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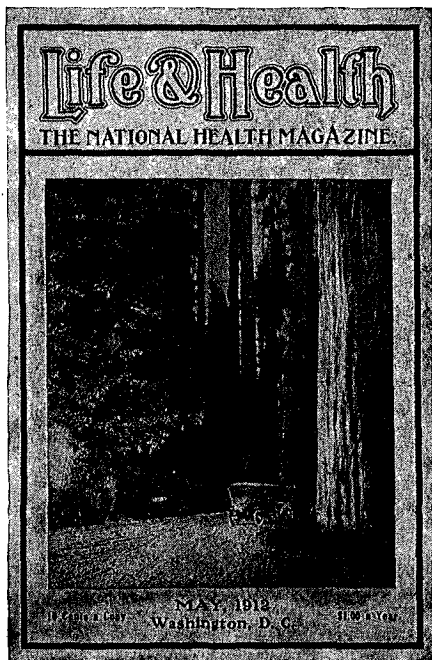
THINE, NOT MINE

BY WORTHIE HARRIS HOLDEN

More than I know I need Thee,
More than I see I fail;
Naught but Thy power can keep me,
Naught but Thy grace prevail

On Thy compassion resting,
Thou wilt my soul defend;
Humbly my want confessing,
Thou canst Thy succor lend.

Conquering then through weakness,
Thine will the glory be;
So may I bide in meekness
Till I Thy beauty see.



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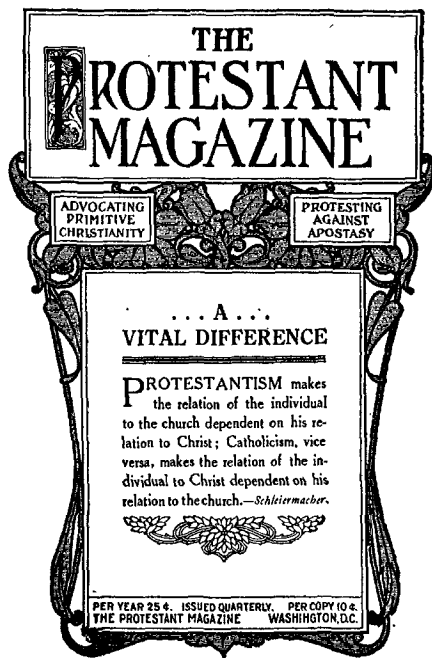
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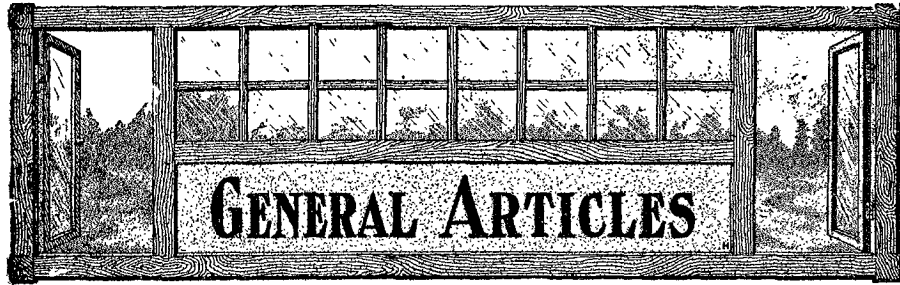
The Review and Herald

"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. 89

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, MAY 2, 1912

No. 18



The Things I Miss

An easy thing, O Power Divine,
To thank thee for these gifts of thine!
For summer's sunshine, winter's snow,
For hearts that kindle, thoughts that glow,

But when shall I attain to this—
To thank thee for the things I miss?

For all young Fancy's early gleams,
The dreamed-of joys that still are dreams,

Hopes unfilled, and pleasures known
Through others' fortunes, not my own,
And blessings seen that are not given,
And never will be this side heaven.

Had I, too, shared the joys I see,
Would there have been a heaven for me?
Could I have felt thy presence near
Had I possessed what I held dear?
My deepest fortune, highest bliss,
Have grown, perchance, from things I miss.

Sometimes there comes an hour of calm;
Grief turns to blessing, pain to balm;
A Power that works above my will
Still leads me onward, upward still,
And then my heart attains to this—
To thank thee for the things I miss.

—Thomas Wentworth Higginson, in
Walla Walla Daily Bulletin.

A Missionary Movement

R. C. PORTER

WE are a missionary people. Great light has been entrusted to us. It has not been given us to hide under a bushel, but to enlighten the people of this generation, that they may properly view their privileges and understand their perils. The Lord has commissioned those who love him more than earthly things, to carry this light to their fellow men. Their commission requires them to forsake all and carry the message "to every nation, and kindred, and tongue, and people." Persecution is but a favoring gale to speed the message on its way. Half-hearted service is not acceptable to God.

Those who go to their farms or their merchandise merely for worldly gain are excused from service now, and they will be excused when those who operate their farms and conduct their business in the interests of the Lord's work, enter upon their reward in the kingdom of God.

It is the greatest honor that can be bestowed upon fallen man that God should regard man as his representative to bear his message to others. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not." 1 John 3:1.

The people of the world have altogether another standard of honor. Their viewpoint is wholly worldly. Accordingly, their ambitions and plans for life are worldly.

The contrast that should exist between the plans and ideals of the worldling and those of the Christian is as striking as that between light and darkness; between God and mammon, or Christ and Belial.

From "Testimonies for the Church," No. 33, pages 15, 16, I quote the following:—

"I feel urged by the Spirit of the Lord to tell you that now is your day of privilege, of trust, of blessing. Will you improve it? Are you working for the glory of God, or for selfish interests? Are you keeping before your mind's eye brilliant prospects of worldly success, whereby you may obtain self-gratification and financial gain? If so, you will be most bitterly disappointed. But if you seek to live a pure and holy life, to learn daily in the school of Christ the lessons that he has invited you to learn, to be meek and lowly in heart, then you have a peace which no worldly circumstances can change.

"A life in Christ is a life of restfulness. Uneasiness, dissatisfaction, and restlessness reveal the absence of the Saviour. If Jesus is brought into the

life, that life will be filled with good and noble works for the Master. You will forget to be self-serving, and will live closer and still closer to the dear Saviour; your character will become Christlike, and all around you will take knowledge that you have been with Jesus and learned of him. Each one possesses in himself the source of his own happiness or wretchedness. If he will, he may rise above the low, sentimental feeling which makes up the experience of many; but so long as he is self-inflated, the Lord can do nothing for him. Satan will present ambitious projects to daze the senses, but we must ever keep before us 'the mark for the prize of the high calling of God in Christ Jesus.' Crowd all the good works you possibly can into this life. 'They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever.'

Individuals who hoard earthly treasure will cast it out in most bitter disappointment when Christ comes, "because it is the stumbling-block of their iniquity." Eze. 7:19.

How different is the life of the one who is wholly devoted to God, and whose whole ambition is swallowed up in the finishing of the work and preparing to meet his returning Lord. One thus consecrated meets all the perils of the last days with unwavering confidence, and with his eyes fixed upward, from whence he expects his help, he seeks not worldly gain for self, but seeks souls for his Master's kingdom. When his work is finished and Christ comes, he is not disappointed. He looks up with the same confidence in God with which he labored, saying, "Lo, this is our God; we have waited for him, and he will save us." From the Master come the words, sweeter than any earthly melody, thrilling with unspeakable joy the heart of every one faithful to God: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." "Thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

Unfaithful stewards of entrusted earthly goods shall perish with their earthly treasures. Those only can share the joy of the Lord who have shared in his spirit of self-sacrificing labor.

When Christ comes, accompanied by all the holy angels, only those who have made a covenant with God by sacrifice

will be gathered. Hoarded treasures that should have been used in the proclamation of the message will then burn their flesh, as it were fire.

Those who shine now in worldly adornment and earthly glory will wail in disappointment outside the gates of the holy city when the faithful ones enter into rest. Those who now devote themselves unreservedly to the work of carrying the message will then shine as jewels in the kingdom of God. "And they that be wise ["teachers," margin] shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."



Sanitariums as Centers of Influence and Training

MRS. E. G. WHITE

THE Lord has ordained that sanitariums be established in many places to stand as memorials for him. This is one of his chosen ways of proclaiming the third angel's message. By this means the truth will reach many who, but for these agencies, would never be lightened by the brightness of the gospel message. In the presentation of truth, some will be attracted by one phase of the gospel message and some by another. We are instructed by the Lord to work in such a way that all classes will be reached. The message must go to the whole world. Our sanitarium work is to help make up the number of God's people. Through this line of missionary effort infidels will be converted. By the wonderful restorations taking place in our sanitariums many will be led to look to Christ as the healer of soul and body.

Self-sacrificing workers, who have full faith in God, should be chosen to take charge of these institutions. Wise men and women, acting in the capacity of nurses, are to comfort and help the sick and suffering. Our sanitariums are to be as lights shining in a dark place, because physicians, nurses, and helpers reflect the sunlight of Christ's righteousness.

It is the glory of the gospel that it is founded on the principles of restoring in the fallen race the divine image. The Godhead was stirred with pity for the race, and the Father, the Son, and the Holy Spirit gave themselves to the working out of the plan of redemption. In order fully to carry out this plan, it was decided that Christ, the only begotten Son of God, should give himself an offering for sin. And in giving Christ, God gave all the resources of heaven, that nothing might be wanting for the work of man's uplifting. What line can measure the depth of this love? God would make it impossible for man to say that he could have done more.

The establishment of churches and sanitariums is only a further manifestation of the love of God, and in this work all God's people should have a part. Christ formed his church here below for the purpose of showing forth through its members the grace of God. Throughout the world his people are to raise memorials of his Sabbath,—the sign between

him and them that he is the One who sanctifies them. Thus they are to show that they have returned to their loyalty, and stand firmly for the principles of his law.

Sanitariums are to be so established and conducted that they will be educational in character. They are to show to the world the benevolence of heaven. Though Christ's visible presence is not discerned, yet the workers may claim the promise, "Lo, I am with you always, even unto the end of the world." He has assured his followers that to those who love and fear him he will give power to continue the work that he began. He went about doing good, teaching the ignorant, and healing the sick. His work did not stop with an exhibition of his power over disease. He made each work of healing an occasion of implanting in the heart the divine principles of his love and benevolence. Thus his followers are to work. Christ is no longer in this world in person, but he has commissioned us to carry forward the medical missionary work that he began; and in this work we are to do our very best. For the furtherance of this work institutions for the care of the sick are to be established, where men and women suffering from disease may be placed under the care of God-fearing physicians and nurses.

In our sanitariums truth is to be cherished, not banished nor hidden from sight; and from them the light of present truth is to shine forth in clear, distinct rays. These institutions are the Lord's agencies for the revival of a pure, elevated morality. We do not establish them as a speculative business, but to help men and women to follow right habits of living. Those who are now ignorant are to become wise. Suffering is to be relieved, and health restored. People are to be taught how, by exercising care in their habits, they may keep well. Christ died to save men from ruin. Our sanitariums are to be his helping hand, teaching men and women how to live in such a way as to honor and glorify God. If this work is not carried on in our sanitariums, those who are conducting them will make a great mistake.

Christ came to this world bearing a message freighted with redemption. To all who receive him as a personal Saviour he gives power to become the sons of God. "The Word was made flesh, and dwelt among us, . . . full of grace and truth. . . . And of his fulness have all we received, and grace for grace." All who become the sons of God are possessed of his nature. They dwell in Christ as Christ dwells in God. Converted to the truth, imbued with the Holy Spirit, they are under the transforming influence of divine grace. The life of self-indulgence they once lived is changed to a life of service. Knowing the power of his grace, they are commissioned and qualified to bear the message of salvation to a sinful world, and to make known his grace and truth. As they consecrate themselves wholly to God, the grace they impart will be continually renewed in increased measure.

God has qualified his people to enlighten the world. He has entrusted men with faculties that adapt them to extend their efforts and accomplish a work that will belt the world. Sanitariums, schools, printing-offices, and kindred facilities are to be established in all parts of the world. But this work has not yet been done. In foreign countries many enterprises that require means must yet be begun and carried forward. Let all do their best, making their boast in the Lord, and blessing others by their good works.

Christ cooperates with those who engage in medical missionary work. Men and women who unselfishly do what they can to establish sanitariums and treatment-rooms in many lands will be richly rewarded. Those who visit these institutions will be benefited physically, mentally, and spiritually. The weary will be refreshed, the sick will be restored to health, and the sin-burdened will be relieved. In far-off countries thanksgiving will be heard from the lips of those whose hearts are turned from the service of sin unto righteousness. And by their songs of grateful praise a testimony is borne that will win still others to the truth. The conversion of souls to God is the greatest work, the highest work, in which human beings can have a part. In the conversion of souls, God's forbearance, his unbounded love, his holiness, and his power are revealed. Every true conversion glorifies him, and causes the angels to break forth into singing.

Upon every truly converted soul—every one who believes in Christ as the world's Redeemer—God has laid the obligation of cooperating with him who gave his life for a perishing world. To every one who is at ease in Zion, he says: Arise, and put your shoulder to the wheel. Bear spiritual burdens. Clear the atmosphere of the soul, that the Sun of Righteousness may shine through you to the people of other tongues, revealing to them a living, testing truth. Let your light so shine that those who are perishing in their sins may learn of God's goodness and mercy and love.



Thoughts From an Old Book

W. T. BARTLETT

THE rise of the health reform movement in recent years has been responsible for no small addition to the output of literature, much of it, no doubt, very helpful and valuable to the student of physical culture. For myself I have lately found considerable interesting information in an effort to ascertain what the oldest of books had to say on the subject.

I find that it represents our physical construction, and very credibly so, as the product of much skill on the part of the Maker. One contributor to the volume expresses his sense of the fact in this language: "I am fearfully and wonderfully made: marvelous are thy works; and that my soul knoweth right well." He goes on to speak of his bodily material as wrought into members and fashioned in execution of a plan that comprises

in itself so many and so unsearchable thoughts that it would be as hopeless to recount them all as to number the sands of the seashore. This is doubtless one reason why it takes so many books and pamphlets to-day to open up to us the science of hygiene and dietetics.

I find in the old Book a general insistence on the idea that its Author is none other than the Architect of the human frame, and that his counsels must be followed closely if the organism is to be preserved in proper condition and efficiency. The words of the Book are referred to by one pithy writer as life to those that find them, and health, or medicine, to all their flesh. He also asserts that to fear the Lord and depart from evil will prove health to the organs of digestion and to the marrow of the bones. I do not know that many modern writers study physiology in this interesting way, but I have noticed that some do dwell upon the close connection between mind and body, and hold that the health of the one is favorable to the health of the other. So it is possible that some who suffer bad health might find improvement in mending their ways. If the old Volume is correct in its account of our making, and the reason why we were made, it certainly would be only natural that health should depend in an important measure on our respecting the wishes and intentions of our Maker.

He seems, according to the narrative, to have succeeded at one time in keeping a large body of men, women, and children in excellent condition for forty years, except for occasional outbreaks for which he does not appear to have been responsible. At the beginning of that experience he laid down the law of health in these words: "If thou wilt diligently harken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee."

I do not know that we can afford, even in this twentieth century, to dismiss the venerable proposition with contempt. If we ourselves had found some other way of banishing disease, we might; but with so much ill health ravaging our country, in spite of our large and well-equipped body of medical men and sanitary inspectors, we at any rate are not the ones to heap scorn on the old suggestion. The plan seems to be particularly favorable, too, for people of small means, who have to be contented with a meager bill of fare, according to this quotation: "Ye shall serve the Lord your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee."

Of course, the reference to this somewhat limited bill of fare may mean that the Lord finds it easier to bless bread and water than some of the preparations that he sees on our tables. Or it may be specially for the encouragement of those who indulge an unbelieving suspicion that

if a man did begin to keep all the commandments and statutes of the Lord, and do what was right in his sight, he would soon be reduced to bread and water.

There is one good feature about the system of health culture recommended in the old Book. It does not fix your mind on yourself and your own health, but requires you rather to think of the health of others if you seek it for yourself. "The tongue of the wise is health," it says. Most of us are convinced that the statement inverted is true enough, for it certainly makes us feel ill to hear some people talk. Here is another hint: "A good report maketh the bones fat."

If one is conscious that his own bones lack fatness, he is not, however, to wait until some one comes along to cheer him up. There is a more expeditious method. Get to work to cheer some one else. "Deal thy bread to the hungry." "Bring the poor that are cast out to thy house." "When thou seest the naked, cover him." "And thine health shall spring forth speedily." "And the Lord shall make fat thy bones."

There certainly seems to be a practical, good-natured, warm-blooded element in the commandments of the Lord, and some personal testimonies in the Book suggest that considerable satisfaction can be derived from them, if only one regards their essential principle, and does it for the good of others rather than his own. Here is one hearty testimonial:—

"How excellent is thy loving-kindness, O God! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life."

London, England.

