



The Advent Review and Herald Sabbath

Vol. 89

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No. 26



He Knows

He knows the bitter, weary way;
He knows the endless striving day by day;
The souls that weep, the souls that pray,
He knows.

He knows how hard the fight has been;
The clouds that come our lives between,
The wounds the world hath never seen,
He knows.

He knows when faint and worn we sink;
How deep the pain, how near the brink
Of dark despair we pause and shrink,
He knows.

He knows! O, thought so full of bliss!
For though our joys on earth we miss,
We still can bear it, feeling this,
He knows.

—Selected.

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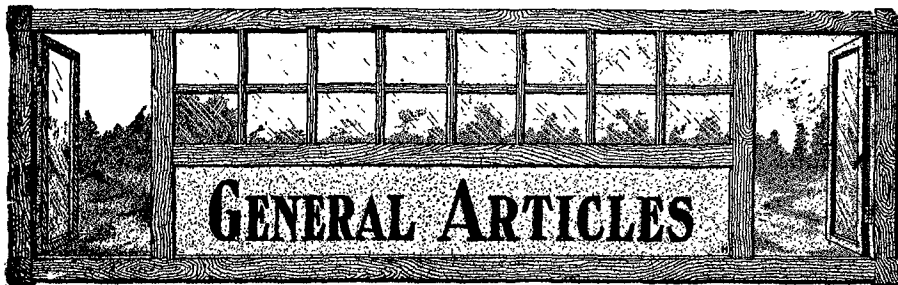
The Review and Herald

"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, JUNE 27, 1912

No. 26



The Training of Workers in the Field

MRS. E. C. WHITE

THERE has been a failure to call into exercise talent which should be employed, but which needs development and cultivation. We have had but few ministers and but few men to bear responsibilities, because we have had so few educators. We have lost much because we have not had those who were apt to teach, and who could conduct a training-school for the inexperienced, and press them into service.

The real workers in this cause are few, yet the work covers much ground; and it is often impossible for the laborers to look after the interest awakened. They fail to discern that they must enlist the lay members of the church, and teach them to work, that they may hold all that has been gained, and continue to advance. The plan of labor has been such as to lead the people to feel that they could do very little themselves, and if anything was to be accomplished they must have a minister.

Faith is the assent of man's understanding to God's words, and binds the heart to God's service. And whose is man's understanding, if it be not God's? Whose the heart, if it be not God's? To have faith is to render to God the intellect, the energy, that we have received from him; therefore, those who exercise faith do not themselves deserve any credit. Those who believe so firmly in a Heavenly Father that they can trust him with unlimited confidence, those who by faith can reach beyond the grave to the eternal realities, must pour forth to their Maker the confession, "All things come of thee, and of thine own have we given thee."

Every man, everything, is the property of the Lord. All that man receives from the bounty of heaven is still the Lord's. Whatever knowledge he has that in any way helps him to be an intelligent workman in God's cause is from the Lord.

and should be imparted by him to his fellow men, in order that they, too, may become valuable workmen. He to whom God has entrusted unusual gifts should return to the Lord's storehouse that which he has received, by freely giving to others the benefit of his blessing. Thus God will be honored and glorified.

In all departments of the Lord's work, every laborer is to help his fellow laborer. The workers who have had many advantages are to take no credit to themselves, nor are they to think that they deserve praise for using in the service of Christ the talents that he has entrusted to them. They should realize that the non-employment of these capabilities would place upon them a burden of guilt, making them deserving of God's just displeasure and severest judgments.

Heaven-bestowed capabilities should not be made to serve selfish ends. Every energy, every endowment, is a talent that should contribute to God's glory by being used in his service. His gifts are to be put out to the exchangers, that he may receive his own with usury. The talents that fit a man for service are entrusted to him, not only that he may be an acceptable worker himself, but that he may also be enabled to teach others who in some respects are deficient.

If in their ministry those whom we teach develop an energy and an intelligence even superior to that which we possess, we should rejoice over the privilege of having a part in the work of training them. But there is danger that some in positions of responsibility as teachers and leaders will act as if talent and ability have been given to them only, and that they must do all the work in order to make sure that it is done right. They are liable to find fault with everything not originated by themselves. A great amount of talent is lost to the cause of God because many laborers, desiring to be first, are willing to lead, but never to follow.

To those upon whom God has bestowed many talents I am instructed to say:

Help the inexperienced; discourage them not. Take them into your confidence; give them fatherly counsel, teaching them as you would teach students in a school. Watch not for their mistakes, but recognize their undeveloped talent, and train them to make a right use of these powers. Instruct them with all patience, encouraging them to go forward and to do an important work. Instead of keeping them engaged in doing things of minor importance, give them an opportunity to obtain an experience by which they may develop into trustworthy workers. Much will thus be gained for the cause of God.

Those placed in positions of responsibility should seek to make others familiar with all parts of the work. This will reveal that they do not desire to be first, but that they are glad to have others become acquainted with details, and to become as efficient as they are. Those who faithfully fulfil their duty in this respect will, in time, have standing by their side a large number of intelligent workers; whereas, should they shape matters in accordance with narrow, selfish conceptions, they would stand alone.

Look for the conversion of a large number from the highways and the byways. Unexpected talent will be developed in those in the common walks of life. If men and women can have the message of truth brought to them, many who hear will receive it. Some who are regarded as uneducated will be called to the service of the Master, even as the humble, unlearned fishermen were called by the Saviour. Men will be called from the plow as was Elisha, and will take up the work that God has appointed them. They will begin to labor in simplicity and quietness, reading and explaining the Scriptures to others. Their simple efforts will be successful.

House-to-house work will be done by men and women who realize that they can labor for the Lord because he has put his Spirit upon them. As they go forth in humble faith, Christ will impart to them grace, which they will impart to others. The Lord will give them the same love for perishing souls that he gave to the disciples of old. Christ will be with these workers; angels of heaven will respond to the self-sacrificing efforts they put forth. By the power of the Holy Spirit, Jesus will move upon hearts. God will work miracles in the conversion of sinners, and the workers will be filled with joy as they see souls converted.

There are men who will spend and be spent to win souls to Christ. In obedience to the great commission, many will go forth to work for the Master. Under the ministration of angels, common men will be moved upon by the Spirit of God and led to warn the people in the highways and byways. These workers are to be strengthened and encouraged, and as fast as possible prepared for labor, that success may crown their efforts. They harmonize with unseen, heavenly instrumentalities. They are workers together with God, and their brethren should wish them Godspeed and pray for them as they labor in Christ's name.

None who catch the divine rays from the Sun of Righteousness will lack for fitting words. It will not be oratory, as the world counts oratory, but heavenly eloquence; they will speak words that will go direct to minds, awakening conviction, and causing their hearers to ask, What is truth? Let men with the love of Jesus in their hearts go forth to give the invitation, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."

There are lay members who are fitted to bear responsibilities, and who would do so if there were some one with patience, kindness, and forbearance, who would teach them how to work. Ministers should show a real earnestness in helping such persons to succeed, and should put forth persevering effort to develop talent. The inexperienced are in need of wise generals who by prayer and personal effort will encourage and help them to become perfect in Christ Jesus. This is the work which every gospel minister should endeavor to do.

Men of varied talents and superior ability will unite with us in the work of giving the last message of mercy to a perishing world. My brethren, learn to recognize ability and talent in others besides yourselves. Be examples to the flock. Give to others the benefit of all the knowledge that the Lord has given to you. He has entrusted you with this knowledge that you may impart it. With the same liberality and freedom that the Master teaches you, teach others, binding them to your heart by love and tenderness.

A great work is to be done in America and other lands. The most important duty before those who have been sent out into the fields at home and abroad as missionaries, is to combine the forces and strength of all whom they can possibly enlist as helpers. Thus they can make mighty strokes for their Master. God will do a great work in every part of the field if, with willing hearts, his servants put self out of sight, and labor only for his glory.

It is only the pure in heart who may see God; then we must abhor sin and keep on abhorring it; we must not only be hearers of his word, but doers of his will. The active Christian is alone the happy one.—*E. A. Elliott.*

Reunion of Christ's Family

N. W. VINCENT

THAT day is soon to come when, gathered home,
God all his faithful, loving friends will see;
In each dear, love-lit face, all sin o'er-come,
Sweet proof of Christlike character will be!

First, there Immanuel, God's holy Son,
Enthroned in glory, beautiful and bright,
Well satisfied with fruits his love has won,
Will comprehend the grand and joyful sight.

Myriads of angels, excellent in power,
That true to Jesus stood when Satan fell,
Exultant see the Saviour's worship-tower
In company of souls they served so well.

Earth's ransomed ones, his saints, immortal now,
Long-parted dear ones meet, love satisfied!

Beauty and joy bright beaming from each brow,—
O how they now bless Jesus glorified!

Each one is crowned Jehovah's loving son,
No more to sin, no pain nor grief to feel;

Each servant true will hear Christ's sweet "Well done!"
So, brethren, woe is soon to end in weal!
Caney, Kans.

The Sin-Offering

S. N. HASKELL

In no other type was the individual worshiper brought in so close touch with the sanctuary as in the sin-offering. There is no other part of religious worship that brings the individual worshiper in such close touch with the Lord as confessing his sins at the Saviour's feet, knowing the strength of the promise, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." It is then the sinner touches the hem of his Saviour's garment and receives his healing power in the soul.

Sin is a transgression of the law of God; and the one who had "done somewhat against any of the commandments of the Lord" was guilty of sin; and in order to be free from sin, he was to bring an offering, that by seeing the innocent victim die for his sins, he might more fully comprehend how the innocent Lamb of God could offer his life for the sins of the world. If he was a priest, filling that holy office where the influence of his wrong course would cause many others to stumble, then he was to bring a bullock, an expensive animal, as a sin-offering; but if the sinner was one of the common people, he could bring a kid or a lamb. The value of the animal required to be offered was de-

termined by the position held by the transgressor.

The sin-offering was brought into the court of the sanctuary to the door of the tabernacle of the congregation. The sinner, with his hands laid upon the head of the lamb, confessed over it all his sins, and then with his own hand killed the offering. Sometimes the blood was taken into the first apartment of the sanctuary by the officiating priest, who dipped his fingers in the blood and sprinkled it before the Lord. The horns of the golden altar, the altar of incense, were also touched with the blood. The priest then came out into the court and poured all the blood at the base of the altar of burnt offering in the court.

The bodies of the animals whose blood was taken into the sanctuary were burned without the camp. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." Heb. 13:12. The sinner, by confessing his sins over the lamb, in type and shadow transferred them to the lamb. The life of the lamb was then taken instead of the life of the sinner, typifying how the Lamb of God would offer his life for the sins of the world. The blood of the animal was powerless to remove sin; but by shedding its blood the penitent revealed his faith in the divine offering of the Son of God. Every sin-offering was to be without blemish, thus typifying the sacrifice of Christ.

In some offerings the blood was not taken into the sanctuary, but in every sin-offering all the blood was poured out at the base of the altar of burnt offering in the court. When the blood was not taken into the first apartment of the sanctuary, a portion of the flesh of the sin-offering was always eaten by the priest in the holy place, or first apartment of the sanctuary. This was a beautiful type. The priest who performed the work of the sanctuary, assimilated the flesh of the sin-offering,—it became a part of his own body,—thus beautifully typifying how Christ "bare our sins in his own body," and then entered the heavenly sanctuary with that same body to appear in the presence of God for us.

The priest ate the flesh of the sin-offering only when the blood was not taken within the sanctuary. The command in regard to this was very plain. "No sin-offering, whereof any of the blood is brought into the tabernacle of the congregation to reconcile withal in the holy place, shall be eaten: it shall be burned in the fire." Lev. 6:30. To violate this command would ignore the significance of the type. The priest's entering into the sanctuary to present the blood of the sin-offering before the Lord was a forcible symbol of Christ, who, by his own blood having obtained eternal redemption for us, entered into the heavenly sanctuary. Heb. 9:11, 12. By the blood and by the flesh the confessed sins of the sinner were in type and shadow transferred to the sanctuary. They were hidden from view, for no human eyes except the eyes of those who officiated as priests gazed within the sanctuary.

The type was beautiful, but how much more beautiful the antitype! When the sinner lays his sins on Christ, "the Lamb of God, which taketh away the sin of the world," those sins are hidden, covered by the blood of Christ. They are all recorded in the books in heaven; but the blood of Christ covers them. If the penitent and forgiven sinner is faithful, his sins will never be revealed, but will be finally destroyed in the fires of the last day. The most wonderful part of it all is that God himself says he will cast them behind his back, and will remember them no more. Why need any one carry the burden of sins when we have such a wonderful Saviour waiting to receive them?

In every sin-offering two things were essential on the part of the sinner: First, to realize his own sinfulness before God, and prize pardon sufficiently to make a sacrifice to obtain it; second, by faith to see, beyond his offering, the Son of God, through whom he is to receive his pardon; "for it is not possible that the blood of bulls and of goats should take away sins." Heb. 10:4. The blood of Christ alone can atone for sin.

After the blood was presented before the Lord, there was yet an important work for the sinner to perform. With his own hands he was to remove all the fat from the different organs of the animal offered as a sin-offering, and give it to the priest, who burned it upon the brazen altar. At first thought, this seems a strange ceremony; but when we remember that the fat represented sin (Ps. 37:20; Isa. 43:23, 24), it has a beautiful significance. Evidently it was viewing this service in the sanctuary that saved David from backsliding. He had beheld the prosperity of the wicked, and was envious of them until his "steps had well-nigh slipped" (Ps. 73:2-18), but when he went into the sanctuary, then he understood the end of the wicked. We can imagine him watching the sinner separate the fat, and the priest place it upon the great altar. Presently nothing remains but ashes. In that ceremony he saw ashes as the end of all who would not separate from sin; for if the sin was a part of themselves when all sin was burned, they would be burned with the sin. The only reason God will ever destroy a sinner is because the sinner keeps sin in his own character, and will not separate from it.

It was a beautiful type, the priest standing waiting for the sinner to separate the fat from the offering, ready to take it any time he offered it to him. So Christ, our great High Priest, is waiting for each sinner to confess his sins and give them to him, that he in return may clothe the sinner with a robe of righteousness (Isa. 61:10), and consume his sins in the fires of the last day. Paul evidently refers to this part of the sanctuary service in Heb. 4:12.

The burning of the fat was "a sweet savor unto the Lord." There are few odors more disagreeable than that of burning fat, and yet "it is a sweet savor unto the Lord," for it typifies the sin

consumed and the sinner saved. God takes no pleasure in the death of the wicked; but he delights in the destruction of sin separated from the sinner. When the redeemed of the Lord, from within the shelter of the New Jerusalem, behold the fires of the last day consuming all the sins they have committed, it will be indeed a sweet savor to them. Rev. 20:8, 9.

An individual that was too poor to offer a lamb for a sin-offering, could bring two pigeons; if he was so poor that he did not possess two pigeons, then he could catch two of the wild turtle-doves and offer them for a sin-offering; but if he was too feeble to capture the wild doves, the Lord made ample provision by allowing him to bring a small portion of fine flour, and the priest presented the crushed grain as a type of the broken body of the Saviour. Of this one's sin it was said, "It shall be forgiven him." He stands then in just the same relation to God as does the one who was able to bring a bullock. A handful of the flour was burned, corresponding to the burning of the fat, typifying the final destruction of sin; and the remainder was eaten by the priest; thus typifying the bearing of our sins by the Saviour.

In all sin-offerings where animals or birds were offered, the blood was all poured out at the base of the altar of burnt offering in the court of the sanctuary. When we remember how particular the Lord was that everything about the camp should be kept in a sanitary condition, we can see at a glance that to keep it thus, must have required much work; therefore the Lord would not have directed all the blood to be poured on the ground at the base of the altar if that act had not contained a very important lesson.

The first sin ever committed in the earth affected the earth as well as the sinner. The Lord said to Adam, "Cursed is the ground for thy sake." Gen. 3:17. When the first murder was committed, the Lord said to Cain, "Now art thou cursed from the earth." He also said that from that time the earth would not always yield her increase, there would be failure of crops and barrenness. The curse of sin rests heavier and heavier upon the earth. Isa. 24:5, 6. There is only one thing in all the universe of God that can remove this curse. "The land can not be cleansed of the blood that is shed therein but by the blood of him that shed it." Num. 35:33. It must be by one belonging to the human race, a member of the same family that shed the blood. Hence Christ took on himself human nature, became our elder brother, that he might remove the curse of sin from the earth as well as from the sinner. Christ purchased the earth by his death upon Calvary, and redeemed it as well as its inhabitants. Eph. 1:14. It is the sins of mankind that defile the earth. Therefore whenever an offering had been made for a sinner, the remainder of the blood was poured out on the ground at the base of the brazen altar

in the court as a type of the precious blood of Christ, which would remove every taint of sin from this earth, and clothe it in Eden beauty.

"Behold the Lamb of God, which taketh away the sin of the world." John 1:29.

Type

Lev. 4:3, 23, 28. The animal to be without blemish.

Lev. 4:4. The offering was to be brought before the Lord at the door of the sanctuary.

Lev. 4:4. The sinner laid his hands on the head of the offering, thus acknowledging his sins.

Lev. 4:29. The sinner slew the sin-offering.

Lev. 4:5-7, 17, 18. In some offerings the blood was taken into the sanctuary and sprinkled before the Lord.

Lev. 10:16-18. When the blood was not taken into the sanctuary, a portion of the flesh was eaten by the priest in the sanctuary; thus in type the priest bore "the iniquity of the congregation, to make atonement for them before the Lord."

Lev. 4:31; 7:30. The sinner with his own hands was to separate all the fat from the sin-offering, the fat typifying sin. Ps. 37:20.

Lev. 4:31. The fat is all burned to ashes in the court of the sanctuary.

Lev. 4:7, 18, 25, 30, 34. The blood of every sin-offering was poured on the ground at the bottom of the brazen altar in the court.

