conference, and we hope for great things for it in the future.

#### Western New York Conference

This meeting was held in Central Park, Dunkirk, about forty miles south of Buffalo, June 22 to July 2. A number of buildings in the park were utilized, as well as tents, affording altogether very convenient camping facilities. This likewise was a beautiful encampment, and its convenience to adjacent groves offered facilities for seeking and finding God, which were faithfully improved. This meeting was unique in that there were no business interests to consider, the conference business session having been held several months before. From the beginning of the meeting an excellent spirit was manifested. For the most part, those who came seemed to realize that they were at the meeting for one express purpose,—to secure a closer-connection with God. In this purpose they were not disappointed. While the evening meetings were largely devoted to the consideration of some of the leading features of our faith, the meetings throughout the day were devoted to questions of practical godliness, impressing the people with the necessity of finding God, and plainly and simply pointing out effective ways for seeking him. The excellent spirit of harmony and lack of criticism proved that the Spirit of God was present with his people. Many found a new experience in him, and returned to their homes, and to the environment from which they had come, with new courage, and with a new

power in their hearts with which to meet the old trials before which some had gone down to defeat. Nearly a score of persons were baptized at the close of the meeting.

The publishing work was presented, and as a result several devoted themselves to the circulation of literature in the future. The local school at Tunesassa, which has been doing good work in the education of the young people of this conference, was considered, and our people showed a deep and practical interest in it.

Several ministers who were present from outside the conference united with the local workers in securing the results obtained. Here, too, it was my privilege to meet with old-time friends, whom I had known years ago, and with them consecrate my life anew to the service of the Master. Elder H. W. Carr and his united and devoted workers have in this conference a great and important field of labor, and one which promises excellent results for the future.

The work in Western New York has been embarrassed in the past by distracting influences. These, however, stand now fully revealed in their true character, so that none need be deceived. We shall hope for great progress in this conference in the next few years.

F. M. WILCOX.

#### North Dakota Camp-Meeting

THIS meeting was held at Harvey, N. D., June 20-27, with a large attendance of believers in the camp. One noticeable feature of the meeting was the number of languages in which the services were conducted. In the largest tent, where about half the campers attended, the services were in German. About a quarter of the camp met in the English tent, and the remaining quarter carried on the service of God in the Russian and Scandinavian languages.

The meetings were characterized by the presence and power of the Spirit of God, and many sought and obtained a good experience. A large number of young people were in attendance, and a good work was done among them. Sabbath was an especially good day, and the deep movings of the Holy Spirit were felt throughout the camp. For the first time a number dedicated their lives to the service of the Lord.

On Sunday sixty-one candidates followed their Saviour in baptism. The shore of the pond where the ordinance was celebrated, and the hills on either side, were covered with a large company from the camp, and many who came from the village to witness the scene. Two ministers officiated in the solemn rite, speaking in English or German as the case required. A number of others decided to be baptized at their home churches. This was the case with nearly all the Russian candidates.

The meetings of the conference passed off harmoniously. The sessions were opened by prayer in two or three languages, and the minutes read in English and translated into German and Russian. Elder C. J. Buhalts was reelected president of the conference, and as far as the writer is aware, all the other officers of the past year were reelected.

One young man, Brother Martin Olsen, was ordained to the gospel ministry, Elder H. Shultz offering the prayer and the writer giving the charge.

The Lord has blessed the work in this conference the past year. A goodly number of Russians have accepted the truth, and are rejoicing in it. The singing and chanting of the Russian choir was a pleasing feature of some of the services.

May the blessing of God continue to rest upon the North Dakota Conference, may the message of heaven for these last days spread rapidly among the tongues represented in that field, and may we soon sing the song of triumph on the heavenly shore, in the tongue that all the redeemed will understand.

G. W. CAVINESS.

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**Minnesota Camp-Meeting**

THIS meeting was held in Hutchinson, June 8-18. The regular session was preceded by a workers' meeting, which began June 1. The people of Hutchinson generously gave us the use of their beautiful city park in which to pitch the camp, and also furnished free water and other facilities.

About six hundred people were encamped on the ground, and one hundred twenty tents were pitched. One interesting feature of this meeting was the large number of promising young people in attendance. The young people's tent was often crowded at the services, and many could not find seats. Great interest was manifested in the meetings. A large number of young people were converted, and others reconsecrated their lives to God in the revival services that were held in the afternoons.

The annual session of the Minnesota Conference was held in connection with this meeting. The business passed off harmoniously, and each department showed substantial gains. Elder S. E. Jackson was unanimously reelected president of the conference, with practically the same executive committee as formerly.

One noticeable and encouraging feature in the Minnesota Conference is the harmony and brotherly love that exist among the laborers. Christ said: "By this shall all men know that ye are my disciples, if ye have love one for another."

A live interest was taken in our literature, and the sales at the book tent amounted to about eight hundred dollars. On the last Sunday morning of the meeting a call was made for foreign missions and a building fund for the Maplewood Academy. In all, about six thousand dollars was raised in cash and pledges for the two objects named.

From beginning to end, this was a great meeting. In a letter received from Elder S. E. Jackson just following the meeting, he expressed his appreciation of the work done, in the following words: "The general expression is that this is the best camp-meeting we have held in many a day, if not the best ever held in Minnesota." All seemed to desire to make the meeting a time of earnest and persistent prayer, of heart-searching and putting away of all sin, and for the reception of the Holy Spirit for service.

At eight o'clock each morning, workers' and ministers' meetings were held, and it was gratifying to see all, both old and young, of the large working force gathered together at this meeting. This in itself was a pledge of the desire

of all for a deeper and more definite experience.

The instruction of the people in the day meetings as well as some of the evening services was confined to the needs of their own condition in practical life, the key-note of which is found in Paul's letter to the Corinthians: "Thanks be unto God, which giveth us the victory through our Lord Jesus Christ." The servant of God has said: "He who grasps this thought has before him an infinite field for study. He has the key that will unlock to him the whole treasure-house of God's Word."

On the last Sabbath of the meeting the usual order of the services was reversed, as was also done at the South Dakota and Wisconsin meetings. This proved a great blessing in all these gatherings. Beginning at 9:30 the whole forenoon was given to the spiritual interests of the people, the Sabbath-school being held at 3:30 in the afternoon. This meeting continued with unabated interest until one o'clock, and resulted in a great victory. Hundreds of men and women from all over the tent came forward. Ministers left the platform, and singers the choir, to join with these in earnest prayer and to reconsecrate their lives to God. A large number were converted, and many backsliders who had not attended camp-meeting for a number of years were reclaimed. To be there was to be blessed, and we were all greatly refreshed and strengthened.

At five o'clock in the afternoon Prof. P. T. Magan led a wonderfully inspiring social and prayer service, the general character of which was a shout of victory and praise to God for deliverance from sin, and the reception of the Spirit for keeping power. The next day a beautiful baptismal service was held in the river near by. Thirty-three persons were baptized.

R. D. QUINN.

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**Wisconsin Conference**

THE annual meeting of the Wisconsin Conference was held in connection with the camp-meeting at Portage, June 8-18. All the business passed off pleasantly and harmoniously, and the meeting was a success in every respect. The Holy Spirit was present in a marked manner, and there was a surrendering and a reconsecration to God for service. The reports given by the conference and of our institutions were very encouraging. Plans were formulated for a forward movement in all branches of the work, and all present returned to their homes with renewed zeal, faith, and courage.

Two churches were received into conference membership, and another church will soon be organized. Six tent companies went into the field from the camp-meeting. Good results are expected from these efforts. A fuller report will be given later.