Two Methods of City Work

S. N. HASKELL

THERE are two distinct methods of city work. The one that has been followed almost exclusively for many years is dependent almost entirely upon preaching. When a man goes into a country town and pitches his tent, he has a small audience, and is able to visit all the families that attend his meetings. Those who accept his message become strong, stanch Sabbath-keepers because the worker has visited the homes from day to day, has studied the Bible with the people around their own tables, and instructed them face to face. For this reason, the country churches generally stand firm. But a man who goes into the city and hires a hall has larger audiences, as a rule. People come in from different parts of the city, and it is almost impossible for the minister to visit them. The city work is more strenuous than the country work, and a minister who preaches every night in the noise and bustle of a city has not the same strength to visit that a worker has in a quiet country place.

A man working in the city usually has a company of workers associated with him, who spend a good portion of the day

in distributing circulars and inviting people to the meetings. Each night they are all supposed to be present in the hall or tent to welcome those who attend the meetings. They have very little time to hold Bible readings in the families. Some Bible readings may be held in the afternoons, but not with entire families, as the man of the household is not usually at home in the afternoon, neither are the young people of the family. As a result of such meetings, a number may take their stand for the truth.

It is twenty-five years since I opened up city work in London, England. Since then I have paid a great deal of attention to the city work, and I have noticed that where large companies are brought out simply by preaching, after a few years many of them are lost to the church, even as in the parable the seed that was sown by the wayside was eaten by the birds of the air, and that among the stones withered in the sun because it had no root in itself. These people come out largely through preaching instead of through individual study of the Bible, and therefore, when adversity comes, they do not know how to stand firm on the Bible alone. I have not only studied the situation from the standpoint of experience in city work for the last twenty-five years, but I have carefully studied the Testimonies, and have adopted the plan that we are working upon here in Portland, Maine,—the plan that we have worked upon for many years in other cities,—not to be odd or strange from my brethren, but simply because I think it is the plan that God recognizes, and the plan that will bring out the firmest and strongest Sabbath-keepers.

Our plan is to have not more than three public meetings a week,—Sunday night service, preaching on the Sabbath, and one other evening meeting. We usually make the week-day evening a health meeting. Our plan has always been to connect with us a company of workers. Portland is the first place, for the last twenty-five years, in which we have labored without having from eighteen to twenty workers with us. Here we have had only a few. We spend considerable time training these workers, teaching them how to study the Bible for themselves, and how to teach others the art of studying the Bible. The Testimonies state that the worker who teaches ten others to work accomplishes much more than if he himself did the work of ten persons. Our plan is to have regular Bible study every day with the workers in the home, teaching them that the Bible is their strength, that they can not win souls and place them on a firm foundation by argument, by oratory, or by natural talent, but that it is the Bible alone, with the Spirit of God, that will convert souls.

As the workers in their visits from house to house bring people up to the deciding point, we make a practise of going with them, and often give the readings on testing truths, thus teaching them how to help others over the deciding point.

In order to make the two methods of work plain, I wish to draw a comparison. A minister is holding meetings in a city. In his congregation there are, on an average, fifty persons not of our faith. These come and listen. Not more than half, if any, bring their Bibles with them. They listen to an argument, and go home. Very seldom the entire family is there; the father may be at the meeting, and the mother at home with the babies.

On the other hand, we have twelve or fifteen Bible workers in the city. These Bible workers hold one Bible reading each evening. Their audiences average from two to seven. They sit down in the home with the father, mother, and young people, and perhaps some neighbors and friends. Each individual has his own Bible, turns to every reference, reads it, is asked questions in regard to it, has the privilege of asking questions of the Bible worker; and when the reading is finished, each one present has a clear, concise understanding of the subject; and not only do these persons understand the subject, but they know where it is found in the Bible, and they know that they have read it themselves out of the Bible. It is far more to them than simply going to the church to hear a sermon preached. When the twelve or fifteen Bible workers finish their work in the evening, they have taught an audience as large as would have been in the hall or tent, if not larger; and instead of simply listening, each one of that audience has read the truth out of his own Bible. They perhaps have had the very same subjects presented that would have been presented by the minister, but they have gained a hundredfold more than they would have gained by simply hearing a sermon on the subject. Besides these evening readings, the workers have been visiting and reading with the people during the day. If the minister in charge of the work visits with these families, he will bind off and strengthen the work of the Bible worker; and if he does not have to preach every night in the week, he is free to do much visiting, and his work in visiting in connection with the work of the Bible worker will bring out a company that will stand much stronger, will be far more firmly established, than any company could be that came out simply by hearing sermons preached.

Now we put it in another way. We will say that as the result of preaching every night in the week for a number of weeks a goodly number, twenty or thirty, take their stand to keep the Sabbath. In that series of sermons perhaps one or two evenings were devoted to spiritual gifts, but all of those twenty or thirty persons did not happen to be present the night that subject was presented; they perhaps missed it altogether. There were also one or two evenings devoted to the subject of health reform, but a reasonable number of the converts happened to be absent those nights, so they have very little knowledge of those subjects. Tithing was also presented one or two evenings, but a number were ab-

sent then, and so on through the series; and when the company is brought into church fellowship, a certain number are comparatively weak on tithing, others weak on the health reform, others weak on spiritual gifts, etc.; while on the other hand, a company brought in largely by Bible readings missed no subjects, because the Bible worker gave every subject to them carefully and clearly, and they had opportunity to ask questions and to study into every subject thoroughly. Therefore, when they come into church fellowship, they are settled and established on every point of faith, and make much more reliable, substantial church-members than do those who are not.

Consider another phase of the subject. The minister who preaches every night in the week, gives six or seven subjects to his audience each week, and they are often given so rapidly that they are only half digested, as it were. On the other hand, with the house-to-house, Bible-reading work, the Bible reader holds one Bible reading a week with the family. While it takes much longer to cover all the points of faith, that family has a week to study and investigate and to think over each subject presented. The subject is thoroughly digested before another is taken up. While it takes much longer to make a showing of results, yet it can be shown, by comparing the final results of the two methods, that the personal house-to-house work establishes a much firmer, stronger church. Again, the latter method is not so expensive. A number of Bible workers in a place should sell much literature. If they are paid by the conference for Bible work, the commission on their sales comes back to help pay their expenses. Bible workers who are properly instructed will sell many books in families where they are holding Bible readings. If the workers are not paid by a conference, they may make their work largely self-supporting by the literature they sell while conducting the Bible readings.

We do not discount preaching in any way, but believe in giving preaching its place with personal house-to-house work for souls. The two should be combined; either without the other is weak.

We read of Paul's preaching great sermons; but if you study the book of Acts carefully, you will find that as a rule he did not preach oftener than once a week. Acts 13: 42, 44; 16: 13; 17: 2; 18: 4. At Corinth, Paul preached every Sabbath for a year and a half, but in the meantime he was "teaching the word of God among them." Acts 18: 11. And as the result, a strong church was raised up, and at least two of the Jewish converts were trained by him to be faithful house-to-house Christian workers, and were sent to open up the work in Ephesus. Acts 18: 2, 18-28.

Paul usually had workers connected with him in training; and sometimes when the persecution was so bitter that Paul was driven out, these quiet house-to-house workers were left behind, to build up the work. Acts 17: 14. Timotheus and Erastus were sent before him into

Macedonia to prepare the way. Acts 19: 22. Paul had a company of seven with him when he went into Asia. Acts 20: 4. Paul did not leave all the house-to-house work to be done by his faithful fellow laborers, but he himself taught from house to house as well as publicly. Acts 20: 20. Women united with Paul in this house-to-house work, and he speaks of them as fellow laborers in the gospel. Phil. 4: 3; Rom. 16: 3. No doubt that in Paul's day, as now, women could often enter homes where men could not gain access. It was doubtless this thorough house-to-house work that so firmly established those churches that they stood faithful in the midst of persecution.

Portland, Maine.

The Mighty Word

G. B. THOMPSON

THIS is an age of infidelity. Error is dispensed sugar-coated. Unbelief stalks about in disguise. Skeptics in angel robes sow doubt, and increase uncertainty in many hearts. Blind leaders multiply, and lead the blind from the highway of truth into the ditch of error. The authenticity of the inspired Scriptures is assailed, leaving the world on a trackless, shoreless sea without chart or compass. It has become old-fashioned to believe in the Bible as our fathers did. Many, some of whom stand in high places in religious circles, I regret to say, prate about its errors and sneer at the idea of its being an inspired, infallible guide.

But the old Book still stands, and wields a power in human hearts and homes. There is one argument its enemies can never overthrow. Before it they stand dumb. It is the kind of men and women produced by reading and following its instruction. Why these clean lives? Why this transformation from sin to purity? Why this fixed purpose, this unswerving devotion to principles of right? A noted skeptic is said to have been converted by the question, "Was your mother also a skeptic?" The thought of her pure life of love and unselfish duty, so different from his own depraved nature, broke his heart. He knew some power had changed her heart.

And this is not a new thing. Looking back over the centuries, we find it has always been the same. While sin, holding the generations in its grasp, has dragged its victims, shackled and fettered, down into perdition, a noble band, chosen of God, elect and precious, in every age and clime have walked in freedom another path. With pure lives and trusting hearts, by faith they have triumphed over the world, the flesh, and the devil; regardless of obstacles, and in spite of temptation, in the face of poverty, hardship, sorrow, persecution, prison walls, and death itself, they have conquered. Looking back over the centuries in review of all that the Book of God has wrought in individual lives and in the nations themselves, we are encouraged to believe in it still.

Takoma Park, D. C.



WASHINGTON, D. C., MAY 2, 1912

FRANCIS M. WILCOX - - - - - EDITOR
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All communications relating to the Editorial department, and all manuscripts submitted for publication, should be addressed to Editorial Department, Review and Herald, Takoma Park, Washington, D. C., and not to any individual.

Editorial

Christ Is God

"God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son, whom he appointed heir of all things, through whom also he made the worlds; who being the effulgence of his glory, and the very image of his substance, and upholding all things by the word of his power, when he had made purification of sins, sat down on the right hand of the Majesty on high; having become by so much better than the angels, as he hath inherited a more excellent name than they.

"For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And when he again bringeth in the first-born into the world he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels winds, and his ministers a flame of fire; but of the Son he saith, Thy throne, O God, is forever and ever; and the scepter of uprightness is the scepter of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." Heb. 1: 1-9, A. R. V.

The Deity and Divinity of Christ

At the present time a subtle skepticism is invading the teaching of the Christian church. There is a marked disposition to deny much of that which at one time passed for cardinal Christian faith. There is a juggling with words, with ideas, which, while representing the form of Christian faith, denies in fact the essential foundation of Christianity. A growing number of professed Christians exists at the present time, and some counted leaders of advanced Christian thought, who, while they admit the di-

vinity of Christ, deny his Deity. They give to words definitions of their own making, quite contrary to ordinary usage, and draw subtle distinctions and differences where none in fact exist. Christ was divine, they contend, in the same sense that other men are divine. He possessed godlike attributes, which likewise may be acquired by others, but in nature and essence he was not God.

This contention, if admitted, would destroy the very foundation of the Christian religion. It is an effort to debase God and bring him down to the level of sinful man. If there is one doctrine of the Scriptures which is fundamental, and which is plainly advocated, it is that Christ is God. He was one with the Father before the foundation of the world. He lost none of his godlike attributes by taking upon himself human nature. He was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." Linked to man through his sacrifice of humiliation, he is none the less God, possessing the nature and attributes which man never can attain. He became a man, the son of man, but in a specific sense belonging to him alone he is the Son of God as well, the God-man. Man through God's grace may become a partaker of the divine nature, and in life and character possess many godlike qualities. But Christ himself possesses the divine nature in his own inherent right. This thought is most beautifully expressed in an article from the pen of Mrs. E. G. White, published in the REVIEW of July 5, 1887:—

He voluntarily assumed human nature. It was his own act, and by his own consent. He clothed his divinity with humanity. He was all the while as God, but he did not appear as God. He veiled the demonstrations of Deity which had commanded the homage and called for the admiration of the universe of God. He was God while upon earth, but he divested himself of the form of God, and in its stead took the form and fashion of a man. He walked the earth as a man. For our sakes he became poor, that we through his poverty might be made rich. He laid aside his glory and his majesty. He was God, but the glories of the form of God he for a while relinquished. . . . As a member of the human family he was mortal, but as God he was the fountain of life to the world. He could, in his divine person, ever have withstood the advances of death, and refused to come under its dominion; but he voluntarily laid down his life, that in so doing he might give life and bring immortality to light. . . . He might have helped his human nature to withstand the inroads of disease by pouring from his divine nature vitality and undecaying vigor to the human. But he humbled himself to man's nature. He did this that the Scripture might be fulfilled; and the plan was entered into by the Son of God, knowing all the steps in his humiliation that he must descend to make an expiation for the sins of a condemned, groaning world.

Christ is the only source of salvation. Of him the Word declares, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." This salvation can be accomplished not through merely taking his life as a standard, or ideal, and endeavoring to copy his virtues. By his own efforts man can never attain righteousness. Here is the weakness of every human system of salvation. It presupposes man to be his own savior. It sets before him a standard, and calls upon him to reach it. In making himself better, poor fallen humanity is entirely helpless. Christ offers the only avenue of escape. He calls man to purity of heart and life, to attainment of the high standard of righteousness, to sonship with God, and he not only calls him to this exalted state, but he supplies the power whereby man may enter into this relationship.

Of the divine Master the Word says: "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." There must come into the life a power outside of itself to work this transformation. This is the power of the divine Spirit, the exercise of the same power which in the beginning called into existence the heaven and the earth—the act of the great Creator.

We must not be deceived by the subtle use made of the words deity and divinity. It is Satan's snare to lead men to deceive themselves by the name Christian, while they deny to Christ the very power by which their salvation may be accomplished. It is necessary that we should recognize not only the divine attributes of Christ, but that he is God himself. A denial of this fundamental principle is a denial of God and of the Scriptures of truth, and a rejection of the Christian religion and the whole scheme of salvation.

F. M. W.

God's Admonition to Our Generation

THE condition of this world being such as it is, God recognizes the necessity for the existence of human law. The true Christian will recognize the necessity for the existence of divine law—the law of God. In this recognition, God has set man an example that we should not be slow to follow. He says, through his Word: "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well." 1 Peter 2: 13, 14. "Honor the king," is another injunction from the Lord. Again: "Let every soul be subject unto the higher powers. For there

is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation." Rom. 13:1, 2. "Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor." Verse 7.

God never instituted nor recognized the necessity for anarchy. That condition, however, began in heaven, and is now reaching its culmination in this earth. But right at the time when that work of discord is being finished, when riot and wrath are reveling in the earth, and justice standeth afar off, God sends the warning to his children to resist the temptation to anarchism. The remainder of the thirteenth chapter of Romans shows to what particular period of this world the warning above quoted has application. It is in that time when it is "high time to awake out of sleep"; it is in that period when our salvation is "nearer than when we believed"; it is at that time when it can be said that "the night is far spent," and "the day is at hand."

Why was such a warning given for this particular time? The answer is given in unmistakable language in every daily paper that comes to our table; for all kinds of wantonness, rioting, lawlessness, are now abroad in the land, and are multiplying in rapid ratio. Then there are crimes against crimes,—crimes for the punishment of other crimes,—begetting a popular disrespect for law, which is equally deplorable because of its influence upon those who witness such things. Crime is never cured by crime; arsenic is no antidote for arsenic; and the punishment of crime by crime is breeding criminals. Children who look upon illegal summary executions, soon learn to imitate their elders in breaking law themselves, or in executing individual vengeance upon others. Hatred for the lawbreaker thus becomes hatred for the law itself.

The fearful prevalence of crime, as God knew it would be in these last days, was ample reason for God's admonition to the people of this age. This admonition and the prevalence of crime now are indications both of the infallibility of God's Word and of his loving forethought for his children. When God admonishes us, it is because admonition is necessary to our safety; and at this time, when anarchy is abroad in the land, he would have his children to "walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying"; because "the night is far spent," and "the day is at hand."

Let us beware of this one thing, that,

while we are counseling respect for law, we do not teach that worst of all anarchy, disrespect for the law of the Infinite, by claiming the abolition of the law of God. Satan tried it in heaven, and brought discord into the whole universe of God. He is still trying it on earth, and he has many valiant supporters in the pulpits of the land to-day. It is a sad thing that it is so, but it is so nevertheless. He who teaches the abrogation of God's law, is teaching the very root of all anarchy, the anarchy that brought sin into the world, with all its accruing consequences. Christ, speaking through the psalmist, declares, "All thy commandments are righteousness"; and "The righteousness of thy testimonies is everlasting." Ps. 119:172, 144. "Let God be true," and let all his followers honor his law, setting an example to all the world in loving obedience to him.

C. M. S.

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The Hand of God in History — No. 8

Notes on Important Eras of Fulfilling Prophecy

The Greek Olympiads and 457 B. C.

THE Greek love of athletics led to the establishment of an era of chronology that bears witness in confirmation of the year 457 B. C. as the seventh of Artaxerxes, when the decree to Ezra went forth.

Beginning with July, 776 B. C., the Olympic games were celebrated every four years. The period from one contest to the next was counted an Olympiad. Bliss says:—

An Olympiad is a cycle of four years, and the years are reckoned as the first, second, third, or fourth year of any given Olympiad. The Olympic games consisted of various athletic sports, a record of which was kept at Elis, and the names of the victors inserted in it by the presidents of the games. These registers are pronounced accurate by ancient historians, and are complete, with the exception of the 211th Olympiad, "The only one," says Pausanias, "omitted in the register of the Eleans."—*Sacred Chronology*, page 23.

