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No. 27



NIGHT

MRS. M. ELIZABETH BURNS-HOWELL

O, the rare enchantment like the mystery of dreams,
 When the moon is shining silver, with her pure and
 placid beams;
 When the air is heavy-freighted with the scent of
 fragrant blooms!
 O, 'tis then that rest aboundeth, and a sweet refresh-
 ing comes!
 It is then that peace surpassing settles down upon
 the soul,
 And we feel beyond our striving and our strife a
 higher goal;
 For the eye with wider vision looks enraptured on
 the sight
 As it sees in faith a future like the holy hush of night.
 Cometh now a sense of safety, and a calm serene
 entralls
 With the joy of trust unfailing, e'en when seeming ill
 befalls;
 For the Hand that stills the tumult and bestows the
 balm of night
 Holds the suns and all their systems, and will shape
 our course aright.



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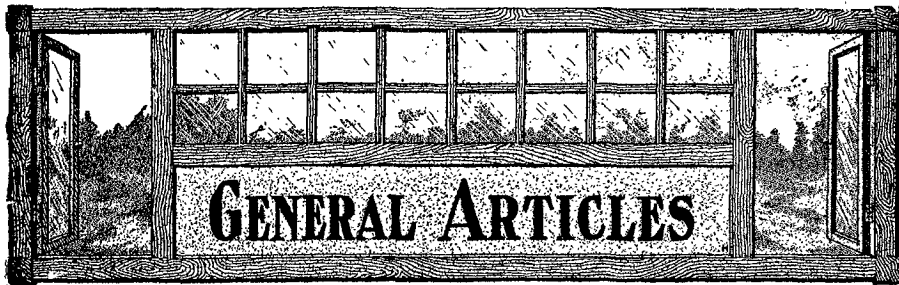
The Review and Herald

"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, JULY 4, 1912

No. 27



The Gospel of Salvation

L. D. SANTEE

"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." Rom. 10:15.

HERALDS of mercy, to you will be given
Life that is rich with the blessings of
home,

Life that's for love in the gladness of
heaven;

Sweet is your resting when labor is
done.

God's faithful heralds to sinners are
calling,

"Jesus is pleading; come, open the
door."

Come; for the moments like rose-leaves
are falling;

Enter his fold, and be safe evermore.

How the great years with their seasons
are speeding,

Bearing us down to eternity's side.

Souls may be lost while the Master is
pleading,—

Souls in their sins, for whom Jesus has
died.

Tell of his love while the hours are
flying;

Tell of his prayer, as he hung on the
cross;

Tell how on Calvary Jesus was dying,
He who has counted all earth gains
but loss.

Tell of his tears in Gethsemane's garden;
Tell how he suffered for you and for
me;

How by his death he has purchased our
pardon;

How by his merits the captive is free.

List, while his tones on your senses are
falling;

Christ for the fallen the wine-press
has trod.

Haste, for the Saviour to sinners is call-
ing,

Pardoning Saviour, compassionate
God.

Beautiful feet, in the city of splendor,
Sweet be your rest, with the journey-
ing o'er.

Glad harps will thrill, with their mel-
odies tender,

Welcoming on to the evergreen shore.
Far were your journeyings, dark o'er the
mountains,

Preaching unto sinners "the gospel of
peace;"

Now, mid the murmur of soft-flowing
fountains,

Rest is forever; all wanderings cease.
Moline, Ill.



An All-Sufficient Saviour

MRS. E. G. WHITE

CHRIST came to this world to live a life of perfect obedience to the laws of God's kingdom. He came to uplift and enoble human beings, to work out an enduring righteousness for them. He came as a medium through which truth was to be imparted. In him are found all the excellencies necessary to absolute perfection of character. To those who receive him, he gives power to become the sons of God. "The word was made flesh, and dwelt among us, . . . full of grace and truth. . . . And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ."

In Christ "we have redemption through his blood, even the forgiveness of sins." He is "the image of the invisible God, the first-born of every creature." "By him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fulness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.

"And you, that were sometime alien-

ated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblamable and unreprouvable in his sight: if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven."

Christ gave up his high command in the heavenly courts, and laying aside his royal robe and kingly crown, he clothed his divinity with humanity. For our sake he became poor in earthly riches and advantages, that human beings might be rich in the eternal weight of glory. He took his place at the head of the human family, and consented to endure in our behalf the trials and temptations that sin has brought. He might have come in power and great glory, escorted by a multitude of heavenly angels. But no; he came in humility, of lowly parentage. He was brought up in an obscure and despised village. He lived a life of poverty, and suffered often with privation and hunger. This he did to show that earthly riches and high rank do not increase the value of souls in the sight of God. He has given us no encouragement to think that riches make men worthy of eternal life. Those church-members who, when a brother becomes poor, treat him as if he were unworthy of their notice certainly did not learn this from Christ. To one who, during the Saviour's ministry, offered to follow him as his disciple, Jesus said, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." Those who follow him must share his poverty. "If any man will come after me," he declares, "let him deny himself, and take up his cross, and follow me." "So shall ye be my disciples."

It is submission to sin that brings the great unhappiness of the soul. It is not poverty, but disobedience, that lessens man's hope of gaining eternal life, which the Saviour came to bring him. True riches, true peace, true content, enduring happiness,—these are found only in entire surrender to God, in perfect reconciliation to his will.

Christ came to our world to live a life of stainless purity, thus to show sinners that in his strength they, too, can obey God's holy precepts, the laws of his kingdom. He came to magnify the law and make it honorable by his perfect conformity to its principles. He united hu-

manity and divinity, that fallen human beings might become partakers of the divine nature, and thus escape the corruption that is in the world through lust.

It was from the Father that Christ constantly drew the power that enabled him to keep his life free from spot or stain of sin. It was this power that enabled him to resist temptation.



The Chinese Revolution

J. N. ANDERSON

THE surpassing significance of the recent Chinese upheaval is more clearly seen when it is remembered that it was not the rising of a class of Chinese against the existing political order, but a race movement in which the entire Chinese world, almost to a unit, in China and out of China, swept away the Manchu dynasty (its rule began in 1644), and established a republic. The decree of abdication recognized this fact in the following utterance: "The whole country is tending toward a republican form of government. It is the will of Heaven, and it is certain that we could not reject the people's desire for the sake of one family's honor and glory." "The people" are the whole Chinese race, counting over four hundred millions; "the family" is the Manchu clan, numbering probably not over four millions. Racially and numerically, the contest was overwhelmingly with "the people;" but what was still more vital to the issue, the alien Manchu clan stood for non-progress, misrule, and despotism, while the Chinese stood for human progress, modern ideas, and the rights of the people.

The Occasion of the Revolution

The occasion of this race revolt was the attempt on the part of the Peking government to nationalize the railways, which hitherto had been constructed and controlled by the provinces. Foreign influence played a part in this scheme. The profits, legitimate or otherwise, accruing from an investment that meant the railroading of a country as vast as China, could not fail to tempt the cupidity of European and American financiers, being in turn abetted by their own governments, which were not slow to see that it would be vastly to their advantage to have China's steel roads under the control of a few Peking officials dependent on foreign capital and readily swayed by diplomatic influence.

The provinces protested for several reasons. Traditionally, the central government had for a long time committed all local interests to the provinces. In practise, the doctrine of states' rights had been carried to its logical end, and the provinces were not willing to give it up. The local officials were not willing to surrender the financial gains to the corrupt Peking Manchus. But the provinces still more objected to the floating of loans by the Peking government which the revenues of the provinces were pledged under mortgage to secure to money kings of Europe and America. The crisis was precipitated when Sheng

Kung Pao, minister of imperial posts and communications, undertook to carry out the wish of the imperial court. This was in the province of Sze-chuan, where most of the landed gentry had subscribed to a joint-stock railway company with a capital of eight millions. "The government ordered the dissolution of the company, took possession of its properties, and paid the stockholders \$5,350,000 in bonds, part of which carried no guaranteed interest, and most of which the unhappy subscribers regarded as worthless."

The minds of the people were still further excited by fearful calamities, such as the plague, the terrible, devastating floods, and the resulting famines and pestilence. These, with the superstitious fear of the gods, and the callous indifference of the government, whose officials were living in luxury with little concern for the sufferings of the people, were the occasions of the Chinese upheaval.

This spirit of discontent and hatred of the ruling clan, the foreign Manchu, had already become incarnate in a large class of intensely active revolutionary leaders, who had for years laid broad plans for the overturning of the galling Tartar rule. They saw the time was ripe, but they wished to win over the army and the navy, and hence would have postponed the uprising until 1913. But the revolutionary tide had set in with such force that nothing could stay it. The accidental explosion of a bomb in the Russian settlement in Hankow, Oct. 9, 1911, led to a thorough search of a house in which were found not only bombs, but revolutionary documents, including lists of names of revolutionists. Their choice lay between striking hard and quick, and sitting still and having their heads cut off and their cause at least temporarily lost. They chose to show their colors and strike. The province of Sze-chuan rose almost en masse, and a short work was made of the imperial officials and their underlings. Next the revolutionary current set toward the three contiguous cities of Hankow, Wu-chang, and Han-yang, all of which fell into their hands after some brisk fighting. Almost at once the greater part of central and southern China was in a state of active rebellion. Despite some very stubborn resistance on the part of the imperial government, the revolutionary tide swept the whole country, and it soon became apparent that "Heaven" had elected to give China to the Chinese, and to retire the antiquated and useless Manchus.

Such, in a word, was the passing of the Manchu supremacy and the setting up of the Chinese republic. But this is only a surface view. Back of and beneath all this overturning in the old Middle Kingdom, were those mighty undercurrents that are always present as the active forces in national, racial, and world convulsions.

The Underlying Causes of the Revolution

What, then, were the underlying causes that forced these tremendous

changes? The spirit of the times is working to this end. A new spirit is abroad, recasting or overturning ancient institutions and hoary customs. Political and social changes of the first magnitude have recently swept through Turkey, Persia, Portugal, and Mexico. The masses of India and Russia are seething with this spirit of unrest and change. The most stupendous exhibition of the force and direction of this revolutionary spirit is the Chinese revolution, which came with such swiftness and decisiveness as fairly to daze the whole world. But true as all this is, it does not suffice to explain the race upheaval; for the question still remains, Whence came this spirit of irreconcilable antagonism to the old order? What was it that fired the Chinese race to the point of unseating the Manchus, and overturning many of their own ancient institutions? In the last analysis, it was and continues to be a conflict between light and darkness; and, viewed in that light, the active and primary cause was the invisible influence of Christianity. In this sense Robert Morrison was the first revolutionist when he began the translation of the Bible into Chinese, and the Chinese revolution thus began about one hundred years ago.

This spectacular and sweeping overturning of the existing order of affairs in China is but the outward expression of a no less radical change in the mind, the heart, the thought of the Chinese people. A multitude of secondary causes have operated to bring about this changed inward state, but primarily Christianity is the spring of it all. It is God moving in history to accomplish his eternal purpose for man. Western civilization and influence, trade, commerce, modern mechanical inventions, education, international law,—all these are not of the essence of Christianity, but results or concomitants, and have been powerful factors in the uplift of China. They have set new standards, and given China a new vision of her defects and her possibilities. But China's awakening must, after all, be attributed to the active Christian agencies.

The educational work of foreign missions in China is to-day represented by 2,029 elementary schools, and 1,116 academies, colleges, and normal, medical, theological, and industrial schools. Missionary activity along these lines has compelled the Chinese government to found modern schools, or lose their children to the mission school. To-day the schools of all grades under the Imperial Bureau of Education number 42,000, with 64,000 instructors and 875,000 pupils. The present aim of the Chinese government is to provide accommodation within the next ten years for the instruction of 45,000,000 children. Scores of old examination halls, with their thousands of cells, have been pulled down to make room for these new schools. In the meantime thousands of the brightest Chinese youths have gone abroad to be educated in European, Japanese, and American educational institutions.

Every book, every class recitation, every school, contributed directly to the awakening of the Chinese race that issued in the recent upheaval. Nor were the women of the Middle Kingdom left out of the count. "Many schools for girls have been established in China. The late empress dowager ordered a large lama convent turned into a school for girls, and directed the imperial high commissioners who were sent out in 1906 to study American institutions to give special attention to the institutions for the education of women."

Washington, D. C.

(To be concluded)



The Message for This Time

G. A. IRWIN

In the messages given by the apostle John to the seven churches, as recorded in the opening chapters of the book of Revelation, we have a condensed history of the church from its organization by the ordination of the twelve apostles until the end of probation and the return of our Lord to take his faithful ones home to glory. In each of the periods named in this history, a crisis confronted the church, and in each of them a separate and distinct promise was made to the church and the individual overcomer, any one of which would of itself be a sufficient stimulus to cause one to strive for the victory.

The foe in each instance has been the same; so if we can find out what caused individuals to triumph in the Ephesian age, we have the secret of success in each of the ages, the Laodicean, in which we live, included. The apostle John, through whom the Revelation was given, lived from the beginning to the close of the Ephesian age, and perhaps he, as no one else of his time, was acquainted with the bitter hatred manifested toward God's people by those in authority, in both church and state, and the influence and effect that the world in general had upon those endeavoring to live a Christian life.

Much of John's time in later life was spent in the city of Ephesus, whence he directed the churches in Asia Minor. Ephesus was the center of heathen worship, for the temple of Diana was located in that city. In looking through the epistles of John, written just prior to his banishment to the isle of Patmos, at a time when persecution was most severe, we find what is undoubtedly the secret of the overcoming life: "This is the victory that overcometh the world, even our faith." There is no other one thing pointed out in the Bible which will bring the overcomer's reward.

The faith that brings victory is the faith that centers in Jesus Christ, and brings justification to the repentant sinner. The note sounded by the apostle John in the time of crisis has been the key-note of victory in every age. "The just shall live by his faith" was the key-note of the Reformation of the sixteenth century, and the message that broke the power of the Papacy and sent her into captivity.

Neither the Lord nor the Papacy has changed. The principle implanted in the minds of men by Satan in the beginning, that man can save himself by his own works, has been the foundation of all heathen religions, and is the principle of the Papacy still; and wherever and whenever it is held, men have no barrier against sin. Opposed to this principle and doctrine is the teaching of Paul, the great exponent of the glorious and victorious doctrine of justification by faith. "By grace are ye saved through faith; and that not of yourselves: it is the gift of God," was the message preached by the great apostle from the time of his conversion till the time of his departure in that gloomy dungeon in the city of Rome when he gave his dying testimony so full of sublime faith and courage: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but to all them also that love his appearing."