W. H. THURSTON.

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**Field Notes**

NINE persons were baptized at the camp-meeting at Norwich, Conn.

ELDER W. D. FORDE baptized three colored persons in Chicago, Ill., recently.

ELDER J. W. McCOMAS recently baptized six candidates at Eagle Grove, Iowa.

DURING the Wyoming camp-meeting, Elder H. E. Reeder baptized four persons.

JUNE 11, thirty-four souls were baptized at the camp-meeting at Seattle, Wash.

THIRTY-EIGHT persons were baptized at the close of the Massachusetts camp-meeting.

ELDER L. H. PROCTOR reports the baptism of seven adults at Elmira, N. Y., June 18.

At the camp-meeting at Redfield, S. D., baptism was administered to fifty persons.

J. R. BAGBY baptized ten persons, mostly heads of families, at Coy, Okla., recently.

THIRTY-EIGHT persons were baptized at the camp-meeting held at Hutchinson, Minn., June 8-18.

At the close of the Wisconsin camp-meeting, twenty-six persons were buried with Christ in baptism.

ON a recent Sabbath, the Swedish church of New York City had the privilege of seeing three souls follow their Lord in baptism.

ELDER A. J. VERRILL reports five baptisms at Dyer Brook, Maine, June 17. Three persons went forward in this ordinance recently in the Portland church.

SABBATH, June 10, eight persons were baptized by Elder Wm. Covert at Aledo, Ill. In May eight persons united with the church at Peoria by baptism.

At the close of the Adelpian Academy, Holly, Mich., seven students were baptized. At Shelby twelve persons united with the church by baptism in June.

APRIL 22 a church of twelve members was organized in Las Vegas, N. M., and since then two more have been added. At San Marcial five persons have been baptized.

Two persons were baptized at the First Springfield (Ill.) church recently. Elder Wm. Covert reports that seven persons (Germans) were baptized in the Swedish chapel, Chicago.

THREE candidates were baptized at the Holbrook (Neb.) camp-meeting, while six others expressed their desire to be baptized at their home churches as soon as arrangements could be made.

At Riverside, Cal., a company of five adults followed their Lord in the ordinance of baptism. A church of nineteen members was organized by Elder C. L. Taggart in the house of Brother J. N. Webb, of Peters, Cal., on June 17. Twelve of these were baptized recently as a result of a tent effort conducted in Farmington.



## Gospel Workers' Department

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

Conducted by A. G. DANIELLS

### Our Supplication

WORTHIE HARRIS HOLDEN

LINGER longer, blessed Saviour,  
Make us sense our need of thee;  
Then may we ope wide the portals  
To the Man of Calvary.  
Bide with us; for shadows lengthen,  
Earth's dark night is drawing near;  
Tarry nigh, O living Presence!  
Till thy glory shall appear.  
Breathe upon us of thy Spirit,  
That our hearts may see and know  
The abundance in thy promise  
Thou in mercy dost bestow.

O, we need thee, blest Redeemer,  
More than earthly good or gain!  
Thirsty souls are sorely yearning  
For thy gracious "latter rain."  
Now that fields afar are whitening,  
Blessed by showers from above,  
May our hearts anew be lighted  
By the Spirit of thy love.  
So endued by thee, our Master,  
May we live and walk with God,  
With the fulness of thy blessing  
In the paths our Saviour trod.  
Portland, Ore.

### To Our Ministers and Bible Workers

FOR a long time I have felt that we ought to have a Gospel Workers' department in the REVIEW. It has seemed to me that through such a department there could be given, in a definite, regular way, information, suggestions, and counsel of very great value to our ministers and Bible workers. We have a large staff of these workers scattered over the world-wide field. Many of them are toiling alone, without the encouragement and inspiration that come from association with fellow workers; and it is safe to say that the great majority are so situated that they are deprived of many of the advantages they need for personal improvement. This situation is created by the character and object of our movement, and it must continue until we have finished the work committed to us.

But instead of allowing the obstacles surrounding us to dampen our courage, and seriously hinder our growth and improvement, we should make every possible effort to overcome them. We must wisely improve every opportunity that comes to us, whether it be great or small. We must do more than improve opportunities; we must make them.

Now the object of opening this Gospel Workers' department in the REVIEW is to provide a channel of communication between ministers and Bible workers. For years we have had similar channels of communication for those carrying on the work of other departments of our cause. Who can tell how much of encouragement and uplift the workers in these departments have received from the stimulating, helpful in-

formation and instruction that have passed through these channels?

As to the plan of this new department, it is not necessary to do more than say that it should deal with all that is fundamental in the gospel ministry. It should give the very best that can be given on the character and dignity of the ministry; the minister: (a) in his study; (b) in the pulpit,—what he should preach, and how he should preach it; (c) as a soul-winner; (d) in his association with others; (e) in his deportment and dress. There will be given through this department valuable suggestions as to how to prosecute our work in new fields, especially in the cities; how the minister can render our churches the greatest possible service when visiting them; how to conduct our camp-meetings for the greatest benefit of both the public and our own people. Administering baptism, celebrating the Lord's supper, conducting the ordinance of humility, performing the marriage ceremony, conducting funeral services, etc., will receive attention.

Our city Bible workers should avail themselves of this medium of communication to give one another the best suggestions they have regarding the more important features of that line of valuable gospel work.

In carrying out the plans of this department we must have the earnest co-operation of our ministers and Bible workers. Those who have had long experience in different departments of our work can render valuable service. I wish here, in this public way, to extend a hearty invitation to our ministers and Bible workers to furnish good matter for this department. I must go further than to extend an invitation—I must earnestly request this. Please send articles on those topics which press most heavily upon your hearts. We would also like good selections from the best writings on any important features of the ministry.

Thus by diligent effort and hearty co-operation we may all render help that will prove a great blessing to our ministry. This will, of course, be a blessing to the entire cause; for the ministry is the primary and fundamental factor in the work of God among men. When the ministry is weak, all is weak; but when the ministry is strong in faith and in service, the church goes forth "conquering and to conquer." May the Lord bless the endeavors of all who do what they can to contribute to the upbuilding of our ministry. A. G. DANIELLS.

### The Gospel Ministry—No. 1

#### A Synopsis of Studies Given at the Philadelphia Ministerial Institute

IN planning the work of the ministerial institute held in Philadelphia, it was arranged for me to give a series of studies on the gospel ministry. Our first study was devoted to a consideration of three fundamental propositions relating to the great question of salvation:—

1. The gospel is the means which God has provided for the salvation of man from sin. Here is the proof: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." Rom. 1:16. Thus the gospel and sin are brought into sharp conflict. Sin reveals the power of Satan; for "the devil," it is declared,

"sinneth from the beginning." 1 John 3:8. The gospel reveals the power of God. Sin leads into bondage. "Who-soever committeth sin is the servant of sin;" "for of whom a man is overcome, of the same is he brought in bondage." John 8:34; 2 Peter 2:19. The gospel delivers from this bondage "into the glorious liberty of the children of God." Rom. 8:21; Gal. 5:1.

Now the gospel of Christ is not only the means of salvation from sin, but it is the *only* means; for it is written, "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. The gospel is the only hope of this lost world. Every human being who desires salvation must look to the gospel of Christ for it. Here, and here alone, may it be found.