This register, running through the centuries, afforded Greek writers a chronological system for recording dates of events. An event was said to have occurred in such a year of a certain Olympiad. And the year might be further designated by the name of the archon (chief magistrate) of Athens, who occupied office during that year.

At various points the Greek history touches the Persian in a way to give us dates, in Persian history. Xerxes the Great of Persia, father of Artaxerxes, had failed in his mighty effort to subdue Greece. His great campaign had been predicted in prophecy. The angel said to Daniel, in the days of Darius, ruler in Babylon, when Cyrus was king of Persia:—

"Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia." Dan. 11:2.

Xerxes was this fourth king. The order was, (1) Cambyses, (2) Smerdis, (3) Darius Hystaspes, (4) Xerxes. And Xerxes did "stir up all against the realm of Grecia." His was the mightiest army that has ever yet marched on earth. But he met defeat. The decisive blow was struck by the Greeks in the famous naval battle of Salamis, where Xerxes, from a lofty throne on shore, saw three hundred eighty Greek ships break in pieces his own fleet of over seven hundred. The king fled across the Hellespont into Asia, and never again did a Persian army set foot in Europe. The time of Grecia was near at hand.

This campaign of Xerxes made his life and death a subject of Greek history. So he is not only in the canon of Ptolemy, but in the record by the Olympiads. Diodorus, a Greek historian who lived in the first century B. C., has a reputation for frequent inaccuracy as to dates (see Holm's "History of Greece," Vol. II, page 102), but he gives very definite testimony to the death of Xerxes. He found it recorded in the Greek history under the archonship of Lysitheus. Lysitheus was the archon, or magistrate, of Athens in the fourth year of the 78th Olympiad, which began July, 465 B. C. See Clinton's "Fasti Hellenica," page 42. William Watkiss Lloyd, an English writer on Greek history, says:—

The date of the death of Xerxes is one of the most happily certified points in the chronology of these times, and supplies a limit for the dates of several events in Greek history proper. Diodorus assigns it to the archonship of Lysitheus (July, 465 B. C., to July, 464 B. C.).—*The Age of Pericles*, Vol. I, page 356.

Somewhere between those two dates, according to the Olympiads, Artabanus, captain of the guard, had Xerxes assassinated. Artabanus ruled seven months (this time being counted with the years of Xerxes in the chronology), and then came Artaxerxes to the throne, in 464 B. C. This agrees entirely with the record of the canon, and makes the seventh year of Artaxerxes 457 B. C.

Sir Isaac Newton, the great mathematician and scientist, made an analysis of Greek and other records bearing witness to 457 B. C. as the seventh year of Artaxerxes. For the famous discoverer of the law of gravitation was an earnest student of prophecy and of the greatest of all sciences—the science of salvation. In his work on the "Prophecies of Daniel," he gives various independent lines of proof for the date 457 B. C. Reference to three of these must suffice:—

1. He shows that soon after an anni-

versary of his accession, Xerxes began to march his army over the Hellespont into Europe, "in the end of the fourth year of the 74th Olympiad," which ended in June, 480 B. C. Newton continues:—

In the 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 [Xerxes's] sixth year, therefore, began a little before June, suppose in spring, An. J. P. [Julian period] 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). And at this time, therefore, began the reign of his successor, Artaxerxes, as was to be proved.—*Part I, chap. 10.*

2. Again he takes the writings of Africanus, a Christian of the third century:—

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

3. The last line of proof that we have space to refer to is based on testimony as to the death of Artaxerxes. It will be more easily followed if we quote more fully than Sir Isaac Newton does from the authority cited; and indeed the story is an interesting one apart from its contribution to chronology. It is from the "History of the Peloponnesian War,"—really a contest between Sparta and Athens,—written by Thucydides. Writing of the winter season of 425-424 B. C., he says:—

During the ensuing winter, Aristides, son of Archippus, one of the commanders of the Athenian vessels which collected tribute from the allies, captured at Eion, upon the [river] Strymon, Artaphernes, a Persian, who was on his way from the king [Artaxerxes] to Sparta. He was brought to Athens, and the Athenians had the despatches which he was carrying, and which were written in the Assyrian character, translated. . . . The chief point was a remonstrance addressed to the Lacedæmonians by the king, who said that he could not understand what they wanted. . . . If they meant to make themselves intelligible, he desired them to send to him another embassy with the Persian envoy. Shortly afterward the Athenians sent Artaphernes in a trireme [galley] to Ephesus, and with him an embassy of their own; but they found that Artaxerxes, the son of Xerxes, had recently died; for the embassy arrived

just at that time.—*Book 2, par. 50; Jowett's Translation, page 278.*

As all this happened "during the winter," it is evident that the envoys from Greece on the way to the king, and the embassy from Persia announcing the king's death, met in Ephesus in the early months of 424 B. C.; and that the death of Artaxerxes must have occurred toward the end of 425 B. C. Sir Isaac Newton shows that his precise reign was thirty-nine years and three months. Counting this time back from the end of 425 B. C., the beginning of his reign comes in the latter half of 464 B. C., just as we have seen by other witnesses.

This is but a rough calculation, based on an estimate of the reasonable time elapsing, related to the exact chronology of Ptolemy's Canon as the "log" reckoning of a ship is relating to the sure observation by the sun or stars. But it is interesting as showing how fragmentary details fit into the record of chronological history.

The testimony of the Olympiads agrees with that of Ptolemy's Canon in fixing the year period within which Artaxerxes began to reign. And just where the testimony of history is uncertain—as to the season of the year—the voice of Inspiration speaks.

The year in which the great commission was granted to Ezra to restore and build Jerusalem was 457 B. C.

W. A. S.

Editorial Correspondence

PITTSBURGH, PA., April 18, 1912.

APRIL 2 we left the Pacific Coast on our return East. We stopped two days in Colorado, speaking Sabbath evening to the workers at the Boulder Sanitarium, and holding two services with the brethren and sisters of the Denver churches. The work in Denver is making splendid progress. Elder G. M. Alway is in charge of the West Denver church, and Elder H. M. J. Richards of the Capitol Hill church. It was our privilege to spend several hours with these brethren and with Brother Ralph Emery, the secretary and treasurer of the Colorado Tract Society.

At this writing we are at the Columbia Union Conference, which convened in Pittsburgh, April 9. This union embraces the conferences of Ohio, Eastern Pennsylvania, West Pennsylvania, New Jersey, District of Columbia, Chesapeake, Virginia, and West Virginia. A good delegation is present. The meetings are held in the Carnegie Library Auditorium, in the Homewood suburb. The reports from the conference presidents show an encouraging gain in the membership of each conference. From every quarter comes the cry of the greatness of the work to be accomplished, and the need of additional laborers, especially to carry

on work in some of the great cities in this union.

The city mission work is one of the most important problems with which this union has to wrestle at the present time. The question is not one of openings for the presentation of the message, but one of demand for messengers to answer the increasing calls. Pittsburgh itself, with nearly seven hundred thousand people; Philadelphia, with more than one million; Baltimore; Washington, D. C.; Richmond, Va.; and scores of other populous cities are demanding that strong, aggressive city work shall be carried forward. In some of these centers an excellent beginning has been made, but with the changing population and with the thousands yet unreached, a great work remains to be done.

This is true not only of the English-speaking people, but also of those of other tongues. The very world has been brought to the doors of Seventh-day Adventists in this country. If one desires to be a foreign missionary, he does not need to delay his labors until he reaches another shore, but in nearly any one of our large cities can begin labor for almost any tongue spoken by earth's inhabitants. What an opportunity is offered us! The demand of the whitened fields should appeal to our sympathies and to our liberalities. Many coming into this country will receive a knowledge of the truth, and returning to their own land, will be the means under God of hastening the spread of the gospel message to earth's remotest bounds.

It has been decided to inaugurate another active campaign in behalf of "Christ's Object Lessons," for the benefit of the schools in this union. We believe that the inauguration of this new campaign expresses the deep interest which our people feel in these enterprises.

Especially has a hearty interest been shown in the Mount Vernon College. This school, through the blessing of the Lord, has been the means of sending forth many workers into the gospel vineyard. There are many to-day laboring in the home land and in foreign fields, in various positions in the work, who look back to this school as the source of their inspiration, and the place where they obtained a preparation that has enabled them to work successfully for the saving of lost humanity. Our people throughout the Columbia Union should acquaint themselves more fully with the excellent work being carried on by this school, and should heartily rally to its support. Brother S. M. Butler, the president, and his faithful associates are laboring earnestly, and in the fear of God, to make the college a rich blessing to the cause of truth. As expressed by one of the delegates, the question is not only the

school's need of the support which is its due from our brethren and sisters, but the need of the cause of truth for the help which the school can afford. The relation is mutual.

Excellent progress is reported in the several departments of conference work. The last two years have witnessed a gain of forty thousand dollars in the tithe of the union. The gross business of the union office, representing all funds, has increased from sixty-one thousand dollars two years ago to over one hundred forty-six thousand dollars. There has been an increase in literature sales in the union of twenty-six thousand dollars during the last biennial period. Many will be interested to learn that the large indebtedness of eighty-five thousand dollars on the Philadelphia sanitarium has been reduced, through the earnest efforts put forth, to a little more than ten thousand dollars at the present time.

Pastor B. G. Wilkinson has been re-elected president of the Columbia Union, with E. R. Brown secretary, treasurer, and auditor.

Several other institutions located in this union have held meetings in the interest of their work. The constituency meetings of the Washington Sanitarium, the Foreign Mission Seminary, and the Review and Herald Publishing Association have been held. Reports of these meetings will be furnished the REVIEW later by their respective secretaries.

Pastor A. G. Daniells has conducted a very practical line of study on the improvement of the ministry, dealing with some of the more practical details of a minister's preparation in the way of deportment, dress, etc., details small of themselves but important factors in determining the success of his work. Valuable lessons were given in studies and sermons by Pastors W. T. Knox, F. C. Gilbert, and G. B. Thompson, and other workers.

At meetings of this kind the bookmen are always in evidence. Under the direction of Brother I. A. Ford, aided by Pastor N. Z. Town and other workers, those interested in the sale of our publications meet for an hour every day for the study of better methods in the promotion of this work. Twenty-five or more earnest, energetic workers representing the different State conferences are in attendance. The conference of these workers is one of inspiration, and will prove of practical benefit we are sure in the prosecution of this line of work in the future.

An excellent spirit prevailed at the conference, and a spirit of harmonious action in all the business transacted. The closing meeting of the conference was a consecration service. In answer to the call for renewed dedication of life to God six persons not of our faith arose

for prayers, and some of these have since taken their stand with us and have begun to observe the Sabbath. The interest of a goodly number in the city has been deepened in our work, and it is believed that excellent results, in a local way, will follow the holding of this conference in this great city.

This meeting at Pittsburgh completes our round of attendance at union conferences, and our visits to institutions for the last three months. We have appreciated this personal touch with the field and the workers. We have rejoiced in the general progress we have seen attending the work. God's work to-day is running in no narrow mold. Many agencies have been created. There is a place for the employment of all talents, however diversified.

This movement is swelling into the loud cry of the third angel's message. Its triumph in the near future is assured. May we so permit the principles of truth to permeate and sanctify our lives that the triumph of this work will be our triumph in the coming kingdom of our God. We shall see then that we have not followed a delusive hope or labored in vain in the Lord.

F. M. W.

In Two South American Cities

OUR brethren in South America have heard the call to work the cities, and slender as their resources are, they are going at the work. And the Lord is blessing. Six years ago I met, in the tract society office in Buenos Aires, with a little company of ten or a dozen believers. This year I found in the great city a company of seventy-five or one hundred; and the work in the city, the brethren feel, is but beginning.

The cities of South America present even greater difficulties to the evangelist than do those of North America; but the third angel's message is winning hearts here. Buenos Aires is indeed a vast city. It is about the size of Philadelphia, and growing rapidly. It is the fourth city of all the New World—New York, Chicago, Philadelphia, and Buenos Aires. Yet the staff of laborers is now only Pastor C. E. Knight, who as Argentine president must divide his time with the general work; Brother E. Tulin, a new recruit, whose labors the Lord is blessing; and Sisters C. E. Knight and Cassie Wilson, Bible workers. Truly it is a little band to go against such a great multitude.

Out in Florida, a suburb toward which the city is rapidly growing, there is a little settlement of workers associated with the union conference office and the publishing house. The circulation and influence of the publications are growing, and the workers are of good courage. Brother G. E. Hartman, who came from Pennsylvania, is union treasurer and

manager of the publishing house; and Pastor E. W. Thomann, and Sister Lydia Opegard, who found the truth in South America, are the office editorial staff for the publications. Brother Arthur Warren, who came from our British printing-house, is superintendent of the factory. Thus laborers gathered from various nations join in working for the multitudes of many nationalities to be reached here by the Spanish tongue.

Across the mighty stream of the River Plate, eight or ten hours' journey by steamer, is Montevideo. It is a city of half a million, a clean and bright city, but one more than ordinarily given to irreligion and gaiety. It aspires to be the Monte Carlo of South America. Our brethren have longed to see work done in this city. Four years ago Pastor J. V. Maas, then superintendent of Uruguay, made a call for nurses to enter Montevideo as pioneers of the message. This led to the sending of our first city missionary nurses to South America. They have had good experiences, and we believe that their work will surely prove a preparation for the public effort which Pastor F. L. Perry now plans to open in Montevideo. Sisters Meda Kerr and Frances Brockman, who worked alone in the city for two years, saw many a threatening barrier removed as they went forward. Now the way for the nursing work is wide open. Miss Kerr has been called to the school in Argentina, and Sisters Elnora Davis and Maud Carner are joining in the work. Brother and Sister A. G. Hammerly, of Switzerland, are also engaged in nursing in this field.

Uruguay has for years been a strong field for us in local finance. The truth was planted years ago in the Protestant German-Swiss colonies; and these four or five churches and companies and the few separated believers have held steadfastly to the faith, and have been loyal in giving the tithe. They have longed to see the work carried into new parts. But the lack of permanent laborers has kept Uruguay at a standstill. Now all hearts are full of hope as Pastor Perry settles among them to lead out in the work.

We held a general meeting at a point twenty-seven miles from the railway. The brethren came in with their families, some driving from even yet greater distances. About seventy adults and children were in attendance, the largest meeting ever held in the field, the brethren said. And it was a good meeting. We thank God for the providence that sent Protestants with an open Bible to settle in Uruguay, to be the soil in which the truth of this advent message might take root; and now these brethren hope to see the vine of truth spreading among the Spanish peoples.

W. A. S.

Buenos Aires.



The After-Life

LIVE in the light of the after-life.

Time's ebbing stream
Speeds to the ocean of endless day,
Bearing life's bark beyond bar and bay
Into the depths where the sun-lit spray
Glints like a dream.

Live in the light of the after-life.

Soon comes the dawn;
Then will be banished each night-born
fear,
Then will the land on the lea appear,
Then will the mists from the hillside
clear,
Then will be morn!

Live in the light of the after-life.

Dwell not in gloom;
Soon will come rest for the weary feet,
Soon will the saints in the home land
meet,
Soon will the Saviour his loved ones
greet!
Why dread the tomb?

— Selected.

Our West African Rest Home

T. M. FRENCH

THE establishment of a rest home in the Canary Islands indeed brings relief to our West African missionaries. It furnishes a retreat from the malarial West Coast, and will enable our workers to return to their work with new health and courage to battle with heathenism.

Last November Brother and Sister B. B. Aldrich sailed for the Canary Islands, with instructions to locate this rest home and begin work among the islanders. After looking over Grand Canary and Teneriffe, the latter was chosen as the better island for the new station.

The island of Teneriffe affords any desired altitude for recuperation, from the warm coast country to the snow-capped peak of Mount Teyde, which is 12,000 feet high. After spending months in the tropics, it is refreshing to get a view of this snow-capped peak. With a small camping outfit, our missionaries could find a cold, bracing climate near the summit of the peak for a few weeks.

Teneriffe is also very fertile, and a great variety of fruits and vegetables is grown in abundance. The green valleys and mountainsides make a very beautiful scene. In fact, the ideal climate and attractiveness of the island are drawing large numbers of European tourists here for the winter.