Justification by faith is a message from God; it bears the divine credentials, for its fruit is unto holiness. The thought that the righteousness of Christ is imputed to us, not because of any merit on our part but as a free gift from God, is a precious thought which comes to the sin-burdened soul as water to the thirsty traveler.

It was the preaching of justification by faith that marked the beginning of the loud cry of the third angel's message, as evinced by the following statement found in the first-page article of the REVIEW AND HERALD of Nov. 22, 1892:—

"The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth."

If the preaching of righteousness by faith as a special message in this denomination was the beginning of the loud cry, and of the "light of the angel whose glory shall fill the whole earth," God evidently did not intend that this message should cease until the whole earth was lightened with the glory of the Lord.

That the message did not go as designed is evident from the following statements by the Lord's servant: "The churches are lukewarm. They have listened to doctrinal discourses, but they have not been instructed concerning the simple art of believing. . . . Shall we not give light to the souls that are groping in darkness? Shall we not seek to save them from perdition and build them up in the most holy faith, ever keeping before them the righteousness of Christ? . . . The doctrine of justification by faith has been lost sight of by many who have professed to believe the third angel's message."

The question will doubtless arise in the mind of the reader why a message

of such vital importance to individuals, a message that was the beginning of the loud cry, should be lost sight of. The answer to this question is found in the following statement by the same writer: "The enemy of man and God is not willing that this truth should be clearly presented; for he knows that if the people receive it fully, his power will be broken. If he can control minds so that doubt and unbelief and darkness shall compose the experience of those who claim to be the children of God, he can overcome them with temptation."

When the message of justification by faith (which the servant of the Lord said "is the third angel's message in verity") began to be preached in this denomination, the enemy was deeply stirred, and made a strong effort to stop its spread. Failing in this, he changed his plan of opposition to a method that promised greater success. This plan was so to fasten the minds of the people upon the instruments that the Lord had called to promulgate the message, that these men would come to be regarded as the oracles of God, and the people's faith would become centered in them, rather than upon Jesus Christ, the author of the message. It was reckoned by the enemy that the praise and flattery of the people would so inflate these men that they would come to feel that their opinions and judgment must prevail in all matters pertaining both to the Scriptures and to the management of the Lord's work in the earth.

How well the enemy succeeded in this latter plan is well known to us as a people; but what we have lost by allowing him to succeed, only eternity will reveal. It is perfectly safe, however, to say that we are years behind where we might have been and ought to have been in the progress of this work. We are rapidly coming to the time when the miracle-working power of the arch-deceiver will be more decidedly revealed. Soon the powers of earth will seek not only to compel God's people to keep the first day of the week as the Sabbath, but will try to compel them to renounce their obedience to God's law by working on his holy day. This will be the time that will try men's souls; and when I read that only "those who are clothed with Christ's righteousness will in that day stand firm to truth and duty," and that "all those who have trusted in their own righteousness will be ranged under the black banner of the prince of darkness," I am persuaded that the time has fully come for the message of justification by faith to become again a prominent message in this denomination. The same faith that nerved Luther to stand alone so fearlessly against the combined power and influence of the Papacy, is needed now in the conflict with the combined powers of darkness. In this very connection, the spirit of prophecy has said, "If you would stand through the time of trouble, you must know Christ, and appropriate the gift of his righteousness which he imparts to the repentant sinner."

Loma Linda, Cal.

Faint Not

WALTER J. PAULSON

O CHRISTIAN, watch! The darkness soon is o'er,
Soon morning light will shine, and nevermore
Will night invade our shore.
O Christian, look! See yonder myriads fall;
A heathen host has gone beyond recall.
Is that the fate of all
That vast confluence spread before thy ken?
O, blow thy bugle! sound with voice and pen
The danger great! And when
Thou hast, O watchman, faithful warning given,
This night of sin with radiance will be riven,
And earth shall be a heaven.
O gird thy loins! and strike with vigorous blow
The e'er-assailing, fast-increasing foe,
And thou relief shalt know.
So hope and watch; O watchman, weary not!
Eternal day at last shall be thy lot,
With ills and cares forgot.

South Bend, Ind.

Godless Faith Healing

G. D. BALLOU

THE ninth chapter of John contains the account of the healing of a man who had been born blind. In the thirty-fifth and thirty-sixth verses we notice a most remarkable phase of human credulity. Jesus had found the man after he had been cast out, and inquired of him, "Dost thou believe on the Son of God?" The answer came quickly, "Who is he, Lord, that I might believe on him?" Here is a most eager readiness manifested to believe on anybody or in anything about whom his healer might tell him.

That characteristic in human nature is being exploited to-day by those who are working the law of rest to heal the sick. It is called Christian metaphysics or some such name. By playing upon the credulity of the healed ones, their adherence to the new doctrine is secured.

The extent to which these methods are employed was emphasized in an article in a popular magazine recently, in which it was shown that about a score of systems of mind-cure in the United States are exploiting, or attempting for money to exploit, devout, credulous humanity with their assured divine method of healing. The article was well-entitled "Trading in the Holy Spirit."

A large proportion of human ills is due to such adverse mental causes as doubt, fear, hatred, anger, wrath, evil surmising, envy, jealousy, malice, worry, care, anxiety, sorrow, despair, and mental agony. These wear out and exhaust the energies of the body, and it becomes a prey to a multitude of diseases that can be produced in no other way. Different organs fail in their functions because there is not energy enough left in the body to carry on its work properly. These adverse mental causes tend to produce anything but peace, rest, and life.

Now it is self-evident that if want of

peace and rest will produce sickness and disease, any means that is conducive to peace and rest may be used with more or less success in the treatment of such diseases. Human assurances that bring confidence, hope, and courage will be sure to work curatively in these cases. Anything that humanity can conjure up to change mental moods and conditions will help, but all partial remedies can bring only partial healing. He who would have the highest success must surely appreciate the truth that the law of rest in its fulness should be applied by coming in right relation with the Author of life himself.

The blessed assurances of his Word are all-sufficient. This Word is the encyclopedia of assurance and comforting promises: "Come unto me, all ye that labor and are heavy-laden, and I will give you rest. 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. For my yoke is easy, and my burden is light." Matt. 11:28-30. "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." Isa. 26:3. "Lord, thou wilt ordain peace for us: for thou also hast wrought all our works in us." Verse 12. "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass." Ps. 37:5. "Casting all your care upon him; for he careth for you." 1 Peter 5:7. "I create the fruit of the lips; Peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him." Isa. 57:19. "O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." Isa. 48:18. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1. This latter scripture furnishes the key to this whole question of peace and rest.

He who studies carefully these expressions we have quoted will be led far on the way toward confidence in God; and when the state of complete trust is reached, the man will have developed a love for God and his ways that will wean him from his own ways. This will bring forgiveness, full and free, and "perfect peace," or "the peace of God, which passeth all understanding." Phil. 4:7.

Such a state of mind may be enjoyed by every Christian, and this peace and the rest that accompanies it are the antidotes for every adverse mental poison. Hence this peace and rest are the cure for every malady due to adverse mental cause, except where the danger is so great that nature alone can not restore. Here is the heaven-sent remedy for earthly ills, so infinitely valuable, and yet so little appreciated. How few indeed have learned to "rest in the Lord, and wait patiently for him." And here is where the godless systems of healing come in with human assurances and the workings of natural law, and produce a measure of natural mental peace and rest, and bring about a certain degree of healing, which in many cases seems very

remarkable because no visible means are used to accomplish the results.

Systems of mental diversion of varying value are employed. Curiosity, expectation, and even occultism are made to serve the purpose of changing the mind from its old moods. Hope and cheerfulness are brought in through the abundant promises of cure, and many times bed-ridden invalids or those who have been prostrated by grief, disappointment, or anxiety, are made to forget their troubles, just through the human application of the natural law of rest. Music and mirthfulness may be used successfully, and in many cases the body rallies from its illness, and health returns.

The system of denial used by Christian Science interprets the Bible until it means all the way from nothing up to just the opposite of what it says, and denies the evidence of the senses and the validity of all the natural physical laws of life, until a muddled fascination seizes upon the fervent disciple, which ends in a state of mind so like the ancient enchantment that it is impossible to discern the difference. Of course, all the old frets and worries and anxieties and many of the other adverse mental conditions must be dissipated by such a complete revolution in the mind. The fear of a future judgment, which robs many a soul of all peace and comfort, is swept into the land of oblivion through the wonderful power of this new philosophy. How can the body help rallying when the burdens are removed that have cost it so much vital energy?

If this system were miraculous, as its advocates claim, why should they not conquer all disease? But they miserably fail when they step beyond the limits of simple mind-cure. Mental causes can suddenly prostrate the human body, and mental causes can suddenly remove the burdens and liberate the nervous system from its unnecessary load, and thus let the body go free from what seemed a serious disease. Of course, Christian Science denies all physical causation and the existence of disease. Diseases are only "errors of mortal mind," "old beliefs" which must pass away when attacked by this amplified system of negation. The things which cause unrest Christian Scientists attempt to sweep away with their great besom of denial. They succeed quite well with a large share of ailments resulting from mental causes; but they are helpless in their failures to relieve blood-poisoning, and severe difficulties due to other than mental cause. They account for their lack of success on the ground that the patient failed to grasp the principles of healing.

It may be possible to get up enough excitement to cause one to forget a toothache for a time, or the pain of a bee sting; perhaps the cry, "The house is on fire!" would do it. But no amount of mental philosophy can divert the physical system from the consciousness that a cancer is gnawing at the vitals, or that blood-poison is raging through the system.

(To be concluded)



WASHINGTON, D. C., JULY 4, 1912

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Editorial

THE beautiful vision that enraptured John on the isle of Patmos is a vision that awaits in real substance the sight of every true child of God. "And I saw the holy city, New Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God: and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away. And he that sitteth on the throne said, Behold, I make all things new. And he saith, Write: for these words are faithful and true. And he said unto me, They are come to pass. I am the Alpha and the Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit these things; and I will be his God, and he shall be my son." When the vision of that beautiful city of the redeemed greets the eyes of the ransomed people of God, the vision of John will have become substance, and the hopes, the yearnings, and the fond expectations of God's sons and daughters will be swallowed up in blessed reality. Toward that consummation we look in steadfast faith, knowing that the time is not distant when John's vision will be our reality, when the kingdom of righteousness shall displace the anarchy of sin, and when no dimming veil nor gulf of disobedience shall separate between God, our Father, and his blood-bought children. Then it is that "the righteous shall inherit the earth, and shall delight themselves in the abundance of peace." Then it is that righteousness and truth shall kiss each other, and the habitation of the Infinite be the home of his chil-

dren, once estranged but now reconciled through the life and sacrifice of the Son of God. In that kingdom where sin can never come, where affliction can never rise up again, where everything that could bring trouble, or disappointment, or sorrow is forever removed, it is still the privilege of every son and daughter of Adam to have a part. Who would wish to forfeit that opportunity for a few days' or even years' indulgence in the best that this world has to offer?

OUR Lord came to do his Father's will, to speak his Father's words, and to accomplish his Father's purpose. When he left his followers in this world, he left them to carry on the same work; therefore the need of the gift of the Holy Spirit, who was sent into the world for the purpose of leading Christ's followers into all truth. In other words, he was to help them keep in the footsteps of their Master, who is the way, the truth, and the life. We can therefore see the consistency of this divine admonition: "Wherefore, putting away falsehood, speak ye truth each one with his neighbor: for we are members one of another" (Eph. 4:25); and of this admonition also: "Let all bitterness, and wrath, and anger, and clamor, and railing, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you." Verses 31, 32. We can not do the work of God with the weapons of the adversary and under his training. The things here warned against are the weapons of Satan; and when we use them, we are practising under his teaching, drilling in his army. To do that is to travel in the way of death. Instead of that, let us listen to the promptings of the Holy Spirit, sent to direct us in ways of love, purity, righteousness, joy and peace. "Forgetting the things which are behind," let us reach forward to those things which God has set before us, going forth into his work shod with the preparation of the gospel, armored with the helmet and shield and breastplate which God gives, and armed with the sword of the Spirit, conquering temptation, and winning souls for God's kingdom.

Our Mission

THE mission of the ambassadors of Christ is not merely to warn men of the results of disobedience, but above all it is so to win them by love that they will turn from their evil ways and accept the salvation which there is in Christ Jesus. As Christian workers, we should bear this in mind. God has entrusted us with a great message, a message which carries with it a solemn warning. That

message is positive and constructive in that it proclaims the commandments of God and the faith of Jesus, and establishes a people and movement based upon the truths of the Word of God. It is negative and destructive in that it warns men of the dangers of rejecting God's grace, unmasks the specious deceptions of error, and shows the terrible results of rejecting God and his truth, and of following in the paths of sin.

But while we should earnestly "contend for the faith which was once delivered unto the saints," let us seek to do this not egotistically, self-righteously, nor vaingloriously, but in love and humility. It is not enough merely that we should warn men. Our effort should be to save men,—save them by the warning which we give in love and fear. Of himself Christ says: "I came not to judge the world, but to save the world." And the apostle Paul adds, "Knowing . . . the terror of the Lord, we persuade men." Understanding from the Scriptures of truth the terrible wages of sin and the reward of unrighteousness, we should labor the more carefully that the words we speak, the spirit we manifest, our tone of voice, our expression of face, may prove, under God, a savor of life unto our fellows, and not a savor of death.

The power of the truth is shown not in its condemnation of error, but in that it wins men from error's ways. The power of God's grace and the effectiveness of the scheme of salvation through the eternal ages will not consist in that, through the rejection of his grace, sin and sinners have been destroyed out of the universe of God, but in that men and women have been rescued from the power of Satan, and throughout endless eternity stand as the trophies of God's grace. Let us make it our mission among men to win them for Jesus.

F. M. W.

When the End of Sin Has Come

IT is the purpose of God to rid his universe of sin. As truly as God lives, is it certain that a time will come when sin, sinners, and the originator of sin, Satan, will be, no more. The prophet Malachi reveals to us the coming of a time when there will be nothing left of the wicked but ashes. He says:—

"For, behold, the day cometh, it burneth as a furnace; and all the proud, and all that work wickedness, shall be stubble; and the day that cometh shall burn them up, saith Jehovah of hosts, that it shall leave them neither root nor branch. . . . And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I make, saith Jehovah of hosts." Mal. 4:1-3.