What a dark, lamentable condition is presented in those heathen lands whose teeming millions know nothing of the gospel of Jesus Christ! They have their gods and their religions, in which they put their trust; but these religions are all Christless, and can not, therefore, save them from sin. There is absolutely no hope for one of these countless millions except through the gospel of the blessed Christ. Every Christian, and especially every minister of the gospel, should understand and sense this great, important fact; for it is only by a full realization of it that we can truly appreciate the appalling condition of this great mass of humanity going down in eternal ruin. The preacher who is prepared to admit that any other religion than that of the gospel of Christ has any power to save men from sin, will surely prove a failure in his endeavor to win the lost.

2. Preaching is the primary means God has appointed for making the gospel known to men. The gospel is the power of God unto salvation to every one that believeth; but, as saith the Scripture, "How shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" Rom. 10:14. Here is the answer: "For . . . it pleased God by the foolishness of preaching to save them that believe." 1 Cor. 1:21. Jesus, who came to seek and to save the lost, declared at the beginning of his public work that the Lord had anointed him to preach the gospel (Luke 4:18); and Paul, who was called to that same work, said: "Wo is unto me if I preach not the gospel!" 1 Cor. 9:16. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14. And finally, the closing work of God for the world is set before us as follows: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."

Thus it is clear that God has very definitely chosen and designated preaching as the great, primary means of conveying to men his remedy for saving them from sin. This lifts preaching to a high plane. It is a divine calling and vocation. It is the foundation of all true gospel activity. No other kind of gospel service can of right be substituted for preaching. No other class of gospel workers can rightly take the place of the preachers. Whenever any



other means has been allowed to supplant the preaching of the gospel, the cause of Christ has suffered loss.

3. The Holy Spirit is the divine agency God has given to make the preaching of the gospel effective. Perhaps the facts recorded concerning the ministry of Christ constitute the most impressive evidence that can be given in proof of this proposition. He entered upon his public ministry "in the power of the Spirit." Luke 4:14. In his first recorded sermon he told why he was thus endowed: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel." Verse 18. Of the effectiveness of his preaching we have the following statements: "Never man spake like this man." John 7:46. "All bare him witness, and wondered at the gracious words which proceeded out of his mouth." Luke 4:22. "He taught them as one having authority, and not as the scribes." Matt. 7:29. "When the multitudes saw it, they marvelled, and glorified God, which had given such power unto men." Matt. 9:8. "He taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom and these mighty works?" Matt. 13:54.

Jesus did not hesitate to tell the people the source of the wisdom and power which so impressed them. He said: "I can of mine own self do nothing;" "As the Father hath taught me, I speak these things;" "The Father that dwelleth in me, he doeth the works."

Now it is more than evident that if it was necessary for Christ to be endowed with the power of the Holy Spirit in order to make his preaching effective, it is surely necessary for every other preacher to receive this same endowment. Christ forcibly impressed this upon his disciples. When he was about to leave the world, he said to them: "As my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost." John 20:21, 22. When telling them that they were to be his witnesses among all nations, he charged them thus: "Tarry ye in the city of Jerusalem until ye be endowed with power from on high." Luke 24:49. And he made it very clear to them just how they would get this power which would make their preaching effective. He said: "Ye shall receive power, after that the Holy Ghost is come upon you." Acts 1:8.

The question of the preacher's being endowed with the power of the Holy Spirit in order to preach effectively is a vital question. It is fundamental in God's endeavor to save sinners. The gospel is the divine means for saving men. Preaching is the divinely appointed way of conveying the gospel to men. The Holy Spirit is the divine agency to make the preaching of the gospel reach the hearts of men. Without the last the first two must surely fail.

How important, then, that this great, fundamental question be given due consideration by the ministry! This must be done. There is no way of evading it, except at the peril of both the minister and the sinner. There is no substitute for the Holy Spirit. Learning, eloquence, long experience, material equipment, great personality, or even busy activity, can never take the place of the Holy Spirit in the effectual preaching of the gospel.

Men may succeed as financiers, lawyers, surgeons, teachers, etc., without even recognizing the existence of the Holy Spirit. We may even operate our denominational and institutional machinery with some success without feeling any special need of the Spirit's help. We may manage a printing-house, stand at the head of a college, and direct the administrative affairs of a department of a conference, or even of the conference itself, without any special endowment of the Holy Spirit's power. But there is one thing that can never be done by man, and that is to preach the gospel effectually without the power of the Holy Spirit. We can not win souls to Christ without that. O that God may teach us who are gathered at this institute our great need of this heavenly endowment, and bestow it upon us in larger measure than we have ever received it! This alone will surely repay us for having come here.

A. G. DANIELLS.

## Medical Missionary Department

Conducted by the Medical Department of the General Conference

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

### A Winter Campaign of Gospel-Medical Work

SOME time ago reference was made in the Sanitarium Relief Campaign column to a very interesting evangelical medical work that was in progress at Hartford City, Ind., with the suggestion that a full report might appear later. On request, the brethren doing the work have furnished some facts, which are given herewith. The results of this effort are so definite and practical that a consideration of what was done will be not only interesting but instructive. What was done goes to prove in a most emphatic manner that evangelical and medical missionary work can be so united as to form a successful combination for developing believers and building up a symmetrical work.

When Brethren J. H. N. Tindall and C. E. Garnsey went to Hartford City last fall to hold a series of meetings, they found a need of earnest work. The church was almost dead; the ten or twelve faithful members were disheartened and discouraged, the prayer-meeting was dropped, and criticism and strife had given the church an unenviable reputation in the community. The Sabbath service was attended by but ten or fifteen persons, including children.

A series of meetings was begun in the little church building, in which the health work was given a prominent place, two out of the six meetings each week being devoted to the presentation of health subjects. This had the effect of breaking down prejudice and enlisting the sympathies of the best people of the city.

Later in the effort, cooking classes were started, which were attended by women from the best circles, including wives of physicians, lawyers, druggists, etc. This placed the work on a high plane. The interest in both Bible and health subjects was excellent. The last

cooking class held was attended by about forty-five persons; and if it could have been held at another hour in the day, there would probably have been sixty-five, as this was the number of those who expressed a desire to be present.

The principal daily paper of the city printed ninety-four consecutive articles on the front page, written by Elder Tindall, covering every point of our faith, including ten or more articles on the Sabbath question, thus placing the plain truth before the people of the city and surrounding country. Many papers were mailed to distant relatives and friends. Aside from this, reports of the meetings were printed nearly every day by the papers, free of charge. The whole city and country were deeply stirred by the solemn truth for this time.

As a partial result of this effort, thirty-five persons were baptized and added to the church, among whom were Elder Tindall's brother (a successful physician) and wife, his two sisters and their husbands (all have children), and his mother. Surely this was enough to repay this brother for a lifetime of hard work. His father also accepted the Sabbath, and closed his factory on that day. A much larger percentage of the converts than is usual were men.

The last Sabbath before the brethren left for their next field of work, over seventy, including children, were present at the services, and all were enthusiastic in the work for perishing souls. All those added to the church were converted on all points of the faith.

We are told that if we will go forward and do the work God has given us to do, and do it according to the plan he has outlined, he will supply the funds. This was strikingly shown in this effort. In addition to more than paying all the running expenses, the church people and those attending the meetings assisted materially in advancing the work elsewhere, as the following will show:—

Week-of-prayer offering	\$175.00
First-day offering for missions	27.50
Beechwood Academy	47.00
Loma Linda College	40.00
Religious liberty	40.00

A fine library case was presented to the church by one member, and the church purchased nearly all the books of Mrs. E. G. White, besides other books, including forty song-books, with which to fill it. Electric lights were placed in the church building to replace the kerosene lamps, new stoves were installed, a fuel-house was built, and other improvements were made. Plans are being laid for enlarging the building and for the organization of a church-school.