Portland, Maine.

Antitype

1 Peter 1:9. Christ was "without blemish and without spot."

Heb. 4:15, 16. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

1 John 1:9. "If we confess our sins, he is faithful and just to forgive us our sins."

Isa. 53:10. Christ's soul was made an offering for sin. Criminals often lived for days upon the cross; the sins of the world slew Christ.

Heb. 9:12. "By his own blood he [Christ] entered in once into the holy place, having obtained eternal redemption for us."

1 Peter 2:24. This was a type of the One "who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed."

Isa. 1:16. We are not only to confess past sins, but we are to examine our own hearts and put away evil habits. "Cease to do evil."

Mal. 4:1-3. All sin and sinners will be burned to ashes in the earth.

Eph. 1:14. Christ purchased the earth as well as the inhabitants by his death on the cross.

"THE truths of the Bible are like gold in the soil. Whole generations walk over it, and know not what treasures are hidden beneath. So centuries of men pass over the Scriptures, and know not what riches lie under the feet of their interpretation. Sometimes, when they discover them, they call them new truths. One might as well call gold, newly dug, new gold."

"Jesus, hail, enthroned in glory,

There forever to abide;

All the heavenly hosts adore thee,

Seated at thy Father's side.

There for sinners thou art pleading;

There thou dost our place prepare;

Ever for us interceding,

Till in glory we appear."



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EDITOR - FRANCIS M. WILCOX

ASSOCIATE EDITORS

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Editorial

In the United States of Brazil

ON our way from the Argentine headquarters to Brazil, Elder J. W. Westphal and I went to Posadas, just across the river from Paraguay, for the annual

Coming up through Brazil with Elder F. W. Spies, he pointed out to me a region that we crossed in a few hours by train, over which he and Sister Spies once traveled by mules for five days. The providence of God is opening the way for a faster work. And wherever a region is opened by a railway, and commerce enters, there is more or less breaking down of fanatical anti-Protestant intolerance. So our brethren see the hand of God in the development of railway enterprise in this Catholic continent.

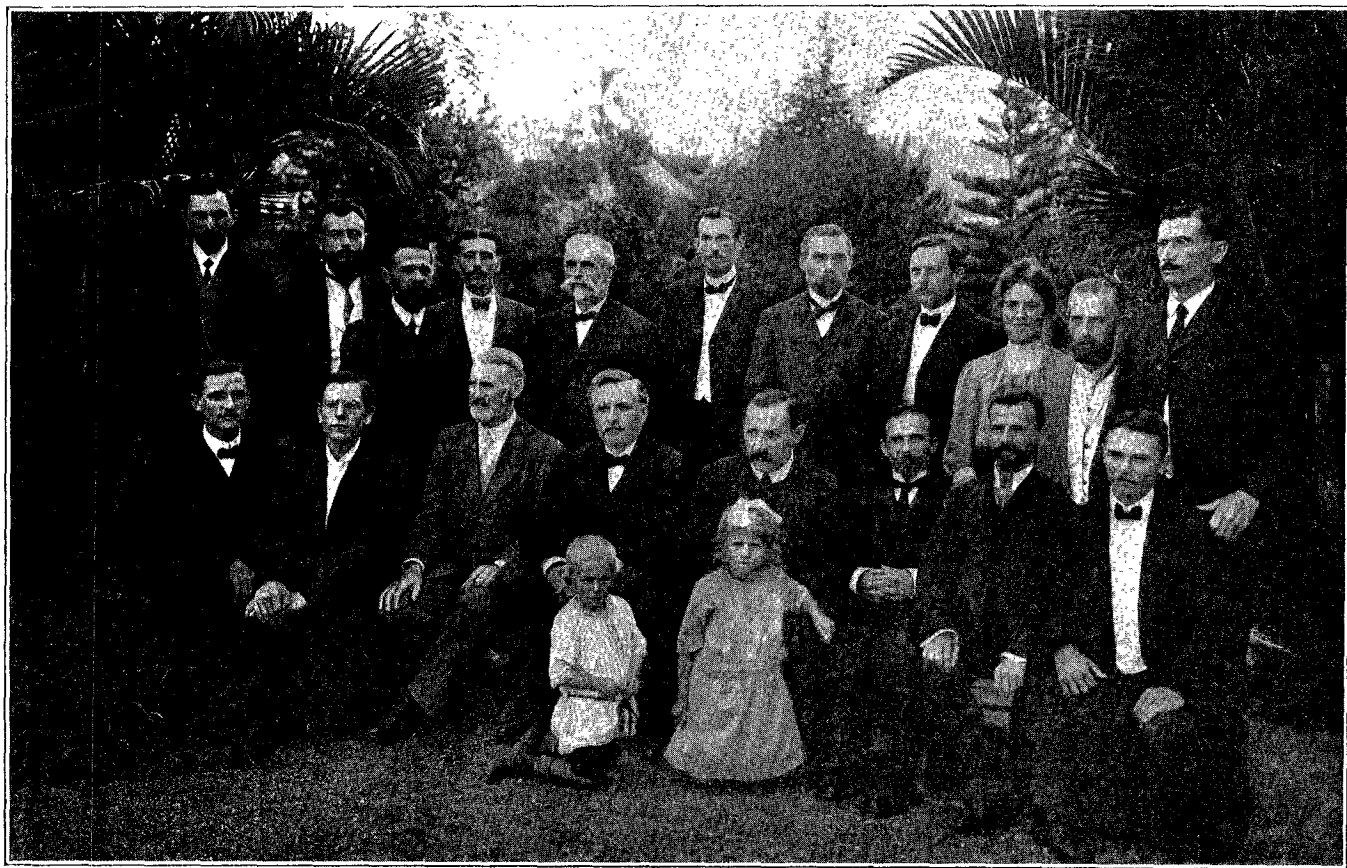
Our three conference sessions in Brazil were held in the three southernmost states—Rio Grande, Santa Catharina, and Parana. These states lie side by side like Ohio, Indiana, and Illinois; yet to get from one meeting-place to the next took as much time as going from America to Europe.

The Lord blessed the believers in these gatherings. They love the truth, and the "blessed hope" is dear to their hearts. There was growth reported, though not what they mean by the grace

tina. They grub their living out of rather rocky soil in these south Brazilian states, where our work had its beginning, for the most part. Yet the fifteen hundred believers in Brazil are raising fifteen thousand dollars for the work of God every year, and this is sure to increase with increasing faithfulness and prosperity.

One thing that encouraged me was to find a larger proportion of Brazilian believers than I saw six years ago. The providence of God sent many German colonists into Brazil years ago, and it was among these people of an open Bible that our work found a foothold. Most of our membership is German. But now the work is reaching out to the people of the land, and henceforth the great work will be in the Portuguese tongue.

Elder Westphal accompanied us to the second conference meeting, in Santa Catharina, which was also the union conference session. He then returned to Buenos Aires, his counsels being a blessing to the brethren of the Brazilian



SOUTH AMERICAN WORKERS

meeting of the Upper Parana Mission. Thirty-six hours took us there. Notwithstanding the red dust flying and the cramped wood benches of the second-class car, we were thankful for a train across the plains of Missiones. The last time that Elder Westphal had visited the field, he must needs ride two days by horse to cover a gap in the railway construction.

Our brethren in South America rejoice that every year the railways are making it easier to reach their fields.

of God to see in future years. These conferences have had but one ordained minister each, the president; and two of the fields have not had even that all the year. Yet the Rio Grande Conference reported sixty-seven added to the churches during the year. And the conference gave one thousand dollars tithe to the union, while another thousand came to the union treasury from the offerings of the brethren. There is not the prosperity among the colonists of Brazil that seems to obtain in Argen-

Union. Elder J. Lipke, of the East Brazil Mission, brought a cheering report to the union conference from the new work in Bahia and Pernambuco, away to the northward. The message is winning hearts in those most Catholic regions. In less than two years over one hundred new believers have been gathered out, and some are getting a good experience in the colporteur work.

Our brethren feel that they are now getting where they can soon hope to have their field fairly manned—for

Brazil — so far as this southeastern coast is concerned. Yet they have no one for the great state of Minas Geraes, the Colorado of Brazil. It was decided that Elder F. W. Spies, president of the union, should move to San Paulo, to be nearer the printing-office and headquarters. Elder H. Meyer, who recently came down from Philadelphia, is appointed to the oversight of the evangelistic work in Rio de Janeiro and the surrounding districts. Half the population of Brazil is in those central states of San Paulo, Minas, Rio, and the city of Rio de Janeiro. And little has as yet been done here. Railways open all this country fairly well, and now our brethren want to work the populous portions, where the most prosperous portion of Brazil is found.

Elder W. Ehlers, of Germany, is in charge in the state of Rio Grande; Elder F. R. Kuempel, recently from Germany, is president of the Santa Catharina Conference; while Elder J. G. Kroeker, of Nebraska, has the Parana Conference.

Brother H. Tonjes, formerly of New York City, is leading the canvassing work in Rio Grande, and training some promising workers for other parts. All our workers are pressed to the utmost, and all speak the word of courage. I was glad to find that Brother E. Ehlers, who came to Brazil from Missouri about four years ago, had made so good progress with the language that he could render unusually good service as a translator. In most of my own work in these South American meetings, I have had two translators — a brother on one side putting the sentences into Spanish or Portuguese, while on the other side stood the German translator. No matter how it is done, the word of God works, and it is that word that is the channel of blessing to the people.

After the Parana meeting I visited the union headquarters and publishing house near the city of San Paulo. Our brethren have a good office for the publishing work, Brother A. Pages being in charge. They are planning for larger and better books; for the canvassers are able to sell books at a good price. The reading public is small, however, in these Catholic lands. Catholicism stands for darkness and ignorance among the common people in these lands where Rome has had its own way so long.

Our brethren in Brazil have city problems, as well as we in the United States. We hope for a good work in this city of Rio de Janeiro, with over one million in city and suburban towns. We must help the brethren in Brazil to develop their work; and they will need a few more laborers to give even one experienced man to each state. The crying need is education for the young people growing up here. There are some

church-schools, but no union training-school. It is a hard problem in a land so broken up, where it may take eight or ten or more days to get from one state to the next. But our brethren are praying and planning for training-school work one of these days. It is a dire need in Brazil.

Here in Rio I have just held the last meeting with the brethren. Now I take steamer for England, thankful to God for all his blessings that I have shared with our believers in these lands during the last four months. I have found them seeking God for a deeper experience, and longing for more of his Holy Spirit, and to see the message going with greater power. The brethren and sisters everywhere have sent greetings to the believers in North America. The workers love the truth and the people for whom they labor. I have enjoyed my association with them all. The message is bearing its fruit in South America. But this is indeed a dark and needy field. Pray for it still, brethren in North America, and stand by it in missionary offerings and effort.

Rio de Janeiro.

W. A. S.

The Sabbath a Definite Part of Time

MANY claim to-day that the requirement of the Sabbath institution is for one seventh of time, and not for one definite seventh day. This argument, allied to others that have been advanced against the perpetual obligation of the Sabbath institution, is a product of nineteenth- and twentieth-century thought, and its ostensible purpose is to evade the claims of God's great memorial. The object-lesson given the children of Israel in the wilderness forever silences this objection.

By the exhibition of his mighty power, God brought his chosen people out of the land of servitude. Their triumphal egress from the land of Egypt marked the overthrow of their oppressors. They were at last free, and it would seem that every sense of gratitude which they possessed would have been called out in response to the marvelous workings of divine power in their behalf. They started on their journey to the land of promise. The wilderness of Sin encompassed them. They were shut in on every side by fruitless wastes. The food supply, which they had hastily prepared and taken with them in their flight from Egypt, was exhausted. Where would food be found to feed this vast multitude in their journeyings? He who had undertaken their deliverance was abundantly able to supply the lack. From heaven the Lord rained bread for his people. Every morning for six days in the week they were to gather the fallen

manna. Here on this occasion, in a great threefold miracle extending over a period of forty years, God pointed out in a definite and unmistakable manner the day which he had ordained that his people should regard as sacred: —

1. The manna fell for six days in the week. This of itself was a miracle; it was contrary to any natural order.

2. An exception was made to this special order of events in that on the seventh day the manna was withheld.

3. During the week the children of Israel were commanded to gather from day to day for immediate daily use. The manna left over from one week-day to another became corrupt and unfit for food. On the sixth day they were commanded to gather a double portion, to make up for the failure in the falling of the manna on the seventh day. The second portion which they gathered on the sixth day maintained its sweetness and freshness on the seventh day, and was then eaten as food.

Had any of the Israelites been advocates of the seventh-part-of-time theory, and planned to keep the Sabbath on another day than the seventh, they would have been thrown into much embarrassment. The day which they might choose would necessarily become an enforced fast day through the circumstances attending the food supply. Had they chosen the first day of the week, their search for food on the seventh day would have been fruitless. Had they chosen the fifth or sixth day and laid in a double supply of manna on the day preceding, they would have found it utterly unfit for use. It was necessary for them to conform to God's order, and accept the plain distinctions in the days of the week which he made back in the beginning, and which he emphasized by this threefold miracle.

Referring to this experience in the falling of the manna, in his comment on Ex. 16: 23, Dr. Adam Clarke says: —

There is nothing either in the text or context that seems to intimate that the Sabbath was now *first* given to the Israelites, as some have supposed; on the contrary, it is here spoken of as being perfectly well known, from its having been generally observed. The commandment, it is true, may be considered as being now *renewed*; because they might have supposed that in their unsettled state in the wilderness they might have been exempted from the observance of it. Thus we find (1) that when God finished his creation, he instituted the Sabbath; (2) when he brought the people out of Egypt, he insisted on the strict observance of it; (3) when he gave the *law*, he made it a tenth part of the whole: such importance has this institution in the eyes of the Supreme Being.

Some of the children of Israel, neglectful of the preparations for the Sabbath which the Lord had enjoined, went out to gather manna as usual on the

seventh day. They searched in vain. Their perverseness called forth from the Lord a stern rebuke. Of Moses he inquired, "How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day." Ex. 16:28-30.

These words of the Lord clearly indicate the existence of God's law, and that it was known by the children of Israel at this early period in their deliverance. In withholding the manna on the seventh day of the week, God tested Israel as to whether they would walk in his commandments.

God to-day is no less particular with reference to Sabbath observance. He requires not only that we shall observe the day he has enjoined,—the seventh day,—but that we shall observe it in the manner which he has ordained. To-day, as with Israel in the wilderness, the sixth day of the week is given as a day of preparation. The following excellent instruction from "Patriarchs and Prophets," page 296, is to the point in this connection:—

God requires that his holy day be as sacredly observed now as in the time of Israel. The command given to the Hebrews should be regarded by all Christians as an injunction from Jehovah to them. The day before the Sabbath should be made a day of preparation, that everything may be in readiness for its sacred hours. In no case should our own business be allowed to encroach upon holy time. God has directed that the sick and suffering be cared for; the labor required to make them comfortable is a work of mercy, and no violation of the Sabbath; but all unnecessary work should be avoided. Many carelessly put off till the beginning of the Sabbath little things that might have been done on the day of preparation. This should not be. Work that is neglected until the beginning of the Sabbath should remain undone until it is past. This course might help the memory of these thoughtless ones, and make them careful to do their own work on the six working-days.

We see from the record contained in the sixteenth chapter of Exodus, as we found last week in considering the Sabbath in Egypt, that this institution was known to the Jews before the giving of the law at Sinai. Ordained of God in the garden of Eden, it had been handed down from family to family and from generation to generation. The knowledge of the Sabbath, as well as the knowledge of the true God, had been kept alive in the hearts and in the experience of his people. F. M. W.



"COME unto me all ye that labor, and are heavy-laden, and I will give you rest."

The Hand of God in History — No. 15

Notes on Important Eras of Fulfilling Prophecy

Ending of the 1260 Years of Papal Supremacy.

THE prophetic measuring line of 1260 years, assigned to the special supremacy of the Papacy, reaches from date to date in the history. But more than that, it also links together two great world crises of profound significance in the development of the work of God, and of deepest interest to the student of history.

As the Papacy rose to supremacy, its wrath fell upon those who stood for God's truth. The work of this apostasy is thus described:—

"And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue ["make war," margin] forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle [the sanctuary above, by substituting a priestly service below], and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations." Rev. 13:5-7.

That was the day of the Papacy. And the noontide of the Papacy, as Wylie says, was the world's midnight. It was the rule of absolute authority that asked only to be obeyed. And the spiritual tyranny in the papal system set the mold for the civil and political life of the nations. It was the reign of absolutism and intolerance.

The prophecy assigned 1260 years to this phase of the supremacy of the Papacy. The supremacy was established in that remarkable period of history when, as Finlay says, the change of centuries passed before men's eyes within a few years. The measuring line of the prophecy runs on 1260 years, and, lo, its end touches another great epoch-making crisis of history — Europe in the throes of the French Revolution. Allison says, in the opening words of the Introduction to his "History of Europe," Vol. I, page 1:—

There is no period in the history of the world which can be compared, in point of interest and importance, to that which embraces the progress and termination of the French Revolution. In no former age were events of such magnitude crowded together, or interests so momentous at issue between contending nations. From the flame which was kindled in Europe, the whole world has been involved in conflagration; and a new era has dawned upon both hemispheres from the effects of its extension.

Then we have at the beginning of the prophetic period the notable decree (by the Papacy's chief supporter) in A. D. 533, formally recognizing papal supremacy, and a decisive stroke with the sword at Rome, cleaving the way, in 538.

Exactly 1260 years later we have the notable decree of the French government (which had been the Papacy's chief supporter), abolishing church and religion, in 1793, and a decisive stroke with the sword at Rome, in 1798. The parallel is complete.

The narrative of events so striking and the comments thereon must be brief. Of the decree of 1793 against all religion,—because, in the minds of the French, the Papacy represented religion,—W. H. Hutton says:—

On Nov. 26, 1793, the convention of which seventeen bishops and some clergy were members, decreed the abolition of all religion.—"The Age of Revolution," page 256.