There is no intimation here that hell is an institution, presided over by Satan, in which he is given *carte blanche* to torment those committed to that region to the utmost limit of his fiendish in-

genuity; no intimation that Satan is God's agent to see that all sinners are properly punished. But the teaching is as plain as words can make anything plain, that every being who is practising wickedness when that day comes, or who died unrepentant and unforgiven, is literally burned up, consumed, and exists no more. Now, it is evident that this includes Satan and all his hosts, as well as those whom he has deceived. The Lord tells us through the psalmist, "For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and he shall not be." Ps. 37: 10. How could it be said that "the wicked shall not be," if he is actually in existence in torment, and being tormented by the chiefest of all wicked, the instigator of all crime?

Satan has nothing to do with the infliction of punishment upon the impenitent wicked; but he and they both receive their punishment at the same time, and are destroyed together. The Word plainly declares this, in speaking of the work of Satan after his release from his imprisonment of a thousand years, immediately following the second coming of Christ. He gathers his deceived ones together, and then it is said of them: "They went up over the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down out of heaven, and devoured them." Rev. 20: 9. If that did not end their existence, why would Inspiration use a word that indicates to us a complete cessation of existence? It might be questioned as to whether the original word really meant what we understand by devoured. The original word from which "devoured" is translated is *katefagen*, and means, ate up. The Emphatic Diaglott renders it "consumed." It is therefore certain that there remains nothing of those upon whom falls that fire from heaven. Satan does not rain that fire upon those who are rejected of God; but it is rained from heaven upon him and upon them together.

Of the end of Satan's existence we read in another place: "All they that know thee among the peoples shall be astonished at thee: thou art become a terror, and thou shalt nevermore have any being." Eze. 28: 19. To ascertain who it is that is thus addressed, read verses 13 to 19. How could even Inspiration speak more plainly than this in declaring the complete end of the author of sin?

Notwithstanding these plain teachings of the Word of God, we read in one of our exchanges such words as these:—

The silly, deluded devotees of such superstition, such idolatry, such infamous blasphemy, . . . must all in the end, unless they repent in sackcloth and

ashes, make their way down the slippery steps of time, and take their final leap at last into the lake of fire and brimstone, where the old devil will take special delight to wrap them around his fingers, gouge their eyes out, and toss them like a rubber ball around the black walls of the dark, dismal pandemonium, the sport of demoniacal millions, while the ages of oncoming eternities roll up from the dark realms below.

Now, there is not a word in all the Bible about any such fiendish transactions as described in this quotation; not a word anywhere to indicate that Satan has anything whatever to do with the punishment of the wicked; or that he is God's agent in any sense to execute judgment upon the wicked. To use such language is to cast reproach upon our Saviour, to pervert the teachings of his Word, and even to debase the idea of religion in the minds of thoughtful men and women. Such teachings are dishonoring to our Maker, and a plain contradiction of all that he has said concerning the destiny of the wicked. They are, in effect, a nullification of that declaration of God's undying love for his creatures which reads: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

But God will have a clean universe, a praising universe. "And he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more." Rev. 21: 4. That is absolute. If there were to be a never-ending time of torment, this text of Scripture could not be true. Would there not be pain? Would there not be mourning? Would there not be crying, such crying as people have never done in this world?

The objector may say that text refers only to the righteous. The text itself contains no such limitations, nor is any such limitation inferred from the context. But let us read another:—

"And every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them, heard I saying, Unto him that sitteth on the throne, and unto the Lamb, be the blessing, and the honor, and the glory, and the dominion, forever and ever." Rev. 5: 13.

How could there be a place of torment in unending operation, where millions are undergoing the most frightful torture of mind and body, and at the same time that text of Scripture be true?—It would be impossible. That text brings to view a time when the wicked will have passed out of existence, and every creature in the universe will be experiencing the inexpressible joys of completed redemption.

When God has made an end of sin, every creature that is left in existence in the universe will be praising him.

The universe will be swept clean of everything that has brought pain upon men and sorrow to the heart of our loving Heavenly Father. No more sorrow, no more crying, no more pain, no more sin, no more death! No ever-burning hell, where friends, parents, or children, writhe in agony untold. That conception was a child of paganism and superstition, born under the blighting influences of the dark ages. It is not true, and never will be true. The God of love who has declared that he has no pleasure in the death of him that dieth, most certainly would not take pleasure in the eternal torment of him that sinneth. In that better land is only joy and peace and praise. Blessed country! What a glorious privilege to dwell therein!

C. M. S.

The Sabbath Promulgated at Sinai

THE sacred regard placed by the Lord upon the Sabbath is clearly indicated in the circumstances connected with its promulgation at Mt. Sinai. The children of Israel were encamped on the plain at the base of the mountain. Three days of solemn preparation were required in order to prepare them to receive the instruction which God, with his own voice, was about to impart. The camp itself was cleansed from every impurity. The people were required to wash their clothes, and to humble their hearts before the Lord. The mountain itself was sanctified, or set apart, by divine commandment; neither man nor beast was to go up into it, or even touch the border, under pain of death. A solemn hush pervaded the encampment. Awe and eager expectancy filled every heart. God was about to meet with his people. "And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly." Ex. 19: 18.

Under such circumstances as these, in connection with the greatest celestial display of almighty power which this earth ever witnessed, God delivered to the people his law of ten commandments. This law had been recognized before, as we have already seen; but because of prevailing iniquity in the earth, and in order that mankind might be left without excuse, God gave added emphasis to his requirements by uttering them with his own voice, under such circumstances as would impress the beholders, and all the world who knew of their deliverance, with the sacredness of their character.

That nine of these commandments are moral in character the Christians of all ages have admitted. The first four express the duty of man to his Maker, the last six the duty of man to his fellows. In the bosom of this decalogue, but-

tressed before and behind, shut in on every side as if to guard it from the assaults which God knew would be made upon it, rests the Sabbath commandment. Speaking of the giving of the law and of the Sabbath at this time, Rev. James Gilfillan, a First-day observer, in his book "The Sabbath Viewed in the Light of Reason, Revelation; and History," page 287, beautifully expresses the honor shown the divine precepts:—

The law of the ten commandments, uttered by "the great voice" of God, was also written by his own finger. It was too holy and glorious to be spoken "with the tongues of men and of angels," or to be taken down from the divine lips by any human amanuensis. The Lawgiver must proclaim his eternal law with his own mouth, and indite it with his own hand. Twice was it so written. It was inscribed on tablets of stone, and in this form deposited in the ark, with all the security which incorruptible shittim-wood, and gold overlaid within, without, and above, could provide, and under the overshadowing cherubim, and inviolable Shekinah. But no divine voice is heard announcing the laws of a temporary polity, or of a shadowy ritual; they are uttered in the ears of Moses alone. No divine finger traces their written characters; for this the hand of Moses is deemed adequate. They are committed to no secure and precious casket; but placed beside the ark, as things warranting less reverence and care, and ready to be removed. In all these honors of the ten "words," the fourth commandment fully shared. Prefaced by the same solemnities, attended by thunders and lightnings, articulated by the divine voice, all its words engraved by the divine finger, and entrusted to the sacred keeping of the ark, who could have any reason to imagine that the Sabbath was a Jewish rite, belonging entirely to a covenant which was to decay, wax old, and be ready to vanish away?

The first words of the Sabbath commandment call the attention of the people to an institution already in existence. They were enjoined to "remember the Sabbath day." It was distinguished from the other days in that it was required to be kept holy, while the six days of the week were named as days of labor. The children of God were not only required to keep the Sabbath, but labor on the part of their sons and daughters, their servants and their cattle, was likewise prohibited; and the reason given as the basis of this injunction was found in the institution of the day in the beginning. "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:11.

The Jews, as God's special people at this time, were required to keep the Sabbath, not as an institution given to them primarily; they were exhorted to remember an institution already in existence, one which had descended to them from

their fathers from the time of its bestowal in the garden of Eden. On page 45 of an old book called "The Sabbath," by Harmon Kingsbury, published in 1841, we find this excellent quotation from Professor Agnew regarding the perpetuity of the Sabbath institution, and of its application to the whole human family, including the Jewish people:—

If we now advert to the *end*, or *object*, of the institution, we shall perceive it to be adapted equally to the whole human family, and not peculiarly to the Jews. And hence its *perpetuity* is inferred. Was it intended to relieve both man and beast from the wearisomeness of uninterrupted labor? They do all need it as much as the Israelites. Was it designed to be commemorative of the eternity, independence, self-existence, and all the glorious perfections of the Deity, as evinced in the work of his hands? Then are all, equally with the Jews, interested in this commemoration. Was it provided as a means of man's growth and establishment in holiness? Then does its end proclaim it loudly to be the birthright of every intelligent creature on God's earth, a common inheritance to all the sons and daughters of Adam.

Who is the Jew, that his constitution alone, and that of his servants and beasts, require a regular return of freedom from the exhausting fatigues of constant labor? Who is the Jew, that he only may set apart one day in seven for singing the high praises of God; that he only is obliged to bear in remembrance the power, and wisdom, and goodness of God, displayed in his completed work of creation? Who is the Jew, that he only needs this preeminently blessed means of attaining and securing conformity with the image of God? No! Verily, you and I, and Adam and Noah, are, as much as he, interested in this heavenly attainment. We, equally with him, must commemorate the six days' work of Jehovah. And our constitution, as well as his, was so made as to require the rest of the Sabbath.

There remains to the present a Sabbath rest for the children of God. May we remember it with rejoicing as it comes in the weekly cycle, and in its observation find rest and blessing and gladness through its great Author, the Lord Jesus Christ.

F. M. W.

Note and Comment

A New China

Of the sweeping changes which are rapidly, and in many cases quite silently so far as the world is concerned, going forward in the Chinese empire, the *United Presbyterian* of May 16, 1912, says:—

The queue, which was imposed upon them over two hundred years ago by their Manchu conquerors, and which, almost to a man, they had grown to think was a part of themselves, is gone to stay. The new government has come out strong against the custom of foot-binding, absolutely forbidding the same. The reform against opium smoking is equally en-

forced. They have changed from the lunar month to that of the sun, and, dating from this year, their year will be the same as the foreign. The better classes have almost to a man adopted the foreign hat, and those who can afford to are wearing the foreign shoes. Foreign tailoring establishments are springing up all over the city. I am even told that as soon as the government is properly established, all business will cease on the Sabbath day. This last does not mean that they are keeping the Sabbath day from a Christian standpoint, but because they recognize the importance of one day of rest.



Guardians of Liberty

SPEAKING of the meeting held by the Guardians of Liberty in Cincinnati, the *Herald and Presbyter* for May 29, 1912, of that city, says:—

The *Catholic Telegraph*, of this city, is greatly excited over the organization, and denounces it in wild and intemperate language. It has no objection to such organizations as the Knights of Columbus, and St. John and St. Edward, and the Catholic Knights of America, with uniforms, rifles, and armories; but when it considers the existence of a simply patriotic order, it becomes as fluent with unbecoming expletives as if it were denouncing Freemasonry or the public schools, and for the same reason. These are institutions that Rome can not control.



The Methodist Amusement Prohibition

SPEAKING of the discussion now going on in the General Conference of the Methodist Church in Minneapolis regarding the revision of its church discipline on the question of amusements, the *Lutheran* of May 16, 1912, says:—

How radically things have changed within the past generation is indicated by the report of the bishops of the Methodist Church on amusements, at the General Conference held in Minneapolis. Out of a total of 2,057 district superintendents, 1,356 report that the rule prohibiting dancing, card-playing, and theatergoing has proved entirely ineffective, and the bishops recommend the abolishment of the rule and a return to the more evangelical method of Wesley in dealing with the situation, leaving it to the conscience of the Christian to judge whether an amusement may or may not be indulged in with safety.

The *Lutheran* suggests that it would be much better for the conference to deal with the principles involved rather than the details which concern the conscience alone, and leave to the individual the determining of where in his conduct the principle applies.

This principle of dealing with evil must be followed in many cases on the part of the church. However, there are many in the Christian communion to-day who, on account of their past education, would fail properly to apply the principle. Against many forms of evil the church must decidedly take its position. The fact that the Methodist

Church admits that the rule prohibiting dancing, card-playing, and theatergoing has proved ineffective in so many cases shows, not that the standard of the church on these things is to be changed, but rather that the consciences of the communicants of that church should be educated up to a higher standard of Christian deportment and living.

We observe by reports of the Methodist conference that there has been a refusal to make a change in this particular in the discipline of the church. Of this we are glad, because such a revision could not be regarded otherwise than as a lowering of its standard on the part of the Methodist Church in giving license to its large membership to engage in these questionable pleasures.

Signs of Decay

IN the recent Constitutional Convention of Ohio, Mr. Stanley E. Bowdle, a prominent member of the Cincinnati bar, raised an earnest warning against the great flood of immorality which is sweeping over the land, particularly as applied to the family relationship. According to the *Herald of Life* for June 6, 1912, he says:—

Many men talk of approaching crises. The great crisis is here. It registers itself in the decay of family life, in the wide-spread doctrines of substantial free love, trial marriages, etc. The day is dominated by menacing egoism in matters of love. . . . Does a man tire of his wife? The law instantly affords relief. Has a wife discovered an affinity? The law eases her embarrassment. Are there children? Have they no rights?—No, the law suffers nothing to interfere with the "happiness" of these individuals. It facilitates their utter separation and divorce.

But one further step remains in our national marital degradation. It is the allowance of divorce by mutual private agreement, which agreement, for the purpose of settling mutual, private rights, shall be recorded. This would accomplish two things; first, it would allow instant divorce and thus facilitate that "happiness" which Americans pursue and never overtake; and, second, such divorce by agreement would save the public from the scandalous details of marital disagreements, and the parties from much perjury. Surely, this utilitarian age will soon see the wisdom of this suggestion. Will the law in America ever descend to this? Why not? It panders now to the passions of men. It facilitates lust. To men weak in will, to men carried away by temporary desire or whim, it affords cheap and immediate relief. It cares nothing for the altar oath. "Till death [or divorce] do us part," is the real oath taken. And this divorce situation has resulted in a grave misuse of our courts. Thousands have received their first lessons in perjury in divorce courts. No, the peril is not approaching; it is here. The national will is weakened, its convictions are badly broken-down. And this disease is locatable around the nation's heart—its love, its domestic life.