Between two and three thousand dollars' tithe was paid in, as against \$239 for the previous year. One man alone paid tithe on all he possessed to the amount of \$750. Another prominent farmer publicly announced that upon the sale of his large city home he would pay over \$1,400 tithe.

Books to the value of over one hundred fifty dollars were sold. Every member has in his home a large chart (many have them framed) on the time of the end and order of events, by which he is able to explain, in a clear, positive manner, the principal points of our faith. These charts are in many homes in the city, as they were printed in two of the leading dailies, and also scattered over the city in the form of an announcement

of the meeting. Surely the gospel of the kingdom was preached in that city for a witness.

The full quota of "Ministry of Healing" was quickly sold, and several others have been sold since; this is another evidence of a well-organized work.

Elder Tindall carries the evangelical work; Brother Garnsey, the medical and health lectures; Mrs. Tindall, the cooking demonstrations and cooking classes; while Mrs. Garnsey gives assistance in dress-reform work and in practical nursing. The workers feel certain that the reason the Lord has so signally blessed their efforts is because they have endeavored to follow his plan of harmoniously combining the health and medical work with the evangelical. The Hartford City church donated to these brethren a large new tent, costing \$300. A tent effort is now being carried on at Indianapolis. L. A. H.

## 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

### Summary of Magazine Sales for June, 1911

	TOTALS JUNE 1910	TOTALS JUNE 1911	VALUE JUNE 1911
<b>Atlantic Union Conference</b>			
Maine	1748	1225	\$ 122.50
Massachusetts	5699	5175	517.50
N. New England	1103	701	70.10
S. New England	1090	2605	260.50
Gr. New York	3244	3570	357.00
New York	2903	1890	189.00
W. New York	2460	2205	220.50
<b>Totals</b>	<b>18247</b>	<b>17371</b>	<b>1737.10</b>
<b>Canadian Union Conference</b>			
Maritime	1596	....	.....
Ontario	985	3090	309.00
Quebec	649	350	35.00
Newfoundland	130	230	23.00
<b>Totals</b>	<b>3360</b>	<b>3670</b>	<b>367.00</b>
<b>Western Canadian Union Conference</b>			
Alberta	2472	2196	219.60
British Columbia	532	1900	190.00
Manitoba	429	930	93.00
Saskatchewan	163	226	22.60
<b>Totals</b>	<b>3596</b>	<b>5252</b>	<b>525.20</b>
<b>Central Union Conference</b>			
Colorado	3473	2765	276.50
W. Colorado	532	25	2.50
E. Kansas	2751	1733	173.30
W. Kansas		1398	139.80
N. Missouri	2372	3202	320.20
S. Missouri	3332	690	69.00
St. Louis Mis.	....	2105	210.50
Nebraska	5686	2201	220.10
Wyoming	560	....	.....
<b>Totals</b>	<b>18706</b>	<b>14119</b>	<b>1411.90</b>

	TOTALS JUNE 1910	TOTALS JUNE 1911	VALUE JUNE 1911
<b>Columbia Union Conference</b>			
Chesapeake	2096	1050	\$ 105.00
District of Col.	2267	500	50.00
New Jersey	7927	3210	321.00
E. Pennsylvania	4884	1290	129.00
W. Pennsylvania	4114	640	64.00
Ohio	5596	3596	359.60
Virginia	1387	2850	285.00
West Virginia	434	1025	102.50
<b>Totals</b>	<b>28705</b>	<b>14161</b>	<b>1416.10</b>
<b>Lake Union Conference</b>			
Indiana	7258	2325	232.50
East Michigan	3282	2565	256.50
West Michigan	1878	1160	116.00
North Michigan	1346	380	38.00
Northern Illinois	8980	8455	845.50
Southern Illinois	1527	1610	161.00
Wisconsin	3536	2711	271.10
<b>Totals</b>	<b>27807</b>	<b>19206</b>	<b>1920.60</b>
<b>Northern Union Conference</b>			
Iowa	10223	3610	361.00
Minnesota	3769	6246	624.60
North Dakota	3943	555	55.50
South Dakota	1034	905	90.50
<b>Totals</b>	<b>18969</b>	<b>11376</b>	<b>1137.60</b>
<b>North Pacific Union Conference</b>			
Montana	1811	780	78.00
Southern Idaho	511	175	17.50
Upper Columbia	2688	1180	118.00
E. Oregon Mis.		....	.....
W. Oregon	....	981	98.10
S. Oregon	3999	1725	172.50
W. Washington	5941	1125	112.50
<b>Totals</b>	<b>14950</b>	<b>5966</b>	<b>596.60</b>
<b>Southern Union Conference</b>			
Arizona	273	....	.....
California	10327	1937	193.70
Cal. Nev.		1075	107.50
N. Cal.-Nev.	....	2350	235.00
S. California	7022	2815	281.50
Utah	111	....	.....
<b>Totals</b>	<b>17733</b>	<b>8177</b>	<b>817.70</b>
<b>Southeastern Union Conference</b>			
Cumberland	1379	321	32.10
Florida	689	2085	208.50
Georgia	2707	935	93.50
North Carolina	1149	1260	126.00
South Carolina	406	279	27.90
<b>Totals</b>	<b>6330</b>	<b>4880</b>	<b>488.00</b>
<b>Southwestern Union Conference</b>			
Arkansas	736	661	66.10
New Mexico	724	255	25.50
Oklahoma	2076	392	39.20
Texas	2675	3605	360.50
South Texas	735	235	23.50
West Texas	650	300	30.00
<b>Totals</b>	<b>7596</b>	<b>5448</b>	<b>544.80</b>
Foreign & Misc.	7031	7272	727.20
Mailing lists	....	22126	2212.60
<b>Grand totals</b>	<b>180831</b>	<b>145025</b>	<b>\$14502.50</b>

### 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	145025
July	168689	222146	
August	174136	152520	
September	102033	120020	
October	108571	116157	
November	106860	102795	
December	90737	99130	

## News and Miscellany

Notes and clippings from the daily and weekly press

— July 11 a \$40,000 fire occurred in Salisbury, N. C.

— At Superior, Wis., July 12, twenty men were killed as the result of a collision between two trains.

— The District of Columbia Supreme Court, July 12, admitted 130 persons to the practise of law, six of whom were women.

— The village of South Waterford, Maine, was practically wiped out by fire July 12, resulting in the loss of \$100,000.

— A hail-storm compelled the adjournment of the United States Senate on June 27. The weather never played such a trick before, so old employees at the Capitol declare.

— Eleven passengers and five members of a crew of the Pacific Coast Steamship Company, company steamer "Santa Rosa," which went ashore July 7, were drowned by the capsizing of a life-boat.

— July 12, serious ice riots broke out among the poor on the East Side of New York City. One hundred men and women stormed the office of one large ice company, yelling, "Ice! give us ice!" The intense heat is claimed as responsible for this outbreak.

— The revolutionary movement which has existed in Haiti for some time has been growing in strength, particularly in the north section, and is now threatening a wider invasion. The government forces have been weakened by desertions, and but little headway has been made in checking the revolt.

— The last festival of the coronation season was not the least impressive and beautiful of all the gorgeous series. June 30 King George took 100,000 of London's poorest children to the Crystal Palace gardens for a picnic. Of course he had helpers, but the children had no eyes for anybody save the king and queen.