That revolutionary movement, stripped of the frenzy and the fury of the days of terror, was a revolt against absolutism and tyranny, for which the Papacy had stood. It was the bull of Pope Innocent III that annulled the Great Charter of English liberties which the barons had wrested from King John at Runnymede; and in the papal scheme had originated the doctrine of the divine right of kings, bestowed through the Pope, whose position was that of king of kings.

But a new time was to come,—the time of the prophecy. The full reign of papal principles had been cut short by the great Reformation. By the preaching of the word of God and the gospel of Christ's free grace, the people of Europe were awakened. The apprehension of spiritual liberty worked for general enlightenment and political and civil liberty. The old federation of kingdoms called the Holy Roman Empire began to break up. Politically and religiously, northern Europe had broken with the middle ages, and had set its face resolutely forward. But in the affairs of the civil order much of the medieval remained. Dury says of the time just before the French Revolution:—

Thus the middle ages, destroyed in the political system, in the civil system still existed.—"History of Modern Times," page 498.

The Papacy, as has been shown, stood for the middle ages. And absolutism was still trying to keep the thoughts and aspirations of the new time repressed and confined in the old forms. But the new wine broke the old bottles. The time of the prophecy came, and in the French Revolution was presented the symbol of outraged humanity goaded to madness, rising up and tearing away its fetters; and because the Papacy stood for religion in the eyes of the people, they plunged into stark atheism.

But all history recognizes that, in spite of the indescribably wicked excesses and the suicidal anarchy and the defiance of God, the time of that terrible convulsion

was a turning-point in the history of mankind. "Absolute monarchy," as Edmund Burke said at the time, "breathed its last without a struggle." The dawn of the era of constitutionalism and liberty began to spread in blessings over the world. It was not the terrible revolution that did it; that was simply one of the events marking the time of the prophecy. The "sure word" had declared that then the reign of papal supremacy should be broken.

The decree of the convention, in 1793, was followed by the stroke with the sword, at Rome, in 1798. In the Revelation, the prophet was shown this apostate power "wounded to death" (Rev. 13:3); for "he that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword" (verse 10).

An English Jesuit writer, Rev. Joseph Rickaby, tells the story of the fulfilment of this prophecy. Of course he would not admit the application of the prophecy for a moment; but nevertheless he supplies the record of facts:—

When, in 1797, Pope Pius VI fell grievously ill, Napoleon gave orders that in the event of his death no successor should be elected to his office, and that the Papacy should be discontinued.

But the Pope recovered; the peace was soon broken; Berthier entered Rome on the tenth of February, 1798, and proclaimed a republic. The aged pontiff refused to violate his oath by recognizing it, and was hurried from prison to prison into France. Broken with fatigue and sorrows, he died on the nineteenth of August, 1799, in the French fortress of Valence, aged eighty-two years. No wonder that half Europe thought Napoleon's veto would be obeyed, and that with the Pope the Papacy was dead.—*"The Modern Papacy,"* page 1 (*Catholic Truth Society, London*).

The prophecy was fulfilled. The "deadly wound" was given. And the blow with the sword was struck at Rome in 1798, just 1260 years from the year 538, when the sword of empire turned the scale in the campaign that won the city of Rome for the Papacy, and placed in the papal chair the first of that new order of popes, no longer to be listed in the martyrologies, but as "men of the state, and then rulers of the state."

Napoleon had given orders that the Papacy should be discontinued in the event of the Pope's death. And in those days Napoleon was pretty generally having his way. But in the vision in which the prophet saw the deadly wound given, he was shown a further turn of events:—

"And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. . . . And they worshiped the beast, saying, Who is like unto the beast? who is able to make war with him?" Rev. 13:3, 4.

"No wonder that half Europe thought

Napoleon's veto would be obeyed," says the Jesuit writer, "and that with the Pope the Papacy was dead;" and he adds:—

Yet since then, the Papacy has been lifted to a pinnacle of spiritual power unreached, it may be, since earliest Christian history: we have seen England, which went mad over Garibaldi, enthusiastic over the unimagined splendors of Leo's jubilee, and, with all Europe, awestruck, as she watched him die. And to whom of modern rulers does our press apply the noblest of Christian epithets, if not to the pontiff, and to him alone, now reigning?—*Ib.*

And so the deadly wound is being healed. The "sure word of prophecy" has been fulfilled to the letter.*

Many who lived in the days of the French Revolution and just after, were profoundly convinced that the world had been passing through a crisis in which prophecy was fulfilled.¹ Dr. Adam Clarke, the famous Methodist commentator, who lived in those times, in 1825 (or earlier) wrote on Dan. 7:25, 26:—

The end [of the Papacy] is probably not very distant; it has already been grievously shaken by the French. In 1798 the French republican army under General Berthier took possession of the city of Rome, and entirely superseded the whole papal power. This was a deadly wound, though at present it appears to be healed.—*"Commentary."*

The attention of all the world was called to the events that marked the ending of the 1260 years. What a remarkable measuring line of prophecy! Truly it does more than connect date with date. It links together two great crises of human history in which the prophetic word of the living God was being fulfilled.

One end of that thread of years touches a time when the figure of Justinian, like a colossus, as Bury described it, bestrode the point where ancient and mediæval history met; when "the changes of centuries," as Finlay said, "passed in rapid succession before the eyes of one generation." And out of these events came the special exaltation of the Papacy.

The other end of the measuring line

¹ In reviewing the special interest in the study of the subject of Christ's second advent, which arose in the early nineteenth century, Edward Miller, M. A., of London, speaks of Ben Ezra's book on the second advent, printed in Spain about 1812, and adds: "In the next year appeared Cunningham's 'Dissertation on the Seals and Trumpets,' in which the period of 1260 years mentioned in the Apocalypse was fixed as extending from the edict of Justinian, in 533 A. D., to the French Revolution, being the period during which the celebrated code of Justinian was in force; for the French Revolution became the means of the introduction of the code of Napoleon, by which the previous code was abrogated. Till that epoch the code of Justinian remained the basis of ecclesiastical law. In the ensuing year, Mr. Hatley Frere published his 'Combined Views of the Christian Prophecies.' This was a book which acquired a great reputation among those who afterward made up the school of prophecy, which was now in infancy."—*"Irvingism,"* Vol. I, page 10.

touches a time when another colossal figure—that of Napoleon—strode through history, when again two eras met; and again "the changes of centuries passed in rapid succession before the eyes of one generation." And at that time the wound was given the Papacy. Commenting on the "era of Napoleon" and the time of the French Revolution, Allison says:—

Within the space of twenty years, events were in that era accumulated which would have filled the whole annals of a powerful state in any former age.—*"History of Europe,"* Vol. I, Introduction, page 2.

And with the completion of the great prophetic period of the 1260 years, the world was hastening on into the "time of the end," and toward the last scenes in the great controversy between truth and error.

Fierce as the prophetic scriptures show the closing conflict to be, the same scriptures give assurance that the victory will be on the side of truth. At times in the long reign of apostasy through the dark ages, it must have seemed to true hearts in the midst of the conflict that evil would hold the world in darkness. Witnesses to the true light were hurried from the dungeon to the stake. They could only hold for God and right, and fall with faces to the front. But even these fell victorious over apostasy:—

"And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." Rev. 12:11.

The words of their Captain rang in their ears above the shouting and the tumult: "I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death." He watched over his own through the long night of papal supremacy; and when the time of the prophecy came, his overruling power wrought his purposes out of those days of convulsion and change. He keeps watch over his children to-day.

As we face the closing conflict, with many an hour of darkness yet to come, when the enemy will apparently triumph, we have the Lord's assurance: "Lo, I am with you alway, even unto the end of the world."

"Careless seems the great Avenger; history's pages but record
One death-grapple in the darkness 'twixt old systems and the Word;
Truth forever on the scaffold, wrong forever on the throne,—
Yet that scaffold sways the future, and behind the dim unknown
Standeth God within the shadow, keeping watch above his own."

W. A. S.

— ♦ — ♦ — ♦ —
"No service in itself is small;
None great, though earth it fill;
But that is small that seeks its own,
And great that seeks God's will."

Preparing for the End

WHILE the work of God does not depend upon war for its completion, yet the closing of God's work in the earth and the preparation for Armageddon are simultaneous. This is proved both from the divine Word and from present experience.

The last message committed to men for the world is now going to the world, while at the same time the spirit of war has breathed into the nostrils of every nation on the earth, and in the power of that breath they have stood up and begun to fashion the weapons of their master. It would seem that about all has been done that could be done to make ready the nations for that great and terrible event. In every nation on earth the fever of war is quickening the pulse of the people, and the trip-hammer has displaced the sledge in beating out the implements of death. Look where you will, the forges of Vulcan are in full blast, and war-ships are dragging anchor on the rising tide.

The culmination toward which these preparations look is no longer distant. In the language of the prophet, "The nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants; . . . and shouldst destroy them which destroy the earth." Rev. 11:18.

Now, war is entirely outside the purpose of God. He is "the everlasting Father, the Prince of Peace." He is the One who is to make "wars to cease unto the end of the earth." God's voice does not speak in the blare of the war-trumpets. His Spirit is not moving the engines of war. The hand that bears war's standard is not his. The eye that sights down the rifle barrel is not the eye nor the agent of him who has declared himself to be the God of love. "Peace, good will toward men," was the theme of the Redeemer's annunciation; and peace and reconciliation was the mission of the Son of man. But the world is filled with violence, and the cruelties of war are wringing the hearts of the people. God is planning peace for man, and for the earth upon which he placed him; and failure in that purpose can never be. His word will not return unto him void, but will accomplish that which is pleasing to him, and will prosper in the thing whereto it is sent. It is sent for peace, and the gospel of peace is the gospel of Christ.

The gospel of Christ stands for the effacement of self in the service of others; but the spirit of war is the spirit of federated selfishness. It is the weapon of the common enemy of God and man. It is Satan's answer to the second table of God's law. It is Satan's contradiction of all that God designed for man.

It was born in heaven in the envy and jealousy of him who has fostered it from then till now. It was born into the human family in the envy and jealousy of him who slew his brother without cause. And this scourge of the heavens and bane of the earth has become the science through which the ends of selfishness have ever been attained. It is not to be wondered at, then, that it should reach its culmination and should plan for its mightiest demonstration at the time when the work of God is reaching its culmination in the world, when the last sheaves of the Master's reaping are being gathered in the earth.

As we see what God is doing in the many nations of this world in raising up witnesses to his truth, and as we see how that from those witnesses the light is shining out to others, making them in turn new nuclei of dissemination; and then as we turn to the world and see what is being accomplished by the spirit of war, we are forced to exclaim, Surely the time is drawing near when God will give the promised reward to his servants, and "destroy them which destroy the earth."

With the culmination of the work of sin and of that work which is set against sin, there comes the long-promised reward of the tired hands that have wrought for God and the tired feet that have run to speed his message. The earth that has been marred by war and by sins of every kind will be purified and made new in God's refining fire (Mal. 4:1, 2; 2 Peter 3:10-13), and sin will be found no more in all the universe of God (Matt. 13:41-43). Then indeed "truth shall spring out of the earth" that once was cursed, and then will it be true that "righteousness and peace have kissed each other." War will no more return to wreck and ruin the earth, for "He maketh wars to cease unto the end of the earth." Ps. 46:9. Even the dread of its memory shall pass away; for the righteous nation which "shall inherit the earth" shall "delight themselves in the abundance of peace." With war swept out of the universe, the conquest of love will be the science and the song of the redeemed. In anticipation of that glad fruition, the child of God has a right to be joyous and to be brave in spite of the ravages of sin and the devastations of war. We look for a world purified by fire and peopled with righteousness and peace, and for "a city which hath foundations, whose builder and maker is God." C. M. S.

"YE therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness."

Note and Comment

Is the Papal Throne to Be Moved to America?

THIS is a question which a correspondent of the *Herald and Presbyter*, in its issue of June 5, 1912, raised. Quoting the *Central Christian Advocate*, he claimed that in the papal organ called *Rome* of Jan. 6, 1912, the following appeared as an appeal to the new cardinals:—

Eminence, you will not forget the corner, here where your shield hangs, which is your title, which is yours. And, Eminence, will you ask your people not to forget that they, too, have a share in that corner and in Rome? We here never know, year in and year out, what may be out in the lands of free nations. And when your people are strong enough to force your rulers to do right, when the cry reaches you, "Come over and help us," yours to say, "No longer a prisoner within four walls, at the will of an enemy, no longer exposed to the insults in his own city, but independent, free, free to take the right place that is here by right."

The papal seat will probably never be transferred to the New World, but that Rome proposes to make the United States more dominantly Catholic than even Italy at the present time is clearly apparent, not only from her utterances, but from the earnest propaganda which she is carrying forward. Through her representatives her power will be felt quite as potently as if the papal see itself should be transferred to America.



Tobacco Using and Church-Membership

IF a man who uses tobacco is eligible to membership in a Christian church, by what logical reason can he be barred from filling a church office? Should the church have one standard of Christian living for its ministers and another for its lay members? This is evidently the position taken by the General Conference of the Methodist Episcopal Church. At its recent session in Minneapolis a resolution was adopted to the effect that no man who used tobacco in any form should be elected to a General Conference office.

We are heartily in accord with the spirit of this resolution, but we believe that it should be carried a step further, and that our good Methodist brethren should exclude from church-membership those who indulge in this filthy habit. The Seventh-day Adventist Church insists not only that its ministers refrain from using tobacco, but that its members shall as well. The Word of God recognizes but one standard of Christian living. The Lord Jesus Christ is the one example for all his children. We can not conceive him as using tobacco in any form.



The Call From Macedonia

J. M. HOPKINS

"Come over into Macedonia, and help us."
Acts 16:9.

In my dreams at night, in vision by day,
I hear them calling, O, pitiful plea!

"Come over and help us, our need is
great;
Come over and help e'er it be too late."

In regions beyond I see them stand,—
A father, a mother, with outstretched
hand;
Around them are gathered their loved
ones dear,
Who know but poverty, pain, and fear.

In vain on their idol gods they call,
In vain at their shrines they prostrate
fall;

No answering voice their hearts do bless,
No peace and joy their lives express.

Can we to whom God has so lavishly
given
His blessing of grace and the promise of
heaven
Withhold from our brothers far over the
sea
The light he has given to you and to me?

O Master, we gladly would answer thy
call!
Though feeble our efforts, our gifts be
but small,
Our hearts shall go with them, our
prayers shall ascend
That thy rich benediction our gifts may
attend.

Inspire our hearts with the message of
heaven,
And strengthen our hands for the work
thou hast given,
Till thou shalt proclaim, "Faithful serv-
ant, well done;
Enter into my joy, and sit down on my
throne."

Hewitt, Minn.

The Levant Union Mission

L. R. CONRADI

MARCH 18 I left Hamburg, to attend the general meeting in the Levant field. At Vienna I was met by Dr. V. Pampaian's wife and baby, coming from Gland, and we traveled together to Constantinople, reaching that city March 22. A number of our people met us, and I found quarters at our mission home in Galata, with Brother C. Voigt. Brother Guy Dail had come up from his trip in Egypt and Syria. Brother Z. G. Baharian was there from Armenia. Brother and Sister R. S. Greaves, Brother Fr. Scior, and Sister Loxandra Keanides came somewhat later from the Greek field. Elder A. M. Buzugherian and Brother E. Ayvazian came from the in-

terior, and one brother arrived later who had come all the way from Tarsus.

We noticed some changes for the better in the city of Constantinople. Quite a number of good new buildings were going up, and some of the narrow streets were being widened. Although there was considerable talk about war, the inhabitants of Constantinople did not seem to be much alarmed. The city feels quite secure, being so well protected by both the Dardanelles and the Bosphorus. But the many soldiers and officers, who were to be seen everywhere, and the recruits coming in from the interior, gave evidence that Turkey is doing her utmost to prepare to meet any foe that may attempt to attack her.

I was much pleased to have the opportunity at this time of looking over our depository and school quarters. The location in the city is very advantageous. The only trouble is that we occupy the first and fourth stories, which makes necessary the climbing of many stairs. We were pleased to become acquainted with the students of the school, who are mostly young men.

From Friday night till Sunday night we had public meetings in Galata and Stambul, and also held a number of committee meetings. On Monday about forty of us left on a steamer for Bardizag, in Asia Minor. Our committee managed to get a free corner on the steamer, and there continued its meetings. In the afternoon we reached our destination safely.

That evening our meeting-room was crowded to overflowing, as it was at every meeting until March 28, when I left. There was quite a good attendance from our surrounding churches. All our students and workers were present. Much of the time was spent in prayer and social meetings and Bible studies, and the rest was devoted to business and committee meetings. It was a busy time indeed. Considerable attention was given to the discussion of school matters, and it was finally decided to hold our school in the future in the summer and not in the winter, thus leaving the ministers free in the most favorable season for field work. Accordingly, it was decided to postpone the opening of the next term until the spring of 1913.

The publishing work is also doing well. I visited the Bible House with Brother Voigt, where our printer has his office. The owner seems to be quite experienced in the printing business, and is in close touch with the leading printing centers of Europe. One peculiarity noticeable in the East is that no women are employed to do factory work. The printer told us

that the Turkish women prefer to stay at home and do fine needlework, at a third of the wage they would earn in a factory, because at home they are not so much molested. Another thing is evident that although they receive a small wage, so many hours are idled away over lunch, etc., that they accomplish but little work, and therefore are well paid. Translating and proof-reading seem to be rather expensive. Although the Orient is noted for the fact that most of the natives speak a number of languages, when it comes to a perfect knowledge of the language and careful work, very few can be found who are capable of doing the work properly. Such workers are at a premium.