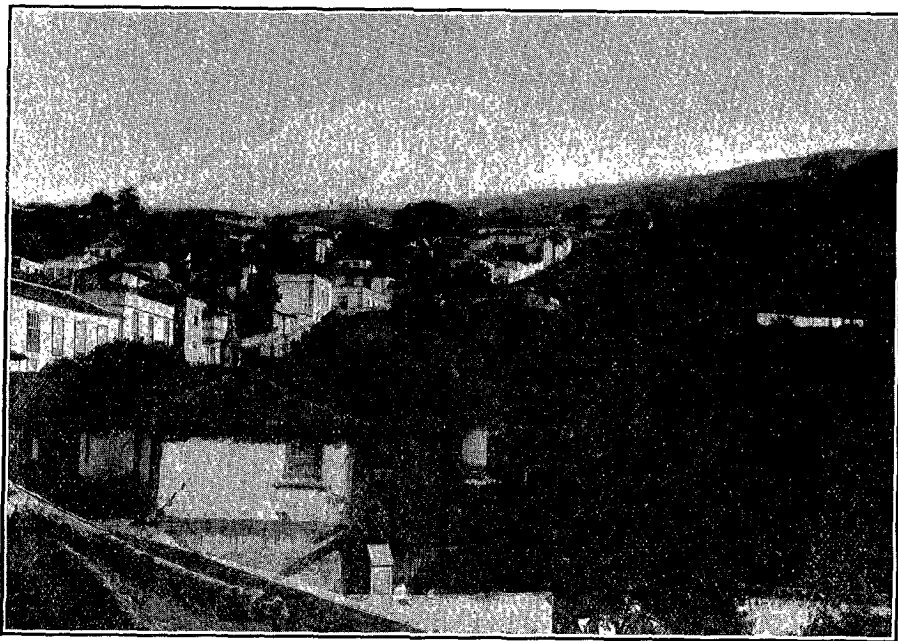
With seven principal islands and a population of nearly half a million inhabitants, the Canaries form a good mission field. And the Roman yoke, which is heavily felt throughout the islands, should stir us to earnest efforts to give this people the gospel in its purity.

Our mission home is at present located at La Laguna, the old capital of the islands, and the home of the Catholic bishop. It has a population of about sixteen thousand, and is two thousand feet above sea-level. Santa Cruz, the present capital and port, is easily reached by an electric tram car. La Laguna has a very pleasant climate during the summer, and is visited by many tourists.

Let us unitedly pray that this rest home may prove not only a blessing to our

hold are truly wonderful miracles of his divine grace.

Not long ago when cholera, the dread disease of this country, was raging in our villages, claiming its victims by the scores, I was called to the side of a dying man who had recently left heathenism, accepted the gospel of Jesus Christ, and had become a faithful worker in the Lord's vineyard. When we reached his house, although he was taken with cholera only about two hours before, the end was very near. So after giving him some medicine, and helping him all we could, I asked him if there was anything he wished to say. He turned to me and said, "It seems that my time is come. I can feel even now death taking hold on me, and yet, since I am ready for it, I am not afraid to go. I have tried my best to give the gospel as it was given to me. I have lived up to its teachings, so I have nothing to fear. I can not see



THE SNOW-CAPPED PEAK OF MOUNT TEYDE, CANARY ISLANDS

West African work, but that it may be a beacon-light in leading many souls to the light of present truth.

Power of the Gospel

G. G. LOWRY

WHEN we present the gospel to the unbelieving, telling them of the wonderful love of Jesus, and of the many miracles which he performed while here upon earth, we are sometimes confronted with this statement: "Yes, what you say seems very good; but it is hard for us to believe. If we could only have seen that Jesus of whom you speak, and heard from his own lips the precious words of truth; if we could only have seen with our own eyes the mighty miracles which were performed by him, then we might believe."

Although we do not, in our day, see Jesus in person going from town to town, healing the sick, raising the dead, and doing all these mighty works, as he did two thousand years ago, yet the transformations being made in heathen hearts by the power of his word which we be-

why I must go just now and leave my work, my wife, and children; but God is doing the best thing for me. He still lives and rules, so I am not afraid to trust him." Then again just before he died, he called his little boy to his side, and said, "My son, don't be afraid. God will care for you. Keep the gospel as it was given to us. Although I leave you, yet the mission and our missionaries are still here, and God is still alive, so be not afraid."

This, it seems to me, is a good testimony to the power of the gospel of Christ. It is a testimony which no heathen man in the world can give. There is nothing in heathenism to which a man may anchor his soul in a time like that. Only one who has accepted the gospel of the living God, and has made Jesus Christ his personal Friend and Saviour, can talk in that way.

So as I heard the courageous words of this man, and reflected back over the three years of his Christian experience, and thought of the marvelous changes which the gospel had wrought in his life in this short time, and of the Christian

fortitude and courage with which he met the awful hour of death, I said to myself, "Indeed God is still alive and still works miracles as he did of old."

My brethren and friends in the home land, are you not willing to help all you can to carry the life-giving gospel to those who sit in darkness in this heathen land? There are thousands and thousands of poor souls in this great land of heathenism who have not even yet heard the name Christ Jesus. Would they not rejoice to know the gospel, if it was given to them? Will you not help them?

Nazareth, South India.



Beginnings Among the Karens

MARY GIBBS

SINCE coming to Burma I have been studying the Karen language. The hill station to which we expect to go is surrounded by Karen villages, so I hope to improve my knowledge of the language while there.

About three weeks ago I passed the first year's examination, and made a grade of ninety-one per cent. I feel so grateful for help from the Lord to thus get a start in the language. I have been translating some Bible studies into Karen, using our present series of Sabbath-school lessons as a guide.

Two Karen men are keeping the Sabbath, and Mr. Votaw baptized one several months ago. They are out in the districts, where I can not very well go until a family comes to open up a station.

I have not tried to do dispensary work here, as there are so many government dispensaries in Rangoon, and good ones, too. But I have had some interesting experiences with natives who, having heard of me, came desiring attention, and refused to be sent to the dispensary. One *dhobee* cried and begged me to go to his brother before he died. Mrs. Votaw and I went, and helped the poor man enough so that he could go back to his country.

The interests of the Karen people are upon our hearts. Pray for them.



The Church in Its World-Wide Work

T. E. BOWEN

It was not until the call of the Holy Spirit for Paul and Barnabas, as they labored at Antioch, that the church of Christ really entered upon its world-wide task of taking the gospel to the whole world, including the Gentiles (then considered heathen). In that first call lie the principles by which all true progress has since been made in foreign mission work. These might be summed up thus: (1) The call, in this instance the Holy Spirit naming the missionaries chosen; (2) the clear evidence to the church of the fitness of Paul and Barnabas for the work to which they were called, and the sending of them forth; (3) the responsibility of the church at home in sending

out of their brethren, in whom they ever after would be interested, and from whom later they hoped to hear; (4) the connection thus made with distant fields, the lifting up of the eyes of the church to look upon the people for whom the missionaries were laboring.

These four elements blend to-day in the work of going to the world with the last gospel message. To divorce one of these principles from the others makes the whole incomplete. One writer in the Baptist journal *Missions*, states it in the following words:—

"Sometimes the missionaries are tempted to think themselves the sole agents, as though, leaving the church behind, they left the church entirely out of the task and out of the problem. Sometimes the church itself, sending forth the missionaries and staying behind, thinks its share is ended, and may turn itself to other concerns and other activities.

"The church, however, must follow, not in body, but in sympathy, in heart, in devotion, in sacrifice, and in offerings. The church must receive reports, hear tidings, kindle and maintain a lively interest in the acts and achievements of its representatives, else it ceases to be a missionary church, and becomes but a memorial to a past missionary impulse. The missionary must report; he is not justified in simply working for the heathen; he must work also for his home constituency,—for them through letters and reports and information and appeals."

Paul kept in close touch with his brethren at home. We read in the Bible of his first return to Antioch: "And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles." Three times at least Paul thus reported personally what God had wrought through his labors to the brethren where the gospel had first gained its foothold.

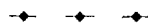
The writer in the *Missions* further says:—

"It is as important to maintain the lively interest of the home church in the missionary undertaking as it is to win the interest of the unconverted heathen to the gospel's first appeal. The missionary serves really in two lands. The great danger is that he will forget to serve adequately in the land from which he goes, and will think only of his service in the land of his sojourn. Christians at home will criticize the maintenance of missionaries in the home land as a failure of effort and a waste of resources. This ministry, if it be a real ministry, is as important as the missionary's ministry anywhere. Some Christians deem 'home expense' unjustifiable, a waste of substance, a tax on contributions destined wholly for other purposes. Really, the expenditure of the missionary offering is as proper in cultivating the true spirit of Christ in the home land as it is in endeavoring to introduce that spirit of Christ in the foreign land. If

half of the missionary offerings were consumed in making all the churches of America truly missionary, the other half, used in extending the kingdom in other lands, would doubtless be no less productive for the wide interests of the kingdom than the whole would be if divorced entirely from the sympathy and the devotion of the home church."

As the missionaries sense the need in the dark lands, their messages inspire an interest and zeal in the hearts of the brethren and sisters at home to have part in the good work in regions beyond. They give of their means, and consecrate what is still dearer, their sons and daughters, to missions. God in his wisdom has balanced the obligation, making the success of the one a counterpart of the other, that all may enter into the reward together. The little mission bands out on the frontier could not long remain were the supplies cut off from the home land, where the greater strength of the church lies. Neither could the church at home maintain that high spiritual plane to which she is called were her efforts confined entirely to herself at home. Therefore, God hath tempered the body,—the church,—distributing these gifts as it hath pleased him.

It was the Holy Spirit that made the first call in the Christian church for missionaries; ever since he has been guiding and blending the interests of the whole church into one grand world-wide effort. And he is at work to-day in a wonderful manner in directing the movements of that people who "keep the commandments of God, and the faith of Jesus," out into the regions beyond; while to all, those at home and the messengers sent forth into distant fields, is given the one word to proclaim, "As ye go, preach, saying, The kingdom of heaven is at hand." The church, in its sympathy, its devotion, its labor, is thus encircling the world. This is Christlike; this is the spirit of him who was the first great Missionary to the world.



An Answer Given

AN infidel was walking in the country when he met a little boy with a New Testament under his arm. He stopped the boy and said, "My little man, what book is that you have?"

"It is a New Testament, sir," said the boy.

"Do you believe there is a God?" asked the man.

"Yes," replied the lad, looking up with surprise in his face. "I know there is a God!"

"Well," said the man, who wanted to make fun of the boy and his religion, "will you tell me if your God is a little God or a great God?"

Looking up again, the boy said, "Well, sir, he is both."

"Ah," said the man, "how can that be?"

"Why, sir, he is so little that he can come and dwell in my heart, and he is so big that the whole world can't hold him!"—*Selected.*



Asthma

ALFRED B. OLSEN, M. D.

THERE are two varieties, bronchial or true asthma, and asthma that is secondary to some organic disease, such as that of the heart or kidneys. Asthma is characterized by a peculiar form of difficult breathing, which is believed to be due to spasm of the smaller bronchial tubes. It is not very well known just how this spasm takes place, nor what is the direct exciting cause; but we do know that persons of a neurotic, that is, nervous temperament, are most susceptible.

Symptoms

Little need be said of the symptoms, except that there is a characteristic gasping after breath, which is painful to witness at times, and which causes the patient a great deal of distress. The symptoms are aggravated by marked changes of temperature, and are often worse at night. An asthmatic attack may last only a few minutes, or may continue for several hours. It may return nightly for a few days or weeks, and then disappear altogether for months or even years. The onset is always sudden, but sometimes the patient has warning signs that an attack is approaching.

The Causes

We know almost as little of the actual causes of asthma as we do of the character of the spasm that takes place in the bronchial tubes. Climatic conditions sometimes seem to have a marked effect in bringing on an attack. A chill resulting from exposure to storm or wet will often precipitate an attack in one who is susceptible. Chronic bronchial catarrh is frequently associated with asthma, and probably is an exciting cause.

Some good authorities believe that diet has considerable to do with asthma. At any rate, a banquet or free feeding on any occasion is not unlikely to be followed by an attack of asthma. The use of alcoholic liquors and overeating, especially of rich, nitrogenous foods, can safely be regarded as predisposing causes. Those who are subject to asthmatic attacks would do well to avoid the use of flesh foods, and also to discard alcoholic beverages, tea, coffee, and cocoa. Constipation seems to be at least one of the minor causal factors, and overloading of the bowels, with the accompanying absorption of waste matter into the blood, will sometimes account for an attack.

It is worthy of note that gouty as well as neurotic persons seem to be peculiarly susceptible. Among other causes that are sometimes mentioned are worms and

teething in the case of children, and certain disorders of the skin.

The Treatment

"There is probably no other condition in which so many drugs have been used; and it must be said at the outset, that a remedy which is immediately successful in one case may have no effect in another, and further, may prove quite useless in the same case at another time." Such are the comments of one of the best authorities on the treatment of asthma, and the statement is true. In other words, there is no universal cure for asthma, and any one discovering a genuine cure for this common disorder would soon make a fortune. Pain-killers and paralyzing agents galore have been, and still are, administered as routine treatment, but always with uncertain success. It is marvelous what comparatively simple remedies have accomplished at times. Some of the drugs given, like morphia, are exceedingly dangerous, and it is seldom wise to take them; in any case, certainly not without a physician's prescription.

Various inhalants and fumigations are frequently employed, and not without considerable success, at least temporarily. Perhaps one of the simplest and at the same time most successful remedies for alleviating an asthmatic attack is the inhalation of plain or medicated hot, moist air. Every one subject to asthma should obtain a suitable inhaler, which is not an expensive affair, and have it ready for an emergency. Another simple remedy is the burning of niter paper, which is easily obtained. This can readily be prepared by soaking absorbent paper in saltpeter and then drying it. In the majority of cases the relief is both prompt and marked. If the stomach is overloaded, tickle the throat with a feather and relieve the stomach. It is a curious fact that the causing of nausea or vomiting often relieves an attack of asthma, even though the stomach is not particularly overloaded.

The diet is a matter of great importance. Food should be plain but nourishing, and all irritating articles, such as condiments, pickles, sweets, jams, marmalades, pastries, cakes, as well as those already mentioned, should be carefully avoided. A diet consisting largely of fruit, both fresh and stewed, can be highly recommended. Three meals a day are ample, and nothing should be taken between meals. All asthmatic patients should be very strict about guarding against overeating, which, of itself, is liable to bring on an attack, or at least aggravate the condition.

Fomentations to the chest or throat, sipping hot water, warm or hot baths, and similar hydratic remedies are, as a rule, more effective in giving relief than are drugs. The moist abdominal girde is particularly valuable when digestion is bad. To apply it, wring a linen towel of suitable size out of cold water, and fit it snugly around the trunk. Cover this moist towel with two or three layers of a woolen bandage, so that the air will be excluded from the wet compress, and fasten snugly with safety-pins. This compress is best worn at night. On removing it in the morning, bathe the parts with cold water, and dry well.

What to Avoid

In dealing with any case of asthma it is necessary to search for the cause, and if possible remove it. If this can be done, the cure is usually permanent; but it is often exceedingly difficult to find the direct cause of asthma. A sudden change of temperature is a matter of extreme importance in the case of all those who are liable to an attack. Simply going from a warm sitting-room or drawing-room to a cold bedroom undoubtedly accounts for many of the night attacks. The bedroom should be of the same temperature as the sitting-room, and it is well to moisten the air by having a small kettle of water on the register. While asthmatic patients require fresh air, all risk of a chill must be carefully avoided.

Noxious fumes, dust, and foul air must also be strictly avoided, for their irritating effect will quickly produce an attack in those who are susceptible. If the patient has adenoids or enlarged tonsils, these should receive prompt and efficient attention. Chronic nasal catarrh, as well as bronchial catarrh, is not unlikely to aggravate asthma.

As far as climate is concerned, a comparatively dry atmosphere, where changes are seldom marked or abrupt, is desirable. A moderate elevation above sea-level is considered advantageous.

Caterham, England.

The Smooth Handle

WHEN I was a girl, how often I heard my mother say in her cheerful way: "Don't fret. Always take things by the smooth handle."

As I think of her life,—the wife of a farmer of unlimited health, vigor, and push, who could not understand ill health, and who abhorred laziness; the mother of seven children, and the housewife in the days when life on a farm was so much more laborious than it need be now, and her consequent illnesses,—I wonder at the almost unvarying cheerfulness of her disposition. The few times that I can remember her as sad or "cross" made a great impression on my childish mind. Twice I remember that she cried, and then I felt all adrift and lost.

My mature judgment is that this cheerful disposition was a gift of God, but that this gift had been polished and improved and enlarged by a generous use of her own proverb.—*Farm Journal.*



The Lovers of Gold and the Lovers of God

ALBERT CAREY

Two companies passed down the high-
way of life;
Each, armed for great conflict, pressed
on in the strife
Of gathering wealth from the nations
of earth,
Each seeking great treasures, or jewels
of worth.
'Neath a banner befitting, their pathway
they trod,
The lovers of gold and the lovers of God.

The lovers of gold made journeys afar,
Where reigns the long, bleak night of
the polar star,
Or where the fierce sun belches wither-
ing heat,
Where sickness and death spread a net
for their feet.
For love of their idol, e'en virtue was
sold,
Life's best things were bartered for per-
ishing gold.

The lovers of Him who is lover of man,
With no less of ardor pursued his great
plan
Of gathering treasure from lands near
and far—
The blood-bought of earth—for the
bright Morning Star.
In heat and cold, from 'neath sin's cruel
rod,
They sought priceless jewels to bring to
their God.

The lovers of gold gathered treasure to
burn,
Both fading away at eternity's morn:
The lovers of God trod a path paved with
pain,
But gathered a harvest of immortal gain.
The first fell at last in the dust of the
sod:
In the city of gold dwelt the lovers of
God.

Tennessee

It was my privilege to attend a can-
vassers' institute in Springville, Tenn.,
recently, and to hold a short series of
meetings with the church there.