— The recent earthquake on the Pacific Coast jarred central California and western Nevada, and was a most unwelcome reminder of the day which San Francisco has done her best to forget. The damage done was slight enough, but panic was in the hearts of thousands. The track of the tremor did not follow the old "fault," which runs north and south along the coast, but ran at right angles to it.

—The town of Oscoda, seventy-six miles north of Bay City, Mich., was wiped out by fire, July 11.

—A fire in Chicago, July 9, resulted in a property damage of \$500,000 and the burning to death of 263 horses.

—In consequence of the intense heat of the last few days, electric fans have been installed for the first time in the United States Senate chamber.

—A terrific storm along the Japanese coast, July 10, resulted, it is reported, in the loss of several hundred lives and the destruction of much shipping.

—A train wreck on the New York, New Haven, and Hartford Railroad, near Bridgeport, Conn., July 11, resulted in the death of fourteen persons, and the serious injury of nearly fifty others.

—The funeral of the queen dowager of Portugal, Maria Pia, was held at Turin, July 8, and was attended by 200,000 persons. The king and queen of Italy and other royal personages were present.

—July 8 witnessed the opening of the Atlantic fleet maneuvers at Princeton, Mass. The entire Atlantic squadron will gather here, making the largest fleet of government ships that has ever gathered at any one point.

—The new administration of Mexico has not yet, it seems, reached smooth sailing. Recent reports state that 25,000 men are operating in the state of Chiapas, with General Torres in command. The government will put forth energetic measures to quell the uprising.

—It is claimed that the high temperature of the last two weeks has resulted in many cases of dementia throughout the country. The majority of these, it is supposed, are persons of insane tendencies, and the intense heat has served to produce mental derangement.

—It is expected that Congress will reach an adjournment early in August. Several important amendments to the reciprocity bill, which were made in the Senate, have been defeated by large votes. This is supposed to indicate in a large measure the sentiment in favor of the bill, which, it is confidently believed, will be passed by the Senate. It has already been passed by the House.

—It is expected that in a few days the peace treaty between the United States and Great Britain will be ready for consideration by the Senate. It has been reduced to writing, and is in the hands of the government printer. It is claimed that unusual care has been observed in its creation, in order that it may serve as a model from which other general arbitration treaties between the United States and other countries may be drawn.

—Cipriana Castro, the former president of Venezuela, has appeared in that country, and has collected an army of more than 2,000 men, with the avowed purpose of overturning the present government, and again assuming the presidency. For several months Castro's return to Venezuela has been prevented by the joint cooperation of United States and European powers. He succeeded, however, in eluding their surveillance, and effected an entrance. Thousands are rallying to his standard in Venezuela.

# NOTICES AND APPOINTMENTS

## Camp-Meetings for 1911

### ATLANTIC UNION CONFERENCE

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

### CANADIAN UNION CONFERENCE

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

### CENTRAL UNION CONFERENCE

Nebraska (local), Palmer .....July 24-30  
South Missouri, Springfield .....Aug. 3-13  
East Kansas, Fort Scott .....Aug. 10-20  
Colorado, Denver .....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, Wooster .....Aug. 17-27  
Virginia, Richmond .....Aug. 24 to Sept. 3  
New Jersey, Trenton .....Sept. 7-17  
Chesapeake, Dover, Del. ....Sept. 14-24  
West Virginia, Parkersburg, 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, Oxford .....Sept. 7-17

### NORTHERN UNION CONFERENCE

Iowa .....Aug. 23 to Sept. 3

### PACIFIC UNION CONFERENCE

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

### SOUTHEASTERN UNION CONFERENCE

South Carolina, Woodruff .....July 20-30  
North Carolina, High Point .....Aug. 3-13  
Georgia, Forsyth .....Aug. 10-20  
Cumberland, Lenoir City, Tenn. ....  
.....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, Pleasureville .....Aug. 17-27  
Mississippi, Jackson ....Aug. 31 to Sept. 10  
Mississippi (colored), Meridian, .....  
.....Aug. 30 to Sept. 10  
Tennessee River .....Sept. 7-17

### SOUTHWESTERN UNION CONFERENCE

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

### WESTERN CANADIAN UNION CONFERENCE

Saskatchewan (South), Pense....July 25-30

## European Division

### LATIN UNION CONFERENCE

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

## Georgia Conference

THE eleventh annual session of the Georgia Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Forsyth, Ga., Aug. 10-20, 1911, for the election of officers for the ensuing year, and the transaction of such other business as may come before the conference. The first business meeting will be held at 9 A. M., Friday, Aug. 11, 1911.

C. B. STEPHENSON, *President*;  
MRS. CALLA B. CLARK, *Secretary*.

## Alabama Conference Association

THE Alabama Conference Association of the Seventh-day Adventists (a body corporate under the laws of Alabama) will hold its annual meeting in connection with the camp-meeting at Decatur, Ala., August 3-13. The first meeting will be held at 10 A. M., Monday, Aug. 14, 1911. This meeting will be for the election of trustees for the association, and the transaction of such other business as may properly come before the association.

E. G. HAYES, *President*;  
W. S. CRUZAN, *Secretary*.

## Ohio Conference Association Meeting

THE annual meeting of the Ohio Conference Association of Seventh-day Adventists will be held on the Wayne County fair-ground at Wooster, Ohio, in connection with the annual conference, Aug. 17-27, 1911. The purpose of this meeting is to elect a board of trustees, and to transact such other business as may properly come before the association. The first meeting will be held Monday, Aug. 21, 1911, at 9:30 A. M.

H. H. BURKHOLDER, *President*;  
R. G. PATTERSON, *Secretary*.

## Kentucky Conference Association

THE regular annual meeting of the constituency of the Kentucky Conference of Seventh-day Adventists will be held at Pleasureville, Ky., in connection with the camp-meeting, Aug. 17-27, 1911. The first meeting will be held at 10 A. M., Wednesday, Aug. 23, 1911. This meeting will be for the election of officers and for the transaction of such other business as may properly come before the association.

B. W. BROWN, *President*;  
J. J. GRAF, *Secretary*.

## South Missouri Conference

THE fourth annual session of the South Missouri Conference of Seventh-day Adventists will be held in Springfield, Mo., in connection with the camp-meeting, Aug. 3-13, 1911, for the election of officers for the ensuing year, and such other business as should be attended to by this conference. The first business session will be held August 4, at 9 A. M. Each church is entitled to one delegate for the organization, and one additional delegate for each fifteen members or major part thereof.

D. U. HALE, *President*;  
E. R. ALLEN, *Secretary*.

## Ohio Conference

THE forty-ninth annual session of the Ohio Conference of Seventh-day Adventists will be held on the Wayne County fair-ground at Wooster, Ohio, in connection with the annual camp-meeting, Aug. 17-27, 1911. The opening meeting will be held on Friday, Aug. 18, 1911, at 9:30 A. M. The session is called for the purpose of electing the officers of the conference for the ensuing year, and for transacting such other business as may properly come before the meeting.

All churches in the conference should be represented at this session, and if possible by a full delegation. The basis of representation is one delegate for the church organization, and one additional delegate for each twenty-five members.

H. H. BURKHOLDER,  
*President*.

### Kansas Conference Association

THE annual session of the Kansas Seventh-day Adventist Conference Association will be held at Fort Scott, Kan., in connection with the camp-meeting of the East Kansas Conference, Aug. 10-20, 1911, to elect officers for the ensuing year.