We are grateful indeed that during the past year the book sales in the Levant Union amounted to one thousand dollars. When we remember that only a little while ago permission for printing was scarcely obtainable, and that we could not obtain permission for canvassing, we must indeed thank the Lord for the progress that has been made. As nearly all the people are ignorant, many not being able to read or write, our canvassers have quite limited sales, and yet some have traversed good-sized sections of territory, reaching far into the interior.

As to the field work, twenty-nine members were received in the Levant portion and nine in the Arabic portion of the field during 1911. In order to enable the superintendent to do more field work, and to simplify matters of language, we separated the Arabic portion from the Levant Union at this meeting, and placed it directly under the European Division. On the other hand, because the Turkish Central Mission was quite large, it was decided to cut off the Cilician Mission, and Elder Buzugherian was given charge of it. The new mission will consist of the vilayets, or provinces, of Iconia, Aleppo, and Adana. We were very happy indeed that both Elder Buzugherian and Elder Baharian could bring such good reports concerning the growing interest in their mission fields; and they received letters during the meeting which showed that a number of persons were really accepting the truth.

Brother Ayvazian, who has been a successful Bible worker and preacher for the last eight years, was ordained to the ministry. The Levant Union has, as it now stands, five ordained ministers, five licentiates, five Bible workers and nurses, and nine canvassers.

We were pleased to notice that there had been considerable increase in the tithe. It amounted to \$1,300 in the Levant portion, and \$765 in the Syro-Egyptian portion, in 1911.

Brother A. J. Girou, one of our French workers who has joined that field and married one of our Bible workers there, will prepare for work in the Turkish language. Brother Voigt is making good progress in the language. The new union committee will be composed of Brethren Frauchiger, Baharian, Voigt, Buzugherian, Greaves, and Pampaian.

As the audits for 1911 showed that the

deficits had increased to \$7,000, in view of the augmented staff of workers, we estimated that \$8,000 would be needed for this year. We hope that quite a number of new native workers can be secured. On the other hand, we are sorry that not less than seven of our young people have left this field for America, thus robbing us of nearly one fifth of our year's growth in the Levant field. The prospects are indeed brightening for the Levant, and may the Lord richly bless this field during 1912.

Hamburg, Germany.

Nyassaland, Africa

MRS. RUTH KONIGMACHER

AFTER spending a year at Cholo, we left Sunday, March 31, to return to our former station at Neno. We traveled all day Sunday in a one-seated top buggy, drawn and pushed by eight men, usually three at a time, one leading and the others pushing. We stayed at Blantyre till Tuesday morning, and then proceeded in the same conveyance twenty-five miles farther, to the Shire River. The roads were very bad, so we had to go slowly. My husband walked fully half the way, and reached the river some time before baby and I. Brother C. Robinson went from Cholo to the river on a bicycle.

After resting a little and having something to eat, baby and I left the river about 10 P. M., and traveled twenty-five miles more in the night, arriving at the Mantandane Mission at 3:30 A. M. This was making splendid time, as there are mountains to climb. However, I had eight fresh strong men for the pull up the hills.

Brother Robinson and my husband slept at the river, and took the donkeys from there on, arriving at 5 P. M. on Wednesday night. They helped me to settle the house, and then the following Monday left for Portuguese territory. They have gone to look out a site for our new mission in this great land. They will probably be away three or four weeks, and may possibly be obliged to go to Tete, the Portuguese headquarters for these parts. We are not in Portuguese East Africa, but Portuguese Central Africa, or Portuguese Angoni Land. I forgot to give them some of their cooking utensils, and sent a runner after them. He found them very near the governor's station. I have had no further news from them.

The day after my husband left, the district resident sent me word that he was passing through our place on the following Thursday, and would like to stop to dinner. My husband and Mr. Robinson stopped at his place at Neno on their way here and had a good dinner, so I invited him to come.

We opened seven out-schools and the station schools, but the other school buildings need repairs before we can use them. Most of the teachers have returned, though some from Cholo have not come back.

The South African Union Conference,

I believe, has no money for the Portuguese work this year. At Malamulo we tore down an old but very good building and rebuilt, furnishing new doors and windows, for Brother G. A. Ellingworth and his wife. Miss Edie will occupy one room until a small cottage can be built for her. There are two brick buildings, the bricks of which can be used for her cottage.

Were we to go to Portugal, we could learn the language, we are told, in four months, whereas here it will take us a year. So the country will be without missionaries until we are able to pass the examination at Tete. There are no Portuguese-speaking people within seventy-five miles of us, and we are not allowed, according to their laws, to live in their country without knowing their language.

Some time ago Mr. Konigmacher broke his arm. The doctor, it seems, did not set it properly, and it became stiff. On our way here he had another accident, injuring the left arm at the shoulder-joint. So he had one stiff arm, and the other he could not lift out from the shoulder, and in this way he started on a donkey for a month's trip.

We thoroughly enjoy our work. It is good to know that we can hold up the gospel light in this dark field. Pray for us and the work here.

Blantyre.

Inspiring Occasions in Spain

FRANK S. BOND

ON Sunday, March 24, I went with my brother to the city of Murcia, and we immediately set out in search of a suitable place for baptism. We found an ideal spot in the Segura River, about half a mile above the city. Sunday evening my brother spoke to a very appreciative little audience of believers and friends, and on Monday morning we retired to the river, where three earnest believers followed their Lord in baptism. In the afternoon we celebrated the ordinances of the Lord's house.

In my last report I referred to a saloon-keeper who had begun to walk in the light. Later we learned that he was selling tobacco, and was opposing the truth. So it appears that he gave up one evil only to turn his attention to another. His own confession revealed that he was merely seeking employment. When Jesus was upon earth, there were those who followed him for the loaves and fishes.

Many would pretend to obey this message if we could promise them employment where they could keep the Sabbath. It means much to the laboring classes in Spain to give up their employment in order to observe the Sabbath. As a rule, they must have a living faith before they will take such a step, and of course only those who possess such a faith will ever make a success of obeying God's truth.

On Wednesday, March 27, we held a baptismal service at Cartagena, and here also three believers were buried in the

watery grave of the Mediterranean, arising, I hope, to walk in newness of life. These three and another brother were formally received into church fellowship at an afternoon service.

After months of faithful effort, both in public and in house-to-house labor, if one can see a few new recruits entering the ranks of God's chosen people, he feels inspired to press the battle until every corner of this dark land is warned. We are thankful for a part in this closing work.

I enjoyed very much a few days' association in labor with my brother Walter, after several months of separation. Soon this message will have accomplished its work in the earth, and then, if faithful, we shall be gathered home to our Father's house.

Barcelona.

Rio Grande do Sul (Brazil) Conference

F. W. SPIES

THE seventh session of the Rio Grande do Sul conference was held at Porto Alegre, March 26-31. The brethren, being unable to obtain either a hall in the city or a lot upon which to pitch their tent, were obliged to rent a large but new warehouse in which to conduct their conference. But as the Lord is not limited by any circumstances, we enjoyed his rich blessings during the conference, even though the place in which it was held was not in all respects an ideal one.

Elders W. A. Spicer and J. W. Westphal attended the Rio Grande do Sul conference, and their labors were much appreciated. Especially were Elder Spicer's talks on the sureness and definiteness of our message a great source of blessing to our people, and we are sure that their faith and confidence in this message are greater than ever before.

The president's report showed a very encouraging gain in tithes and offerings, as also in members. The gain in finances being relatively greater than the gain in members, indicates that during the year 1911 there has been greater faithfulness on the part of the brethren and sisters of the Rio Grande do Sul Conference in the paying of tithes and offerings.

It was also encouraging to see that as a result of the faithful work of the canvassing agent, Brother Tonjes, both the number of canvassers and the amount of books sold had materially increased. During the year 1911 there had been over four thousand dollars' worth of books sold in Rio Grande do Sul.

Elder Waldemar Ehlers was again unanimously elected president of the conference for the coming year. Our desire and prayer is that the rich blessings of God may abundantly be with the workers of Rio Grande during this year, so that its close may reveal even a greater record of blessings and progress in the work so dear to us.

Rio de Janeiro.



The Nampa (Idaho) Camp-Meeting

ONE of the best meetings that it has ever been my privilege to attend was that of the Idaho camp-meeting and conference held at Nampa, May 20-26.

This is one of our youngest confer-

ences, but it gives good evidences of a healthy growth. The attendance of our own people this year was twice as large as last, while that of those not of our faith was very remarkable. The interest awakened during the week of the camp-meeting proper was so great that it was voted for the entire force of conference laborers to remain on the ground to care for it. Of course the conference is small as yet, and its force of laborers is not very large, but all felt that it was none too large to care for the interest that was awakened. This seems to be an encouraging feature of our camp-meetings in this part of the field this year. Inquiry and interest on the part of those not of our faith are becoming more and more marked.

The spiritual atmosphere on the Nampa camp-ground was vigorous and healthful. From the very beginning, there were seen the deep movings of the

Spirit of God. On Sabbath the entire congregation, with the possible exception of half a dozen or so, arose to express their determination to advance with this message. After the congregation was dismissed, a special meeting was held for the benefit of those who needed special help; and there were rejoicings all

through the camp by those who were finding liberty in God. There were about three hundred of our people encamped on the ground. At the close of the meeting, seventeen were baptized in a near-by lake.

The donations of the Sabbath-school for foreign missions amounted to \$119, and the people responded liberally to other calls for money to assist in the various branches of the work.

The conference was convened in connection with the camp-meeting, and as Elder J. M. Willoughby had expressed for some time a desire to be relieved from the presidency, Elder A. M. Dart, of the Western Oregon Conference, was called to Idaho and elected to the position of president.

Mr. L. B. Genness, the editor of the Nampa *Leader*, was very kind, and gave us good reports of the meeting.

A. O. TAIT.

The Walla Walla College Canvassers' Institute

THIS institute convened just before the close of college, and was the most important one ever held in the Walla Walla College. About thirty-five of the brightest young persons in the college availed themselves of this opportunity to prepare for active service in spreading the message.

The time allowed for institute work was taken up with practical studies and drills. The good attendance and the deep interest of the students in every feature of the publishing work added much to the success of the institute.

Five of the State field agents of the union, together with the union field agent, were present to carry on the work.



MEMBERS OF THE CANVASSERS' INSTITUTE IN WALLA WALLA COLLEGE

The key-note sounded was the pushing forward of the publishing work as a means of bringing the message for this time, in the most practical and speedy manner, to the attention of the two and a half million people of the North Pacific Union Conference. The earnest desire for the salvation of those for whom the Master gave his life, bound the hearts of the students closer together, and all seemed to be of one spirit.

The ability to create a desire in the hearts of the people for the truth, depends upon the worker's connection with the Source of all power. This fact was emphasized, and the workers were shown how to lead the people step by step till they create desire strong enough to bring about decision.

Some of experience were present who told of precious souls that had come into the truth as a result of their labors in selling our books. One young man, al-

though a cripple from infancy, had recently learned of three families who have embraced the truth through reading "Thoughts on Daniel and the Revelation," which he sold them two years ago.

We are looking forward with much pleasure to the returns in souls as a result of the work of these young people who will enter the field at the close of school.

W. R. BEATTY.

Spartanburg, S. C.

We began our tent-meetings on the second of May, with a good attendance. The interest is still good. As a result of our meetings, nine have connected with us. Seven of these have become members of the Sabbath-school. When the writer came to Spartanburg, there was no regular Sabbath-school; now our membership is twenty-three. The prospect for future success is encouraging.

We also have an interest about four miles in the country, where the members of our tent company go every Sunday to conduct a Bible reading. Last Sunday there were about thirty or forty present. We hope to bring out a number of Sabbath-keepers. We need your prayers.

A word in regard to our camp-meeting which will be held for the colored people in Orangeburg, S. C., August 29 to September 9. Let not any of us say that we are too poor to attend this meeting. Have faith in God. Plan to come, and work as you plan. You who have never attended a camp-meeting, make this one your first, and you will not wish to miss another. Bring your children. Let us call a solemn assembly and sound an alarm in Orangeburg, and let its inhabitants know that the coming of the Lord is near. We shall give further information about the meeting later. Get ready for the camp-meeting.

Our tent company is composed of five workers, who were formerly Oakwood students,—C. G. Manns, minister in charge; W. E. Strother, assistant; Miss Louise Lawrance, organist; Mrs. Mamie Strother and Miss Lillian Saxon, magazine sellers.

C. G. MANNs.

Korea

I HAVE just been up in the northern part of Korea, where we have interests started in two places. From there I went over into Manchuria, to the barracks of the revolutionary soldiers, and bought two Manchu ponies. They were quite wild, as they had never seen any one but Chinese. I got them for eighty roobles each, the soldiers being anxious for money. I put a saddle on one, and led the other, and we went home in three and one-half days, a distance of 500 li, or 167 English miles. Of course, this is not fast riding, but if you could see a Korean road! I suppose I crossed twenty-five hills or small mountain ranges, forded a great many creeks, and ferried over rivers.

One of the horses is for Brother H. M. Lee to use in looking after the school farm. The other is for me to use in church work, as there are about fifteen churches that I can reach from Soonan by horseback.

After one day's rest, Elder C. L. Butterfield and I started out to organize a church in Chin-Cho-Dong.

Our tithe came up quite well last year,

and our churches show good, healthy advancement in all branches of work, which is a source of much encouragement to us.

I have just been having studies with a blind man who has been a Christian for seventeen years, and has a good knowledge of the Bible. He desires baptism and to unite with us.

RILEY RUSSELL, M. D.

Mendota (Mo.) Church

Dedication and Organization

THE new church at Mendota was dedicated Sunday, June 2. It is a neat little building, twenty by thirty-six feet, with an entrance, and an alcove in the rear, so that the rostrum sets back, leaving practically all the thirty-six feet for seating capacity. Elder E. T. Russell delivered the dedicatory sermon, and the house was filled to overflowing with interested listeners.

Contrary to the regular order, the building was erected and dedicated before a church organization was perfected, as the company of believers was not organized until the following Sabbath, June 8. The erection of the building was somewhat a matter of faith, yet not of faith, for we have been advised that "when an interest is aroused in any town or city, that interest should be followed up. The place should be thoroughly worked, until a humble house of worship stands as a sign, a memorial of God's Sabbath, a light amid the moral darkness. These memorials are to stand in many places as witnesses to the truth."

Wherever a company of believers is raised up, a house of worship should be built. Let not the workers leave the place without accomplishing this.—"Testimonies for the Church," Vol. VI, page 100. If this simple and plain instruction had always been carried out in all our denominational activities, how many good strong churches might be in existence at the present time where we now have only scattered fragments as the result of the efforts of the past.

"As persons become interested in the truth, they are told by the ministers of other churches,—and these words are echoed by the church-members,—'These people have no church, and you have no place of worship. You are a small company, poor and unlearned. In a short time the ministers will go away, and then the interest will die down.' Have we, as workers, been as diligent to give permanency to our work as we should have been? There are ministers in our ranks who have worked five, ten, twenty years, and never left a church building, and but few organizations, in their track. Like the phosphorescent lights in the track of an ocean steamer in the tropical waters, so there should be a streak of churches, as lights, following in the wake of our efforts as ministers.

It is true that in some cases buildings have been erected where they have afterward fallen into disuse because of deaths, removals of members, etc.; but in such cases the property (when it has been properly deeded in trust to the conference) has remained intact to the work of the cause of the third angel's message. Where, sales of properties have been deemed advisable, they have brought into the cause much-needed means that would otherwise never have been invested in

the Lord's work, as the people of the communities where buildings are erected will nearly always contribute liberally to their erection, so that they can usually be dedicated without much if any debt.

The work at Mendota was begun last summer by Brother E. W. Swap, in a tent effort, assisted by Brother and Sister W. H. Turner. The meetings were continued about fifteen weeks without interruption, Brother Swap not even stopping the work to attend camp-meeting. A public discussion was held in the fall near the close of the effort, with a Church of Christ minister, which we believe helped in establishing the confidence of many in the message of present truth. Immediately after the discussion, Brother Swap began laying plans for the erection of a plain house of worship, laboring very hard all winter with his own hands to the accomplishing of the desired end. While this has called for his constant effort, yet we believe that the time has been well spent, and that more is accomplished to the conference by the raising up and establishing of one church, though it takes months to do it, than by efforts here and there without anything of a permanent nature accomplished. Credit is due Brother Swap for his untiring efforts at Mendota and for his hard work on the church building, all of which is most highly appreciated by the people of Mendota.

A. R. OGDEN.

City Work in the Chesapeake Conference

THE question of how to get the message before the great masses in our congested cities is one of absorbing interest to every believer and worker whose lot it is to live or labor in these centers of population. The recent council for city evangelists, held at Takoma Park, helped to solve many difficult problems, and we believe that the Lord directed in the instruction given.

We have seen a great need in our city work in this conference, and we have often sought the Lord for light and help that plans might be laid whereby more effectual work could be done for those who have not known our message. In our study of this problem we found that the Lord had a plan which is clearly outlined in "Testimonies for the Church," Vol. IX, pages 111, 112:—

"A well-balanced work can be carried on best when a training-school for Bible workers is in progress. While the public meetings are being held, connected with this training-school or city mission should be experienced laborers of deep spiritual understanding, who can give the Bible workers daily instruction, and who can also unite whole-heartedly in the general public effort being put forth. And as men and women are converted to the truth, those standing at the head of the city mission should with much prayer show these new converts how to experience the power of the truth in their lives. This united effort on the part of all the workers would be as a nail driven in a sure place."

In harmony with the counsel from the Lord, we began to look for a suitable location where we could properly organize our city work. We finally secured a large semidetached building in one of Baltimore's beautiful suburbs, easy of

access from any part of the city; and here the conference headquarters and the city mission home are now established. The building is so constructed that the conference office and officials occupy one half, and the city evangelist and Bible workers occupy the other half. On the conference side there is a system of work carried on, with regular hours for work; and on the mission home side, a daily program is carried out, which provides time for devotion, breakfast, Bible study, reports by workers, and for different kinds of city work. Elder F. W. Paap carries the responsibility of the mission home. He has had experience in this kind of work, and we therefore expect good results.