This place is one of interest to all Sev-
enth-day Adventists, as in it is located
the oldest Seventh-day Adventist church
in Tennessee, if not in the entire South;
and it was here, in 1885 and 1892, that
wholesale prosecutions for Sunday labor
were carried on. A number of our peo-
ple were sent to jail, and three indus-
trious Christian farmers were forced to
work in the chain-gang. Of these breth-
ren, one, James Stem, is still living at
Springville, and is now eighty-one years
of age, still faithful and true; another,
who was sentenced to 280 days' labor,
contracted malarial fever, from which he
was never able to recover, and thus
he died a martyr for the truth. As in

other parts of Tennessee, in Arkansas,
Maryland, and other States, a determined
effort was made to break up the work
in Springville by Sunday prosecutions.

This effort has entirely ceased, the
latest arrests for Sunday labor in this
State being those of Brother Geo. B.
Thompson and Brother Deedon, in Man-
chester, in 1907. These were clear cases
of religious persecution, for the sheriff
stated to me that while many in the
town and county worked on Sunday,
these were the only arrests for Sunday
labor in that county for many years.
After the imprisonment of Brother
Thompson for several days in a very un-
sanitary cell in the county jail, the broth-
er's goods were levied on to pay the
remainder of the fine, and Brother
Thompson was set at liberty.

This case was brought to the attention
of ex-Governor Porter, who had opposed
Sunday legislation years before. He ex-
pressed himself as most favorable to our
people and our work, and gave us a letter
to his successor in office, who, however,
would take no action in the matter. The
mayor of Nashville told the writer that
he knew of the time when our people
were "hounded by the Sunday-law peo-
ple," and said he was unalterably opposed
to all Sunday-law prosecutions, and made
the voluntary statement, "Your people
are incontestably right."

The persecutions of those days have
helped to make many of the best people
of Tennessee very friendly to our work,
and especially to our religious liberty
principles. The *Commercial Appeal* of
Memphis, one of the strongest papers in
the South, has published editorials fav-
orable to our position on religious lib-
erty. The leading papers of Nashville
gave good reports of our recent union
conference, and the leading business men
of that city, with the governor of the
State, extended a most cordial invitation
to our people to hold the next General
Conference in Nashville.

In no section of the country are the
best-educated people more friendly to our
work than in Tennessee. There is a
wonderful change in the sentiment of the
people, the most bitter prejudice having
formerly been manifested.

This is especially evident in Spring-
ville. The old church is built in the
woods, two miles from the little village
near the Nashville, Chattanooga, and St.
Louis Railroad, built before the war.

During the time of the meetings it
was so rainy that the roads were impass-
able, and yet when the time of the serv-
ices approached, from almost every di-
rection could be seen among the trees the
twinkling of lights of lanterns carried
by people walking to the meetings, some
of them coming two or three miles
through the rain and mud. The interest
shown by our own people and by stran-
gers was really remarkable. On this
old battle-ground, it was encouraging
to see how the truth had won respect

and interest. The Lord blessed in the
meetings, and several are going out into
active work as missionary colporteurs.

It is a fact, demonstrated in my own
experience and in that of others, that
with many of the people of Tennessee it
is a positive recommendation to say, "I
am an Adventist," or, "The book I am
selling is an Adventist book."

The cities are well supplied with ex-
cellent schools, and the public schools in
the country are rapidly improving. The
winters are mild and short; the summers,
though long, are by no means unpleasant.
We have seen it much warmer in Iowa
than in Tennessee.

Workers who have tact to adapt them-
selves to the situation and be at home
among the generous, hospitable, warm-
hearted, Bible-loving people of the South
can accomplish much good right now,
both in the cities and in the country. We
can not expect this condition to last long;
now is the time to work in the South.

J. S. WASHBURN.

Field Notes

ELDER B. L. POST reports the baptism
of six new Sabbath-keepers in Milwau-
kee, Wis.

ELEVEN adults and seven children have
accepted present truth, through the lab-
ors of Elder C. F. Cole, at Burke,
S. Dak.

As the definite result of a series of
meetings held in Butte, Mont., during the
month of March, seven persons were
baptized.

ELDER B. F. STUREMAN has been hold-
ing meetings at Charleston, Ill. Four-
teen persons decided to obey the com-
mandments of God.

ELDER E. R. LAUDA baptized seven
adults at Barbers Hill, Ind., a few weeks
ago, and three new members were re-
ceived into the church at Hartford City.

SEVERAL weeks ago four pupils attend-
ing the normal school at Lodi, Cal., were
baptized, making a total of thirty-three
who have been baptized during this
school year.

ELDER W. L. NOTT has been laboring
in Preston, Kans., for some time. He
reports that three persons have decided
to observe the Sabbath, and a number of
others are deeply interested in the truth.

ELDERS Meade MacGuire and B. L.
House recently conducted a series of re-
vival meetings with the church at Has-
tings, Nebr., at the close of which nine
persons were buried with their Lord in
baptism.

ELDER N. P. NEILSON reports from
Brooklyn, N. Y.: "Sabbath, March 30,
I baptized four persons, who united with
our Danish-Norwegian church here."
One new member was recently added to
the West Valley church.

THE goal of human history is the re-
demption of the world. If the field of
Christ and the field of the church is the
world, so the field of every man with
the love of God in his heart is the world.
— J. Campbell White.

Medical Missionary Department

Conducted by the Medical Department of the General Conference

GEORGE THOMASON, M. D. - - - - - Secretary
L. A. HANSEN - - - - - Assistant Secretary

A Jubilee Sound From the St. Helena Sanitarium

A FINANCIAL report of unusual interest was rendered by the manager and treasurer of the St. Helena (Cal.) Sanitarium, at its recent annual constituency meeting. The report was such as to cause great joy to those who heard it, and its encouraging features may properly be presented to others who are interested in the success of our institutions. The experience of the St. Helena Sanitarium in getting rid of a burden of debt that at one time almost crushed it is more than interesting, offering, as it does, a most helpful example from which we may take instruction and counsel, especially while we have other institutions that need help.

In 1903 this sanitarium faced a crisis. The financial statement, covering a period of twenty months, and closing with the year 1902, showed an operating loss of nearly \$8,000, leaving a very small net worth, which was practically wiped out afterward. The obligations of the institution reached a figure considerably over \$100,000. Patronage was light, at times not sufficient even to meet the pay-roll. The interest alone amounted to \$400 monthly, and the actual loss of operation was about \$1,000 a month. It was seriously suggested that the institution be closed rather than continue running at such a loss. It was a question whether the assets of the institution would meet the obligations. The outlook was most discouraging.

With a view to helping matters, meetings of the sanitarium family were held, and the situation was carefully and prayerfully considered. Believing that the Lord had established the work, it seemed giving the enemy a victory to close it. A call was made for those to stand who were willing to help place the institution on a paying basis, relieving it of its burdensome debt, even by personal sacrifice. The response was hearty, and all entered upon the work with earnest prayer for success. Consistent economical measures were adopted, stopping various leaks.

During the next four weeks over \$500 in cash and time was donated by employees toward the support of the institution. The patronage almost doubled in this time, and it was considered that the institution was paying expenses. The accounts at the end of the year showed a gross business of \$3,000 less than the previous year, but with a net gain of \$3,255. So much for cooperation of employees and proper economy.

The board of directors now adopted the plan of setting aside ten per cent of the yearly net profits to be devoted to some phase of denominational work, preferably foreign missions. Prosperity continued until the close of 1905 the profits for the three years amounted to more than \$20,000. A substantial reduction was seen in the indebtedness, not-

withstanding the four changes in the office of medical superintendent in the three years. The following year the prosperity of the institution was more marked.

Some extraordinary losses and expenditures were met during nine years, 1903-11, as shown by the following figures:—

Interest	\$27,800
Bad accounts	25,300
Loss on old association transfer ..	6,100
Loss by laundry fire	3,700
Depreciation of plant and equipment	57,800
Charity	31,000
Missionary funds, ten per cent net gain	21,800
Total	\$173,500
Less donations from all sources ..	3,208
	<u>\$170,292</u>

The officials of the sanitarium church report almost a full tithe received from the employees of the sanitarium and food company, amounting in the last seven years to \$38,000 in round numbers, besides \$20,000 in donations. During this time the indebtedness of over \$100,000 has been paid. The net worth of the institution has grown to \$207,806, and the patients' business increased from \$45,531 to \$150,130 a year.

The missionary fund, made up of the ten per cent of the net yearly earnings, had accumulated; and last year the family of workers decided to remit \$5,000 to the General Conference treasury to be expended in the Orient, as follows:—

For equipment of medical missionary work in China	\$1,500
For providing homes for medical missionaries in China	650
For betterment of medical missionary work in Korea	1,200
For providing homes for medical missionaries in Korea	650
Toward support of Dr. Larsen	500
Toward support of Brother Chan Harris and wife	500
Total	\$5,000

The family is thankful for the privilege to help carry the message to the dark corners of the earth.

A conscientiously kept record shows the expenditure of more than \$12,000, or eight per cent of the gross patients' business, in charity work. This figure could consistently be considerably increased by adding to it a large portion of the \$8,900 charged to bad notes and accounts, as the reason many fail to pay their accounts is because of poverty. The amount lost in this way is nearly four per cent of the entire business of the institution.

A new main building is greatly needed. The plans for securing it are in keeping with the policy that has brought the institution out of debt. The management has carefully counted the cost, and from the earnings of the institution is setting aside a fund, that when they begin to build they may be able to finish. At the same time, the policy of laying aside ten per cent of the net gain for medical missionary work will be continued. It is also planned to expend at least twenty-five per cent of the net gain in charity work.

It is very evident that this excellent record has not been made without much effort. Such things do not come of themselves. It has required the fullest

cooperation of managers and helpers. It has meant, at times, taxing labor and long hours to many. It has taken careful planning and an exercise of business economy. Much earnest praying has been necessary, with sincere seeking to know God's will, in the conduct of the work. To all this the Lord has added his rich blessing, and results have been obtained. The efforts put forth, the hard labor performed, and the consecration shown have their reward. Those connected with the work are rejoicing for the part they have had in it.

The lesson in this experience must be obvious to the thoughtful. What has been done is not credited so much to any particular men or methods as to cooperation in carrying out right principles, and to the Lord's blessing on the same. Right principles work the same everywhere. What has been done in St. Helena, Cal., can be done in other places. What God has done for one institution he will surely do for another, if permitted.

L. A. H.

City Treatment-Room Work

A work of considerable importance is being developed in connection with our treatment-rooms located in various cities of this country. There are now forty of these enterprises operated by persons of our faith and representing more or less fully our interests. We get very good reports from some of these, indicating that they occupy a field that may be truly a missionary one when the opportunities which they afford are well improved. A few words from some of them will be of interest.

One of the more recent of these enterprises is at Ottawa, Ill., and is operated by Mr. and Mrs. Earnest A. Dunn. Opening in September, the patronage began small, but steadily grew until, in the early part of March, over three hundred treatments had been given, including ninety-two different people. Brother Dunn writes:—

"It gives us courage to see the Lord thus increase our record, and to him we give all the praise. Our particular aim in operating treatment-rooms is to improve the opportunity it affords to give the message, by our own lives, and in conversation when permitted. Our Sabbath-closing notice on the door is a weekly reminder, and causes some inquiry. An interesting case is that of a prominent lawyer here, who is also a stockholder in a large corporation. The gentleman who brought him in told me I would need to be careful in mentioning religion to him, for he was a Catholic. He began to inquire about our belief, and soon told me that he had left the Catholic religion, and that he denounced all others because their adherents did not live what they taught. He is a well-read man, has traveled extensively, and is a deep thinker. My wife asked him if, should he see people who live what they teach, he would consider their belief. After a little thought, he said very decidedly, 'Yes, I would.' He very courteously accepted a loan of 'Thoughts on Daniel and the Revelation,' and stayed and talked with us until 10:30 P. M.; an hour and a half after finishing his treatment. The next time he came, he said he read ninety pages in the book after leaving us that night, and was enjoying it very much. He was in last week, and

said he had finished Daniel, and would start on Revelation. He remarked: 'That book is very interesting. I am reading it slowly, and giving it careful thought; and, if there is anything to this belief of the near end of the world, I want to know it.' He asks me all kinds of questions about our belief, and talks all through his treatments.

"Our patrons consist principally of the wealthier class of people. One priest was in. One doctor came for treatment, and is now highly recommending it. During the past three weeks he has sent us forty dollars' worth of work."

With a report of work done, R. E. Paton, of Erie, Pa., says:—

"Our institution has the cooperation of the physicians of the county medical society, and we have succeeded in getting the cooperation of the best physicians of this city. Not only do they send us patients, but the physicians themselves and members of their families come for treatment. Our patients are, as a rule, from among the intellectual and cultured; such as, lawyers, teachers, dentists, and representatives of other professions. I consider this evidence that our method of treatment is appreciated by the thinking people. It is encouraging for us to think that we are only a part of a great world-wide work, and that we are not alone in this mission."

Mr. J. M. Carnahan writes from San Francisco:—

"Our work has been more with the poorer class of people, though we have some very well-to-do patients. We had a very agreeable experience a short time ago with a young Catholic man who had been drinking for some time. He had tried to stop drinking, but could not. He came to us, and we gave him treatment. To-day he is studying the truth, and expects to be baptized in about two weeks. He is a graduate nurse, and we are praying that he may be a useful man to help finish this closing work. We are of good courage."

Dr. Effie A. Brown, writing from Santa Ana, Cal., says:—

"I have two competent, consecrated nurses assisting in the work. We are endeavoring to please the people, and give them what they need, both spiritually and physically. I am glad to say that the work is growing, and we have a good class of patients. We gave 167 treatments during the month of February."

Mr. T. A. Shannon, of Atchison, Kans., writes:—

"We are continually dealing with a class of people that probably can never be reached in any other way. The doctors are very friendly toward our work. One comes regularly for his treatments, and many others recommend the treatments very highly. While we are endeavoring to relieve the physical conditions, we also try to drop some word that will give spiritual encouragement. One of my patients said that his wife always enjoys her treatments because she likes to hear my wife talk on Scriptural subjects. On the whole, we have had a very good year of it. It seems the Lord has led in the move to seek better quarters, as it has brought to us a more influential class of patients, thus affording us the privilege of helping to give the message in this city; and, as further evidence that God is with us in our work, we have had a better average num-

ber of patients a day. It is our sincere desire that our little institution may stand as a light in this city. We are endeavoring so to unite our efforts with those of the other gospel workers that we may truly occupy the place God intends we should."

In a letter from Mrs. D. M. Cobb, of Ravenna, Ohio, she tells us at length of interesting experiences in connection with the treatment-room work she and her husband are doing. Although meeting with serious loss by fire within the year, they have succeeded in opening a new place with good equipment and in securing even a better patronage than formerly. Besides meeting with success financially, they are blessed with a good experience in their relations with their patients.

L. A. H.

Christian Liberty

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

Conducted by the Religious Liberty Bureau

K. C. RUSSELL Secretary
S. B. HORTON Corresponding Secretary

A Sunday Amendment in an Appropriation Bill

ON April 16, during the consideration of the Post-office Appropriation Bill (H. R. 21279) in the Committee of the Whole House on the State of the Union, Representative Mann, of Illinois, introduced the following amendment to the bill:—

"Provided, that hereafter post-offices shall not be opened on Sunday for the purpose of delivering mail to the public."

In the previous session of the present Congress, Mr. Mann introduced a measure (H. R. 9433) that had for its object the closing of the post-offices on Sunday. This measure was referred to the Committee on Post-offices and Post-roads. The committee evidently did not intend to consider the bill, for no hearing was announced.

The discussion that took place on the above-mentioned date is of interest, so we take the following excerpts from the *Congressional Record* of April 16. Speaking to an amendment to Mr. Mann's amendment, Mr. Fowler said:—

Discussion in the House

"Mr. Chairman, I desire to say that I have as great reverence for Sunday, the day commonly known as the Lord's day, as any man. We are commanded to keep it sacred as a day of rest and spiritual worship. I believe all men should heed this divine injunction; but to close up the post-offices throughout the country all day on Sunday, and deprive the public from getting the Saturday and Sunday mail, in my judgment, is a very unwise provision. Nine tenths of the laboring people of this country are so employed during the week in making a living for themselves and their families that they do not have time to get their mail and read it until Saturday night and Sunday. If they are deprived of the privilege of getting it on Sunday, it will work a hardship upon them of doubtful propriety, which I do not believe this House can afford to indorse. The rights of the people in the country are just as

sacred to them as are the rights of those living in populous cities. In the rural districts the daily papers in many instances come through the post-offices and are delivered on Sunday. Now, if the post-office should be closed on Sunday, these people would not have an opportunity to read them until Monday. The same logic that closes the post-office on Sunday, would close the telephone and telegraph offices of the land on Sunday. We all know that the news is as eagerly sought on Sunday as it is on any other day. It is sought by the layman in the cross-road districts the same as it is by the politician or the professional aristocrat in the most populous district of the country, and to close the mails all day on Sunday so that the public can not have access to these avenues of ordinary information and intelligence, in my opinion, is very unwise. I would have no objection, Mr. Chairman, to closing the mails the greater part of Sunday, and I grant that they ought to be closed for the purpose of giving the people an opportunity to attend Sunday-school and church, places where everybody ought to have the privilege of going on Sunday; but I grant, Mr. Chairman, that to take away from the public the right to get the newspapers on Sunday morning, and get the other mail that is important to the individual and often to the public, is, in my judgment, a very unwise course to pursue.