L. W. TERRY, *President*;  
E. HARRIS, *Secretary*.

### Texas Conference Association

THE annual meeting of the Texas Conference Association of Seventh-day Adventists will be held at Dallas, Tex., in connection with the annual conference and camp-meeting, Aug. 3-13, 1911. The first meeting of the said association, a legal corporation of the State of Texas, will be held at 9 A. M., Tuesday, Aug. 8, 1911. Association officers will be elected, and such other business transacted as may properly come before the association.

W. A. McCUTCHEN, *President*;  
C. E. SMITH, *Secretary*.

### South Missouri Conference Association

THE third annual session of the South Missouri Conference Association of Seventh-day Adventists will be held in connection with the camp-meeting in Springfield, Mo., Aug. 3-13, 1911, for the election of officers, and the transaction of any other business that should properly come before this body. The first business session will be held Monday, August 7, at 9 A. M. The constituency to transact business is composed of the delegates of the South Missouri Conference.

D. U. HALE, *President*;  
E. R. ALLEN, *Secretary*.

### Texas Conference

THE thirty-fourth annual session of the Texas Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Dallas, Aug. 3-13, 1911, for the election of officers for the ensuing year, and the transaction of such other business as may properly come before the conference. The first meeting of the session will be called at 9 A. M., August 4.

All churches of this conference are entitled to representation on the basis of one delegate for each church and one delegate for each fifteen members or major part thereof.

W. A. McCUTCHEN, *President*;  
J. W. WINN, *Secretary*.

### Indiana Conference

THE thirty-eighth annual session of the Indiana Conference of Seventh-day Adventists will be held in connection with the camp-meeting, on the grounds of the Winona Technical Institute, Indianapolis, Ind. The first meeting will be called at 10 A. M., Aug. 4, 1911. Each church in the conference is entitled to one delegate for its organization and one additional delegate for each fifteen members. The purpose of this meeting is for the election of officers for the ensuing year, and the transaction of such other business as may properly come before the conference. A full delegation is requested from all our churches.

O. MONTGOMERY, *President*;  
A. N. ANDERSON, *Secretary*.

### Kentucky Conference

THE fourth annual session of the Kentucky Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Pleasureville, Ky., Aug. 17-27, 1911, for the election of officers for the ensuing year, and the transaction of such other business as may properly come before the conference. The first business meeting of the conference will be held Aug. 18, 1911, at 9 A. M.

Each church in the conference is entitled to one delegate without regard to membership, and one additional delegate for each ten members. Delegates should be elected by the

churches as soon as possible, and their names forwarded to the conference secretary. Tents will be provided for all at the usual rates, and a dining-room will be conducted by the conference. We have secured a beautiful park in which to hold this meeting. Let us all come praying for God's blessing. This meeting should be the best ever held in this conference.

B. W. BROWN, *President*.

### The Indiana Association of Seventh-day Adventists

THE first meeting of the regular annual session of the Indiana Association of Seventh-day Adventists will be held on the campground in Indianapolis, Ind., Monday, Aug. 7, 1911, at 10 A. M., in connection with the Indiana camp-meeting. At this meeting, members of the board of directors will be elected to fill the places of those whose terms of office expire, and such other business will be transacted as may come before the association. The legal voters of this association are the regularly appointed delegates from the different churches of the Indiana Conference, the members of the executive committee, and such other persons as are employed by the Indiana Conference.

O. MONTGOMERY, *President*;  
W. A. YOUNG, *Secretary*.

### The Indiana Medical Missionary and Benevolent Association

NOTICE is hereby given that the first meeting of the regular annual session of the Indiana Medical Missionary and Benevolent Association will be called at 10 A. M., Tuesday, Aug. 8, 1911, in connection with the camp-meeting at Indianapolis, Ind. At this meeting, members of the board of directors will be elected to fill the places of those whose terms of office expire, and such other business will be transacted as may come before the association. The legal voters of this association are the regularly appointed delegates from the different churches to the Indiana Conference, the members of the executive committee, and such other persons as are employed by the Indiana Conference.

O. MONTGOMERY, *President*;  
H. E. SANDERS, *Secretary*.

### Map of Paul's Travels

HAVE you secured the little map showing the travels of Paul? It will add much to the interest of the Sabbath-school lesson. Convenient for carrying in your Bible. Price, only five cents. Order from your tract society.

### Addresses

THE permanent address of Elder L. D. Santee is 1314 Fourteenth St., Moline, Ill.

ELDER EUGENE LELAND's address is changed from Millington, Mich., to 311 Van Buren St., Battle Creek, Mich.

THE Mississippi Conference and Tract Society office and officers have moved into their new quarters at 932 Union St., Jackson, Miss.

THE address of F. E. Gibson has been changed from R. F. D. 2, Youngstown, Ohio, to 22 Columbia Blvd., Charleston, W. Va.

ALL interested will please note that the address of the Ecuador Mission and workers is changed from Apartado 3, Ambato, to Casilla 44, Quito, Ecuador.

### Publications Wanted

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

M. W. Moss, Gravette, Ark.

Eugene A. Brown, Lowell, Ariz.

Mrs. Lizzie Harmon, Elliott, Okla.

James M. Johnston, R. F. D. 5, Box 27, Hickory, N. C.

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

Emma Schwarz, Decatur, Ark., *Youth's Instructor*, *Signs of the Times*, *Watchman*, and *Life and Health*.

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

Mrs. M. V. Boyd, Box 76, Oconee, Ill., weekly *Signs* and other denominational papers and tracts. REVIEW not desired.

Orno Follett, Garden City, Kan., *Signs*, weekly and monthly, *Watchman*, *Life and Health*, *Liberty*, *Protestant Magazine*.

William Cobb, 1029 West Pearl St., Jackson, Miss., *Signs of the Times*, *Watchman*, and Seventh-day Adventist tracts for use by our mission workers in unworked territory in and around Jackson, Miss.

BECAUSE of special conditions in Oklahoma, one of our workers there, Mr. Z. S. Arey, Wanette, Okla., finds that he can make better use of *Our Little Friend* than of any other paper. He desires a liberal and continuous supply for missionary work.

### Business Notices

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

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

#### Conditions

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

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

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

No discount for several insertions.

WANTED.—At the Wabash Valley Sanitarium, La Fayette, Ind., an experienced laundry man. None but those having experience need apply. First-class references required. Do not write us unless you have these qualifications.

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

FOR SALE.—Good five-room house, lot 61 x 102, twenty miles from Portland, Ore. Price, \$975. Also shoe-repairing machinery. Good location; all the work a man can do. Home must sell before shop is vacated. W. C. F. Ward, Hillsboro, Ore.

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.

HYGIENIC COOKING OIL.—A pure, nutritious vegetable shortening. Delicate in flavor, odorless, and healthful. Guaranteed by Dr. Godsmark under Pure Food Act of June 30, 1906, Serial No. 31284. Shipped direct from refinery, Louisville or New Orleans. Five-gallon can, \$4.50; ten-gallon can, \$8.50; half bbl. (32 gallons), 77 cents a gallon. Send all orders to Dr. Godsmark's Hygienic Cooking Oil Co., Chattanooga, Tenn.

**SPECIAL OFFER.**—Bible Mottoes — Beauties; 12 x 16; express prepaid; 500,000 on sale,—English, German, Spanish, Swedish, Danish. 200, \$7; 50 or 100, same rate. Post-cards free with Mottoes. Father and Mother lead. Hampton Art Company, Nevada, Iowa.

**DELICIOUS** Peanut Oil Butter, 10 and 25 lbs., 11 cents lb.; 50 lbs., 10 cents lb.; Pure Olive Oil, \$2.70 a gallon, \$2.50 a gallon when ordered with Peanut Butter; Peanut Oil, 55 cents a quart, \$2 a gallon; Pure Vegetable Cooking Oil, \$1.10 a gallon; White House Cereal Coffee, 10 cents lb., 25 lbs., \$2.25. B. Coleman, South Capitol and N Sts., Washington, D. C.