The conference committee spent a day in the city looking for a suitable location, and have approved this combination of the conference-mission home, as well as the location. We can accommodate a few earnest young people who are desirous of entering the Bible work, but who find it necessary to take some training for this work. This training we believe can be given in our mission home, where city Bible work is studied. The large population of Baltimore offers a field for real, practical work along with the studies given.

With this organization of city workers, we expect to see fruits from our labors in the salvation of many more souls than have come to us in the past. Though the cities appear walled up to heaven, yet if we follow out the plan of God, we shall be able to gather out the honest in heart, and the kingdom of Christ will come. What we have been able to do in effecting a combination of city workers in Baltimore, we hope to do for other cities in our field, such as Wilmington, Del., and Hagerstown and Cumberland, Md. The Lord has promised to bless our efforts proportionate to our willingness to walk in the light of his counsel.

ROScoe T. BAER.

What Can Be Done in Six Months' Time

SCATTERED all through our ranks are mature Christian women whose children are grown up, so they are largely free from home cares and responsibilities. Some of these women are beginning to realize that unless they plunge into active service for others, their interests and usefulness will shrivel up long before their Creator intended. But they feel handicapped because they lack a practical training. They do not feel that at their age they can undertake several years of preparation.

Again, there is a large number of consecrated Bible workers in our midst who are fully aware that in recent years we have been instructed again and again that they should be prepared not only to open the Bible to the people, but also to give instruction in healthful living and to treat simple disorders. They know from personal experience that very often it has been difficult for them to secure entrance into the homes of the people; but that, if when the heavy hand of sickness has laid some loved one low, the Bible worker was prepared to minister to the sick one, she not only would be welcome, but she would have a tenfold better opportunity to reach that family with the truth for this time. But the majority of our Bible workers feel they have neither the time nor inclination nor,

in some cases, the necessary strength to spend three years in one of our sanitariums taking a full nurses' course.

Furthermore, there are hundreds of other earnest, wide-awake Seventh-day Adventist sisters who are beginning to realize that they need a training of some kind if they are properly to represent the third angel's message before their neighbors.

Two years ago my attention was providentially called to a very excellent six-months' training course for domestic nurses, which had been organized by a prominent physician in Albany, N. Y. It was his purpose to give a practical nurses' training in these few months' time, to fit women to go into the homes of the sick poor who could not afford to pay the large prices that are now demanded by the ordinary trained nurse. His work had already been indorsed by the governor of New York, the State medical society, and by leading citizens who recognized that these domestic nurses were filling a great need.

Knowing from personal experience the enormous opportunities for just this class of workers in our large cities, I felt strongly impressed that if we could organize a similar short course, laying special stress upon the sanitarium methods of treatment, and at the same time combine with it live Bible instruction, it might prove a tremendous factor in solving the problem of our large cities; for when it is remembered that the population of Chicago increases a hundred thousand each year, it can be readily seen that the regular conference force of workers can not accomplish what should be done.

We leased the old branch sanitarium on the South Side, which under most providential circumstances was built by Elder Geo. B. Starr and his associates nearly twenty-five years ago for a Chicago training-school for Bible workers.

A year ago last October the first class was organized. The majority of this class was composed of women belonging to our Chicago churches, who saw in this a valuable opportunity to enlarge their field of usefulness in the immediate vicinity of their own homes. The Lord added his signal blessing to the effort from the very beginning. His Spirit was manifestly present through the entire six months. Although many of these sisters have important home cares, they have been gratified to find that this course of training has opened doors of usefulness to them of which they little dreamed.

Last October a class of twenty-four was begun, many of whom were from adjoining States. Several of these students were already successful Bible workers, some were well-seasoned magazine workers, and others had had extensive experience in various ways in building up the Master's kingdom. The majority of them had had sufficient experience in missionary work to appreciate the rare opportunity they were enjoying, and they took hold of the class work with the utmost enthusiasm. It was the unanimous testimony of the teachers that they had never instructed a more studious and earnest class. The Spirit of Christ seemed to hover over every session. The majority of the students spent some portion of every day in some form of practical missionary work. They disposed of more than one thousand dollars' worth of magazines in the homes of the people, and thousands of tracts were circulated. Bible readings

were held, any number of treatments were given to the sick, and doors were opened for the gospel to enter.

No charge was made for tuition. Students were given room and board in the institution at actual cost, or three dollars a week. In most instances the members of the class managed to be self-supporting,—from the sale of magazines, from what they earned by treating the sick who could pay, and in other ways.

During these six months, 120 Bible lessons were given; 32 lessons in anatomy, physiology, and hygiene; 24 lessons and demonstrations in hydrotherapy; 24 hours were devoted to instruction in practical bedside nursing; 15 to the principles and methods of treating simple diseases; 8 hours to bandaging, surgical nursing, and to what to do in accidents; 9 hours to dietetics and cookery; 8 hours to the care of obstetrical cases. In addition, members of the class had opportunity under the supervision of our doctors to help to care for this class of cases among Chicago's poor.

This six months' course of training opened up an entirely new world of missionary opportunity to some who saw no chance for them to have an opportunity in active, aggressive missionary warfare.

The next six months' course will begin the first week in October. The times demand that a large number of our laity shall secure a speedy training for immediate service, for God will have a quick work done in the earth. Steps are being taken for the establishment of similar courses for practical training in various large cities; but meanwhile it would be well for all those who can to avail themselves of this unique opportunity offered here in Chicago.

It is expected, as far as Providence so directs, that those who come from other parts of the country should return again to their home fields to put in active practise the principles and experience that they have acquired while taking this course of training. Those who are interested and desire full printed information may secure the same by addressing the writer at Hinsdale, Ill.

It is, of course, unnecessary to add that only those need to apply who have a definite Christian experience, and a real desire in their hearts to bring the saving gospel of Christ for this time to the attention of their fellow men.

DAVID PAULSON, M. D.

A Mohammedan of Rank Studying the Bible

ONE of our missionaries near Calcutta relates the following incident:—

"Sukejon, a Mohammedan of the better class, came to me for Bible study. He said: 'I want to know the true way. Let me hear what your Bible has to say, that I may know if truth is found therein.'

"I laid aside my usual habit of prayer before the first study, fearing I should startle him. As we took up the prophecy of Jesus' first coming, the greatest interest was manifested; and at its close he asked if we could not have prayer, that God might show him his will and give him strength to obey.

"He is fearful that his wife, a strictly purdah woman, and his child will be taken from him by her parents as soon as it becomes known that he is searching the Bible for truth."

Young People's Work

Conducted by the Young People's Missionary Volunteer Department of the General Conference

M. E. KERN

Secretary

MATILDA ERICKSON

Corresponding Secretary

Our Missionary Volunteer Work

SINCE young people's workers everywhere are constantly looking to parents and church officers for help in their work with the youth, it may be well to pass on again through the REVIEW a few items concerning our young people's work. But first cast your eyes across denominational borders to see what the young people's work is doing for other churches. Francis E. Clark, founder and leader of the Christian Endeavor Union, speaking of the results of this movement, says, "During fifteen years after its organization twice as many young people were added to the evangelical churches as during the fifteen previous years." C. E. Conley tells us that the Baptist Young People's Union is aiding in restoring the church to its normal place in Christian work, and is making intelligent Baptists. Daniel B. Brummit, in reviewing the Epworth League, says: "In brief, every activity of the church, every outgoing of Christly service, every element in the upbuilding of strong, symmetrical Christian character, every interest in the kingdom of God, has been blessed and profited through the providential use and spread of the Epworth League throughout the Methodist world." This is what long years of experience has taught other churches, and so fully have they been convinced of the importance of mustering their young people for Christian service that during the last four decades organizations have been effected which now touch the lives of millions of young people all over the world.

Now comes the question, Is the young people's organization in our own church helping to save and train her youth? With the query, there arises before us a picture of our splendid army of Missionary Volunteers. We see them, several thousand strong. They come from Africa, from Europe, from Australia, from the Neglected Continent, from the Orient, from the islands of the sea, as well as from the United States and Canada. They have heard the call of the heavenly General, and are pressing into the ranks of Prince Immanuel. Constrained by the same powerful love, and pressing toward the same goal of giving the advent message to all the world in this generation, they are going forth conquering and to conquer. Truly, he who obtains a panoramic view of the world-wide movement is fully convinced that the young people's organization is helping to train soldiers for the conflict on the Macedonian fields both at home and abroad.

Reports

The figures below represent the number of societies and their membership and donations as reported for the last quarter of the year.

YEAR	SOC.	MEM.	FOR. MISS.	HOME MISS.
1905	196	3741	\$ 1331.77	\$ 433.87
1906	237	4576	4115.72	1748.26
1907	339	6310	5975.96	3618.89
1908	386	6938	8028.36	6826.08
1909	428	7690	9537.90	6232.68
1910	406	7490	10997.93	5347.49
1911	458	9544	11178.41	5418.57

Total \$51,166.05 \$29,625.84

Giving to Missions

The grand total shows that our societies have given to home and foreign missions \$80,791.89. At the present time our Missionary Volunteers in the Atlantic Union are raising funds for an international gospel tent. In the Lake Union they have recently raised one thousand dollars for a missionary's home in China, and are now gathering funds for native work in Africa. In the Northern Union about a thousand dollars has been raised by the Missionary Volunteers for the work in West Africa. This year our Missionary Volunteers in the Central Union are raising one thousand dollars for medical work in Korea. Down across the equator, in the Australasian Union, we have a noble band of Missionary Volunteers who are supporting eleven missionaries in foreign fields. Several local conferences in the United States and Canada are lifting definite financial burdens.

Jacob Riis once said, "For every dollar you give to convert the heathen abroad, God will give you ten dollars' worth of purpose to deal with the heathen at home." The experience of our Missionary Volunteer Societies confirms this statement. They have truly been blessed in their efforts to share their own blessings with others. Their interest in missions has been deepened. Reports indicate that they are doing more missionary work at home, and giving more liberally to the regions beyond.

Other Evidences of Progress

While our Missionary Volunteers are giving to missions and doing splendid home missionary work, many of them are also preparing to do better service by improving their opportunities for intellectual advancement, and by obtaining a deeper Christian experience.

The Standard of Attainment plan, which was launched nearly five years ago, is inspiring hundreds of young people to become acquainted with our denominational history, and to learn what the Bible teaches concerning the principles for which this denomination stands.

The Reading Courses are winning friends, and holding them. More young people press into the reading circle each autumn, and a large per cent complete all the reading outlined in the courses. A Reading Course certificate is issued to each person who reads the books in any course, and writes the required reviews. Last year one conference drew more Reading Course certificates than were issued to all the conferences three years before. The courses are doing much to turn the eyes of the youth from literature that is unwholesome to that which is worth while.

Just a word concerning the Morning Watch circle. It is growing rapidly. The little calendar which provides a verse for each day, thus serving as a daily reminder of the hour for personal devotion, is pressing into all parts of our world-wide mission, and is proving helpful to old as well as young Christians in forming and fostering that very important habit of spending some time alone with the Master each day. The sales of the Morning Watch Calendar have increased from 6,000 in 1908 to 25,000 this present year.

These are some of the plans young people's workers are using to lead the youth onward in Christian service. Your

cooperation has helped to make them thus far successful in the development of the young people's work, and we are grateful to believe that this work will continue to have your hearty cooperation and your earnest prayers. Pray for the young people's societies in your conference. Just now some young person near you may need a word of encouragement in his Reading Course work. Will you give it? Will you not also encourage the youth about you to press on toward the Standard of Attainment goal, for it will be worth their while? There is great need of diligence in this Missionary Volunteer work, for in many places "much has been lost for lack of attention to the young."

M. E.

Report of the Young People's Society of South Bend, Ind.

THE Young People's Missionary Volunteer Society of South Bend, Ind., was organized Feb. 24, 1912, with an enrollment of six. Our society does not consist entirely of the so-called young people. The plan of following one of the Reading Courses outlined in the *Instructor* was discussed, and all seemed to be unanimous in the opinion that it would be well to take up the Senior Course No. 5. Part of the time at each meeting is devoted to the assignment for the past week.

Our meetings thus far have been interesting and helpful. Besides the general assignment in the Reading Course, special papers have been prepared and read by the various members. The church services the fourth Sabbath of each month are turned over to the young people, at which time we render a report of work done, and the older people seem much interested in watching our development.

At one of our meetings, Sister Moon gave a short talk on the benefits derived from pursuing the study outlined for the Standard of Attainment. After some consideration, all the members of the society volunteered to try to prepare themselves for the examination which comes in September.

The Morning Watch is also observed by each member of our band. A few minutes during every meeting are spent in reviewing the texts for the past week, each member being called on to repeat a verse that has especially impressed him.

We are also endeavoring to raise our quota of the two cents a week per member for West Africa. Thus far we have \$5.27 with which to aid in the support of native workers on the Gold Coast. This is an average of about seven cents per member per week. Some of the older members of our church have generously helped to swell the contributions for this foreign field. We have also \$1.35 for local expenses, which has been raised through the sale of magazines.

The following is a report of work done by our little band: Missionary visits, 40; treatments given, 13; papers given away, 8; missionary letters written, 6; Bible readings conducted, 5; papers sold, 40; books loaned, 2.

Our prayer is that we may continue faithful in performing that which we are called upon to do, and that when we gather on yonder shore, we may there meet those who would not have obtained entrance had it not been for the Young People's Missionary Volunteer Society.

A MEMBER.

Report of the Indianapolis Society

It has been the aim of the Young People's Missionary Volunteer Society of Indianapolis, Ind., to be what the name implies,—missionary volunteers in deed and in truth.

During the year we have adopted several resolutions aiding us in doing more efficient work. Some of these are as follows:—

"That a committee be appointed to visit the hospitals and jails to sing.

"That each member provide himself with the Family Bible Teacher, and distribute them each week among his neighbors and friends.

"That some of our Bible worker members visit the Flower Mission, and give Bible readings where there is an opportunity.

"That the nurses of our society at opportune times give instruction on healthful living, sanitation, etc., among those in need of such instruction.

"That the society furnish the public libraries with *Liberty* and the *Protestant Magazine* and other of our periodicals.

"That we encourage sociability among the members of our society, and make a special effort to speak to all strangers who come to our church."

There have been 58 missionary visits made during the year, and 52½ hours of Christian Help work reported; we sold 2,472 papers and 18 books; pages of tracts sold, 150; pages of tracts lent or given away, 635; papers mailed, lent, or given away, 292; articles of clothing given away, 52; meals provided, 9; treatments given, 19.

We are hoping to do much more next year for the needs of those around us, for we believe that no life can be a complete success without a definite, high aim; and we wish to be able to say with Livingstone, "Anywhere, provided it be forward."

SECRETARY OF THE SOCIETY

A Fatal Sleep

ONE hot summer day a father took his little son for an outing in the country. Finding a pleasant spot beneath a shady tree, they lay down to rest, the man soon falling fast asleep. Meanwhile the little fellow wandered off for a boyish romp, leaving his father to undisturbed slumber. How long he slept he knew not, but on awakening his first thought was of his boy; as the child was nowhere in sight, he called, but received no reply. Worried and anxious, the man, surmising that the boy had become lost in the woods, began shouting and calling as he searched with frantic zeal for some trace of the lost child. In vain seemed all his efforts, until he espied ahead the yawning sides of a precipice. Going to the edge and peering over, he saw lying upon the thorns and rocks below, the bruised, lifeless form of his boy.

What a picture of the church of God! How many fathers and mothers are sleeping while their children are wandering near and falling over the chasm of destruction! Fathers and mothers, where are your children to-day?—*Selected.*

"THOROUGHNESS, earnestness, enthusiasm, and carefulness often counterbalance lack of experience, and lead to success."

The Publishing Work

Conducted by the Publishing Department of the
General Conference

N. Z. Town - - - - - Secretary

Progress in the Publishing Work

BACK in the year 1882, when the subject of selling our books by subscription was just beginning to be agitated, Brother George A. King, the pioneer canvasser among Seventh-day Adventists, wrote in the REVIEW as follows:—

"Observation and experience both show that the time has fully come to stir the world with our literature."

In another number of the REVIEW that same year, we find these words from the pen of Elder George I. Butler, then president of the General Conference:—

"Here is a department which we greatly desire to see filled, and which will be filled. A great avenue of usefulness is here open. Devoted men and women will be found to fill it. Volunteers are wanted, the final reward for faithfulness being eternal life. Could we ask for more? May God help us in this important work."

Experience has fully demonstrated that these two veterans in the cause, who did so much to start the subscription book work, were not mistaken in their ideas in regard to its importance and the success that would be attained in it.

We give herewith some figures showing the growth of this branch of the work since its beginning:—

Sales From 1845 to 1902

1845—1862.....	\$ 13,500
1863—1872.....	56,000
1873—1882.....	278,000
1883—1892.....	3,350,000
1893—1902.....	2,950,000

Total for 58 years...\$6,647,500

Yearly Sales 1903-11

1903.....	\$ 477,700
1904.....	436,600
1905.....	548,000
1906.....	824,000
1907.....	1,035,000
1908.....	1,290,000
1909.....	1,402,000
1910.....	1,560,000
1911.....	1,604,000

Total for 9 years...\$ 9,147,300

Grand total\$15,794,800

The first line in this table of figures shows the total value of literature sales during the eighteen years from 1845, when the first Seventh-day Adventist literature was published, to 1863, when the General Conference was organized. Beginning with 1863, the figures are given by decades, as will be seen, until we reach the last period, when we give the yearly sales. The good showing during the third decade, beginning with 1883, reveals the result of good organization and leadership. During that period, earnest efforts were made throughout the United States to have competent leaders in charge of the sales of literature in every conference. The figures given reveal the result.