"Mr. Tribble: Will the gentleman yield for a question?"

"Mr. Fowler: In just a moment. I have had a contest in my district upon that proposition recently (laughter and applause)—"

"Mr. Kendall: We can not legislate for the gentleman's district.

The Common People Affected

"Mr. Fowler: I do not want you to legislate for me. I want you to legislate for the American people of this republic. (Applause.) Mr. Chairman, I say I have had a contest of the strength of the common people on the question of Sunday closing in one of the towns in my district recently, in which an order had been given by the First Assistant Postmaster-General to close the post-office entirely on Sunday. A petition was circulated requesting the office to be kept open, and 191 business men and citizens of that little town signed that petition to have the post-office open for one hour on Sunday. . . . The postmaster circulated a remonstrance to this petition, and he secured only 26 names. I want to say to you, gentlemen, that if you put that question to the common people of this country, I have no doubt but that the result will be in the ratio 191 to 26. The people are not dreaming now, and can not be fooled. They well know that the price of liberty is eternal vigilance. They are self-armed 'as a strong man to run a race.' . . ."

"Mr. Powers: If I understand it, this closing of the mails on Sunday applies to all the different classes of post-offices throughout the country?"

"Mr. Fowler: I so understand it.

"Mr. Powers: The first, second, third, and fourth classes?"

"Mr. Fowler: All of them.

"Mr. Powers: And, if strictly construed, would apply to locking the doors so that the men who have boxes could not get to their mail?"

"Mr. Fowler: I so understand it. I

now desire to yield to the gentleman from Missouri (Mr. Dyer).

"Mr. Dyer: As I understand the gentleman, he said that this change in the bill would strike at the common people. I want the gentleman to state who are the common people in this country.

"Mr. Fowler: The common people of this country are the 90,000,000 people of this country. . . .

"Mr. Fowler: Mr. Chairman, so far as I am individually concerned, if I wanted to be selfish for my own district, I would agree to that proposition, because there is not a first-class post-office in my district. They are second, third, and fourth classes. But I want to be fair to the people in this republic in whatever legislation I may take part. And, Mr. Chairman and gentlemen, I trust that in the wisdom of this House you will pass my amendment, and not close the door of the post-office to every man, woman, and child in this country on Sunday. (Applause.) . . .

"Mr. Mann: Mr. Chairman, I know by personal experience that one can get along all right without Sunday mail. I believe that the House will agree that I do my fair share of work in the House, but for years I have declined to receive or open mail on Sunday (applause), not from a religious standpoint, but because I thought there was one day in the week when I was entitled to be free from any requests coming through the mail. (Applause.) If I could have my way about it, I would take my way on Sunday where no one could reach me with any kind of request, and that which I would do for myself, I would do for the employees of the Post-office Department.

"Mr. Mondell: Mr. Chairman, will the gentleman yield?

"Mr. Mann: You can not open the post-office for delivery of mail to the public without requiring the presence of the employees of the office, not merely for one hour, but for many hours. I can see no reason why they should not have an opportunity to rest, and I can see no reason why delivery of mail should be made on Sunday any more than why dry-goods stores should keep open to sell calico on Sunday. Now I will yield to the gentleman from Wyoming.

"Mr. Mondell: I just came into the chamber, and perhaps I am laboring under a misunderstanding. The gentleman referred to the mail delivery, as I understand it, which involves the keeping of the post-office open?

"Mr. Mann: The amendment, which has already been agreed to, provides that post-offices shall not be kept open on Sunday for the purpose of delivering mail to the public.

Sunday Newspapers

"Mr. Mondell: The gentleman says he does not answer or receive letters on Sunday. Does he read the Sunday newspapers?

"Mr. Mann: Well, I do not see what that has to do with the question.

"Mr. Mondell: In all the country towns the people receive their newspapers through the post-office.

"Mr. Mann: In very few country towns do the people receive their papers on Sunday. They have their Sunday papers delivered. They do not do it in the gentleman's town. I know how papers are received in the country.

"Mr. Mondell: I know how I receive

my papers better than the gentleman from Illinois does, and I know I receive them in the post-office in wrappers.

"Mr. Mann: If the gentleman receives his Sunday papers wrapped up, he had better wait until Monday to read them. Then he can not read the Sunday papers on Sunday in that way, I take it.

"Mr. Mondell: We have no Sunday daily in our town.

"Mr. Mann: Why do you not force them to publish a Sunday daily? They have not a Sunday daily there, but you want to force the post-office to keep open on Sunday so that you can read the Sunday papers published elsewhere.

"Mr. Mondell: The gentleman lives in Illinois, and he does not care what the people in the country suffer from.

"Mr. Mann: I admit with a certain degree of shame that I do more or less read the Sunday papers, and I know I would be better off if I did not. (Laughter and applause.) . . .

"Mr. Fowler: I believe my colleague



COL. RICHARD M. JOHNSON

says he reads the newspapers on Sunday?

"Mr. Mann: To a certain extent.

"Mr. Fowler: Does the gentleman want to deprive the people in the country of the same right he claims for himself?

"Mr. Mann: I wish somebody would deprive me of the chance of seeing any paper on Sunday.

"Mr. Butler: We will put an amendment in the bill.

"Mr. Mann: I will not raise any point of order against it. I am unwilling that the post-office employees should be kept at work on Sunday in order that somebody may have a Sunday newspaper, and every one knows that the bulk of the Sunday newspapers does not go through the post-offices.

"Mr. Fowler: I desire to ask the gentleman, further, if he has not the power within himself to restrain himself from reading the Sunday papers?

"Mr. Mann: Well, I will say to the gentleman that in the main I do restrain myself on Sunday. I think I have not read a Sunday paper through in five years.

"Mr. Berger: No one ever did.

"Mr. Fowler: Does the gentleman know of any man who has read a Sunday paper through in five years or ten years?

"Mr. Mann: I have no doubt my colleague has.

"Mr. Fowler: I have never read one through in my life.

"Mr. Mann: Then my colleague ought not to be so anxious to give other people the opportunity to do it.

"Mr. Fowler: I select what I want to read.

"Mr. Mann: How can you tell until you see it?

"Mr. Fowler: Aye, there's the rub. I want every man to have an opportunity to tell by seeing."

The Principles Involved

It is unfortunate that opposition to Mr. Mann's amendment does not proceed entirely upon the principles involved in that kind of legislation. It may be shown very clearly that Sunday legislation is religious legislation. The early Congresses of this nation held that compulsory observance of Sunday by act of Congress was contrary to the spirit and letter of the Constitution, and antagonistic to the fundamental principles upon which this government was founded; namely, the total separation of church and state. Said the Twentieth Congress, on Jan. 19, 1829:—

"Under the present regulations of the Post-office Department, the rights of conscience are not invaded. Every agent enters voluntarily, and it is presumed conscientiously, into the discharge of his duties, without intermeddling with the conscience of another. Post-offices are so regulated that but a small proportion of the first day of the week is required to be occupied in official business. . . . Religious persons enter into the business without violating their own conscience or imposing any restraints upon others. While the mail is transported on Saturday, the Jew and the Sabbatarian may abstain from any agency in carrying it, on conscientious scruples. While it is transported on the first day of the week, another class may abstain, from the same religious scruples. The obligation of government is the same on both these classes; and the committee can discover no principle on which the claims of one should be more respected than those of the other."

A little investigation will convince a reasonable mind that, inasmuch as the general Post-office Department is encouraging by its own regulation the closing of post-offices to the public on Sunday, legislation by Congress seems unnecessary. Behind this whole movement is the design to commit Congress to the enactment of Sunday laws.

The bill above referred to will have to pass the House, then be sent to the Senate and considered there, before it can be enacted into law. The Appropriation Bill, of course, will pass, for it is necessary to make provision for the post-office service for the next fiscal year, ending June 30, 1913. In the meantime, all who believe that the principles of religious liberty should be perpetuated in this country, should write at once to the congressmen from their respective districts, protesting against the enactment of the proposed law with the amendment incorporated in the same. S. B. H.

It might be a small sin that is keeping you back from Christianity. It might be an appetite, one ambition, one desire, one pleasure, that is standing as an obstacle in your way to your sailing peacefully over the seas of life. Cast it away, and come to Jesus as you are.—E. T. Baroody.

Christian Education

Conducted by the Department of Education of the
General Conference

H. R. SALISBURY

Secretary

Experiences From the Home-School

It seems but an echo of the call of our God to gather the children and teach them diligently the great and blessed truths of Him of whom the prophet Isaiah spoke, saying, "He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom."

What a noble calling! What a sacred trust! God's own children, the lambs of his flock, to be trained for his service here; and these, if faithful, will live and reign with him forever. Yes, our wise Creator, who has given "to every man his work," has planned that we who are shut in from the world in the capacity of mothers and ministers in the home, may yet be in his service,—called to be teachers, in ever so small a sphere, yet, if faithful, to receive the promise made to all who serve as such.

But how great the task appears when brought face to face with it! How incapable we feel for the work before us! How little we can do of ourselves,—even nothing, as Christ himself has declared. But does he not say, "If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you"? What does it matter if obstacles do arise like mountains, as they certainly will, when we begin to "put on the whole armor of God," that we may be "able to stand against the wiles of the devil"? Through these very difficulties come our most blessed experiences,—a realization of our own weakness, and hence a firmer trust in God and the fulfilment of his every promise to us. Truly, I can say, with Joshua of old, "Not one thing hath failed of all the good things which the Lord your God spake concerning you."

In a country home, with a frail constitution, and the needs of a family of seven to be provided for, four children to be educated, the Testimonies declaring that the time has come to take our children from the public schools and train them for the Lord's service, yet no church-school privileges available, and finances not permitting the employment of a private teacher,—such was my situation four years ago. What was to be done? It would seem I had reached the Red Sea in my journey, with mountains on either side, and the enemy in the rear. But I had known the blessings of the church-school, and the joy of willing obedience to the Master.

A few friends to the cause of true education echoed the call to go forward, while more thought it unwise; and at length came the decision to attempt the discharge of this new duty which seemed thrust upon me. A room was accordingly furnished with seats from an abandoned school building; blackboards, maps, and such necessities were obtained, and our work was begun. In spite of the awkwardness and discouragement attached to resuming with the children many studies practically aban-

doned for twelve years, the work proved in many ways a joyous one.

Abundant opportunity is offered in the home-school for bringing almost every capability of the child into action. Every lesson is made practical, and surely it is the place of all places where the hearts of parents and children are turned to each other and cemented by a love and confidence that will do much toward weakening the attacks of the enemy. Here is the place where strength and weakness meet, where praise and thanksgiving for every joy and blessing ascend, and strength and wisdom for every difficulty are implored, and thus a saving faith in God is established.

And when the mother gives so much of her time to the training of her children, it becomes imperative that they, in turn, share, to the extent of their ability, the duties and responsibilities of the home; thus they are better prepared to cope with the real, practical life before them.

I often find it advisable to hear the reading lessons, and to talk of the lessons taught therein, while preparing the morning meal. I find, too, that the older children can give the spelling drills to each other, in my presence. Many times and in many ways the work may be planned so as to get in all the parts that are really essential to the well-being of the home and home-school.

Health and strength have been given; for God's promise stood ever before me: "He giveth power to the faint; and to them that have no might he increaseth strength. . . . They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Isa. 40: 29-31.

How sad our hearts are made as we look upon the devices that Satan has laid to ensnare our children and youth, and even ourselves! How imperfect we are! Nevertheless the encouraging words to us are: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Isa. 41: 10. "Thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children." Isa. 49: 25.

In the face of such promises and the evidence that we have of God's leading, I am almost made to wonder that *anything* should cause us for one moment to become discouraged. And when, day after day, I see my children, even the child of only eight summers, searching out the Bible from among the books, in order to hear again the stories so wonderfully true, and so fascinating to the pure mind, and containing morals so broad that they extend into eternity,—when I see them making these stories a part even of their play, I know that they are making lasting impressions, and that the Bible can never become an uninteresting book to my children. And as I seek to impart to them a knowledge of the things essential to their well-being, as I sow or water the seeds of truth, I pray that God may give the increase of *all* our labors.

"And when he comes, the King in all his glory,

Who died the shameful death our souls to win,
O, may the gates of heaven shut about us
With all the children in!"

MRS. ELIZABETH LAWSON.

School Work in Cuba

For some time we have been planning to write something of our work here, but have always waited, for fear we might overestimate the work. As in all Spanish fields, we have a class of people for whom to work who can not be counted upon, yet it has been satisfactory to know that we have found some who are proving faithful and developing into good steady workers.

We began school in the spring of 1909 with an attendance of nine American children. In spite of trials and perplexities which have come up the work has gone steadily forward. At the present time we have an enrolment of twenty-nine. Our outside attendance is better this year than it has ever been. We have not so many in the home as formerly, but what we have are older students. We are arranging as fast as we can to make the school one for only young men and women who will take hold of the truth and prepare for workers. This coming year a one-year course will be arranged for those who desire a quick preparation for field work. An opportunity will be given for practical work under teachers, in preaching, Bible work, and canvassing. A good course in hydrotherapy, common diseases, and treatments will be included in this workers' course.

We are now in a place where we can offer good accommodations to those who desire an education in one of our schools, and there are competent teachers in both the Spanish and the English language. The same line of work, based on the same system as that of our schools in the States, is carried on here. The rates are seven dollars a calendar month, and three hours of work in the cane-field for the men and domestic work for the women.

During the past month we have sent three workers into the field, who are doing well. This summer a good company is planning to go out for three months. Several are awaiting baptism, all of them young men and women Cuban students. We feel thankful that God has blessed us in our work by giving us precious souls. Two of the young women are standing firm amid the opposition of their families. The influence of the school is being felt for many miles around. One young man walks eight miles to attend Sabbath services. He became interested through the influence of one of the students who is not in the truth, and through the sending of a New Testament to his brother by one of our workers. He is accepting the message as fast as we can give it to him. He has ordered several dollars' worth of books, and is lending his papers and talking the truth to his friends.

During the coming year we can furnish accommodations for good steady young men who may desire an opportunity to work part of their way through school. Those wishing this will please write their conference president or secretary, giving good references, who will communicate with those in charge of the school. We ask that your prayers may go with us.

MRS. IDA FISCHER-CARNAHAN.

News and Miscellany

— Drastic administrative and legislative measures are being considered by the United States to prevent any repetition of the "Titanic" disaster.

— A cyclone swept through the States of Alabama and Georgia on April 22, taking many lives, and causing the loss of thousands of dollars' worth of property.

— The new revolutionary government in Crete has sent a message to King George of Greece informing him of the formation of the new government, and assuring him of its loyalty to the Greek crown.

— A statue of Paul Jones, the first great commander of the American navy, was recently unveiled by Admiral George Dewey, in Potomac Park, Washington, D. C. President Taft was present at the ceremony.

— In the floods now sweeping the Mississippi Valley, 500 persons have been drowned, and 300 towns and hamlets inundated and partly destroyed. According to reports 83,000 persons are homeless, and without food or clothing.

— Great distress is, according to the *Paris Journal*, prevailing in Italy, by reason of the economic crisis caused by the war, and a wholesale emigration is taking place. Italy seems to be paying dearly for her ambitions in north Africa, and as yet is far from realizing them.

— A strike of railroad engineers employed east of Chicago and north of the Potomac River, a section of the United States in which it is estimated that fifty-two per cent of the railway traffic of the entire country is handled, has been averted, at least temporarily, by the officers of the federal government.

— Despatches from Gyantse, Tibet, say that the Chinese have established a representative council at Lhasa, the capital of Tibet, and proclaimed a republic. The officials have cut off their queues, and some of them are wearing silk hats and frock coats. The Tibetans oppose the change, and are threatening to exterminate the Chinese. Fighting has occurred near Shigatse, 130 miles from Lhasa.

— Dr. Isaac K. Funk, head of the great publishing house of Funk and Wagnalls, died on April 4, at the age of seventy-three years. He was well known as the editor of the publications of his firm, the *Homiletic Review*, the *Literary Digest*, and the *Missionary Review of the World*. His greatest effort was the editing of the *Standard Dictionary*. He had just completed his work on the manuscript copy for a revised edition.

— Fruitless efforts have just been made by some Americans living in Germany to recover possession by purchase of one of the most important American historic treasures, the old oaken table on which the Declaration of Independence was signed. This table, or desk, has, it appears, been for many years in the hands of the Bismarck family, having been presented to Prince Bismarck by a group of German-American admirers. It is now in the Bismarck Museum at Schoenhausen, near Berlin.

— Fez, the capital of Morocco, which had practically fallen into the hands of rioters and mutinous Moorish soldiers, has been recaptured by the French troops stationed there, after a desperate battle, in which a large number were killed and wounded.

— Many bodies of those who went down with the ill-fated White Star liner "Titanic" have been recovered by the cable steamer "Mackay-Bennett." The unidentified were buried at sea, but the other bodies are being brought to New York.