**A Request**

LAST October Sister Lizzie Harner, of Leeds, N. D., went to Kokomo, Ind. She wrote to me April 18, 1911. I answered immediately, but did not receive a reply. I again wrote, but the letter was returned, marked "gone." Any one knowing her present address, will please communicate with Robert Carr, Box 136, Sheldon, N. D.

**Where the July "Life and Health" Went**

(Agents' Orders Only)

THE following list shows the number of copies of the July LIFE and HEALTH ordered by our agents in each union and local conference. It also shows the standing of these conferences.

**Union Conferences**

(1) Lake Union Conference, 13,662; (2) Columbia Union Conference, 12,362; (3) Atlantic Union Conference, 10,311; (4) Northern Union Conference, 3,675; (5) Pacific Union Conference, 3,350; (6) Central Union Conference, 3,274; (7) Southeastern Union Conference, 1,940; (8) Canadian Union Conference, 1,480; (9) North Pacific Union Conference, 1,150; (10) Southwestern Union Conference, 906; (11) Southern Union Conference, 890; (12) Western Canadian Union Conference, 740; (13) foreign and miscellaneous, 4,664.

**Local Conferences**

**5,950 to 3,000 Copies**

(1) Northern Illinois; (2) Ohio; (3) New Jersey.

**2,000 or More Copies**

(4) Southern New England; (5) Northern California; (6) Western New York.

**1,000 or More Copies**

(7) Indiana; (8) Massachusetts; (9) Wisconsin; (10) Southern Illinois; (11) Iowa; (12) Minnesota; (13) Ontario; (14) Maine; (15) Eastern Colorado; (16) West Pennsylvania; (17) East Pennsylvania; (18) West Virginia; (19) East Michigan; (20) Southern California.

**930 to 735 Copies**

(21) Chesapeake; (22) New York; (23) West Michigan; (24) Greater New York; (25) Georgia; (26) Northern New England.

**655 to 505 Copies**

(27) Nebraska; (28) Florida; (29) Alberta; (30) West Kansas.

**432 to 200 Copies**

(31) Virginia; (32) Kentucky; (33) Western Oregon; (34) Arkansas; (35) Southern Oregon; (36) South Dakota; (37) Louisiana; (38) Southern Idaho; (39) Cumberland; (40) Texas; (41) Manitoba; (42) North Missouri; (43) New Mexico; (44) South Carolina; (45) St. Louis.

**195 to 100 Copies**

(46) North Michigan; (47) South Missouri; (48) North Carolina; (49) West Colorado; (50) Montana; (51) Tennessee River.

**80 to 25 Copies**

(52) Oklahoma; (53) East Kansas; (54) Alabama; (55) Quebec; (56) North Dakota; (57) District of Columbia; (58) Upper Columbia; (59) West Kansas.

New agents are wanted in every part of the United States and Canada.

Send 10 cents for sample copy of the August number. For terms and territory, apply to your conference tract society.

A. J. S. BOURDEAU,  
Circulation Manager.

**Obituaries**

**HERRINGTON.**—Frederick Earl Herrington, son of F. L. and D. E. Herrington, was born Aug. 8, 1910, and died June 22, 1911. He was bright and cheerful the evening before his death, but was taken ill in the night and died the next morning. The parents are comforted by the thought that it will be but a short time until he will be restored to them.

D. U. HALE.

**DEFENBAUGH.**—Died at Spokane, Wash., June 22, 1911, Mrs. Bertha Defenbaugh, aged seventy-four years. Sister Defenbaugh accepted the third angel's message in Nebraska over thirty years ago, and has lived a faithful Christian life. She leaves five children besides many friends, by whom she will be greatly missed. Comforting words were spoken by the writer, from John 17:4.

E. H. HUNTLEY.

**CAMPBELL.**—Hannah L. Burr was born in Eldred, Pa., Oct. 5, 1850, and died at her home in that place, June 10, 1911. She was married to M. B. Campbell, Nov. 18, 1883, and accepted the truths of the third angel's message in meetings held by Elders E. J. Hibbard and M. D. Mattson about eighteen years ago. She died in faith of a soon-coming Saviour to raise the sleeping saints. Sister Campbell leaves her companion to mourn. Words of comfort were spoken by the writer, and we laid her away to await the call of the Life-giver.

I. N. WILLIAMS.

**CARLSON.**—Died at the home of her family in Coeur d'Alene, Idaho, June 21, 1911, Mrs. Hannah Carlson, aged 71 years, 6 months, and 3 days. Sister Carlson, wife of Brother J. Carlson, who was a member of the Seventh-day Adventist Church for several years, died in the full hope of her faith. She will be greatly missed by the church and many friends, besides her immediate family, consisting of her husband and three children. Words of comfort were spoken by the writer, from Heb. 11:39, 40.

E. H. HUNTLEY.

**MONTANEZ.**—Aurora Garcia was born in the city of Adjuntas, Porto Rico, in 1883, and died in Monati, April 17, 1911, aged twenty-eight years. She was united in marriage to Brother Esteban Montanez, who, with a daughter, is left to mourn. In October of 1910 Sister Montanez accepted the truths of the third angel's message, and was baptized, continuing faithful until death. Words of comfort and hope were spoken by the writer, from Job 14:14 and 1 Thess. 4:13, 14.

WM. STEELE.

**MARTIN.**—Died at Roundup, Barber Co., Kan., June 26, 1911, Mrs. Charlotte Martin, aged 69 years, 4 months, and 10 days. She was born in Ohio, Feb. 16, 1842, and was married to James Martin in Ohio. Sister Martin was converted when young, and in 1898 she heard the third angel's message, and was received into the Seventh-day Adventist church at Medicine Lodge by baptism. She was loved by all who knew her. Eight children and other relatives are left to mourn. We laid her to rest in the Newkirk Cemetery, by the side of her husband and son. Words of comfort were spoken by Elder Van Wright (Free Methodist).

MRS. MARY C. GRONEMAR.

**HAYNES.**—Died near Waurika, Okla., June 13, 1911, Maud Goldie Haynes (née Kinder). Sister Haynes was born May 22, 1884, at Savoy, Tex., and Oct. 1, 1905, was married to W. H. Haynes. She was converted and united with the Seventh-day Adventist Church in 1908, remaining a faithful member until her death. She died in full hope of the message, and was laid to rest in the Hastings cemetery, awaiting the day when the voice of the Lord will awaken his children to eternal life.

I. A. CRANE.

**HORNING.**—A. F. Horning was born in Germany in 1834, and died in Chico, Cal., May 29, 1911. He came to this country in early manhood, and was married in Sacramento to Miss C. M. Happe. Together they accepted the message in 1876, and became charter members of the church organized in Chico. Brother Horning's life has been characterized by faithfulness and integrity. The testimony of his brethren and neighbors is that he lived his profession. Four children are living, all of whom are in the truth. Sister Horning and the sons were present at the funeral services were conducted by the writer.

D. T. FERRO.

**BRUNS.**—Etza Bruns (née Kramer) was born Feb. 22, 1824, in Ehrhova, a province of Hanover, Germany, and died at the home of her son, in Toledo, Ill., May 23, 1911, aged 87 years, 3 months, and 1 day. She was married in 1853, and in 1865 came to this country with her husband, settling in Cumberland County, Illinois. For the past fourteen years, since the death of her husband, she has made her home with her sons. Sister Bruns accepted the views held by Seventh-day Adventists about twenty-four years ago, and remained faithful to her Saviour. Funeral services were conducted by the writer at Toledo.