About the beginning of the next decade, the idea began to obtain with many that we could no longer sell our large subscription books, and that we should have to turn our attention to small books

and pamphlets. General agents were dismissed, the work was disorganized, and as a consequence it went down.

Multimillionaires

I wish to call special attention to the work during the last decade. The total sales during the first nine years of this period average more than \$1,000,000 a year. In other words, during the nine years ending with 1911, the total sales of literature were fifty per cent greater than the totals for the previous fifty-eight years. As we consider these figures, we can only say, "What hath God wrought!" We are glad that we are able to report an increase of more than \$40,000 during 1911 over the previous year. If our totals for 1912 equal those of last year, we shall have sold during this present decade, \$10,700,000 worth of literature.

I am sure that all who read this report will rejoice with us that the Publishing Department has been so signally blessed. As we review this report, we remember that before we can publish the next yearly summary, we shall have already entered upon another decade, and the question naturally arises, What shall its record be?

As we look out upon the field and see the able company of leaders in charge of this branch of the work in the home land; the earnest, enthusiastic band of generals who are organizing and developing the work in the foreign fields; the magazine work just getting well under way; and above all, the spirit of devotion and consecration of the nearly two thousand loyal men and women who are carrying the printed page from door to door throughout the world, we can not help but believe that we shall see our records continue to increase year by year. To this end let us pray and work.

N. Z. T.

Selling "Home and Health" in Old Spain

UNDER the above heading Brother John L. Brown, general agent of Spain, sends the following interesting and encouraging report. This report shows the advantage of beginning our work in Catholic countries with a health book:—

"A man here in Spain bought Spanish 'Home and Health' about a year ago. He read the book to his family, as several members were ill most of the time. The man himself also suffered much from stomach trouble. After buying 'Home and Health,' and putting the instruction which it contains into practise, to-day the entire family is well and happy. When I met him, he said: 'I would not take one thousand pesetas for that book if I could not find another, because it has brought happiness into my family. Before reading it, we ate everything, and at all hours; now we are vegetarians, and eat at regular intervals.'

"One of our workers had taken an order for this book, and wanted to borrow the copy that this man had with which to fill the order until another could be secured; but the man said to him: 'No, I don't want to be without this book even one week.' A friend of this same man saw the book, read it, and has been changed into a good man. He put aside his wine, tobacco, and other bad habits at once. He followed the teaching of the book, and is now a strong man.

An Open Door

"By request of Brother F. Bond, I visited the man who first bought the book. He was very glad to see me, and sent word to his friend that I was in town. This friend of his came to my room to seek more light. His heart was touched, and his mind prepared to receive the gospel message. I have given him Bible studies every night for over two weeks. He at once accepted the truth, and has faithfully kept two Sabbaths. He told his employer that he had to rest on the seventh day because God says we should. His employer became excited, and threatened to dismiss him. His mother says that he is *loco* (crazy), but he is so thankful to God for the light, and says that he wants to prepare for service. The other man says that he also must begin to keep the Sabbath, and expects to do so soon.

"This morning another man said to me: 'My brother wrote me from Argentina about "Home and Health." He also wrote that he now cures everything with water.' This man at once signed his name for the book.

"I am glad to begin the work with the health book in Spain. It opens doors. I am only sorry that we did not have such a book before. During thirteen hours' work I took twenty-eight orders; value, \$62.50. I secured the names of three doctors. Two of them gave me excellent recommendations for the book. One of these doctors is the president of the board of health of Spain. Here is the translation of his recommendation:—

"The citizens that have in their homes a book like "Home and Health," and who live according to such teaching as it contains, will live longer, be happier, and will never be a drawback nor a hindrance to their relatives or to their country.

"(Signed) DR. ———,
"President of the Board of Health of Spain."

"I have a fine list started in my book. God blesses every effort. I see only bright days ahead for Spain."



A Victory Gained

UNDER date of May 30, Brother Harold Robinson writes of his experience in Cienfuegos, Cuba, as follows:—

"I am still here in this city, working the residential sections. Brother Sandborn and his wife left me yesterday to go to Havana with Brother Brown, to look for a mission house. I am alone, but think I can stand it for a little while again. Last week two Cubans from the San Claudio school joined us, and are doing fairly well in the territory they have to work.

"I recently went to a small town near Cienfuegos, where I immediately began work, but found it hard on account of the race-war scare; yet I secured a few orders. I had almost decided to deliver those and come back the next day, but after thinking it over, made up my mind to remain even if I did not sell one more book. Next morning I started out and succeeded in getting several more orders, and delivered nearly \$50 worth before I left, for the two days' work."

This is a good example of what can be done through faithful, persevering effort, even under the most trying and discouraging circumstances.

Gospel Workers' Department

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

Conducted by A. G. DANIELLS

Council of City Evangelists Cooperation of a Company of City Workers

THIS subject was brought before the council by the chairman, who said:—

"Experience in carrying on evangelistic work in large cities has led our ministers to greatly appreciate the assistance of Bible workers, visiting nurses, colporteurs, and magazine sellers. How to organize a company of city workers so as to secure the fullest cooperation and the most efficient service of every one, is a question of great importance. Without organization, workable plans, daily counsel, and sympathetic cooperation, much will be lost during a summer's effort. It is understood that the minister is the leader of this company of workers, and that they are to assist him in his public effort. In order for the workers to do this to the fullest extent possible, the minister must keep in close touch with them. He must always be as ready and as prompt to assist the workers as they should be to help him. This will make it necessary for him to meet them daily, to learn from them all about their work, to give them needed counsel, and to arrange to go with them to the people with whom they are working whenever it may seem best.

"There are many ministers present who have experience in working with companies of workers in our cities. We should be glad to have them tell us their plans."

B. E. Miller: "Last summer I had two Bible workers associated with me in the work. During the summer effort we met together for at least three quarters of an hour before the evening service, and related our experiences with the people. The workers were made fully acquainted with what I was doing, and I was made fully acquainted with their work. I endeavored to encourage them to be free to request me to go with them to visit homes whenever they felt that I ought to do so. The plan worked very nicely, and they kept me busy visiting. The visiting was one of the strongest features in our summer's work, and I believe it brought in cooperation between Bible workers and ministers."

A. V. Cotton: "I think this phase of the work is important. In my efforts in Brooklyn in the last two years, I have had associated with me three Bible workers during the summer season. Previous to this time it was a problem to know what plan we should pursue to gain access to the homes of the people. New York is a difficult place in which to labor, and becomes more so every year. The people would not invite us to their homes. They would come to the meetings, hear the lectures, and accept reading-matter. We would express our willingness to call on them if they would like to talk on any subject, but we could not get invitations to do so. We finally decided on a plan. Just before beginning an

effort, we secured one hundred copies of *Life and Health*. At the close of our first meeting, I called the attention of the audience to this journal, telling them what an excellent magazine it was on the subject of health. I ran through the number briefly, mentioning some of the most interesting articles. I told them we would be pleased to supply each one present with a copy, and that if they would give us their names and addresses, we would supply them with other literature during the series of meetings.

"This plan succeeded. The first night we secured thirty-five or forty names. The Bible workers began at once to visit these persons. I had an old list from the previous year from which I selected names of certain individuals for the Bible workers to look up. The workers called on these persons at the door, giving them a tract or paper, and extending an invitation to continue attending the meetings. A record was kept of the visits thus made. The workers were not experienced ones, but we found that they could work to good advantage in visiting the people and urging them to attend the meetings. They would go out in the afternoons, and three quarters of an hour before the evening service we would meet for a season of prayer and to hear the reports. The result was that as we came near the close of the series of meetings, we were in touch with all who were interested, and knew just how to lead them along to accept the truth."

K. C. Russell: "The Bible worker is a very important factor in connection with a tent effort. I think we should instruct our Bible workers to keep in close touch with the interested ones who happen to be absent a night or two. It is often the case that a person attends the meetings regularly for a while and becomes interested, but because of sickness in the home may have to be absent, and thus lose the connection. Such should be carefully kept in close touch with the line of study. I have had some success in having Bible readings in the afternoon two or three days in the week at the tent. In almost every community there are men who work at night and can not attend the evening service, but they do not sleep all day. There are others who are sick, or aged, or infirm, and can not come out at night. Then some interested ones who come in the evening would also come in the afternoon. These can be reached by holding Bible readings. Bible workers and, in fact, all who are associated with the tent-meetings should do their best to make the tent effort the prominent thing. They should encourage people to come to the meetings, rather than seek to establish an interest in their homes, which might prevent their coming to the public service."

H. C. Hartwell: "I am impressed that we are learning more about how to utilize the visiting nurse in connection with our tent work, but that we have not yet learned all there is to be known about it. Personally, I am converted to the idea that the nurse's work is a feature that ought to be developed. It will bring a strength to our work that we have not yet known. We have had a little experience in Massachusetts in utilizing this branch of our work. Last summer we had one nurse in connection with one of our tent efforts. Her previous experience enabled her to take hold of the work quite well. She assisted in getting

out announcements and in doing the general work, but her special work as a nurse was emphasized. She had one night each week in the tent. The minister opened the meeting with prayer, and then she took the whole time. At first, she thought she could not talk more than ten minutes, but her courage increased until she found she could occupy the whole hour. She presented various phases of the health and medical missionary work, and gave demonstrations in different kinds of treatments. Aside from this, she would visit the sick and give treatments. This made a great many friends, and opened the way for evangelistic work. I am confident that the services of our nurses in connection with our tent efforts would be an important factor in securing larger results. I believe that our sanitariums should be developing workers who are qualified to do independent work, just as we train Bible workers. The nurses we are using in Massachusetts have had an experience under Elder George B. Starr in and around Melrose and Boston, and are qualified to give Bible readings or treatments, and to hold lectures when necessary."

G. B. Starr: "I wish to emphasize the importance of organizing the company of city workers for efficient service. My experience teaches me that the leader and all the members of the company must work in unison and understand one another very clearly in order to accomplish the greatest amount of good.

"There must be a daily program, and it must be followed conscientiously by all the members. It must be practical and helpful to the workers, and must provide time for reading, study, prayer, counsel, and work. Each worker must report fully, and seek such help from the minister and associate workers as may be needed to develop the interest that has been created.

"I wish to place special emphasis on the importance of the minister in charge of the company being prompt to render the Bible worker and visiting nurse the help they request. His visits will count much. He can not do all his visiting by proxy. He must enter the homes of the people."

The Chairman: "We have had many excellent suggestions, covering nearly all phases of the topic. If these are followed closely, much will be gained."

A committee appointed to present a suggestive outline for organization and cooperation, reported as follows:—

"1. That a practical, daily program be agreed upon by the workers, and then followed as strictly as possible.

"2. That every worker, including the minister, make an earnest effort to assist every other worker as far as possible.

"3. That each one report faithfully the interest developed in his particular line of work.

"4. That the general daily program be about as follows:—

A. M.	
6:00	Rising
7:30-8:30	Breakfast
8:30-9:30	Workers' devotional meeting
9:30-12:00	General work, study, local visiting, etc.
12:00-1:00	Dinner
P. M.	
2:00-5:00	Visiting
5:00-6:30	Rest and lunch
6:30-7:15	Meeting for reports and prayer

7:15-7:45	Visiting with people as they come to the tent
7:45-8:00	Song service
8:00-9:00	Sermon
10:00	Retiring

This report was adopted as expressing the judgment of the council.

A. G. DANIELLS, *Chairman*;
THADDÆUS LEGG, *Secretary*.

State and Church

Reports, Notes, and Comments Pertaining to the Current History of Religious Freedom, and the Campaign "to Make America Catholic."

Conducted by the Religious Liberty Association.

W. W. PRESCOTT

SECRETARY

Seventh-Day Adventists and the Roman Peril

Some Information Concerning the Plans and Purposes of the Roman Catholic Church in America—What These Things Mean to Those Who Are Giving the Final Gospel Message

Did you know that Roman Catholics deny that this is a Protestant country?

Did you know that the Roman Catholic hierarchy has repeatedly announced its purpose "to make America dominantly Catholic"?

Did you know that precedence over all officials is claimed for the Roman Catholic cardinals at all state functions?

Did you know that Roman Catholics declare that the future religion of this country will be the Roman Catholic religion?

Did you know that the Roman Catholics are seeking to have a law passed which will exclude from the United States mails all publications making attacks on their faith?

Did you know that in 1776 the ratio of Roman Catholics to the total population of the United States was one in one hundred twenty, but now it is one in six?

Did you know that the Roman Catholics are multiplying their spectacular celebrations of the mass which are attended by state officials, including the President?

Did you know that the Roman Catholics are persistently seeking for the division of the public-school funds, so that a portion may be used in the support of their parochial schools?

Did you know that the Roman Catholics practically hold the balance of political power between the two great parties, and are therefore in a position to dictate the nominations?

In the brief space available it is difficult to present an adequate view of the Roman Catholic situation. There are many evidences of what has been designated as "the invasion of Protestant lands by Rome in a spirit of fierce aggressiveness, resolute determination, infinite craft, rigid exclusiveness, and uncompromising intolerance." We shall refer to some of these evidences.

Until about two years ago, the United States was treated by Rome as a missionary country, but at that time it was classed as a Roman Catholic country and a greater measure of self-government was granted to it. Since that time, the Roman Catholic hierarchy in America has put forth the most determined efforts to advance the interests of the Papacy,

and to extend the membership and influence of the Roman Church.

Rev. F. C. Kelley, the president of the Church Extension Society, read a paper at the third Washington Conference in the interest of the mission work of the Catholic Church in this country, held in Washington in 1909, in which he said:—

"Again, how fond are many of calling this a Protestant country! Is it? We deny!"

Having declared that this is not a Protestant country, the Roman Catholic leaders have organized a mission movement for the purpose of making the United States dominantly Catholic. Here is their own statement:—

"The spirit of the mission movement in America is the spirit of Saint Francis de Sales. It excludes all controversy and condemns all rancorous religious discussion. At the same time, it devotes itself to showing forth the inner beauty of Catholic doctrine and practise, believing that if the non-Catholic people of America only knew the old mother church of Christendom as well as we do, they would love her as ardently. Our motto is, '*We come not to conquer, but to win. Our purpose is to make America dominantly Catholic.*'"

In the attempt to realize this purpose, nothing is spared, and Pope Pius X is cooperating in the heartiest way with the hierarchy of America. New dioceses are being formed, and additional bishops are being appointed. Instead of one resident cardinal, there are now three. Spectacular functions are being multiplied, and no opportunity is lost to impress upon the public mind that Protestantism is dead; that Roman Catholicism is the original apostolic Christianity, and will be the future religion of this country.

Demands are being made, and claims are being asserted, which were absolutely unknown a few years ago. For example:—

At the dinner of the Charitable Irish Society, held in Boston on St. Patrick's day, at which President Taft was a guest, Cardinal O'Connell demanded a seat at the banquet and a position on the program of speakers before the governor of the State of Massachusetts, and next to the President of the United States. The claim for such precedence is based upon the assertion that a cardinal is "a prince of the blood," and therefore entitled to a position above all state officials, outranking even ambassadors from other countries, and the Vice-President of the United States.

For three successive years, the President and many members of his official family have attended an annual Thanksgiving mass at St. Patrick's Church in Washington, and this gathering has been designated as "the official celebration of Thanksgiving." For two successive years a military field mass has been celebrated upon government grounds in connection with the naval station at Brooklyn. For two successive years a military field mass has been celebrated upon the Monument lot in Washington, attended last year by the President and other officials of state, and this year made a leading event in connection with the unveiling of the statue of Christopher Columbus. An annual celebration of the mass at St. Patrick's Cathedral in New York City has now been established in honor of the firemen who died in that city during the preceding year. A

tablet has been affixed to the wall of the custom-house in New York City, announcing that on that spot the first mass was celebrated in America. This tablet was unveiled with appropriate ceremonies and accepted in behalf of the government by William Loeb, Jr., the collector of customs of the port of New York.

In twenty-nine States legislation has been secured under Roman Catholic influence, setting apart Columbus day as a holiday, and every one familiar with the facts knows that on this day Roman Catholic societies parade the streets, masses are celebrated, and orations are delivered, glorifying the achievements of Columbus as a Catholic, and claiming all the results of his work as belonging to the Roman Catholic Church. Under the leadership and influence of Roman Catholics, an appropriation of \$100,000 was secured from Congress for the erection of a monument to Christopher Columbus in the city of Washington. This monument was unveiled June 8, and the unveiling was in a large degree a Roman Catholic affair. Tens of thousands of members of the Roman Catholic order, the Knights of Columbus, assembled from all parts of the country and constituted the chief feature in the unveiling ceremonies and the subsequent parade. Pressure is now being brought to bear upon Congress to secure a law designating one day in the year as Columbus day in the District of Columbia. The evident purpose of all this is the glorification of the Roman Catholic Church.

During the last century, there has been such a large number of Roman Catholic immigrants coming to these shores, and they have been so skilfully manipulated, that at the present time they hold a controlling influence in the leading cities of this country, such as New York, Boston, Chicago, St. Louis, and San Francisco. New York is regarded as the strongest center of the Papacy in the world, being a much more Roman Catholic city than even Rome itself. In 1776 the ratio of Roman Catholics to the total population of the United States was one in one hundred twenty, but now it is one in six.

The influence of the Roman Catholic hierarchy upon the highest officials of America, including the President himself, is most marked, and has become the subject of discussion in nearly all the Protestant papers of the country. Evidences of this are seen in the intimate relations between the President and the leading members of the Roman hierarchy, such as Cardinal Gibbons, of Baltimore, Mgr. Russell, of Washington, and other prelates; in the ease with which these men secure favors from the government, such as the suspension of the religious-garb order, issued by Commissioner Valentine; and in the assertion made by Very Rev. John P. Chidwick, in a sermon at the laying of the corner-stone of the church of St. Jean Baptiste in New York City, Sunday, April 28, 1912: "In this country the church and the government are in sympathy."

There are other pertinent facts which might be cited, but these are sufficient to emphasize the fact that the Roman hierarchy has entered upon a definite program, and that it is carrying out that program with a zeal worthy of a better cause.