— The *New York Times* says: "It may be stated on high authority that an 'understanding in principle,' which insures the prolongation of the triple alliance for another term of years, has now been reached between the German, Austro-Hungarian, and Italian governments."

— Rifles and ammunition have been sent by the United States government to American citizens in Mexico City, in order that they may be armed for self-protection. The State Department in Washington has demanded that the life and property of Americans in Mexico be protected, and Mexican leaders have been informed through Ambassador Wilson that their people will be held responsible for any outrages committed. Grave international complications are threatened in the event of American intervention.

The Publishing Work

Conducted by the Publishing Department of the
General Conference

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

More Experiences in Soul-Winning

ALL who have read the experiences of Sister Mamie Moore, "the lady colporteur of Memphis," which were published recently in the *REVIEW AND HERALD* and in the *Youth's Instructor*, will read with special interest the following extracts from a personal letter from Sister Moore, in which she tells of further blessings the Lord is showering upon her efforts:—

"I am glad to report that I am enjoying still deeper experiences in the things of God, and the Lord has given me some grand victories of late, and some fruit of my labor here.

"One can never tell what just a word will do sometimes. A sister who was recently baptized into our church here, had her attention first called to the truth by a program that was placed in her hands, telling her of our tent-meetings, and inviting her to attend. The conversation which followed showed that she was interested, so I arranged for a Bible worker to visit her, and she soon accepted the truth. She is now a colporteur herself, selling our books.

"One day I called on a woman who said she used to keep the Sabbath, but finally gave it up because of the opposition she had to meet. I had an earnest talk with her, and arranged for another member of the church to visit her also. She has now taken a new stand for the truth. Arrangements were also made for a Bible worker to hold readings with her daughter, who is a very intelligent young lady, a sister of a lawyer of this

city. She opposed the truth at first. (She is the one I told you about who bought fifteen copies of 'Thoughts on Daniel and the Revelation' to give to her friends. She told me recently that she thought that the grandest book in the world.) She was baptized into the church yesterday. Now if I had not been canvassing, both she and her mother would be out of the truth to-day, and those fifteen persons would be without 'Thoughts on Daniel and the Revelation.'

"Ten days ago I delivered a copy of 'Bible Footlights' to a woman for a birthday present for her father, who is eighty-five years old. She says he has a copy of 'Thoughts on Daniel and the Revelation,' which her sister bought from me and gave him, and he values it more than any other book he has. He thinks it is the grandest book in the world. He has read it a dozen times.

"When I left the house, a woman across the street called to me. She was so anxious to read the book she had ordered that she came with the money in her hand, and requested me to give the book to her then, so she would not have to wait until the delivery. She had hesitated about ordering the book, as she was in close circumstances, but decided to trust the Lord for the money. His response to her faith came sooner than she had expected; and when handing me the money, she said, 'The Lord helped me to earn this money myself.'

"The Lord certainly does lead us in our work when we permit him to do so. Last Friday I went to a street where I had not thought of going, and sold a copy of 'Thoughts on Daniel and the Revelation' where I could not have sold one had I not gone that very day; for the woman who bought it lives in Arkansas, and was going home the next Monday morning. When I introduced my work, she said she could not buy any kind of book; but after showing it to her, she said: 'I was just thinking what a help that would be to my minister. He is young, and is studying, and is not able to buy such things for himself.' So, before I left the house, she paid me two dollars for one of the books for her minister. Who knows but that the Lord will use this book to bring to her pastor a knowledge of his coming? I believe the Lord sent me to that woman just at that time so she might be the means of carrying the truth to her minister.

"I sold another copy of 'Thoughts on Daniel and the Revelation' to a woman who had wanted one for a long time. She said that when she was a child, her father was a wicked, cruel man, but he bought a copy of that book and read it, and he became a Christian and a good father, and she wanted to have a copy of the book that had done so much for her father. She has now accepted the truth.

"Here is another interesting case: I sold a copy of 'Thoughts,' half morocco, to a wealthy lady, who seemed to be in great haste for it; so I delivered it the next day. I also arranged for a Bible worker to visit her. Her fingers were loaded with diamonds, but amid all the glitter she wasn't happy. She told me last week that she did not know what she would have done if I had not called on her. She was wretched and miserable, but had prayed more earnestly than ever before the morning I called to show her my book. She said she knew that the

Lord sent me to her in answer to prayer, and that these good things had brought her more peace and comfort than anything else that had ever come into her life. Now she has begun to work for others. She has arranged for the woman with whom she boards and for about a dozen other persons to take Bible readings every week. These two women and the son of the latter intend to be baptized soon, and the others who are taking the readings are accepting the truths taught, and are feasting upon these weekly studies.

"You doubtless remember my telling you about so many coming into the truth as the result of a copy of 'Thoughts on Daniel and the Revelation' sold one rainy day, the last one being a woman who was a Christian Scientist. Since relating that experience to you, this woman's daughter, a married woman, has accepted the truth. So that seed is still springing up and bearing fruit. O that many others might have a part in this seed-sowing! There is surely no time for delay. The perils of the last days are right upon us. The people are beginning to think. Just now, while people are wondering what these things mean, it is our duty to search them out and tell them. May the Lord continue his rich blessings upon this work."

As we try to realize from these reports what a work Sister Moore is doing in her quiet, self-supporting way in the great city of Memphis, we greatly rejoice that there are hundreds of other colporteurs who are devoting their lives most earnestly to the sale of our good books, magazines, and papers, and are continually winning souls for the kingdom. O that there were many, many more such workers! "How beautiful upon the mountains are the feet of him that bringeth good tidings!" Our colporteurs are indeed "publishers" of the gospel.

Let us all thank God, and take courage. Let us pray that rich blessings may continue to fall upon the good seed being sown by Sister Moore and by all our other workers. Let us pray also that these experiences may stir the hearts of many and lead them to lay their lives a willing sacrifice upon the altar of this service. In the words of one of the most devoted lady missionaries of central China, "Life holds no privilege more precious than that of giving itself in service for the lost." E. R. P.

Gleanings From Magazine Department Mail-Bag

The average number of *Liberty* subscribers during the year 1911 was 20,352, an average gain of 5,595 subscriptions per quarter over the year 1910. The highest number of subscriptions on the mailing list at one time was 29,267.

Thirty of our local conferences provided for the sending of *Liberty* to their State legislatures for one year, during 1911.

Rev. —, parsonage, —, province of Québec, makes application for agency for the *Protestant Magazine*, and adds: "I recently subscribed, and think it is a gem. I fear it is almost unknown here, and in the interest of Protestantism I intend to make it known to my congregation and my ministerial friends. It fills a long-felt want."

Brother J. S. Glunt, a faithful and

Colporteurs' Summary for March, 1912

	AGTS.	HRS.	Book Sales		Magazines		TOT'L VAL.
			VALUE	NO. COP.	VALUE	NO. COP.	
Atlantic Union Conference							
Maine			\$	3050	\$	305.00	\$ 305.00
Northern New England	3	247	161.20	775	77.50		238.70
Massachusetts	17	931	1303.00	11933	1193.30		2496.30
Southern New England	4	171	157.35	2590	259.00		416.35
New York	10	610	748.35	3220	322.00		1070.35
Western New York	5	242	277.00	3398	339.80		617.40
Greater New York	15	1056	657.45	4671	467.10		1124.55
Totals	54	3257	3304.95	29637	2963.70		6268.65
Columbia Union Conference							
Ohio	11	609	651.40	5025	502.50		1153.90
West Virginia	7	410	662.20	500	50.00		712.20
Virginia	11	700	1207.55	1152	115.20		1322.75
Chesapeake	14	627	852.30	3029	302.90		1155.20
Eastern Pennsylvania	19	1127	1052.75	3058	305.80		1358.55
West Pennsylvania	11	811	1183.35	1980	198.00		1381.35
New Jersey	9	335	274.70	2236	223.60		498.30
District of Columbia				1162	116.20		116.20
Totals	82	4619	5884.25	18142	1814.20		7698.45
Lake Union Conference							
East Michigan	16	2103	2154.15	5894	589.40		2743.55
West Michigan	4	123	56.50	4208	420.80		477.30
North Michigan	1	199	133.65	950	95.00		228.65
Wisconsin	6	771	562.45	5010	501.00		1063.45
Northern Illinois	5	610	383.95	7157	715.70		1099.65
Southern Illinois	11	1062	679.25	1378	137.80		817.05
Indiana	1	110	29.35	2655	265.50		294.85
Totals	44	4978	3999.30	27252	2725.20		6724.50
Canadian Union Conference							
Ontario	4	316	478.25	2600	260.00		738.25
Quebec	1	80	35.00	2010	201.00		236.00
Maritime	2	100	163.30	150	15.00		178.30
Newfoundland							
Totals	7	496	676.55	4760	476.00		1152.55
Southern Union Conference							
Louisiana				2217	221.70		221.70
Alabama	9	561	705.70	850	85.00		790.70
Kentucky	9	816	418.95	1090	109.00		527.95
Mississippi	10	635	804.75	255	25.50		830.25
Tennessee River	14	1159	784.10	3060	306.00		1090.10
Totals	42	3171	2713.50	7472	747.20		3460.70
Southeastern Union Conference							
Cumberland	10	1273	941.52	300	30.00		971.52
Georgia	16	1263	1101.60	1731	173.10		1274.70
North Carolina	16	1470	1580.05	2310	231.00		1811.05
South Carolina	12	1589	1981.45	1225	122.50		2103.95
Florida	20	667	1507.50	1348	134.80		1642.30
Totals	74	6262	7112.12	6914	691.40		7803.52
Southwestern Union Conference							
Arkansas	6	510	499.50	2680	268.00		767.50
Oklahoma	20	1288	2087.90	1968	196.80		2284.70
West Texas	6	308	467.95	150	15.00		482.95
South Texas	8	265	220.40	400	40.00		260.40
North Texas	19	1244	2966.30	1100	110.00		3076.30
New Mexico	9	477	423.80	1000	100.00		523.80
Totals	68	4092	6665.85	7298	729.80		7395.65
Central Union Conference							
North Missouri	2	22	98.00	915	91.50		189.50
South Missouri	8	279	185.30	955	95.50		280.80
East Colorado	7	412	249.30	2065	206.50		455.80
West Colorado				725	72.50		72.50
Nebraska				6240	624.00		624.00
Wyoming				737	73.70		73.70
East Kansas	3	92	80.20	1610	161.00		241.20
West Kansas				1925	192.50		192.50
St. Louis Mission				1275	127.50		127.50
Totals	20	805	612.80	16447	1644.70		2257.50
Northern Union Conference							
Iowa	8	635	451.45	5585	558.50		1009.95
Minnesota	2	62	66.50	4255	425.50		492.00
North Dakota	1	111	184.00	1465	146.50		330.50
South Dakota				2916	291.60		291.60
Totals	11	808	701.95	14221	1422.10		2124.05

NOTICES AND APPOINTMENTS

Camp-Meetings for 1912

ATLANTIC UNION CONFERENCE

Southern New England	June 6-16
Massachusetts	June 13-23
Western New York	June 20-30
Northern New England	Aug. 21 to Sept. 1
New York	Aug. 29 to Sept. 8
Maine	Sept. 5-15

WESTERN CANADIAN UNION CONFERENCE

British Columbia, Kamloops	June 6-16
Alberta, Strathcona	June 20-30
Manitoba, Winnipeg	June 27 to July 7
Saskatchewan, Bulyea	July 11-21

District of Columbia Conference Corporation

THE first annual meeting of the constituency of the District of Columbia Conference Corporation of Seventh-day Adventists, incorporated under the laws of the District of Columbia, will be held in the Memorial Seventh-day Adventist Church, 1210 Twelfth St., N. W., Washington, D. C., Monday, May 13, at 10 A. M., for the purpose of electing the officers of the association, and of transacting any other business that may come before the meeting.

J. L. MCELHANY, *President*;
A. J. BRISTOL, *Secretary*.

District of Columbia Conference

THE annual session of the District of Columbia Conference of Seventh-day Adventists will be held May 12, 13, 1912, in the Memorial Church, 1210 Twelfth St., N. W., Washington, D. C., for the purpose of electing officers and of transacting such other business as may come before the meeting. Each church in the District of Columbia Conference is entitled to one delegate without regard to numbers, and an additional delegate for every ten members. A full delegation is earnestly requested.

J. L. MCELHANY, *President*;
A. J. BRISTOL, *Secretary*.

Western Washington Camp-Meeting

THIS camp-meeting and conference will be held in South Tacoma, on the ground located on Prospect Street and Fifty-third Avenue, June 6-16, 1912. All should make an earnest endeavor to arrange matters so as to attend this important general meeting. Excellent help will be provided from the General Conference, and Pastor C. W. Flaiz and other union conference laborers will attend. As the instruction given will be especially important in preparing God's people to meet the great crisis that is just upon us, none can afford to remain away.

How to Reach the Camp-Ground

If you are coming by train, buy your ticket to South Tacoma, and have your baggage checked to that station. Be sure to secure certificate from your home railroad station, stating that you are attending the Seventh-day Adventist conference and camp-meeting, to be held in South Tacoma, June 6-16. Don't fail to ask the agent for your certificate, as this must be signed by the conference secretary in order to secure reduction on return trip. The certificate, properly signed, will entitle you to return for one-third fare.

Those coming by boat will be landed at Eleventh Street, and should take the South Tacoma car on Pacific Avenue to Prospect Street; the camp is one block to the right of the street-car line. Those coming by train to South Tacoma can walk or take the South Tacoma street-car to the ground. All baggage checks should be immediately taken to the book tent on the ground.

Tents

The conference has between fifty and sixty good family tents, 12 x 14 feet, with five-foot wall. These tents can be rented during the camp-meeting for three dollars each. After

all these are ordered, we shall depend upon rented tents, and generally these are not so good as the conference tents. All who desire tents should order immediately from H. A. Green, 1407 East Forty-first St., Seattle, Wash., and every order will be placed on file and tents assigned according to date of order. Should any order tents, and find it impossible to attend the meeting when the time comes, the conference will cancel the order if notified at the beginning of the meeting, June 6.

Springs, Stoves, Meals, Etc.

There will be springs, stoves, and straw on the ground, to rent; also a cafeteria where meals will be served, and a store where provisions may be bought.

Delegates

There should be a full delegation of our brethren at this conference. Each church is entitled to one delegate for the organization, without regard to membership, and to one additional delegate for every fifteen members. Please choose your delegates as soon as convenient, and report to the conference secretary. Blanks for the purpose are sent to all the churches.

L. JOHNSON.

British Columbia Conference

THE eleventh annual session of the British Columbia Conference of Seventh-day Adventists will convene at Kamloops, British Columbia, June 6-16, 1912. Officers for the ensuing term will be elected, and such other business will be transacted as may properly come before the meeting.

J. G. WALKER, *President*;
ANDREW ROEDEL, *Secretary*.

Western Washington Conference

THE eleventh annual session of the Western Washington Conference of Seventh-day Adventists will be held in connection with the camp-meeting, at South Tacoma, Wash., June 6-16, 1912, for the election of officers for the ensuing year, and the transaction of such other business as may come before the conference at that time. The first business meeting of the session will be held at 9 A. M., June 7. Each church is entitled to one delegate for the organization, without regard to membership, and one additional delegate for every fifteen members.

L. JOHNSON, *Chairman of Committee*;
H. A. GREEN, *Secretary*.

Western Washington Conference Association

NOTICE is hereby given that the annual meeting of the Western Washington Conference Association of Seventh-day Adventists will be held in connection with the annual conference of the Western Washington Conference, which will convene in camp on grounds located on Prospect and Fifty-third Avenue, in the city of Tacoma, Wash., June 6-16, 1912.

The first meeting of said association will be called at 9 A. M., June 12, 1912. The election of a board of trustees, and such other business as may be necessary or proper to be transacted, will come before the meeting.

S. W. NELLIS, *President*;
H. A. GREEN, *Secretary*.

To Students!

THE Nashville Agricultural and Normal Institute is prepared to give six young men and six young women an opportunity to make their school expenses during the year following May 1, 1912.

The work consists of general farm, dairy, orchard, and shop work for men; and sanitarium work, baking, cooking, butter making, and laundry work for women. Class work is offered practically throughout the year. Now is the time to make application, if the Lord is impressing you to come South. You will want to know about the short courses in various industries.

The summer term offers special advantages to those who desire a speedy, practical training for teaching. For particulars and literature, address E. A. Sutherland, Nashville Agricultural and Normal Institute, Madison, Tenn.

British Columbia Conference Association

THE British Columbia Conference Association of Seventh-day Adventists will hold its annual meeting in conjunction with the conference to be held at Kamloops, British Columbia, June 6-16, 1912. The first meeting of the association will be held June 11, at 10 A. M. Elders of churches should see that delegates are appointed to attend this meeting. According to the amended by-laws the delegates to the conference, the ordained ministers, and the members of the conference committee compose the constituency of the association.