E. A. BRISTOL.

**CHRISTENSEN.**—Celia M. Christensen was born July 16, 1885, and died June 10, 1911, aged 25 years, 10 months, and 25 days. She joined the Seventh-day Adventist church of Dodge Center, Minn., July 14, 1894. She began the nurses' course at the sanitarium at Boulder, Colo., but was compelled to leave after being there only a year and a half. Later she completed her course at the sanitarium at College View, Neb., being graduated in 1907. At different times she has nursed at the sanitarium until her health was completely broken, and she returned home. She realized the end was near, and selected hymns and texts for the funeral service. Father, mother, two brothers, and two sisters, besides a host of friends, are left to mourn. She was laid to rest in the Riverside Cemetery, to await the call of her Redeemer.

E. L. SHELDON.

**CRISLER.**—Carolyn Hathaway was born in Paw Paw, Mich., May 22, 1873. She became a graduate of the Bloomingdale (Mich.) high school, afterward taking a collegiate course in Battle Creek College. She worked eight years in the Review and Herald Publishing House in Battle Creek, one half that period being devoted to proof-reading. Nov. 24, 1904, she was married to Clarence C. Crisler, since which time they have resided at St. Helena, where they have been closely related in a literary and clerical way with the work of Mrs. E. G. White. To their union was born one daughter, Dec. 1, 1908. Sabbath, June 17, Sister Crisler was in her accustomed place as organist at the Sanitarium (Cal.) church. On Monday she was taken with a severe nervous headache. In the providence of God, suddenly and unexpectedly on Tuesday night the silver cord of life was loosed, and she passed peacefully away without a struggle, the immediate cause of death being heart trouble. To mourn her loss there survive her the husband, little Beatrice, her mother, at the advanced age of seventy-five years, who lived with her, and a half-brother, besides many other relatives and friends. She will be greatly missed; but God knoweth best. The funeral was conducted by the writer and Elder D. E. Robinson. Words of comfort and assurance were spoken by the writer, based upon Mark 14:8 and John 14:1-3.

H. W. COTTRELL.





WASHINGTON, D. C., JULY 20, 1911

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THE Washington (D. C.) Sanitarium is now enjoying the largest patronage in its history. This is all the more encouraging for the reason that the summer months have heretofore given the lightest trade of the year.

THE report of the medical missionary work carried on in Hartford City, Ind., as given in the Medical Missionary department, is well worth reading. It illustrates what might be done in many other places by the same spirit and like methods of labor.

WE were pleased to greet in Washington last week Dr. Lydia Kynett Parmele, of the Florida Sanitarium. She brings good reports from her institution and from the work in the Southland. Dr. Parmele will spend some time in post-graduate work in the Johns Hopkins Medical School, of Baltimore.

THREE little brochures have come in from the India press, at Lucknow, printed in Bengali,—“Steps to Christ,” in paper; “Fundamental Principles of Seventh-day Adventists;” and “Is the End Near?” These afford a beginning in the translation of literature with which the brethren and sisters can work effectively for the people in the large sections where the Bengali language is spoken.

WE hope that all are laying plans to engage heartily in the Harvest Ingathering campaign the coming autumn. Read what Elder W. T. Knox says about this on page 11. The special number of the *Signs of the Times*, which will be brought out for use in this work, will be found a valuable medium. The new paper, with the reports from missions, cast in a new mold, and with new and original cuts, will prove valuable in the prosecution of the campaign. Let every reader of the REVIEW AND HERALD and every Seventh-day Adventist plan to have a part in this campaign in behalf of missions.

BROTHER W. H. GREEN calls our attention to a mistake in the printing of his report of last week, in which it was represented that some who had accepted the truth in Washington had done so as the result of the tent effort he was carrying forward. The tent effort did not begin until June 16; hence there has been very little time for the development of the effort. Those to whom Brother Green referred are persons who have identified themselves with us, or have become interested, through the general effort which has been made in connection with the church work for the colored people in the city.

THE annual announcement of the Washington Foreign Mission Seminary is now ready for distribution. Four years ago this summer the General Conference council recommended the establishment of this special training-school for missionaries; and each year has shown progress in the development of the plan. The present announcement, we believe, more nearly reaches the ideal. The practical plans for the training of ministers and Bible workers, the emphasis on the study of special mission fields by candidates for those fields, the study of the city problem, and the new post-graduate course for missionary nurses, including dispensary and hospital experience, appeal to us as timely arrangements. Elder Daniells, who has recently visited Russia, Turkey, Bulgaria, Serbia, and Austria-Hungary, after receiving an outline of the plans for the Seminary work for the coming year, wrote: “As I have traveled over the vast territory of the European Division, I have become more deeply impressed than ever with the need of just such a school as we are developing at Takoma Park. It seems to me that we have now the truest conception of a training-school for missionaries we have ever had. Our ideal fits the field exactly.” For copies of the 1911-12 announcement, address the president, M. E. Kern, at Takoma Park, Washington, D. C. If you expect to attend the school, ask for an application blank also.

BROTHER A. PAGES, writing from Brazil, mentions that as the result of work done by a canvasser in San Bernardo, five were recently baptized. Brother John Lipke also reports that the whole city of Bahia is stirred through the circulation of our literature.

THE *Australasian Record* notes the sailing of Miss Olive Osborne from Avondale for China. Miss Osborne goes out to take up mission work for the Chinese. She writes courageously of her prospective work, and is glad of the privilege of helping to spread a knowledge of the truth in China.

WE take pleasure this week in giving to our readers a new department, “Gospel Workers.” This will be conducted by Elder A. G. Daniells. Brother Daniells solicits the aid of our ministers throughout the field in making this department one of help and encouragement to all our workers. Contributions designed for the Gospel Workers’ department should be sent directly to Elder A. G. Daniells, Takoma Park, Washington, D. C., and not to the Review and Herald Publishing Association. While the department is designed particularly for our workers, the instruction from week to week will be found profitable reading for all.

**The Johnston Sunday Bill**

FROM an article, two thirds of a column long, on the Johnston Sunday bill, which appeared in the *Washington Herald* of July 9, 1911, we quote the following:—

“Let that bill go over,” commanded Senator Heyburn, of Idaho, yesterday, shooting a characteristic glance over the top of his glasses at the clerk of the Senate, as that individual announced the Johnston bill, designating Sunday as a day of rest in the District, as the next measure on the calendar. . . .

“The good-natured wrangle over the Sunday Rest bill thus far has been left entirely to Senator Johnston and Senator Heyburn. . . .

“There are several other members of the Senate, however, who are commencing to wonder just how soon the measure will cease to be a joke, for a remarkable number of protests against the Johnston bill are flooding the senatorial mails.

“I have heard far more from my constituents in regard to the Johnston Sunday Rest bill than I have in regard to reciprocity,” remarked one senator yesterday. ‘Thousands of persons have been urged to write to us asking us to kill the measure. If Senator Heyburn suddenly should cease to act as Horatio at the bridge, some one else would have to jump into the arena, for Senator Johnston apparently is determined that the bill shall pass.’”

The friends of religious freedom should improve the interim between now and the close of this present extra session by writing the senators from their respective States, earnestly protesting against the passing of this measure, and urging them to oppose its passage. We believe God’s restraining hand is still “holding the winds.”

K. C. RUSSELL.