Mr. Bowdle feels that the remedy for this condition is to return to "the old anchorage of indissoluble marriage," but even this we fear will not bring the desired reformation. The reform must take hold of the individual life. There must be a regeneration of the individual before there can be a regeneration of society. True moral reforms work from the heart outward. They can not be truly effected by legal enactment. What the world needs to-day is not more law, but more religion.

American Divorces

THE *Lutheran* for June 6, 1912, is responsible for the following figures with reference to divorces in the United States as compared with the countries of the old world:—

There is a worm at the root of our tree—the tree of our American home life. We need to know just where it is and what it is doing. It is eating the life out of that first and greatest institution of God—the home. That worm is our divorce record. This record should make us Americans blush crimson with shame; for it places us in a class with heathen Japan, and separates us from all the so-called Christian nations. Here it is: In five years Japan had 93,949 divorces, or 215 to every 100,000 of the population. In the United States we had in the same period 55,502, or 73 to every 100,000 of the population. In the same time in Germany there were 8,680, or 15 to 100,000 population; in France, 8,864, or 23 to 100,000; in Italy, 810, or 3 to 100,000; in Norway, 120, or 6 to 100,000; in Sweden, 390, or 8 to every 100,000.

Dangers of the Dance

WE are warned of the dangers of this great social evil, not alone by the ministers of the gospel, but by the officers of the law, who, above all others, see the practical workings of this menace to good morals. District Attorney Zabel, of Milwaukee, according to the *Lutheran* of June 6, 1912, bears this positive testimony:—

Ninety per cent of the cases of juvenile delinquency—and the delinquency of other girls—that come to the district attorney's office, start in the dance-halls. The dance-hall situation is even worse than it has been painted. The dance-halls where liquor is not sold are ultimately the cause of more trouble than the others, because parents allow their children to go to them when they would not allow them to go to the halls where liquor is sold. Not that anything very bad happens in the dance-hall. It is simply a convenient meeting-place, where no introduction is required. From there the young girls are taken to other places. Young girls—good girls—go there night after night, but they do not remain good very long. They meet other girls, and unscrupulous men who do not hesitate to take advantage of them. The woman of the street and the young girl meet in the dance-hall on an equal footing, and the young girl soon becomes a woman of the street. I could name one down-town dance-hall that is primarily

responsible for the ruin of one young girl for every day in the year, yes, and even more.

Clerical Witticisms

WE should encourage a spirit of optimism instead of pessimism. To look on the bright side of life and make the best of circumstances; to see light shining through the darkness; to be happy, cheerful, and courageous; to sing instead of sigh,—this spirit has in it Christian helpfulness. It is better always to look on the bright side than into the darkness. It is better to smile than frown. But it is coming to be an unfortunate characteristic of this modern age that cheerfulness often descends into levity. Too often the sacred things of God and His Word are made the object of jest. The most solemn discourse is oftentimes interspersed with light and flippant remarks. This is not confined alone to men and women in the ordinary walks of life, but too often is seen in the experience of ministers of the gospel, men from whom, above all others, is naturally expected sobriety and dignity of deportment and speech.

A report rendered by a committee at the Methodist General Conference, abounded in witticism, revealing the total lack of reverence. Sacred things were spoken of in commonplace and vulgar fashion. The manner in which the report was rendered brought out some earnest protests. Dr. J. M. Buckley is quoted as saying, "Never have I witnessed such a scene as this in all of the general conferences I have attended—laughter, witticism, and irreverence." Such incidents are not always confined to Methodists alone. It is coming to be too generally the spirit of the age. Its influence has pervaded the lives of some Seventh-day Adventists. Let us put out of our lives foolishness, and seek to become strong, sober-minded, earnest, cheerful Christians.

Archeology and Higher Criticism

ONE of the corner-stones of the higher criticism is that the book of Leviticus was written after the Babylonish captivity. The spade of the archeologist has now undermined that corner-stone. According to the *Western Recorder*, excavations at Elephantine, on the Upper Nile, show that the Jews had a temple there, and offered their sacrifices as prescribed in Leviticus, long before the the Babylonish captivity. The so-called "mistakes of Moses" do not loom very large when compared with the real mistakes of the higher critics. Yet it is a surprising fact that this "gospel of disintegration and doubt" is permeating pulpit and pew in nearly every denomination in the world, ruining faith in the Word of God, and rapidly augmenting the ranks of infidelity.



A Short Work

WORTHIE HARRIS HOLDEN

"The King's business requires haste."

Not a moment to sleep
Nor o'er trials to weep
For the shadows are lengthening fast;
No time to look back,
Nor thy reaping to slack,
Till the sheaves are all garnered at last.

There's no chance for defeat
With an armor complete
And an earnest of victory given:
Swift your banner uprear,
With the angel guard near
To defy all the foes of high heaven.

Never call a retreat,
But with courage defeat
All whom Satan can summon to fight;
For the Lord is thy shield,
By his grace thou shalt wield
The sword of his word in his might.
Portland, Oregon.

Daybreak in Russia

G. PERK

THE clear light of the gospel is beginning to break through and dispel the darkness that reigns in the established church of Russia. Many of its members realize that its foundations are not firm, and are reaching out for something else. Even archbishops have made utterances to this effect, and have proposed to the holy synod that they undertake church reforms, because they recognize their powerlessness in the face of heathenism and the different sects of Russia. Naturally they have made but little progress with such propositions in the all-powerful synod, and the result has been that certain priests and over-priests have fallen into disgrace. But the stone has begun to move, and that august body will be mightily shaken. A conflict among themselves is beginning.

Archimandrite Jefremm, from Tschita, Siberia, the powerful director of "true Russians," complains bitterly of the condition of the church in Siberia, for he sees it hard-pressed by different sects and by the heathen. Because of this he demands more rigorous laws and regulations against them; otherwise the "heathen" and those inclined to forsake the established church will triumph. On the other hand, another Russian clergyman writes from Siberia, in the *Utrinjaga Swesda*, an article which is worthy of notice. Among other things he says:—

"But how was it then, we ask, with the Christian church in the first centuries, which flourished in spite of the fact that it did not have the mighty of this world on its side? Yea, on the con-

trary, all society, the ruling religion, and the powers of the world persecuted and slaughtered them; and yet for all that, the small handful of those followers of Christ conquered the heathen kingdoms. And how is it to-day?—Millions of Christians under the protection of very rigid laws and the sway of Christian governments, under the protection of spear and bullet, can not manage a proportionately small number of so-called "heathen." Is not this the reason that the God of heaven stood for the early Christian, but has turned away from us, as he did once from Saul, because he sees our unrighteousness, because we are not willing to walk in his precepts? Is not this the reason that those early Christians were mighty in the Spirit, and strong in faith, and pleased God by their deeds? The Christians of to-day, on the contrary, have quenched the Spirit, and are, therefore, weak in the Spirit and incapable of faith, and God is not pleased with their deeds. Is not this the reason that the former relied wholly upon Christ and the Holy Spirit, and the latter upon the sword and external power of force?

"According to the opinion of Archimandrite Jefremm and his equals, in order to bring our faithful church into the first rank and uplift Christendom in general, it is absolutely essential to proclaim still more vigorous laws in favor of the church, to oppress the Jews more, to forbid the Jews to rebuild their temples, and not allow each one to worship God as he will, to oppress the different sects, as Baptists, Orthodox, etc., and in return for this to insure the clergy and the missionaries government support.

"Still we should like to call their attention to the fact that all these measures have already been tried, were long practised, and to a certain extent are still practised, and in spite of all this, our church of the true faith does not shine; on the contrary, it fell,—I even allowed myself to say on account of violent measures, fell,—and could not shine; for 'they that take the sword shall perish with the sword.' Force calls out that which is unnatural,—protest,—and this often brings ruin. See how they are leaving the true church by thousands and millions. Why?—Because they seek for spirit and spiritual life, and where can it be found among us? Everything with us is fossilized, an effusion of unalterable forms; and all is benumbed with cold, instead of moving forward with life. And take those few who still remain,—the half-unbelieving and hesitating intelligences, the superstitious and unenlightened people, who worship as God Czar Nicholas and the vessels con-

taining the perpetually burning oil, knowing naught but the form, and never having heard of a spiritual life,—who is to blame for their darkness, if not we, the shepherds, and, above all, our over-shepherds, who find no time to devote to the education of the people (for example, in the war against alcohol, and against a wrong adoration and notion of the holy pictures, anthropomorphism, etc.), yet at the same time are wire-pulling, and persecuting the shepherds who are friendly to the duma? They will not hear a word of church reforms. Why ought not Christendom to fall?"

Thus are the Spirit of God and the holy angels working among us in Siberia; and although we shall, perhaps, have much to endure for the truth's sake, yet we know that the little flock which stands true to God's commands, and keeps the faith of Jesus, will win the final victory. Slowly and surely our work is advancing in this great country. Often it seems very difficult; but the Lord always opens the way, so that we walk dry-shod through the sea.

New Developments in Eastern Europe

L. R. CONRADT

I LEFT home April 8, for a general meeting of the Russian Union Committee, at Riga. This gave me a day before the opening of the meeting to talk over the general situation with Elder J. T. Boettcher, and that evening I had the privilege of talking to an overcrowded house. The doors had to be closed some time before the beginning of the service, because there was no more room.

The president of the East German Union arrived the next morning. All the committee members, even those from Trans-Caucasia, were present, and the week was well spent in Bible studies, instruction meetings, audits, councils, and public services. It was so arranged that at noon and evening we took our meals with our brethren in the city, and they as well as we enjoyed the privilege of becoming better acquainted with one another.

The report for the past year was very encouraging. The Russian Union showed a gross gain of 794 members. The net gain was 526, making an average of about eight members for each worker employed. The gain in tithes and offerings was \$7,000; and we were very happy when we found that this great field, with a population of 115,000,000, and about the size of the United States minus the Pacific Coast, had been able to do all this work with a tithe of \$25,000, without any appropriation whatever.

I proposed to the committee some divisions of the field, and I was glad to see with what enthusiasm the brethren received the suggestion, though it meant quite a number of changes for them personally. In the redivision of Russia, two new conferences were created. The Baltic Conference, which only a short time ago gave up the Union District, was

again divided, forming the Baltic and Neva Conferences. By taking some adjoining territory from the large Middle Russian field, the Baltic and Neva Conferences each still retains 6,000,000 people within its territory. The Neva Conference includes St. Petersburg and the country round about.

The South Russian Conference was divided, and its name changed, as before long we shall have a South Russian Union. The Asof Conference, about the Sea of Asof, has about 10,000,000 people; and the other part will be called the Black Sea Mission. The Little Russian Mission field was changed into a conference. It has a population of 14,000,000. The West Russian Mission was divided into two almost equal parts,—the Polish Mission, with 11,600,000 people, and the West Russian Mission, with 10,500,000. From the Middle Russian field, which hitherto had some 60,000,000, the Arctic Mission was separated, being nearly as large as Alaska, but having a population of 9,000,000; while the Middle Russian is still nearly as large as Texas, with a population of over 28,000,000. This now makes six conferences and six mission fields in the Russian Union.

In order to supply new fields, and to change the workers somewhat, Elder Daniel Isaak was appointed to the Neva Conference, Elder K. A. Reifschneider to the Asof, Elder J. Sprohge to the Caucasian, Elder H. Schmitz to the Polish Mission, Elder K. Schamkow to the Arctic, and Elder D. P. Gaede to the Black Sea Mission, while Elder J. T. Boettcher looks after the Union District and the Black Sea Conference for the present. Matters were so arranged that in due time we can easily divide this large union into a North and South Russian Union, the North retaining about 71,000,000 people, and the South about 44,000,000.

As we are not able to hold any regular conference meeting at the present time, a great deal of the business for the whole union had to be done during the eight days. We were pleased with the unity among the workers, and that the business was transacted with perfect harmony.

In Riga itself we have three good churches, with three hundred members. Our brethren and sisters and many friends appreciated the word spoken to them nearly every night.

The publishing work is onward; and the canvassing work, in spite of many difficulties, is still advancing. What we need is more good, consecrated native workers, who, knowing the language and customs of the people, would be able to present the gospel to their own countrymen.

The prospects for future growth were never brighter than they are at present. Though the obstacles are great and many, and thus far we as a people have not been able to have any institutional work in this great country, yet the very fact that to-day there are nearly 5,000 believers in this mighty empire shows what may be done by the power of God through the simple preaching of the gospel, and that under the greatest restraint.

As some of our brethren are getting into difficulty again for the simple preaching and teaching of God's truth, let us remember them especially in our prayers, that God may give them wisdom, and that he may bring to naught all devices to hinder their work.



Barotse Land Mission, South Africa

R. C. PORTER

ARRIVING at midnight after a train ride of two and one-half days from Bulawayo, I was pleased to meet Brother J. R. Campbell and two of the mission boys, who were awaiting my arrival. With a cart and six oxen we set out for the mission, reaching it at 4:30 in the morning, where we were given a hearty welcome by Brother and Sister W. H. Anderson, Sister Campbell, and the students who remained to work during the vacation.

Brother Campbell has become very proficient in the native language. He speaks it most accurately, and with as much ease and fluency as the best linguist among the natives. He is very successful in visiting the out-schools and in doing evangelistic work, as well as in his work at the main station.

On Sunday afternoon, April 7, at 5 P. M., Elder and Sister Anderson and the writer, with three native boys, a span of eight Barotse oxen, a large two-wheeled English cart, and a riding mule, left the main station for a visit to some of the out-schools of this mission. We carried with us our camping effects and food for a week's outing.

The first trek was about six miles. We then stopped for the night in a clump of bushes near a railway cottage, about a mile from Monza Siding. The fore part of the night was dark, as the moon did not rise until about 11 P. M. No sooner had we halted to outspan than our faithful watch-dog rushed a short distance into the darkness behind us, barking furiously, thus informing us that some wild animal was following us in close pursuit. Brother Anderson immediately directed the driver to crack the whip in that direction. This was done with much skill a half dozen times, and the clear ringing snap sounded on the still night air with such a warning as to check any further advances. The native boys proceeded to outspan, and I walked a few rods in advance into the darkness, viewing as best I could the surroundings in that direction. As I returned, the dog came rushing by me, barking as fiercely as before, and we knew that the pursuing animal had not been frightened away by the cracking of the whip, but was stalking us.