J. G. WALKER, *President*;
ANDREW ROEDEL, *Secretary*.

Western Oregon Conference Association

THE Western Oregon Conference Association of Seventh-day Adventists will meet on the camp-ground in Portland, Ore., Thursday, June 6, 1912, at 10 A. M., for the purpose of electing officers for the ensuing year, and of transacting such other business as may properly come before the delegates. The regularly accredited delegates to the conference are delegates to the association.

P. A. HANSON, *President*;
F. W. PETERSON, *Secretary*.

Greater New York Corporation

THE Greater New York Corporation of Seventh-day Adventists will hold its annual meeting in Tollner Hall, corner Putnam and Bedford Avenues, Brooklyn, N. Y., May 8-12, 1912. The first meeting will be held at 10 A. M., Thursday, May 9. This meeting will be for the election of officers, and the transaction of such other business as may properly come before the corporation.

R. D. QUINN, *President*;
F. M. DANA, *Secretary*.

Greater New York Conference

THE next session of the Greater New York Conference will be held in Tollner Hall, corner Putnam and Bedford Avenues, Brooklyn, N. Y., May 8-12, 1912, for the purpose of electing officers for the ensuing year, and for transacting any other business that may properly come before the conference. The first meeting of the conference will be called Wednesday, May 8, at 9 A. M. This will be an important meeting, and all churches in the conference should have a full delegation present.

R. D. QUINN, *President*;
F. M. DANA, *Secretary*.

Business Notices

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

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

Conditions

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

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

A charge of 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.

COOKING OIL direct from refinery; pure, healthful, delicious. Eight 1-gallon cans, \$6.40; 5-gallon can, \$3.75; 10 gallons, \$7.25; 30-gallon barrel, \$18.30; 50-gallon barrel, \$30. Cash with order. Lookout Cooking Oil Co., Chattanooga, Tenn.

COOKING OIL.—Noted for quality. Free from animal fat. Keeps indefinitely. Eight 1-gallon cans, \$6.60; 5-gallon can, \$3.90; 10 gallons, \$7.60; 30-gallon barrel, \$19.80; 50-gallon barrel, \$32.50. Cash with order. Sanitarium Cooking Oil Co., Louisville, Ky.

WANTED.—Seventh-day Adventist to work on market-garden farm. Long hours in push season. Address J. T. Burkhardt, R. F. D. 1, Sheridan, Wyo.

WANTED.—A good, conscientious Seventh-day Adventist woman to keep house for a man and two boys. References given and required. For particulars, address H. P. Johnson, Box 61, Menlo, Iowa.

BIBLE MOTTOES AND POST-CARDS.—Sold over one million.—English, Spanish, German: 25, \$1.25; 100, \$3.50; 200, \$7; 300, \$10. Pure Cooking Oil: 5 gallons, \$4; 10 gallons, \$7.75; 50 gallons, \$31. Hampton Art Company, Nevada, Iowa.

WANTED.—To correspond with an experienced hygienic cook, for the Iowa Sanitarium. References required. State amount of experience, also salary desired, in your first letter. None but Seventh-day Adventist need apply. Iowa Sanitarium, Nevada, Iowa.

FOR SALE.—My pleasant Southern home. Buy my place, move South, help the work here, and thus enable me to answer the call to Boston, Mass. Illustrated leaflet, photographs, price, terms, etc., forwarded. Address J. S. Washburn, 665 Decatur St., Memphis, Tenn.

WANTED.—The Chicago Institute of Physiologic Therapeutics offers position of head nurse to competent lady nurse, experienced in hydrotherapy, massage, etc. Salary generous. Write at once, giving reference. Address Dr. Lena K. Sadler, 32 N. State St., Chicago, Ill.

CANNING OUTFITS for home or market. All sizes. Latest methods. Full information free. Every Seventh-day Adventist should know about it. Retains the fine natural food flavors. Keeps indefinitely. Write to-day. Royal Canner Company, 77 News Bldg., Chattanooga, Tenn.

COOKING OIL.—Best quality. Delicate flavor. Purely vegetable. Guaranteed. Extensively used by best cooks. Five gallons, \$3.75; 10 gallons, \$7.25; 8 1-gallon cans, \$6.40; 6 5-gallon cans, \$19.50; 30-gallon barrel, \$18.30; 50-gallon barrel, \$30. Purity Cooking Oil Co., Chattanooga, Tenn.

WANTED.—To correspond with man and wife, with a view to their taking up the work here. None but those who have a genuine interest in homeless children, and who are alive to their needs and welfare, need write. We also need a good, live solicitor to collect funds for the work. Address Emmanuel Children's Home, Mountain Grove, Mo.

FOR SALE.—Modern-equipped treatment-rooms. Established four years. Centrally located, low rent, good patronage both sexes. A splendid opportunity for any one desiring to engage in this line of work. For additional information, address The Denver Sanitarium Treatment Rooms, Room 11, 809 Fourteenth St., Denver, Colo.

Obituaries

RIEBEN.—Robert N. Rieben was accidentally drowned near the home of his parents, in Wenonah, N. J., March 23, 1912, aged 3 years and 3 weeks. We laid the little one away to await the call of the Life-giver, the funeral service being conducted by the writer.

GEORGE W. SPIES.

ALGER.—A. J. Alger was born April 16, 1833, and died at his home near Rileyville, Va., March 28, 1912, aged 78 years, 11 months, and 12 days. He was among the first to accept the truth in Page County, about thirty-five years ago, and was baptized by Elder J. O. Corliss. Brother Alger loved the message for this time. He is survived by his wife and eight children. His funeral took place from the church at Stanleyton, Sabbath, March 30, in the presence of a houseful of sympathizing neighbors and friends. The services were conducted by the writer, the text being Rom. 6: 23.

R. D. HOTTEL.

MCCABE.—Howard E. McCabe was born at Elberta, Utah, Nov. 20, 1910, and died at the same place, March 14, 1912. Little Howard was an unusually bright and attractive child, and was loved by every one. Though it is with sadness that we lay him away, we know we shall soon meet him again if faithful. Words of comfort were spoken from Rev. 21: 1-4 by a Methodist minister.

MR. AND MRS. WILLIS MCCABE.

CARR.—Brother Robert Carr was born on Prince Edward Island, Jan. 2, 1833, and died at his home in Sheldon, N. Dak., March 31, 1912, aged 79 years, 2 months, and 29 days. He became a Christian at the age of twenty-five. About fifteen years ago Brother Carr accepted the third angel's message, and ever after was a faithful member of the Seventh-day Adventist Church. The funeral service was conducted by the writer.

C. J. BURHALTS.

MADSON.—Lars Madson was born in Sheldahl, Denmark, May 3, 1822, and died at Marion, Wis., March 30, 1912, aged 89 years, 10 months, and 27 days. He was married to Mary Jensen in the fall of 1844, and came to America in the spring of 1866. Brother Madson joined the Seventh-day Adventist Church of Poy Sippi, Wis., thirty-three years ago, and remained a loyal member until his death. Four sons and one daughter survive. Words of comfort were spoken to sorrowing relatives and friends by the writer, from 1 Thess. 4: 13-18.

LOUIS DREWS.

HIXON.—Granville E. Hixon was born Jan. 6, 1861, and was instantly killed in an elevator accident at Columbus, Ohio, April 4, 1912, aged 51 years, 2 months, and 28 days. Mr. Hixon was married to Almeda Ish twenty-one years ago. His faithful wife, one son, two daughters, one sister, and a large circle of relatives and friends mourn his untimely death. He was industrious and honorable, and ever ready to assist those in need. His sudden death was a great shock to his family and friends. Words of comfort were spoken from Eccl. 12: 13, 14.

JOHN FRANCIS OLMSTED.

SHERMAN.—Mrs. Harvey Sherman was born in Bloomfield, N. Y., May 21, 1838, and died at St. Louis, Mo., March 30, 1912. She was the mother of six children, four of whom survive. Several years ago Sister Sherman was converted and united with the Baptist Church; but being a diligent Bible student, she soon found the truth for this time, and most gladly walked in the light. She fell asleep happy in the thought of having a part in the first resurrection. Job 19: 25, 26, was her favorite scripture, and was used by the writer as a basis for the funeral sermon.

L. F. TRUBEY.

RUSSELL.—Charlotte Fleming Russell was born in Edinburgh, Scotland, Oct. 6, 1829, and died in Mount Vernon, Ohio, March 21, 1912. On April 2, 1854, she was married to Alfred R. Russell. To this union seven children were born, three of whom survive. Early in her life Sister Russell came to America, and made her home in Philadelphia, Pa., for some time. Later she moved to Cincinnati, Ohio, where she united with the Seventh-day Adventist Church. Our sister was a consistent Christian, her time and strength being largely spent in ministering to the needy. The funeral services were conducted by the writer, assisted by Elder W. W. Miller.

E. K. SLADE.

VAUGHN.—Mrs. Mollie Vaughn was born in Franklin County, Missouri, March 3, 1856, and died March 31, 1912. She accepted present truth and joined the Seventh-day Adventist Church at St. Louis about twenty-five years ago. Sister Vaughn was a consistent Christian, and her kind disposition will long be remembered by those who knew her. Her husband, one daughter, three brothers, and three sisters are left to mourn. The writer conducted the funeral service, assisted by Rev. Mac Minn, of the Presbyterian Church. Such texts as point out a happy future to the faithful in Christ were used, and the Lord blessed them to the comforting of the sorrowing hearts.

L. F. TRUBEY.

SMALLEY.—Peter S. Smalley was born in Covert, N. Y., Jan. 2, 1833. In 1836 he went with his parents to Lenawee County, Michigan, and from there to Fulton County, Ohio. June 1, 1856, he was married to Marie A. Grinnel, and to them was born one son. In 1862 he accepted his country's call for volunteers, and served twenty-seven months. In the last of the nineteen battles in which he took part, he was severely wounded, and after spending six months in the hospital was obliged to return to his home in Michigan. Brother Smalley embraced present truth in 1872, and united with what is now known as the Alden Seventh-day Adventist Church, of which he served as elder for many years. His wife died in 1884, and two years later he was married to Miss Ida Berry. One son was born to this union. Our brother fell asleep April 2, 1912. The funeral service was conducted by the writer, words of comfort being spoken from Heb. 2: 14. His companion, two sons, and an adopted daughter survive. They look forward confidently to the resurrection morning, when the people of God will be reunited.

J. J. IRWIN.

BEHRENS.—Died in Mountain View, Cal., March 28, 1912, Alice C. Behrens (née Kysor), the beloved wife of Pastor J. H. Behrens, president of the Central California Conference. Sister Behrens was born of Baptist parents, in Leon, Cattaraugus Co., N. Y., March 29, 1866, and therefore at the time of her death lacked but one day of being forty-six years of age. Her mother accepted the truth of the Sabbath and the spirit of prophecy from reading the Bible, when Alice was an infant. Her parents were among the pioneer settlers of Fergus Falls, Minn. Alice, beginning at the age of seventeen, taught public school for twelve years. She also entered the canvassing field, and took the health and temperance course in Battle Creek, Mich. March 29, 1895, on the anniversary of her birth, she was married to J. H. Behrens, then a young minister. She engaged with him in tent work in Minnesota and Montana, and in the latter State also served as Sabbath-school secretary. She accompanied her husband to Hawaii, and taught in the Chinese school till failing health necessitated a return to California. On her own family side, an aged father, four brothers, and two sisters survive her; and a bereaved husband and daughter (Vera) mourn their loss. She was conscientious, devoted, patient in her great suffering, gentle, prized by all who knew her. She sleeps in Jesus, and will we are assured awaken to life without suffering or end.

M. C. W.

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DR. PATIENCE BOURDEAU-SISCO, of the Washington (D. C.) Sanitarium, is in New York City, spending several weeks in postgraduate medical work.

BROTHER E. E. THORPE and family sailed from Australia for the Tonga Islands, March 1, to which field they have been appointed by the Australasian Union Conference.

BROTHER J. E. FULTON reports that Brother and Sister Giblett, of Australia, after a short stay at the sanitarium for special training, will leave for their appointed field on Niue Island.

AFTER spending several weeks in Takoma Park, taking needed treatment at the Washington Sanitarium, Pastor John F. Jones left for New England last week. Later he will visit friends in the West.

SABBATH, May 25, has been appointed by the General Conference Committee as Young People's day. Our churches and companies everywhere are asked to observe it. A program for that day will appear in the REVIEW for next week.

PASTOR K. C. RUSSELL, with his family, will leave Takoma Park on Friday of this week. They will spend Sabbath and Sunday at Northumberland, Pa., and then go on to Falconer, N. Y., where they will remain for a time before going to Chicago, Ill., where Pastor Russell is to take up evangelistic city work. On May 20 Pastor Russell will leave Falconer for Washington City, to engage for a few days in institute work.

THE constituency meeting of the Review and Herald Publishing Association was held at Pittsburgh, Pa., April 15 and 16. Expiring vacancies in the membership of the board of trustees were filled at this meeting, the members of the present board being S. N. Curtiss, W. T. Knox, H. R. Salisbury, G. B. Thompson, N. Z. Town, E. R. Palmer, I. A. Ford, A. H. Mason, and F. M. Wilcox. The board organized as follows: President, F. M. Wilcox; vice-president, W. T. Knox; secretary, I. A. Ford; treasurer, A. H. Mason; general manager, E. R. Palmer. A report of the constituency meeting will be published later.

Important Changes

AT the recent meeting of the General Conference Committee, held in Loma Linda, Cal., it was decided to release Pastor K. C. Russell from the Religious Liberty Department, that he may devote his entire time to evangelistic work in our cities. This action has been under consideration for a year or more. The messages that have been coming to us since the session of the General Conference three years ago, calling for greater efforts in behalf of our large cities, have awakened a new interest in the evangelistic work, and created a great demand for evangelical workers.

As Pastor Russell has had years of experience in this work, many calls have come to the General Conference Committee to release him for city work, and, as already stated, this has now been done. In doing so, the committee recommended that he respond to the pressing call that had come from the brethren in Chicago for his services. On returning from the Pacific Coast, Pastor Russell and the writer met the officers of the Northern Illinois Conference and a large number of the Chicago brethren, to talk over plans of work. The brethren gave Brother Russell a most hearty welcome, and promised the fullest possible cooperation. They will begin their first effort with the opening of the coming tent season.

On releasing Pastor Russell for city work, further action was taken by the General Conference Committee, requesting Prof. W. W. Prescott to take the secretaryship of the Religious Liberty Department. Since the location of our headquarters at Washington, nine years ago, Brother Prescott has taken a prominent part in the work of this department. He has met with us in our councils, assisted in drawing up our strongest appeals and protests to Congress, and has taken part in nearly all the committee hearings and public efforts in Washington against religious legislation.

The aggressive attitude of the Church of Rome in America seems now to call not only for protest against proposed religious legislation, but for a bold and earnest proclamation of the Protestantism of the sixteenth century. The burden of this work has pressed upon Brother Prescott's heart for a number of years, and he has been giving the question most careful study. This, it is felt by the committee, has prepared him to do effective work in this phase of our message. We hope the changes here mentioned may result in distinct gain to our work in every way.

A. G. DANIELLS.

ONE feature of the recent ministerial institute held in Los Angeles, Cal., which contributed in a large measure to the comfort and convenience of the delegates and the success of the meeting, was the excellent cafeteria service furnished by Mr. and Mrs. E. G. Fulton. The food was of liberal variety and excellently prepared. We learn since the close of the meeting that Brother Fulton has opened another restaurant in another part of the city, making three that he is carrying forward in Los Angeles. This affords him facilities for seating nearly six hundred persons at one time. His patronage is found among the best class of people. On the tables before them are placed continually our missionary journals and other publications, and in a number of instances a deep interest has by this means been awakened in the study of the truth. We believe that work carried on in this way may exert a strong Christian influence and prove a valuable agency in the dissemination of the light of truth, not only on the subject of health, but as well on the more positive and direct truths constituting the gospel message of this day.

THE *Pacific Union Recorder* of April 18 is devoted to a report of the proceedings of the Pacific Union Conference, containing the addresses of the president and department secretaries, together with a report of the conference business. To our brethren and sisters living in the Pacific Union this is a valuable number, and one worthy of preservation for reference. It is much better, we believe, for all our local papers to publish the proceedings of their conferences in a single number than it is to scatter such proceedings through several numbers of the journal.

THE Mission Board is in receipt of word from West Africa, announcing the death of Brother C. E. F. Thompson (colored), March 25, from Bright's disease. Brother Thompson was a native of Jamaica, who accepted the truth in West Africa, and had been employed as one of the laborers there for some time. He was faithful and devoted, and his death will be a loss to our work on the West Coast.

IN consequence of Brother E. R. Palmer's taking the general management of the Review and Herald Publishing Association, he has resigned as secretary of the General Conference Publishing Department, and Pastor N. Z. Town, the assistant secretary of the department, has succeeded to that position.

WE have received a copy of the *St. Helena Star* in which there is given an extended report of the graduation exercises of the nurses' class of the St. Helena Sanitarium, together with other interesting items pertaining to the work of the institution and the sanitarium family.

THE Lake Union Conference is holding its sessions this week, in Battle Creek, Mich. Pastors A. G. Daniells, G. B. Thompson, W. T. Knox, H. R. Salisbury, and Brethren I. A. Ford and D. W. Reavis are in attendance from Washington, D. C.