Those who are familiar with the interpretation of prophecy that Seventh-day

Adventists have publicly presented for a half-century and more, know that they have predicted a revival of Roman Catholic influence in this country, and that they have endeavored to prepare the people so that they might recognize this fulfilment of prophecy, and know how to relate themselves to it. Now that we are beginning to see worked out in current history what we have declared would come, it is certainly fitting that we should recognize the advantage which this development brings to us, and that we should devote ourselves with greater intelligence and an increasing zeal to the work of proclaiming the threefold message announcing the perversion of truth by the Papacy, and warning the dwellers upon the earth against worshipping the beast and his image. It is doubtless true that there are very many people who up to this time have seriously questioned the correctness of our application of this prophecy, but who now might be convinced that our interpretation is fully warranted in view of recent events. It is certain in any case that a large number of Protestants have become greatly aroused by the facts and occurrences mentioned in this document, and that they are beginning to realize as never before that the Roman Catholic Church is seeking to capture America for the Papacy. This is indicated by the widespread discussion concerning the encroachments of the Roman hierarchy and its determined purpose, now so evident, to use governmental influence in furthering its ends. This makes the present a most opportune time to enter upon the most aggressive campaign which we have ever undertaken for proclaiming the truths of this message, and for exposing the false doctrines and the political aims of the Papacy.

The experience of the past three years has indicated that the *Protestant Magazine* is a most successful medium through which to reach clergymen, teachers, and other professional men, and to bring to their attention those fundamental principles of Protestantism which lie at the very foundation of this second advent movement. A most remarkable interest has been shown in this magazine by those who have maintained their devotion to the true principles of Protestantism, and we have received most encouraging letters and long lists of subscribers from such persons. We are confident that there are hundreds of thousands of others whom we have not yet reached, who would just as heartily welcome this exponent of Protestantism and give it their support.

In order to make this magazine a stronger factor in advancing our message, we have decided to issue it monthly, commencing with October of the present year, and we desire to enlist the efforts of all our people in securing for it a large circulation. With the hearty co-operation of those who believe in the message which it bears, we could soon have a list of 100,000 subscribers. We are not drawing on our imagination when we say this. One anti-Catholic publication which has been in the field only a little over one year, has already secured a list of nearly 200,000 subscribers, and the number is still rapidly growing. There is no other publication which occupies exactly the same field as the *Protestant Magazine*, and with the present interest in the Roman question, subscrip-

tions can be more readily secured than at any previous time.

We suggest two definite plans of action. First, that each one make an effort to secure five yearly subscriptions to this magazine, forwarding three dollars, and retaining two dollars commission. The same result will be obtained if each one sends in five names with three dollars to pay for the magazine one year to each name. Second, that conference officials undertake to send this magazine to every minister in their territory, securing subscriptions as far as possible, and meeting the remainder of the expense by donations. It will be impossible to estimate might be accomplished in a very short time if our people throughout the country would carry out these suggestions. To give a clear understanding of terms and discounts, we submit the following statement of prices:—

Yearly subscription	\$1.00
Six months50
(Subscriptions for less than six months not accepted)	
Three years	2.00
Five years	3.00
Five copies, one year, one address or more	3.00
Single copy10

Until Oct. 1, 1912, all *new subscribers* sending \$1 for the year 1913 will receive, in addition to the 12 issues for 1913, the October, November, and December numbers *free of charge*—15 months for \$1. No reduction allowed on new six months' subscriptions.

We are earnestly hoping that there will be a cordial response to this appeal, and that we may commence the monthly issues of this magazine with a very largely increased list.

News and Miscellany

Notes and clippings from the daily and weekly press

—The United States navy's largest wireless station is nearing completion at Fort Myer, Va., and within a month the big, 650-foot steel tower, the only one of the three which has not been completed, will be ready to receive the wires, or antennae, which will take from and send into the air Uncle Sam's messages for a distance of more than 5,000 miles.

—The red trousers of the Austrian soldier are to be discarded, and garments of a less conspicuous color substituted. This change follows a similar one in the French army, in which this feature of the uniform—introduced, it is said, by Napoleon I for economic reasons—had long been conspicuous. Khaki is becoming the soldiers' favorite service costume the world over.

—The act of Congress appropriating \$300,000 with which army transports are to be equipped with life-boats and rafts to accommodate all persons and members of the crews transported on them was signed June 14 by President Taft. All ocean steamers entering American ports in future must be equipped with life-boats sufficient to carry at one time every passenger and member of the crew, according to new regulations adopted by the steamboat inspection service.

—Professor Melladra, assistant director of the observatory on Mt. Vesuvius, has, it is reported, accomplished the daring feat of descending into the crater of the volcano and making a series of moving pictures showing the emission of vapor, and other phenomena.

—Cabole, a beautiful tree that grows on the west coast of Africa and is also found on the island of St. Thomas, is said to furnish the most costly wood in the world. It somewhat resembles teak, and takes on a very high polish. Its price is quoted as about \$3,500 per cubic meter.

—Hand cooperage is now almost an extinct industry. In no department has wood-working machinery been more highly specialized. There are machines for working the staves, for making the hoops, for shaping the heads, for assembling the parts, and for finishing the barrels.

—Despatches from Ungava, the great district north of old Quebec, announces the discovery of diamond deposits which may prove extensive enough for commercial exploitation. A prospecting expedition from Ottawa and Montreal is now on its way north to make a complete survey.

—Not everybody knows that the United States has a 2,000-mile mail route operated by dog-sleds during a good part of the year. Such is the fact, however, over the trail between Cordova and Nome, in Alaska. But for these mail facilities the dwellers of the bleak northern peninsula during the long winter months would be without mail service, owing to the close of navigation.

—A fine of \$100, the first to be imposed under the wireless telegraph law of 1910, was recently collected from the captain of the coastwise steamer "Sabine" for sailing without a wireless operator. The law requires all vessels that carry more than fifty passengers and crew, and go 200 miles or more without stopping, to be equipped with wireless apparatus and to have a wireless operator.

—After lying dormant for many years, four volcanoes in southwestern Alaska have sprung into life, and are terrifying the surrounding country by terrific eruptions. Kodiak and Wood Island villages are buried under a foot of ashes, sand, and hot pumice-stone as a result of the eruption of Katmai volcano, located on the mainland of Alaska. It is feared that the total population of 200 persons has perished.

—It is reported that a company is being formed for the construction of an elevated railroad from New York to Chicago, and probably on westward to San Francisco. The inventor is Dr. William D. Gentry, of Chicago. He has secured the aid of the greatest financiers of the country. The new railroad will make a speed of more than 100 miles an hour, and will carry only passengers, mail, and light freight. It will be kept level by means of tunnels and trestles. The time from New York to Chicago is estimated at eight or nine hours. The new railroad will be single-track—one rail—for the lower section, or running-bed, of the car. The car itself will rest on steel platforms, and be attached by another running gear of top tracks to a single rail overhead.

—The Mississippi River has, an exchange estimates, added 1,200 square miles to our domain in the course of its history, by its deposits in the Gulf of Mexico.

—Night letters by telegraph, the president of the Western Union Telegraph Company is reported as saying, brought in \$1,000,000 to the company the first year of their introduction.

—British sailors are agitating for an increase of pay. They are said to have had but one raise in more than fifty years, and they think their turn has come for better pay and larger privileges.

—The need of automatic stops for railway trains is emphasized by the report that 171 persons lost their lives and 931 were injured last year in accidents caused by engineers running past danger-signals. Such automatic stops are said to be perfectly practicable, and to be in successful use on some electric systems.

—Last month there returned to his own fair country, an Italian organ-grinder, enriched by \$50,000 through the simple occupation of turning a crank emitting discordant notes. That is considerably in excess of the lifetime compensation of a cathedral organ player dwelling among the masters of music.

—The trial of the steel magnates has begun in New York, and testimony is now being taken in the government's action for the dissolution of the United States Steel Corporation. Several witnesses testified regarding the alleged pool on horseshoes, and the barbed-wire pool was also under discussion. The investigation will probably be a prolonged one.

—A dime-in-the-slot photographic machine is, it is announced, about to be put on the market. The sitter places the coin in the slot, and pulls a lever; the mechanism turns on an electric light, drops a plate into position behind the lens, opens the shutter for three seconds, develops, fixes, and washes the plate, and in fifty-seven seconds delivers the picture, finished and in a neat frame. If the mechanism should fail to work, the dime is automatically returned.

—Galveston, Tex., recently celebrated the completion of its great causeway, the third and last of great protective measures adopted after the disastrous storm of ten years ago. The sea wall was the first of these. It is four and one-half miles long, and eighteen feet above the waters of the Gulf. The second protective work was the filling in of the flooded section, raising it ten feet above its former level. Now the causeway is done. It is wide enough to permit abreast a passenger-train, a freight-train, an inter-urban train, wagons, buggies, automobiles, and pedestrians. In time of peril it would be abundantly large to permit of the evacuation of the city in safety. It is about two miles long, stretching from the island city across Galveston Bay to the mainland. In its center is a huge roller lift bridge. With these great enterprises completed, Galveston begins a new era of prosperity. Its channel admits the largest ships, its geographical location makes it the center of a great and growing commerce, and its enterprise has made its disaster of ten years ago minister to the city's new and larger life.

—The first trial by jury ever held in China was held in Shanghai recently. The defendant was accused of murder.

—Last month in the markets of Chicago, meat advanced to the highest price that has been recorded since the civil war. The shortage of cattle is ascribed by the packers as the cause.

—The Arabs in southeastern Arabia took 4,500 Bibles from the American Bible Society last year. But the attack of Italy on Tripoli has embittered them against the Christian religion, as the Italians call themselves Christians, and they are now refusing Bibles.

—In no other country in the world, perhaps, are seaweeds utilized to the same extent as in Japan. At all seasons of the year this product of the deep is harvested. It forms not only a large item in the food of the people, but furnishes the raw material from which many articles of commerce are manufactured.

—The new Chinese postage-stamps, according to the *New England Stamp Monthly*, have begun to arrive in America. The name of the new republic, as indicated by these stamps, is Chung Hua Min Kuo, or Middle Flowery People's State. This name is apparently adapted from the familiar designation of China as the Flowery Kingdom.

—Missouri has a farm that annually produces more than 1,000,000 bushels of corn. One field on this farm aggregates 6,000 acres, and forty-two two-row cultivators may be seen at one time working in it, looking like an army of chariots ready to charge. The corn produced is not usually sold, but is fed to stock, of which there are 10,000 steers and 25,000 hogs.

—The signagraph is an invention that will be welcomed by the business man who has to sign large numbers of checks, bonds, or other documents. The movements of the pen held in the writer's hand are exactly duplicated by a series of other pens arranged over other sheets of paper. One New York financier is reported to have affixed his signature to 6,000 documents in thirty-eight minutes by the use of this device.

—Every child in the elementary schools of the United States would be card-catalogued, and a running history of his entire school career in the grades kept permanently on file, under a plan formulated by investigators whose report has just been issued by the United States Bureau of Education. The plan has the approval of the National Education Association, and about 300 cities already have begun to keep the cards. Eventually, it is thought, about 6,000,000 pupils will be thus tabulated.

—On May 1, on a lot in Spartanburg, S. C., which at dawn had been vacant, the Bethel Methodist church, a neat edifice with a seating capacity for 800 persons, stood that same night, having been erected, painted, papered, furnished with pews and altar, and equipped with electrical and plumbing fixtures between the rising and the setting of the sun. The feat was performed in the presence of 18,000 persons, while the band played lively airs, and moving-picture men reeled off thousands of feet of films. One hundred twenty workmen were engaged in the task of erecting the building.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1912

ATLANTIC UNION CONFERENCE

Western New York, Dunkirk June 20-30
Northern New England Aug. 21 to Sept. 1
New York, Utica Aug. 23 to Sept. 1
Maine Sept. 5-15

CANADIAN UNION CONFERENCE

Quebec, Ayre's Cliff June 27 to July 7

CENTRAL UNION CONFERENCE

East Kansas, Emporia Aug. 8-18
Nebraska Aug. 22 to Sept. 1
North Missouri, Aug. 29 to Sept. 8

COLUMBIA UNION CONFERENCE

Eastern Pennsylvania, Allentown, Pa. June 19-30
New Jersey, Plainfield June 27 to July 7
West Virginia, Fairmont July 18-28
Ohio, Springfield Aug. 15-25
West Pennsylvania Aug. 22 to Sept. 1
Virginia Aug. 22 to Sept. 1

LAKE UNION CONFERENCE

Wisconsin, Wausau June 20-30
Southern Illinois, Jacksonville July 29 to Aug. 5

Indiana Aug. 5-11
East Michigan Aug. 12-19
Northern Illinois Aug. 19-25
North Michigan, Traverse City Aug. 26 to Sept. 1
West Michigan, Kalamazoo Sept. 2-8

NORTHERN UNION CONFERENCE

South Dakota, Redfield June 23-30
Iowa, Boone Aug. 22 to Sept. 2

NORTH PACIFIC UNION CONFERENCE

Montana, Missoula June 24-30

PACIFIC UNION CONFERENCE

California, Santa Rosa June 20-30
Southern California Aug. 5-18
Arizona, Phoenix Oct. 17-27

SOUTHEASTERN UNION

Cumberland Conference, Vestal (colored) July 5-14
Georgia, Barnesville July 25 to Aug. 4
South Carolina, Columbia Aug. 1-11
North Carolina, Hickory Aug. 15-25
Cumberland Conference, Sweetwater, Tenn. Aug. 22 to Sept. 1
Florida, Ocala Oct. 3-14

SOUTHERN UNION CONFERENCE

Kentucky (colored) July 5-14
Louisiana, Baton Rouge July 18-28
Alabama, Fairhope Aug. 1-11
Kentucky Aug. 8-18
Tennessee River, Camden Aug. 15-25
Mississippi July 25 to Aug. 4
Mississippi (colored) Sept. 13-23
Alabama (colored) Sept. 27 to Oct. 5

SOUTHWESTERN UNION CONFERENCE

South Texas, San Antonio June 27 to July 7
Arkansas, Little Rock July 11-21
North Texas, Cleburne July 25 to Aug. 4
West Texas Aug. 1-11
New Mexico Aug. 15-25
Oklahoma, Oklahoma City Aug. 22 to Sept. 1

WESTERN CANADIAN UNION CONFERENCE

Alberta, Strathcona June 20-30
Manitoba, Winnipeg June 27 to July 7
Saskatchewan, Bulyea July 11-21

Arkansas Conference Association

THE annual meeting of the Arkansas Conference Association of Seventh-day Adventists will be held in connection with the annual conference on the Little Rock camp-ground, July 11-21, 1912, for the purpose of electing trustees for the ensuing year, and transacting such other business as may properly come before the association. The first meeting will be held at 10 A. M., July 15, 1912.

J. W. NORWOOD, President;
C. J. DART, Secretary.

Medical Missionary and Benevolent Association of Wisconsin

THE annual session of the Medical Missionary and Benevolent Association of the State of Wisconsin (incorporated) will be held at Wausau, Wis., in connection with the camp-meeting of the Wisconsin Conference, June 20-30, 1912. The first meeting of the session will be held on Tuesday, June 25, at 11:30 A. M. At this session officers and trustees will be elected, and such other business transacted as may properly come before this body. The accredited delegates to the Wisconsin Conference are delegates to this association.

W. H. THURSTON, President;
P. L. LARSON, Secretary.

Seventh-Day Adventist Book Society of West Virginia

THE Seventh-day Adventist Book Society of West Virginia will hold a special meeting in connection with the camp-meeting at South Side Park, Fairmont, West Va., July 26, at 9 A. M., for the purpose of adopting by-laws for the organization, and transacting such other business as may properly come before the meeting.

F. H. ROBBINS, President;
J. S. BARROWS, Secretary.

South Texas Conference Association

THE South Texas Conference Association of Seventh-day Adventists will meet on the camp-ground in San Antonio, Tex., Tuesday, July 2, 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.

J. I. TAYLOR, President;
E. L. NEFF, Secretary.

New Jersey Conference Association

THE fifth annual session of the New Jersey Conference Association of Seventh-day Adventists will be held in connection with the camp-meeting at Plainfield, N. J., June 27 to July 7, 1912, for the election of officers for the ensuing year, and the transaction of any other business that may properly come before the meeting. The first meeting will be called at 10:30 A. M., June 28.

A. R. SANDBORN, President;
W. B. WALTERS, Secretary.

West Virginia Camp-Meeting

THE West Virginia camp-meeting will be held at Fairmont, W. Va., July 18-28. The Fairmont & Clarksburg Traction Company has granted us, free of charge, South Side Park, for the place of meeting. The grounds are large, level, and have a grand stand, which is lighted with electricity, and is capable of seating 2,000 persons. Those coming from the railroad station, should go to the court-house, and take the Watson electric car, which runs to the camp-ground every fifteen minutes.

Two large tents and about thirty family tents will be pitched. Those planning to attend should order tents or rooms at once, as we wish all to be provided for when they come. Tents will rent at \$3.50 each, for the ten days, and rooms can be secured at a reasonable price. Those who tent should bring bedding and all other necessary articles for tenting. Beds and cots, also straw, will be provided on the camp-ground.

The following-named speakers are planning to be present: E. R. Palmer, F. M. Wilcox, and A. J. Haysmer, of the General Conference; Prof. S. M. Butler, of Mount Vernon, Ohio; N. S. Ashton, Pittsburgh, Pa.; I. G. Bigelow, Washington, D. C.; Charles Baierle, Fairmont; John F. Steele, Martinsburg; F. E. Gibson, Charleston; I. D. Richardson, Wheeling; T. W. Thirlwell, Parkersburg; and F. H. Robbins, of Morgantown.

Although a large number of good speakers will be present, your presence and influence will be needed to make the meetings a success.