Our lantern was lighted, and our native attendants gathered some dry branches and limbs of trees, and started two camp-fires as a protection from attack by the unknown wild beast.

Our simple evening meal was soon over, and all prepared to retire early, as we had planned to start at three o'clock in the morning in order to drive while

it was cool, it being exceedingly hot during the day. The oxen were tied to their trek-chains, one end of which was fastened to a tree near the cart, forming a circle. The mule was tied inside this circle, as lions have a special fondness for donkey or mule meat. Elder and Sister Anderson put down their bed in the cart; a duck-covered, folding, mosquito-proof cot was placed on the ground beside the cart for my comfort (and I wish to recommend this excellent device to all who travel in mosquito districts); the native boys threw their blankets down by the fire in American Indian style, wrapping themselves up in them; and we were just dozing off to sleep when the oxen suddenly jumped to their feet and gazed into the darkness, by which we knew that some animal was coming dangerously near our camp. The native boys soon revived the camp-fires, the oxen became quiet, and we were all fast asleep. At different times during the night the oxen suddenly jumped to their feet, warning us of approaching danger. Knowing that such conduct on their part was rarely seen unless a leopard or lion was approaching, we concluded that it was one of these that had awaited an opportunity for attack after the camp-fires had ceased to reveal their approach. When the moon arose, it in part supplied the protection afforded by a camp-fire, and with a careless presumption, the result of familiarity with such experiences on trek, our camp-fires were allowed to die out, and we slept.

About three o'clock in the morning we were awakened by the proverbial Dutch morning salute on trek, "*Opstaan, koffie drink, inspan, trek,*" from our superintendent. The English of the expression is, "Get up, drink your coffee, yoke up, and drive on." As we were not to breakfast until we had made a drive, we were soon on our way. The romance of trekking across country through the veldt, with grass eight feet high, and through the bush with no road but a native foot-path, crossing bridgeless drifts where the cart suddenly drops from two to four feet with a bump, then nearly upsets by running one wheel over an ant-heap, with the crack of the whip and the yell of the native driver ringing out in the night air to frighten away the wild beasts which may be crouching for their prey along the path,—this is very interesting to one taking the first trip; but the romance soon wears off in actual mission life, and it becomes wearing labor.

The constant strain of alertness for the possible happenings, which often are not imaginary, wears on the nerves; and but for the extreme heat of the day, all this night experience would be willingly exchanged for day traveling. The natives do not travel through the lion-infested section of the country by night except as they accompany white men.



EVER more swiftly year by year, the world rushes on to the goal of the day of God.



Love Crowned the Years

"LET us give thanks," the old man said
In earnest tones and low,
As reverently he bowed his head,
White as the winter's snow.

And yet his dainties were but few,
Yea, coarse and hard his fare;
The straits of life he better knew
Than any gathered there.

His home was but a humble cot
Of earthly comforts bare;
But though the praise of men was not,
The smile of God was there.

The poor man richer was than all,
God's love was all his cheer;
'Twas this that made his cup so full;
'Twas love that crowned his year.
— Selected.



Keepers Not at Home

AUNT MARIA

"WELL, now, I am almost discouraged," said gentle Mrs. Williams, loosening the ties of her wrap as she sank into the easy chair that Mrs. Gordon, her oldest daughter, had drawn to a bright spot near the window as she saw her mother coming home.

"Elsie, please bring grandma a glass of fresh water. You really look tired, mother; tell us what you have been doing; we do not often see you almost discouraged," sympathized Mrs. Gordon.

"Well, it is so; I am almost discouraged. You remember Sister Jones and I promised to sell twenty-five copies of that special number. It is so good! and we thought the women in this neighborhood would be glad to get the good, practical help it would be to them in their homes. Sister Jones has had the rheumatism so she could not get out, and I have been trying to dispose of the whole lot. Only twenty-five, that ought not to take long, I thought.

"Monday I started out in the morning. Being wash-day, I expected to find everybody at home, and knew it would take only a few minutes to tell each one about the paper. As no one answered at the side doors, I rang the front-door bells, but still no one answered. At next to the last house a woman came across to the fence and said her sister lived there, but wouldn't be home till nearly six o'clock, and asked if I would like to leave word for her. I explained my errand, and sold a paper to the woman. She said most of the women in that neighborhood had gone down-town to the Monday sale. Wednesday afternoon there was a big game at the baseball park, so I had a similar experience that day.

I found three or four women at home on Thursday, and these bought readily. Today is remnant day, and every one had gone to the sales, I was told.

"It is not that I care so much about the papers, Cassy,"—and the eyes that once were described as dancing brown grew very serious,—“but I fell to thinking about those women's homes. Why, Cassy, when you five we're little ones together, before baby Eddy was taken away, our little home duties kept us all as busy as bees. You were only fourteen, and I depended on your help so much, but even then I had scarcely time to make my weekly visit to mother, and get down-town to do the necessary buying for the family.

"As I say, I fell to thinking about those women's homes, and the words of Paul came to me, 'Teach the young women to be . . . discreet, . . . keepers at home.' There were those beautiful houses, well furnished and tastefully arranged, with the blue smoke curling up from the chimneys, all so homelike, but no 'keepers at home.' What would the children do when they came home from school at lunch time? Did the husbands carry pails or get quick lunches down-town? At five o'clock children were still playing in the street before the closed houses. Some boys were quarreling over their game of ball. One little fellow was covered with mud, and his nose was bleeding. 'He knocked me down 'cause I didn't catch the fly,' the little fellow said when I asked him what was the matter. I asked him where he lived, and he said, 'In that cement house with the brown shingles,' pointing to a house I knew was still without its keeper. It made me feel sad, Cassy, to see that little fellow crying in the street, and know his sister was too busy with the other girls even to ask what ailed him. What wonder if that mother, coming home at six o'clock to hurry up supper, should feel nervous on finding things in this state.

"When your father was with us, Cassy, I liked to have the meal all ready when he came home from the office at night. It seemed to smooth the worry out of his face when we all gathered about the table, and he thanked God for the health of the family, and asked him to bless the food and the hands that had prepared it. It rested me, too, and soothed my nerves. I was glad that the dish I prepared to his liking seemed to suit his taste so well." The gray locks rested back against the easy chair, and the slender hands crept together in the gentle mother's lap as the eyes closed in reverie.

"Teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home," were the words still ringing in the loving heart, mingled with the sacred memories of wifehood and motherhood. "Maybe there is something for us older women to do," mused the "aged" one, as for the first time her mind caught the words, "Teach the young women."

Takoma Park, D. C.



The Home

THE ideal home is not self-centered. It is a center of service. So far as circumstances will permit, the old-time ideals of hospitality should be maintained. In wise and uplifting ways the home should be shared. It is a good practise to invite young people who are away from home. It relieves loneliness, discouragement, and temptation. Remember, it is—

"Not what we give but what we share.
The gift without the giver is bare."

"The home is the bulwark of civilization." Within the extreme limits of wealth and poverty a home may be good or bad irrespective of social position or property. Our homes are what we choose to make them. It is a question of what we admit and what we keep out of them. Our best selves and the best that we have to give should go into the home. The home life, to a large degree, determines the character of children. The home tends to make us all better or worse. Thus the home becomes the chief factor in determining the character of the community and the nation. The trend of our times is away from the home into the countless amusements and interests of modern life. But home life at its best should be strongly maintained and cherished. It should not be narrow nor selfish, however; and from it should develop and overflow steadily lives enriched for service and blessing.— Selected.



The Bible and Health

DR. J. S. MARTIN, health officer in a Western city, says that the Bible is the best text-book on sanitation, on the cause and treatment of disease, and on how to maintain constant good health. He testifies that he finds in the Bible 275 verses which speak of contagious diseases and how to treat them; 108 verses on the disposal of filth; 57 verses on quarantine; 16 verses on gluttony and diseases resulting from it, with their penalties; licentious uncleanness, 27 verses; venereal diseases, 30 verses; defilement and how to treat it, 123 verses; ablutions, or washings, 65 verses; purification, 60 verses; and rest enjoined, 39 verses.

Summing up, he says: "I find 285 verses in the Old Testament and 240 in the New relating to disease and sickness, and their causes, treatment, and prevention." He is reported to have said that "God never created a direct law of man's nature that would necessarily produce sickness, under any circumstance in life."
— Christian Advocate.



Come To-Day

EDWARD J. URQUHART

THIS eve when gathering shadows
Shall follow the setting sun,
And the stars in the tranquil heavens
Declare that the day is done,
How many hearts that are beating
So warm with the flow of life,
Will pass with the passing sunshine
Away from the world's mad strife?

For to-day alone is certain,
Your morrow may never be;
The sun in its morning splendor
May fail to awaken thee.
But to-day, in accents tender,
The Spirit, the Bride, say Come;
For our Saviour over yonder
Is calling his children home.

While probation's door is open,
E'er the twilight shadows fall,
Why not bow in prayer to Jesus,
Why not give to him thine all?
Earth, with all its gold and glitter,
Soon, as chaff, will pass away;
Only he who hides in Jesus
Will be victor in that day.
Sacramento, Cal.

Riga (Russia) Publishing Branch Closed

A FEW days ago, while attending the annual meeting of the Siberian Union committee in Saratow, I received a telegram stating that, by a decision of the senate in St. Petersburg, our publishing branch in Riga was ordered closed. I had intended going on to Trans-Caucasia, but was obliged to return to Riga at once. Here I learned that the police had come with orders from the governor that an invoice be made of all our stock on hand. They returned for the same the next day, and the papers had to be signed by all our employees and returned to the governor; and they are held responsible that not another book shall leave the office.

This is a great blow to our work in Russia, and at present we do not know what the outcome will be. It was hard enough before to go out and sell our literature without the permission of the authorities. Those who did go had their books taken away from them more than once. It was hard to get people to engage in a work where they knew they were in danger every day that they went out, but it will be worse now. However, we believe the Lord will show us a way out. We take courage in looking at God's dealings with his people in times past. When the children of Israel were standing before the Red Sea, they did not know what to do, only to go forward. We can not believe that the Lord would have suffered our house here to be closed if he did not have something better for us.

To-morrow I expect to have an audience with the governor; he may give us time to dispose of our publications, and then we shall have to work through other channels. We are living in very trying times, and we hope all our people will pray for us. J. T. BOETTCHER.

Camp-Meeting at Spokane, Wash.

THE camp-meeting held at Spokane, Wash., from May 27 to June 2, was marked by some very encouraging features. The attendance from without was good until the very last; and as the appointed time for the close of the meeting drew near, it became manifest that the interest was so great that some one must be left behind to carry it on; so Brethren F. A. Detamore and W. T. Hilgert, with a corps of workers, remained to carry on a series of meetings. The Spokane church will render special assistance, as there is quite a number of our people in that city.

The conditions that are obtaining throughout the world are becoming so marked that there is a deep interest to study the prophecies of the Bible which tell the meaning of these things. There were 115 tents on the ground, and about 700 persons in the encampment. Thirty-eight conversions during the meeting was one of the interesting results; and fifty-two persons in all, were baptized on the last Sunday of the camp-meeting proper. Over \$4,000 was raised on the ground for foreign missions and the various local demands, only a small part of this, however, being reserved for the local work. Five tent companies went from the camp-meeting into the field to labor. The brethren in charge of the work there feel much encouraged because of the unmistakable evidences that the cause of God is going forward with strength and power. A. O. TAIT.

In Norway

THE twenty-sixth annual session of the Norway Conference was held in Bergen, May 7-12. Aside from the workers living in Norway, assistance was rendered by the visiting brethren, Elders J. T. Boettcher, J. C. Raft, C. C. Jensen, and Brethren Erik Arnesen and A. C. Christensen.

All seemed much pleased with the harmonious character of the business proceedings. A resolution for dividing the conference was considered, thoroughly discussed from the floor, and passed by the unanimous vote of the delegates. This action made it possible to organize the West Norway Conference, composed of the territory included in the counties of Romsdals, North Bergenhush, South Bergenhush, Stavanger, Lister, Mandal, and that part of Nedenes to the west of the river Lilletopdals and inside of the boundary formed by a line running in a southerly direction from that stream

to the east side of the city of Lillesand.

This organization is to date from Jan. 1, 1912. Elder O. J. Olsen was chosen president of the West Norway Conference, and he will be assisted by two licentiates and two Bible workers. There is at present a membership of about three hundred in this field.

Elder N. C. Bergerson remains president of the mother conference, which will be known as the East Norway Conference. He will have a corps of three ordained ministers, two licentiates, and four Bible workers,—certainly none too many in view of the long stretch of territory reaching away up into Northland.

During the meeting the Lord was earnestly sought, and sin was put away. After Brother Boettcher's sermon Sabbath forenoon, about twenty-five responded to the invitation to identify themselves fully with us. The larger number of these regularly attended Brother Raft's lectures in Bergen last winter. Brother O. J. Olsen remains to bind off the work, and to baptize those who wish to unite with us. Sabbath afternoon Brother A. O. Naerem was ordained to the gospel ministry.

There was also a well-attended young people's meeting early Sabbath morning, and a nicely prepared program was rendered by members of various young people's societies represented at the conference.

There is evidence that our Norwegian brethren feel a deep interest in the cause of missions. Their Sabbath-school donations amounted to 155 kroner, and the special offering on Sunday was also for the regions beyond, 542 kroner being given.

The canvassing work last year was prosperous in Norway, the sales amounting to 11,000 kroner more than in 1910.

All the public meetings on Sunday were crowded. Brethren Boettcher and C. C. Jensen, who remained during the day, while Brother Raft and I came on to the Swedish meeting, report a remarkably good closing day, when the delegates of the West Norway Conference said final farewell to those from the mother field. May God continue to give success to his laborers and people in Norway. GUY DAIL.

The Work Among the Colored People of Los Angeles

IN the year 1905, a Bible worker began teaching the truths of the message in the home of a colored family in this city. At the first reading two were in attendance. The next week three were present. As time passed by, the attendance grew to the number of eighteen or twenty. From this first class, three earnest, truth-loving women became fully established in the third angel's message. Their hearts were burdened for their people who had not heard this message, and soon many cottage meetings were being held in the afternoons and evenings. This work was carried on almost wholly through the efforts of these colored sisters. Two would go into a neighborhood and visit from house to house and work up a Bible class. Then the Bible worker would go with them to the appointed place of meeting, and a systematic course of study would be started. As new believers were added to the company, they would work up a new interest for other classes.

As the work was thus growing, it became evident that we needed a church building, where these new believers could carry on regular church and Sabbath-school work. Request for such a building was placed before the conference committee, and also before the conference in session at the camp-meeting of 1906. It was voted that the conference secure a lot and put up a building, using as much of the lumber on the camp-ground as would be serviceable. A neat, plain room twenty-four by thirty-six feet, was ready for use in December, 1906, and was dedicated to the cause of the third angel's message by Elders G. W. Reaser and R. S. Owen. Regular Sabbath services and a mid-week prayer-meeting were established, and neither difficulties nor storms prevented these meetings at the appointed hour. The Sabbath services were always uplifting because of the presence of the Lord. The whole day was spent at the church, and the last service was a prayer-meeting. Those who attended these prayer-meetings know that victory after victory came to the work as a result of those prayers.

The number attending the Sabbath services grew, and by Aug. 1, 1908, a church of twenty-eight members was organized and fully officered. From that time, the church increased in numbers, in service, in experience, and in the knowledge and grace of Christ.

Since 1908, the children's divisions of the Sabbath-school have had their class exercises in the yard. At the close of 1911 the church decided to enlarge the building by adding a Sabbath-school room, sixteen by twenty feet, on the west side; and an addition, ten by twenty-four feet, on the rear, to make room for a pool, rostrum, and dressing-rooms.

The brethren of the church gave their time to the work Sundays for three months, and other days when out of regular work. They built the pool and chimney, assisted with the carpenter work, and did all the outside painting. The inside staining and varnishing were all done by the brethren and sisters.

Just as soon as the lumber for this work was unloaded on the church grounds, a new interest in what we were doing seemed awakened in many hearts that heretofore had been indifferent. Every Sabbath our seating capacity would be taxed to the limit. Others who were interested waited almost impatiently for the dedication service.

While the building was putting on the finishing touches, the church officers held weekly meetings for the purpose of getting everything in perfect order. These meetings were at first devoted to the study of the duties devolving upon the various officers. Study of the Word, heart-searching, and confessions cleared the way for the incoming of the Spirit of God.

Sabbath, May 25, Elder E. E. Andross came to the church to conduct the dedicatory service. About one hundred fifty were present to hear the solemn truths of this judgment hour. Following the prayer dedicating the work of our hands in the building to the Lord's cause, Elder Andross buried eleven persons in baptism in the new pool.

After an hour's intermission for lunch, services were continued. Two deacons were ordained to serve with the two al-

ready in service. Then followed the ordinances of the Lord's house. As many present had never seen the ordinance of humility, it was explained fully before the congregation separated to participate in it. There was present for the first time a Catholic sister. She engaged in this ordinance with us. An Episcopalian brother and his wife, and sisters from the Baptist and Methodist Churches, all felt that this ordinance was a part of the service required in the Lord's house, and gladly took part in it.

The meaning of the bread and wine was made plain, and an invitation extended to all who felt free in the Lord to partake with us. The Spirit of the blessed Master was present in a marked manner. When the ordinances were finished, Elder Andross said that if any one

ever, was annulled in the year 1905. The streets are very wide, and everywhere full of stir and active business life.

Last winter Elder L. Muderspach, the conference president, held meetings here in a large hall, which were well attended. The conference meeting was held in the same hall. Some had already taken their stand for the truth, and it was hoped that this meeting would strengthen the interest. It seems, from present indications, that this will be the case.

Six churches and six groups of Sabbath-keepers were represented at this conference. The entire membership in this field is 211. During the year 1911, 27 were taken into the church by baptism, and 12 by vote. The greatest part of the harvest is still in the future. In Wieburg 30 have begun to keep the Sabbath.



CHURCH FOR THE COLORED PEOPLE AT LOS ANGELES

present desired to express words of praise, there was now opportunity. No time was lost in waiting for some one to speak. When the leader arose to close the meeting, six others arose with him, so the meeting continued until after six o'clock. Our hearts were full of joy and praise and gratitude for the way God had led in this work.

To-day, our membership numbers sixty-eight. Of those present at the dedicatory service, five have taken their stand to keep the Sabbath, and others are studying to know the truth. The accompanying picture of the church was taken Sunday, May 26. Only a part of the membership was present. The attendance at Sabbath services is between ninety and one hundred. Truly this message is seeking out those who are hungering for truth, and rapidly preparing them for the soon-returning King of glory.

JENNIE L. IRELAND.

◆ ◆ ◆
Finland

THE third annual meeting of the Finland Conference was held in the city of Tammerfors, May 22-26. Tammerfors, the most important industrial city of Finland, is beautifully situated on the Tampereenkoski, a waterfall that connects two lakes. Along the banks of the river are many linen, wool, and paper factories, taking advantage of the water-power of the rapids. Formerly the city had a special charter from Czar Alexander I, which permitted the importation of raw materials free of duty; this, how-

The workers have been laboring mostly among the Finns. Four years ago the most of our people here were Swedes, but now the majority are Finns. Our workers have learned the language well, and can translate without difficulty from the German or English into the Finnish language.

The tithe, in comparison to the membership, was quite large, amounting to 12,861 marks, making 61 marks a member. The Sabbath-school collections amounted to 1,138.44 marks, the First-day offerings to 146.04 marks, the week of prayer offerings to 1,413.37 marks, and other gifts to 1,910.93 marks. There were 15 canvassers at work in this field, who sold books to the amount of 33,610.25 marks.

Elders J. C. Raft and E. J. Ahren, and the writer were in attendance from abroad. The Lord's Spirit was present in all our meetings. I could not stay until the close of the meeting, as pressing duties called me back to my own field. I believe the Lord will yet do a great work for Finland.

J. T. BOETTCHER.

◆ ◆ ◆
Maritime Colporteurs

THE accompanying illustration shows the band of canvassers that went out from Williamsdale Academy, in Nova Scotia, this season. All are working for scholarships. Good reports of their work are already being received.

In the Maritime provinces it is frequently necessary to procure a license

to canvass for our books or magazines. At least five of those shown in the picture have been compelled to pay this fee. Against all difficulties, they press forward, and the Lord blesses the faithful ones.

A ten days' institute was held at the close of the school at Williamsdale. In this it was the privilege of the writer to assist the field agent, Geo. W. Miller. While the number of canvassers in the Maritime Conference is small this year, there is promise of a healthy growth next season. Our young people are awakening to the value of the scholarship arrangement, and also to the importance

in the book work on the ground. Although the strawberry festival was held in the city at the time of the meeting, the outside attendance was good, and a deep interest was manifested in the word spoken. Notwithstanding considerable work has been done in Roseburg, and last year the annual camp-meeting was held there, at no time in the past has there been so deep an interest as at present.

Those who camped on the ground earnestly sought the Lord, and as a result his presence was in the camp. From day to day God's people gained a deeper experience. At the close, it was the

Medical Missionary Department

Conducted by the Medical Department of the General Conference

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

The "Ministry of Healing" Introductory Leaflet Plan

ATTENTION has already been called to the leaflet for introducing "Ministry of Healing." It is a printed canvass that gives a brief description of the book. The plan of using it is to place it within the book, allowing it to project a little so as to attract attention. The book is then left with the prospective customer a few days for examination. It is well to leave it over Sunday. A second visit is made to ascertain whether the book is to be kept. The plan is meeting with hearty approval, and good results are being seen. Almost any one can sell "Ministry of Healing" in this way. About twenty-five of our field missionary agents have expressed their sentiments regarding the plan. We quote from some of the letters received:—

"I consider this plan an excellent one. There are many of our people who do

not know what to say at the door when calling in the interests of any missionary campaign, and this leaflet on 'Ministry of Healing' has struck a responsive chord in my heart. It will be the means of simplifying our work materially. You can count on my cooperation in pushing this work to the extent of my ability. I might say in this connection, I have had a little experience in selling 'Ministry of Healing,' and succeeded in taking orders for nine or ten copies in a little over three hours' time. This work was done in the residence portion of Portland, Oregon, among entire strangers."—*W. R. Beatty, North Pacific Union Conference.*

"We like your plan very much. Many of our timid lay members, who feel they could not learn a printed canvass, certainly ought to appreciate this leaflet. I always have felt that there ought to be a much larger work done with this excellent book than has been done. I believe that the work would be strengthened if the men in the local conferences who present this work among the churches, would remain long enough to give the church-members definite help in disposing of the books. I think the canvass you enclose is a good one, and ought to meet the demand fully."—*C. G. Bellah, Central Union Conference.*

"I am much interested in this plan of increasing the circulation of 'Ministry of Healing.' I have read the leaflet which is to serve as the canvass. It quite fully outlines the contents of the book, and

(Concluded on page 19)



MARITIME COLPORTEURS

of the training to be had in meeting people and placing our good books in their homes.

An institute was also held at the Lornedale Academy, in Ontario. As this province has no field agent, I was alone there. The class at this place was larger than the one at Williamsdale, a canvassers' band having been kept up during a large part of the school year. About half a dozen from this school are already at work with good success, and a dozen or so more will enter the field after the camp-meeting.

While we have our share of difficulties in this field, they are not insurmountable, with the Lord's help. We are of good courage, and are pressing the battle against error with all our might.

E. R. ALLEN.

Southern Oregon Camp-Meeting

THIS meeting was held, according to appointment, at Roseburg, May 9-19. The same grounds were used as last year. Elder C. W. Flajz was present during most of the meeting, and took an active part in the preaching. The brethren and sisters appreciated his counsel and sermons very much. Elder A. O. Tait spent one day on the ground, and gave two good talks on the prophecies. Profs. E. C. Kellogg and M. E. Cady each spent a few days on the ground, and did good work for Christian education. These brethren, with the local laborers and the writer, did the preaching during the meeting. Brother W. R. Beatty was present a part of the time, and assisted

unanimous opinion that this was the best camp-meeting the people present had ever attended. This is as it should be. As we draw nearer the end, our meetings should grow better. There were forty family tents on the ground. The attendance at the Sabbath-school was 248. That was larger than last year. Liberal donations were made for all the needy causes presented.

At the close of the meeting, six were baptized. Elder F. S. Bunch was again chosen president. But few changes were made in any of the conference officers. The people went from the ground with excellent courage, and we are sure there is a good year ahead for the Southern Oregon Conference.

W. F. MARTIN.

Field Notes

ON June 2, a church of eighteen members was organized at Ford, Ky.

ELDER W. E. BAXTER reports six additions to the church at Searcy, Ark., and two persons baptized at Jonesboro.

ELDER C. P. BOLLMAN writes in the *Southern Union Worker* of the organization of a church of sixteen members near Burns and Bon Aqua, Tenn.

A NEW church of seventeen members has been organized at Orange, Wis. Several weeks ago four persons were baptized at Fairview, and a Sabbath-school of twelve members organized by Elder F. E. Trowbridge.

The Publishing Work

Conducted by the Publishing Department of the
General Conference

N. Z. TOWN - - - - - Secretary

The Summary

THE accompanying summary for the month of May is full of items of interest and encouragement. We will note some of the most striking features:—

1. The sum total of book sales is \$94,166.15, nearly \$8,000 larger than any previous summary for the month of May.

2. The magazine sales, in North America amounted to \$16,222, nearly \$2,000 more than for May of last year, while the sale of periodicals in foreign fields amounted to \$14,418.45, making the grand total of sales by our agents during the month of May \$124,806.60.

3. In the German Union Conference the sale of literature is nearly double what it was one year ago, and the sales in western Canada have a little more than doubled.

4. In the United States, notwithstanding the cyclone of politics, which has caused apprehension in some places, the book sales by colporteurs have increased over \$11,000 above what they were for May of last year.

5. In the Southwestern Union a substantial increase is still shown, the gain in two years having been over \$9,000 for the month of May.

6. One of the best features of the summary is that it is practically complete.

7. The best feature of all is the indication that the work of God moves on year after year, making progress, notwithstanding storms and droughts and politics.

What a grand privilege it is to be connected with such a work as this! A few days ago a president of one of our conferences made this inquiry: "Do you find that the great political stir of this strenuous presidential year is having a detrimental effect upon the circulation of our literature? Do the colporteurs keep at their work courageously? and are they succeeding as well as they did last year?" This summary fully answers the question. My reply was: "We are giving no attention to politics, or to anything else that might be considered a hindrance. It had not occurred to us that our work should be hindered by politics." As we study these figures, let us thank God and go forward.

E. R. PALMER.

Placing Books Among the Soldiers

BROTHER B. N. BROWN, of Nashville, Tenn., is having very encouraging success in securing donations with which to buy books to circulate among the soldiers. One person recently gave him fifty dollars for this purpose. Referring to this work in a recent letter, Brother Brown says:—

"Thirty-five books went out last week, sixty this week, and seventy will go next week; total books sent out, 375. The infantry branch (thirty regiments) has been covered, and next week will see the entire field artillery receiving these books."

Brother Brown is using "Daniel and the Revelation" in this work among the soldiers.