F. H. ROBBINS.

Change of Address

PERSONS wishing to communicate with Elder W. H. Green should address him at 1830 Thirteenth St., N. W., Washington, D. C., instead of 1409 First St., N. W., as formerly.

Publications Wanted

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

C. F. Volz, Seymour, Ind., R. F. D. 6, requests copies of the *Signs of the Times* and *Watchman* for distribution.

English tracts, magazines, and periodicals (except the *Review*), for free distribution, will be appreciated by J. J. Jobe, Navasota, Tex.

Mrs. Martha Thomas, Box 363, Lakeland, Fla., requests copies of the *Signs of the Times*, *Review and Herald*, and *Watchman* for free distribution.

College of Medical Evangelists of Loma Linda, Cal. Nurses' Course

OUR next class will begin work Aug. 29, 1912. We want twenty-five students who wish to train for medical missionary nurses to engage in the Master's service. Eighteen years of age and ten grades preparatory work are required. Besides the regular nurses' course, we offer a special course of one year for Bible workers, and a postgraduate course for graduate nurses. Write for calendar and application blank. Address Superintendent of Nurses, Loma Linda, Cal.

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.

FOR SALE.—Ripe Olives, for summer use: Small, 55c, and medium, 75c, per gal. in 5-gal. cans; 20 gal. to East for \$2.85 freight. Honey 7½c in 60-lb. cans. Olive Oil. W. S. Ritchie, Corona, Cal.

WANTED.—Young sister desirous of helping in treatments and assisting about institution. Good wages while learning, with increase each month for six months. Must be Seventh-day Adventist. Write age, weight, and desire for applying. Jared Sanitarium, Logansport, Ind.

WANTED.—Position by man, with family of six, who have just accepted the truth. He desires a place where the Sabbath can be kept and his family provided for. His trade is that of stone-mason and concrete worker. A place where church-school privileges can be had would be especially acceptable. Communicate with the Maine Tract Society, 1377 Washington Ave., Woodfords, Maine.

FOR SALE.—In Walla Walla, Wash., a modern house of four rooms below and two unfinished rooms above. Full, first-class plumbing. Cement foundation, and cement basement of 12 x 24 ft. Lot, 54 x 186 ft., with fruit. Actual cash value bank appraisal, \$2,000. Mortgage of \$1,000. Will sell at a sacrifice for cash, with reasonable payment and some time on balance; or exchange for acreage. Address C. H. Castle, 327 McIntyre Block, Salt Lake City, Utah.

COOKING OIL. direct from refinery; pure, healthful, delicious. Eight 1-gal. cans, \$7.35; 5-gal. can, \$4.10; 10 gal., \$8.10; 30-gal. bbl., \$21.96; 50-gal. barrel, \$36. Cash with order. Lookout Cooking Oil Co., Chattanooga, Tenn.

COOKING OIL.—Noted for quality. Free from animal fat. Keeps indefinitely. Eight 1-gal. cans, \$7.50; 5-gal. can, \$4.20; 2 5-gal. cans, \$8.20; 30-gal. bbl., \$22.50; 50-gal. bbl., \$37. Cash with order. Sanitarium Cooking Oil Co., Louisville, Ky.

COOKING OIL.—Best quality. Delicate flavor. Purely vegetable. Guaranteed. Extensively used by best cooks. Five gal., \$4.15; 10 gal., \$7.90; 8 1-gal. cans, \$7.36; 6 5-gal. cans, \$22.50; 30-gal. bbl., \$21.90; 50-gal. bbl., \$36. Purity Cooking Oil Co., Chattanooga, Tenn.

Obituaries

WARD.—Lewis Mahala Meeker was born in Cornwell, Vt., May 21, 1830. At the age of twenty she was married to Nathaniel Ward. To this union were born nine children, seven of whom are living. The family moved to North Dakota about ten years ago. Mrs. Ward became a Christian early in life, and accepted the truth for this time about forty-five years ago, remaining faithful until her death. She fell asleep May 20, 1912, aged 82 years. Words of comfort were spoken by the writer.

C. J. BUHALTS.

DERBY.—Died near Sutton, Quebec, Estella Derby, *nee* Holden, April 21, 1912, Sister Derby was in her fifty-sixth year at the time of her death. In early life she had been a member of the First-day Adventist Church, but accepted the truths of our faith through the labors of the late Elder H. E. Rickard in 1898. Two daughters and numerous relatives are left to mourn their loss. The funeral service was conducted by the writer, assisted by the Reverend Judd (Episcopalian).

W. J. TANNER.

COLBURN.—Cora Alice Havens, wife of Alex Colburn, was born in Indiana, Dec. 2, 1874, and died at her home near Lark, N. Dak., May 13, 1912, aged 38 years. The deceased was reared by godly parents, her father being a Methodist minister at the present time. Brother Colburn and family accepted the advent message about three years ago at Bruno, Minn., and since that time our sister lived a consistent Christian life. Her husband, one son, and six daughters are left to mourn their loss. H. V. Weaver assisted the writer in conducting the funeral service, which was largely attended.

DAVID M. CLELLAND.

LINDSEY.—George Lindsey was born in South Carolina in 1842. He was married to Miss Rebecca Davis, in Texas, in the year 1870. To this union were born fourteen children, eleven of whom, with their mother, are left to mourn. In 1879 the family moved to Oswego, Kans., where they have since resided. Brother Lindsey was converted in 1887, and united with the Baptist Church, of which he remained a faithful member until his attention was called to the truth for this time. He united with the recently organized Seventh-day Adventist Church No. 2, at Oswego, May 18, 1912, remaining faithful until he fell asleep in Jesus, June 2, 1912.

PARMALEE.—T. S. Parmalee was born in St. Joseph County, Michigan, Dec. 31, 1845. He enlisted in the early part of the civil war, and served until its close. For a number of years he was an ordained minister of the Baptist denomination, being at one time pastor of the Baptist Church at Petoskey, Mich., and he also organized a church of the same denomination at Harbor Springs. About 1884 he became acquainted with the views of the Seventh-day Adventists, and accepted present truth. He was a consistent Christian until his death, which occurred May 15, 1912. He leaves a wife and three sons to mourn. The funeral services were conducted at Charlevoix by Elder Putman, Congregationalist minister of that city.

J. J. IRWIN.

BELL.—Harry Ellsworth Bell, son of C. H. and Mary Bell, fell asleep May 20, 1912, at Siloam Springs, Ark. He was born August 21, 1911. Funeral services were conducted by Reverend Williams, of the South Methodist Church. We expect to meet him when the children shall come from the "land of the enemy."

Mrs. S. A. V. YOUNG.

HOTCHKISS.—Eli Benjamin Hotchkiss was born March 11, 1883, at Saginaw, Mich., and was drowned near Battle Creek, May 26, 1912. At the time of the accident he was fishing in company with his younger brother. They were just about to return to the shore when he missed his footing and fell overboard. His brother was unable to rescue him, and the body was not recovered until forty hours later. Mr. Hotchkiss was a man of sterling integrity, and was highly respected by all who knew him. He leaves a wife and one child, besides a large circle of relatives and friends, to mourn his untimely death.

EUGENE LELAND.

TOZER.—Mary Elizabeth Tozer was born in Glasgow, Scotland, June 23, 1815, and died in Battle Creek, Mich., May 27, 1912. She came to America with her parents in 1820, making the voyage in a sailing-vessel which took over two months to make the trip. In 1844 she was married to Thomas Tozer, and they settled in Michigan. There she embraced present truth under the labors of Elder M. E. Cornell, and in 1853 the family moved to Battle Creek. At that time there were only four Seventh-day Adventists in the village. Her husband died a number of years ago. Three children survive. The funeral services were conducted by the writer.

H. NICOLA.

WHEELER.—Leslie A. Wheeler, son of Mr. and Mrs. Wilson Wheeler, was born June 12, 1907, and died at Hicksville, Ohio, May 20, 1912, after an illness of only one day. Little Leslie was a bright, intelligent boy, and his sweet disposition won him friends wherever he went. He manifested an earnest interest in the Sabbath-school, and will be greatly missed by his teacher and little classmates. At the time of his death his mother and one sister were suffering with scarlet fever, but, on account of the quarantine, sympathizing friends could not minister to them in this hour of distress. A short service was conducted by the writer in the front yard and at the cemetery.

E. L. ILES.

BENNETT.—William Walter Bennett was born at Athena, Oregon, May 22, 1878. While he was but a child, his parents moved to Coquille, Coos County, and here and at Gravel Ford he grew to manhood. For some time he was a student in the Gravel Ford Academy. Aug. 24, 1904, he was united in marriage with Alice L. Hartley. They were both active members of the Gravel Ford Seventh-day Adventist Church. Several years ago he had an attack of typhoid fever, from which he never fully recovered, and the weakened condition of his system made him an easy prey to tuberculosis. Thinking that a change of climate might prove beneficial, the family moved to College Place, Wash., where he fell asleep April 28, 1912. By his request 1 Thess. 4:13-18 and 2 Tim. 4:6-8 were used as the basis of the funeral sermon, which was preached by the writer.

F. S. BUNCH.

JUDD.—Edwin Judd was born in Genesee County, Michigan, Sept. 1, 1840, and died at his home in Corunna, May 20, 1912. In the fall of 1862 he enlisted with Company D. Sixth Michigan Cavalry, and served in the civil war until honorably discharged in 1865. He was married to Miss Ethelinda Grenney in 1867. She died four years later, leaving one child, a daughter. In 1882 he was united in marriage with Sarah F. Burnam, who passed away the twenty-second of last September. One child was born to them, whose privilege it was to care for her father during his last illness. Aside from the two daughters mentioned, one adopted daughter, two brothers, and one sister are left to mourn. Brother Judd was a faithful member of the Seventh-day Adventist Church, and a regular attendant at services as long as failing health permitted. The funeral service was conducted by the writer.

M. SHEPARD.

COLE.—Katie Glen Cole was born March 16, 1874, near Mendon, Mich., and died June 2, 1912. She was kind-hearted, and always ready to lend a helping hand to those in need. Twenty-two years of her life were spent in Mendon, but for a short time she resided in Marion, Mich., where she made many friends. An aged mother, two sisters, and two brothers are left to mourn. Words of comfort were spoken by the writer from Hosea 13:14.

W. C. HEBNER.

GOMAND.—Died near Green Bay, Wis., June 3, 1912, Patience Gomand, aged 35 years. She was born in Brown County, Wisconsin, and in her girlhood days was baptized and united with the Robinson Seventh-day Adventist Church, of which she remained a faithful member until her death. Her husband, three children, five brothers, and nine sisters are left to mourn. The funeral services were conducted by the writer, who spoke words of comfort from Hosea 13:14.

F. F. PETERSON.

JAICH.—John Jaich was born in Austria, Feb. 2, 1829, and departed this life in Janesville, Wis., June 10, 1912, aged 83 years, 4 months, and 8 days. He suffered intensely, but bore all the pain without a murmur, being fully resigned to God's will. Brother Jaich was reared in a Catholic home, but ten years ago was soundly converted to God and embraced present truth. He leaves a wife and two sons to mourn their loss, but not as those who have no hope. The words of Jesus in John 14:19 gave us much comfort.

W. W. STEBBINS.

WESTPHAL.—Brother G. F. Westphal was born on the banks of the Rhine River, in Germany, March 9, 1834. When he was thirteen years of age, his parents came to America, and settled in the State of New York. In 1854 he came to New London, Wis., where, July 4, 1855, he was married to Miss Henrietta Maas. Brother Westphal enlisted in the army in 1861, serving until the close of the civil war. He accepted present truth in 1876, under the labors of Elder H. W. Decker, uniting with the New London Seventh-day Adventist Church as one of the charter members. His wife died in 1892, and three years later he was married to Mrs. Mary Parfit. Of his twelve children, nine are living, two of his sons, Elders F. H. and J. H. Westphal, being missionaries in South America. Our brother fell asleep at the Antigo hospital, June 6, 1912. He enjoyed the peace of God, and we believe that he will have a part in the first resurrection. The funeral services were conducted by the writer.

H. W. REED.

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PROF. C. SORENSON, of the Foreign Mission Seminary, left last week for Chicago, where he will spend some time in special study at the University of Chicago.

DR. E. W. INGLE sailed from Montreal June 22 for Edinburgh, Scotland, where he will take special medical work, entitling him to an English degree, after which he will make South Africa his field of labor.

IN announcing the departure of Brother Milton Mattison and wife for India last week, Mrs. Mattison's former name was given by mistake as Nora Miller. It should have read, "formerly Miss Nora Kinzer, of Ketchum, Okla."

ELDER W. T. KNOX left Washington on Wednesday of last week for Wausau, Wis., to attend the camp-meeting now being held at that place. After the close of that meeting, he will attend the camp-meetings in the Lake Union Conference.

ELDER W. A. SPICER was booked to leave Liverpool June 13, on the steamship "Adriatic," which would bring him into New York about Friday, the twenty-first. Just six months ago he left Washington for South America. Returning by way of Europe, he spent two weeks with the brethren in England.

A LETTER from Elder Wm. Covert, of Illinois, June 19, to the General Conference tells of a recent experience in soliciting for missions with the last issue of the *Ingathering Signs*:—

"Since you wrote me last, I have put in six days among strangers soliciting, but some of the brethren went with me where they were somewhat acquainted. During this time I received \$87.25, using two hundred papers. I have now obtained \$213.80, using about five hundred papers. . . . I have many excellent visits

where I call, and am sure that the Spirit of God moves upon the people to think well of this work and to help."

THE edition of the *Protestant Magazine* for the second quarter of the present year, containing the article "Rome and Marriage," is exhausted, but an article of a similar nature upon the same subject, with reproductions of certificates of baptism, is found in the last number of *Liberty*. There is a limited supply of this issue still on hand, and orders are solicited.

THE readings for the Midsummer Offering are being mailed this week to church elders and isolated Sabbath-keepers. The time of the offering is set for July 27, but the readings are intended to reach all before July 20. Should any church elder fail to receive a copy in due time, let him address a card to his tract society office, and a copy will be sent him.

Too late for insertion in its proper place, we received an announcement of the Chicago Bible Training-School, which will open for medical missionary work October 12 of this year, and will close the last of March, 1913. Those desiring to attend such a school should correspond with the Lake Union Conference, 215 Dean Building, South Bend, Ind. The full announcement will appear next week in the department of Notices and Appointments.

A LETTER from Elder E. W. Thomann, of Buenos Aires, Argentina, South America, reveals the fact that the South American countries are being stirred up to demand laws making compulsory the observance of the Sunday rest day. Our workers there are doing what they can to arouse the public to the importance of opposing all attempts to make religious practises matters of legal compulsion. Brother Thomann writes that the Socialists are the most energetic element in the agitation for Sunday enforcement.

THE week of prayer occasion was held recently in Australia, during their winter-time. The readings were the same as ours, with the exception of one. From a report of the meetings at Avondale, we take the following:—

"At the regular chapel hour, nine o'clock, the reading for the day was given at the school, and again at the church in the evening. Some very helpful additions were made to some parts of the readings by those who had them in charge. At the close of the one on 'The Work in Australasia,' written by Pastor Fulton, the spirited song which he quoted in it was sung by the school. Then Pastor Hoopes asked those to rise to their feet who were willing to go anywhere in answer to God's call. With thoughtful faces, one after another arose, until a large company stood, pledged to do any work which God might put into their hands, to go anywhere he might send them.

"Another feature which developed during the meetings, and one which brought wonderful help, was the offering of sentence prayers. Large numbers took part in these services, the petitions being simple and direct, and breathing

a sincerity and earnestness that was inspiring to hear. No one could be in the room at these times without feeling that angels were hovering near."

A Word of Caution

It seems a fitting time to offer a word of counsel concerning the use of documents and quotations relating to the teaching and the work of the Roman Catholic Church. Those who are engaged in this controversy with Rome are constantly exposed to the temptation of using forcible quotations and strongly worded documents, purporting to be the official utterances of the Roman hierarchy. For example, we have recently received a forty-four-page leaflet, containing this kind of material, some of which is credited to individuals and some to publications, but almost without exception no date nor other information is given which makes it possible to trace and to verify the quotations. Some of these quotations we know to be correct, others we know are incorrectly given, and of still others we have no knowledge. Among the documents used is a portion of an alleged encyclical letter by Pope Leo XIII, which we are reasonably sure must be a forgery, as we find no such letter in the authorized edition of Pope Leo's encyclicals, and its general tone is not that of an official utterance. This so-called encyclical letter has been printed already in some anti-Catholic papers that are not too careful as to the reliability of the matter which they publish.

The necessity of carefulness in these matters is well illustrated by a recent experience. A well-known lecturer and writer, in dealing with the conditions in South America, used, as authoritative, a letter from a recent pope to a South American bishop, in which the immoralities of the Roman Catholic clergy in South America were freely admitted and deplored. To one familiar with the *ex cathedra* utterances of the Roman Catholic Church, the document, on the face of it, was a very suspicious one; and now the Protestants who used it are being compelled to acknowledge that it was a forgery. This gives great advantage to Roman Catholic writers, who will make the most of it in discrediting Protestant writers, even though they may quote genuine documents.

Another quotation widely used among Protestants runs this way:—

"The Pope has power to change times, to abrogate laws, and to dispense with all things, even the precepts of Christ."

This is plainly the utterance of a Protestant writer, and may be found in "Acts and Monuments," by John Foxe, Vol. IV, page 159, where the author, impersonating the Pope, says:—

"Wherefore no marvel, if it be in my power to change time and times, to alter and abrogate laws, to dispense with all things, yea, with the precepts of Christ."

While the Pope has claimed substantially what this pseudo-quotation alleges, yet it can not be truthfully claimed that these are the words of any pope.

We urge upon our writers and speakers the necessity of using the utmost care that the material which they use in dealing with the Roman question shall be reliable, and to discard all quotations for which a genuine authority can not be furnished.

W. W. PRESCOTT.