Colporteurs' Summary for May, 1912

	Book Sales			Magazines		TOT'L VAL.
	AGTS.	HRS.	VALUE	NO. COP.	VALUE	
Atlantic Union Conference						
Maine	1	2	\$ 13.80	600	\$ 60.00	\$ 73.80
N. New England	7	460	402.55	695	69.50	472.05
Massachusetts	11	516	395.40	3910	391.00	786.40
S. New England	6	189	237.35	3825	382.50	619.85
New York	17	1452	1704.10	3644	364.40	2068.50
Western New York	3	130	71.50	230	23.00	94.50
Greater New York	15	862	463.45	1983	198.30	661.75
Totals	60	3611	3288.15	14887	1488.70	4776.85
Columbia Union Conference						
Ohio	12	706	759.00	1923	192.30	951.30
West Virginia	7	884	814.45	975	97.50	911.95
Virginia	14	613	582.20	260	26.00	608.20
Chesapeake	7	868	862.30	1420	142.00	1004.30
Eastern Pennsylvania	18	1410	1014.25	1570	157.00	1171.25
West Pennsylvania	12	1368	1186.92	3655	365.50	1552.42
New Jersey	12	1121	1081.60	1433	143.30	1224.90
District of Columbia .....	..	..	..	1041	104.10	104.10
Totals	82	6970	6300.72	12277	1227.70	7528.42
Lake Union Conference						
East Michigan	12	1042	892.40	2250	225.00	1117.40
West Michigan	5	519	357.50	1631	163.10	520.60
North Michigan .....	..	..	..	355	35.50	35.50
Wisconsin	9	1129	798.05	2122	212.20	1010.25
Northern Illinois	6	688	562.60	2402	240.20	802.80
Southern Illinois	16	2179	1624.70	384	38.40	1663.10
Indiana	7	560	468.47	1178	117.80	586.27
Totals	55	6117	4703.72	10322	1032.20	5735.92
Canadian Union Conference						
Ontario	2	78	68.90	3105	310.50	379.40
Quebec	1	47	17.00	705	70.50	87.50
Maritime	7	419	587.20	100	10.00	597.20
Newfoundland .....	..	..	..	..	..	..
Totals	10	544	673.10	3910	391.00	1064.10
Southern Union Conference						
Louisiana	11	672	493.55	5575	557.50	1051.05
Alabama	14	1852	999.20	3590	359.00	1358.20
Kentucky	17	1263	965.70	4173	417.30	1383.00
Mississippi	18	2313	2097.90	3020	302.00	2399.90
Tennessee River	22	3077	2225.45	11475	1147.50	3372.95
Totals	82	9177	6781.80	27833	2783.30	9565.10
Southeastern Union Conference						
Cumberland	11	1465	1396.41	500	50.00	1446.41
Georgia	18	1705	1512.50	2680	268.00	1780.50
North Carolina	19	1946	1327.16	319	31.90	1359.06
South Carolina	15	2079	2768.44	1860	186.00	2954.44
Florida	8	556	624.18	985	98.50	722.68
Totals	71	7751	7628.69	6344	634.40	8263.09
Southwestern Union Conference						
Arkansas	7	1106	1692.60	1355	135.50	1828.10
Oklahoma	42	4032	7117.84	937	93.70	7211.54
West Texas	15	1409	1896.45	20	2.00	1898.45
South Texas	8	624	1078.75	390	39.00	1117.75
North Texas	34	4682	9118.45	1465	146.50	9264.95
New Mexico	5	781	833.40	830	83.00	916.40
Totals	111	12634	21737.49	4997	499.70	22237.19
Central Union Conference						
North Missouri	9	494	420.75	755	75.50	496.25
South Missouri	4	368	242.55	300	30.00	272.55
East Colorado	10	576	618.90	690	69.00	687.90
West Colorado .....	..	..	..	175	17.50	17.50
Nebraska	19	745	788.15	2641	264.10	1052.25
Wyoming	4	200	273.50	64	6.40	279.90
East Kansas	6	243	254.90	1269	126.90	381.80
West Kansas	5	290	341.65	860	86.00	427.65
St. Louis Mission .....	..	..	..	125	12.50	12.50
Totals	57	2916	2940.40	6879	687.90	3628.30
Northern Union Conference						
Iowa	14	972	1004.65	1645	164.50	1169.15
Minnesota	7	753	768.55	6478	647.80	1416.35
North Dakota	2	133	248.50	620	62.00	310.50
South Dakota	5	457	397.50	530	53.00	450.50
Totals	28	2315	2419.20	9273	927.30	3346.50

Colporteurs' Summary for May, 1912 (Concluded)

Pacific Union Conference	Book Sales			Magazines		TOT'L VAL.
	AGTS.	HRS.	VALUE	NO. COP.	VALUE	
N. California-Nevada			\$.....	1806	\$ 180.60	\$ 180.60
Arizona	2	85	148.00	....	....	148.00
Southern California	3	196	235.50	4226	422.60	658.10
Utah	2	132	417.60	10	1.00	418.60
Central California	4	190	233.90	1335	133.50	367.40
California Coast	3	169	334.00	3655	365.50	699.50
Totals	14	772	1369.00	11032	1103.20	2472.20
North Pacific Union Conference						
Western Washington	4	183	179.60	2895	289.50	469.10
Upper Columbia	6	423	1919.55	1735	173.50	2093.05
Western Oregon	4	144	180.60	1050	105.00	285.60
Southern Idaho	2	60	144.50	445	44.50	189.00
Montana	3	124	167.45	165	16.50	183.95
Southern Oregon	3	97	188.25	488	48.80	237.05
Alaska			.....	.....	.....	.....
E. Oregon Mission			.....	.....	.....	.....
Totals	22	1031	2779.95	6778	677.80	3457.75
Western Canadian Union Conference						
Alberta	2	268	179.50	350	35.00	214.50
Manitoba	2	325	749.50	475	47.50	797.00
British Columbia	2	228	451.00	1735	173.50	624.50
Saskatchewan	4	339	734.65	2295	229.50	964.15
Totals	10	1160	2114.65	4855	485.50	2600.15
Subscription lists				20894	2089.40	2089.40
Foreign and Miscellaneous				21939	2193.90	2193.90
Foreign Union Conferences and Missions						
British	47	3437	1511.10	138944	3117.22	4628.32
Australasian	59	4187	6055.95	....	3693.48	9749.43
South African	10	1101	1132.42	1305	93.38	1225.80
Indian	4	554	534.22	....	79.27	613.49
Scandinavian	56	5724	3027.94	5114	353.48	3381.42
German Unions (2)	506	44844	11653.20	194607	5442.50	17095.70
Russian	39	....	1401.06	....	....	1401.06
Siberian	4	....	102.25	....	....	102.25
Latin	12	1622	1217.05	4420	148.15	1365.20
Mexican	....	....	....	19886	989.84	989.84
Cuban	4	460	712.40	....	....	712.40
West Caribbean	20	825	2109.29	1925	90.41	2199.70
Philippine Islands	3	282	516.45	....	....	516.45
Levant	13	525	42.70	....	....	42.70
Japan	....	....	2.55	2414	58.66	61.21
Brazil	14	1814	972.87	....	....	972.87
Korean	....	....	28.15	12680	318.06	346.21
Spanish	6	375	409.68	1792	34.00	443.68
Totals, Foreign	797	65750	31429.28	383087	14418.45	45847.73
Totals, North America	602	54998	62736.87	162220	16222.00	78958.87
Grand totals	1399	120748	\$94166.15	545307	\$30640.45	\$124806.60

Comparative Book Summary

	1907	1908	1909	1910	1911	1912
Jan.	\$26,325.50	\$25,929.06	\$40,677.06	\$42,532.23	\$44,495.65	\$53,931.97
Feb.	26,369.61	30,466.40	48,748.21	50,990.34	53,923.57	53,525.18
March	36,253.65	35,757.15	52,703.85	55,711.55	73,015.56	73,374.99
April	35,276.76	43,858.29	55,109.54	64,042.39	73,548.31	73,027.32
May	51,097.51	67,455.44	82,971.94	86,333.58	81,923.78	94,166.15
June	65,317.23	82,878.67	124,412.34	112,606.05	135,888.76	.....
July	75,691.57	120,973.89	95,445.21	103,919.12	127,256.86	.....
Aug.	46,590.68	66,946.38	71,652.97	91,145.11	91,810.46	.....
Sept.	32,503.48	51,148.56	55,625.41	66,523.65	86,001.72	.....
Oct.	40,646.45	62,719.91	52,669.93	62,461.13	81,367.89	.....
Nov.	30,016.77	53,787.31	49,964.99	58,211.68	67,600.00	.....
Dec.	25,361.54	39,873.18	45,759.73	54,663.93	58,386.24	.....
Totals	\$491,450.75	\$681,794.24	\$775,741.18	\$849,140.76	\$976,218.80	.....

Comparative Summary of American Ten-Cent Magazines

TOTALS	TOTALS	TOTALS	TOTALS	TOTALS	TOTALS	TOTALS	TOTALS		
1909	1910	1911	1912	1909	1910	1911	1912		
Jan.	71094	89462	122202	121666	Aug.	174136	152520	215773	.....
Feb.	91812	116198	99234	144257	Sept.	102033	120020	135179	.....
March	134206	132165	244003	207529	Oct.	108571	116157	164537	.....
April	120582	183981	192757	189498	Nov.	106860	102795	110326	.....
May	115145	174886	141204	162220	Dec.	90737	99137	98541	.....
June	163545	193727	145025	.....	Totals	1447510	1703187	1866363	.....
July	168689	222146	197582	.....				

Frankness in Canvassing

BROTHER GEORGE A. SANDBORN tells the following experience which he had with a druggist, while taking orders for Spanish "Home and Health:"—
 "While canvassing one of the principal drug stores in this city, I had a conversation with the druggist, who is also a physician, concerning drugs. Instead of avoiding the part that a canvasser naturally would avoid in talking to a man who sells drugs, I told him as frankly as I could what the book teaches concerning drugs. He asked me how I could expect a man in his business to take a book like 'Home and Health.' I replied that the fact that he sold drugs did not, or at least should not, keep him from taking a book that had proved to be good. He smiled, and said that it would not, and that although he sold drugs, he never took any himself, but used water treatments in his home altogether. He then put down his name for a half-morocco. Another of our canvassers in Cuba, working with the same book, met a physician at the house where he was making a professional call. He canvassed him for the book, and took his order."

Good News From the Southwest

BROTHER R. L. PIERCE, manager of the southwestern branch of the Southern Publishing Association, writes that they are expecting that the May report for the Southwestern Union will reach a total of \$20,000. Concerning one canvasser in Oklahoma, Brother Pierce says:—
 "Brother —, a young man twenty years of age, has sent in the best report that Oklahoma has ever had, as far as I know, having taken \$237.85 worth of orders last week, and this in what is considered a burned-out district. I think this is another evidence that nothing can be done against the truth, but for the truth."
 Brother Pierce adds that in the larger part of their territory the crop prospects are the most promising that they have been in several years, and our brethren expect that this will be a better year for the sale of our literature than the Southwestern Union Conference has ever experienced.

Progress in Brazil

BROTHER HENRY TONJES, who has been working in Rio Grande do Sul, Brazil, during the past year, reports that he and his colporteurs sold \$11,858 worth of literature during 1911.
 When we take into consideration that the largest book they have in Portuguese is "Christ Our Saviour," this is a very encouraging report, indeed. Brother Tonjes reports that one of his boys in one day took \$40 worth of orders, another \$43.50, and another over \$60 worth. He now has a force of ten men at work selling literature.

MAN has a Godward side. He thirsts for the eternal and the infinite. And it is in the proportion that religion keeps to her sphere of ministering to this want with her unique, divine, and mysterious truths, that she will be a trusted and worthy guide to lead the soul to its everlasting home.—*Rev. James B. Remensnyder.*

The "Ministry of Healing" Introductory Leaflet Plan

(Concluded from page 16)

should enlist the attention of any lover of good books. I consider it a splendid plan,—one that will call for more earnest prayers on the part of our churches and people. I am in favor of it, and am ready to do all I can to push it on to success."—*C. D. Wolff, Southern Union Conference.*

"I am very favorably impressed with this plan for selling 'Ministry of Healing.' The canvass is a good one. I certainly hope that this method will prove, to a large degree, a solution of the problem of increasing the interest of our people in the sale of this good book. I shall certainly do what I can to bring the matter before them as I go from place to place."—*V. O. Cole, Southeastern Union Conference.*

"I have nothing better to offer for a printed canvass than the one you have already put out. I think it is all right. It covers the work nicely. I believe the plan is a good one; and, as you know, I shall give my heartiest support to it."—*I. G. Bigelow, Columbia Union Conference.*

"I think this is a very good plan for those of our people who are of the impression there is nothing they can do. I believe that this will mean an encouragement to our lay members, and that they will finally be willing to give the Lord their undivided time for his service. I am glad that the time has come when we can give some of our time to the distribution of 'Ministry of Healing.'"—*R. M. Carter, South Carolina Conference.*

"I believe this will be a great help in selling this book, as I find that just leaving the book sells it many times, and this method will greatly aid in introducing the work. I shall do all I can to advance the sale of the book in this conference."—*H. E. Beck, Kentucky Conference.*

"I think this plan is a good one, and I believe it will accomplish the purpose. It appeals to me very favorably. For some time I have longed to see a greater work done in the sale of this good book. It should be in every home. It seems to me this suggestive canvass will itself sell the book, and I can assure you that I shall put forth an effort to see what can be done in this way. I shall place the matter before the canvassers in this conference. I am very certain they will readily respond."—*E. M. Fishell, Southern Illinois Conference.*

"After having carefully read the little leaflet on 'Ministry of Healing,' it seems to me perfect in every particular. I wish you success in the work of 'Ministry of Healing,' and shall be glad to see this conference take hold of this good work."—*George R. Close, Western New York Conference.*

"I consider the printed canvass very good. It seems to me an excellent plan, and I believe it will be the means of demonstrating to many that they can canvass with some degree of success. I shall be glad to encourage the adoption of this plan among lay members in our part of the field."—*W. B. Payne, Southern Idaho Conference.*

"I have read the leaflet carefully, and think it well arranged. I should think this plan would work well with some peo-

ple. I should like to have a few of the leaflets, and see how the plan will work here in Colorado."—*C. B. Sutton, Colorado Conference.*

"I have carefully looked over the canvass, and believe it to be O. K. I think the explanation of the book as given in the little leaflet is as short as can be had and do justice to such an important book as 'Ministry of Healing.' I shall appreciate a supply of the printed canvasses. I believe the plan will work well. We are willing to give it a lift in this conference."—*W. S. Fulbright, Georgia Conference.*

"I think the plan is a good one, especially for those who feel a timidity in speaking to strangers. Our work here has been started only recently, and our force of colporteurs is small; yet we want to do what we can to assist in the sale of 'Ministry of Healing.'"—*I. T. Reynolds, New Mexico Conference.*

"I think this a splendid canvass for an individual to use in selling the book. If the individual will look over the book, he will be able to notice many of the points mentioned in this canvass. I think such a circular will be very helpful."—*H. W. Johnson, Wisconsin Conference.*

"Your leaflet on 'Ministry of Healing' and the plans for its use, are excellent. In our two regular institutes this year, we have taught the canvass for this book; and in writing up the news of our institutes, I have made special mention of this feature. I have written the canvassers about the campaign, and have tried to keep it before them. Some have done very well in the work."—*R. I. Keate, Alabama Conference.*

"I think the canvass is quite complete. The explanation is good, and the object of the book plainly stated. I believe it is a good plan, and should be very glad if you would send a good supply of the leaflets, as we plan to urge our people to take up this work in an earnest manner, and dispose of the books on hand and order more."—*F. E. Hankins, Chesapeake Conference.*

Let those who have not yet tried the Introductory Leaflet Plan order a supply, one for each book to be sold. Order of your tract society; or, if not convenient to do this, from the Medical Department of the General Conference, Takoma Park, D. C.

L. A. H.

Who Sinned?

WHO sinned?—Satan sinned. And thus doing he plunged the world into a debt that can never be paid. Heathen lands are groaning heavily under the burden; and, almost crushed to earth, they piteously cry to us for help. And we do not stop to ask who sinned, but gladly give our prayers, our means, our sons and daughters, and even ourselves, in order that the debt may be paid and men go free. This is Christianity.

Some of our sanitariums are also in debt. Who is responsible? We may not say. But we may, on the other hand, throw ourselves heart and soul into the work of setting them free. And this, too, is Christianity. The Sanitarium Relief Campaign is now on. Union conferences are arising and girding themselves for the fray. This movement is the herald of a brighter day for our medical institutions. They will soon walk at liberty, and be able to do their share of the work for a world in need.

H. N. Sisco, M. D.

Gospel Workers' Department

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

Conducted by A. G. DANIELLS

Council of City Evangelists

Importance of Gospel Workers' Maintaining a Deep Religious Experience

THE CHAIRMAN: "The topic for the consideration of the council this morning is the question of fostering and developing the spiritual life of our gospel workers. This is the most important question we shall discuss; for it is the most important of all questions relating to gospel workers. No one can impart to another what he himself does not possess. The greatest of all the secrets of success in soul-winning work is the personal spiritual experience of the worker. Every gospel worker should realize this, and be encouraged and assisted by every fellow worker to maintain a truly spiritual life.

"It takes time, and intelligent, well-directed effort, to maintain one's devotion and spirituality. This is a very busy, strenuous age. Ministers and other gospel workers feel the pressure. We all know how we are rushed with our work. The advertising, the visiting, the preparation for preaching and for giving Bible readings, the care of the tent, the preparation for music,—all these duties press us so hard that there is a great tendency to rush ahead with our work without taking sufficient time to commune with God and get the spiritual help we must have to do successful work.

"There is danger, too, that there will not be that close association of workers in prayer and personal devotion that there should be. I have had experience in two directions in this matter. I have labored with ministers a whole summer in tent work where there was very little effort made to assist and encourage one another. On the other hand, I can recall very definitely, and with great pleasure, my experience with some other ministers who often went away to pray together. It was our custom to go to the fields or woods daily for prayer and counsel, and I now look back upon those experiences as among the best and most encouraging in my ministry. They brought great help and blessing to me.

"But our workers in the large cities are handicapped in this respect. In these cities one can hardly get alone in the woods, so I should judge that the tendency would be to make the best of it, each living to himself. In this there lurks a real danger. It is easy for an influence to come in to chill our fervor. Misunderstandings arise which naturally lead to criticisms. There is nothing like daily prayer together to keep us in close spiritual union. Prayer together for one another creates mutual confidence and brotherly sympathy. Then when the minister stands before his audience, he feels that he has the prayers and best wishes of his associates. He knows they are not sitting there as critics, but that they are deeply anxious that he should do well. This, we all know, is a source of

encouragement to any speaker. So I believe that ministers should keep in very close, sympathetic touch with one another.

"Their associate workers, too, should have this spiritual support and encouragement. Bible workers should be encouraged to pray with one another, and should come in close contact with the ministers. The tent master should not be left out. He should also realize that he is doing something for the Lord. He is at least a doorkeeper in the house of the Lord. So let him feel that he has your confidence and your interest. The whole company,—magazine sellers, paper sellers, nurses, everybody connected with the revival or evangelistic effort,—must be bound together in the bonds of spiritual life and Christian love."

W. W. Prescott: "How do the brethren manage in actual experience to get the time to do all the things that should be done,—advertising, arranging for the music, preaching at night, study, prayer, and counsel?"

L. S. Wheeler: "I do not believe that, as a class, our laborers take the time they should for systematic study. In these strenuous times, and in this most strenuous work of our message, there are so many things to take up the time, so much to do, so many calls to make, that the tendency is to neglect personal improvement,—the mental and spiritual as well as the physical. In the most successful days of Methodism, John Wesley required his ministers, who were generally a humble and uneducated class of men, to carry on a systematic course of study; and in this way there was developed a very successful class of evangelists. I have felt this need in my own life, and I have tried to cultivate my mind and store up a knowledge of the Scriptures."

B. E. Miller: "Referring to Brother Prescott's question, I find it is a perplexing problem for us to solve in our tent efforts, especially when we are alone, and have to preach every night. About the only way we can find time for everything is to systematize our work, so that when a certain day comes, we know what to do. Monday is my advertising day. If I do not retire too late at night, I make it a practise to arise early enough to have time for study before breakfast. I plan to use the forenoon for study if I can find the time, and the afternoons for visiting the people. Monday is a poor day for visiting, especially in the large cities, as that is the day most people go shopping. Wednesday, Thursday, and Friday, I try to spend as much time as possible visiting the people. In dividing the work that way, I can manage to get through fairly well; but if I neglect to plan my work carefully, I find that I am compelled to leave many things undone."

C. H. Edwards: "In my experience, I have seen the question raised by Brother Prescott answered but once. The first year I was connected with a tent effort, Brother C. M. Snow and myself were the boys. Before we went out, it was quite a question with the conference committee how best to develop the young men who were to be connected with the tent efforts. Professor Caviness, now in Mexico, was on the conference committee. He said he believed that young students who went out from the school ought to be taking a course of study during the summer, and the ministers ought to do so, too. So the conference committee, in connection with some of

the teachers in the school, laid out a definite program for the tent company. The first thing was that we should rise at six o'clock, and devote one hour to private devotion. From seven to eight was for breakfast and family worship. From eight thirty to nine thirty, one day in the week, was to be devoted to the study of D'Aubigne's "History of the Reformation." The next hour was to be devoted to a study of the Testimonies, of those parts, primarily, which pertain to the work of the ministry. The entire forenoon was divided into one-hour periods of study. Two hours were taken for dinner and preparation for the afternoon's work. From two to five, all the workers were to go out visiting. We followed this systematic course of study and work all summer, and it proved very helpful to us, both mentally and spiritually."

A. V. Cotton: "I consider the question of association of workers a very important feature of our work. I like to keep in close touch with my workers. I have never yet been able to systematize my work as perfectly as I have desired to. With regard to my Bible workers, I make it a rule to give them the forenoons for certain domestic duties which they must attend to, and for study and prayer. I meet them at the tent at one o'clock for counsel, at which meeting we plan the work for the afternoon. It may take us an hour to do that. Then we have a season of prayer before we go out. I meet them at least three quarters of an hour before the evening service to receive reports of the work of the day, and for a season of prayer. We allow a half-hour before the evening service in which to meet the people as they come into the tent. The minister should live near his tent. This brings him right into the community of his effort. If he lives a mile or two away, he must lose much time going back and forth, as it is many times necessary for him to go to the tent during the day."

G. B. Thompson: "It is my conviction that, as gospel workers, we are not as careful as we should be to maintain the fervent spiritual experience needed to make our endeavors successful. It is important that we should devote time each day to study for the culture of the mind. It is our duty to be vigilant in work. But it is absolutely necessary that we maintain a deep spiritual experience. This can be done only by communion and association with God. We must lay aside all other books for a time each day, and live with the Bible. We must separate from men and cease from work, that we may be shut in with God by secret prayer. Unless this is done, much of our study and labor will exhaust us without giving us souls."

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

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"THE sympathetic ink remains colorless and invisible as long as the paper upon which it has been used is cold, but becomes of a fine blue or green when the paper is warmed. Before the hidden beauty of some men's natures can be revealed, they must be thrown into the heated furnace and made to pass through the fiery trial of affliction; but no fiery furnace can be made hot enough to scorch a man into despair as long as there stands by him the form of one like unto the Son of God."

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

Rome's View of Her Opponents

THERE is plainly a grim determination on the part of Roman Catholic leaders to carry out their program "to make America Catholic." All opposition on the part of Protestants is stigmatized as "bigotry." The organization recently formed for the defense of the principles of civil and religious liberty, and named the Guardians of Liberty, is dubbed "the Guardians of Bigotry." The efforts of those opposed to the Roman program are belittled and ridiculed. Witness this extract from a contributed article in *America* (Roman Catholic), June 15, 1912:—

"There have been here and there some recent anti-Catholic recrudescences in certain obscure journals and magazines that violate the federal laws safeguarding the mails, and some that escape through sealed doors into reputable organs. Some of these attacks on the church, its ministry, purposes, practices, and alleged political machinations, have been so vile that no clean hand may touch them. Nor is it necessary; reproductions, adaptations, or enlargements of the revelations of so-called escaped monks or nuns, they carry their own condemnation to any honest eye that may light on them. Ignorant men, and well-informed but malicious and false witnesses have lately formed a combination to sweep back with their little broom the tide that flows from Rome; and a few excited fanatics, survivals of the anti-Catholic madness of other days, have crept out of their hiding-places to help the bad work along."

According to this estimate, the man who withstands Rome is either "ignorant" or "malicious" or an excited fanatic. What would Rome do with such persons if she now had the power in this country which she once had in the Old World?



Foolish Protestants

UNDER this heading, the *British American Citizen* (Boston) of Dec. 31, 1910, published the following quotation from an English paper, with the introductory statement which we also give herewith:—

"In an English exchange we find the following truthful words, which apply to the United States even more than to the Protestant nations of Europe:—

"The new book 'The Great Controversy' administers such a reasonable rebuke to Protestant indifference that I give it entire: 'Romanism,' says the author, 'is now regarded by Protestants with far greater favor than in former years. In those countries where [Roman] Catholicism is not in the ascendancy, and the papists are taking a conciliatory course in order to gain influence, there is an increasing indifference concerning the doctrines that separate the reformed churches from the papal hierarchy; the opinion is gaining ground that, after all, we do not differ so widely upon vital points as has been supposed, and that a

little concession on our part will bring us into a better understanding with Rome. The time was when Protestants placed a high value on liberty of conscience, which has been so dearly purchased. They taught their children to abhor popery, and held that to seek harmony with Rome would be disloyalty to God. But how widely different are the sentiments now expressed!

"The superficial school of ultra-liberal Protestants believe, or profess to believe, that the inhuman butcheries for which medieval Rome is responsible were an accident of time, and that Rome is now as gentle as a lamb." On this point the author has weighty words to say: "The defenders of popery declare that the [popish] church has been malign'd; and the Protestant world is inclined to accept the statement. Many urge that it is unjust to judge the church of to-day by the abominations and absurdities that marked her reign during the centuries of ignorance and darkness. They excuse her horrible cruelty as the result of the barbarism of the times, and plead that the influence of modern civilization has changed her sentiments. Have these persons forgotten the claim of infallibility put forth for eight hundred years by this haughty power?"

Our readers will be quick to recognize that "the new book 'The Great Controversy'" is one of Mrs. E. G. White's books, of which so many thousands have been circulated in this country. It is interesting to note that some people are now seeing that the statements made in this book are plainly applicable to the present situation.

Foreign Prince or American Citizen?

AN article under large head-lines, in a recent issue of the *Pilot*, quoted, in part at least, from the *Catholic Universe*, of Cleveland, Ohio, begins with this surprising sentence: "Governor Foss, of Massachusetts, at a recent state dinner, gave the post of precedence to His Eminence, William Cardinal O'Connell, and there has arisen a good deal of acrimonious discussion about it in some Protestant quarters." If staying away from the banquet because he did not think it proper that the governor of the commonwealth should be relegated to third place was giving precedence to the cardinal, then this statement about Governor Foss is true, though a trifle misleading. But what follows is still funnier. The article goes on:—

"We venture to assert that the government at Washington would be forced by diplomatic usage to seat any cardinal at a state dinner ahead, not only of the cabinet, the members of either house, and American officials of whatever rank, including the Supreme Court, but that he would be seated in advance of the ambassadors from foreign countries. The reason is a perfectly logical one, and has no bearing upon the question of Catholicity and Protestantism, as some of the objectors ignorantly suppose. For from time immemorial a cardinal has ranked as a prince of the blood in all courts of the world. The Pope, even though not in possession of temporal dominions now as in the past, is still a reigning monarch, though his realm be purely spiritual. The members of the sacred college have exactly the same international rank as princes of the blood

royal of any reigning house. A cardinal of the Catholic Church ranks with the royal grand dukes of Russia, with the heirs apparent and presumptive of all the kingdoms of Europe, and ahead of all the nobility."

"Logical" is a good word, but we fail to see its application to the arguments here advanced as the "reason" for the cardinal's claim to precedence. The case of a Russian grand duke or the heir apparent of a European kingdom is not a parallel one; for one of these, if he became a citizen of this country, would be obliged to renounce his allegiance to a foreign power, and his "international rank" would become that of an American citizen.

The comments on the subject of precedence at the banquet of the Charitable Irish Society throw an interesting light on the question often asked: "Can a loyal Catholic be a loyal citizen?" The great body of American Catholics would answer emphatically, "Yes," and we believe they would be absolutely sincere. But here we have the statement, in Cardinal O'Connell's own paper, that the so-called "American" cardinals are really—as are all the other cardinals, of course—subjects of a foreign power, members of the family of a "reigning monarch," and that they place their allegiance to this foreign power above their allegiance to the United States, claiming precedence, as foreign princes, over officials of the United States government, to whom, as American citizens, they would naturally give place. Can a "prince of the blood royal," owing allegiance to a "reigning monarch," be at the same time a loyal citizen of the republic of the United States?

Of course the Pope is not a reigning monarch, any more than is the exiled Manuel of Portugal, or the head of the Bonapartes; but since Catholics maintain that he is, if the cardinals, immediately upon their appointment, should renounce their citizenship in the countries to which they had previously owed allegiance, their claim to precedence might justly be called "logical," even though it could not be allowed. As things are, it is simply ridiculous.—*Zion's Herald* (Boston), April 24, 1912.

Protestant Inconsistency

IN the *Catholic Citizen* (Milwaukee) for June 22, 1912, this paragraph appeared:—

"We clip the following from the *Chicago Advance* (Congregationalist): 'Rev. A. C. Moses, pastor of West Pullman Congregationalist Church, Chicago, has consented to become a candidate for representative to the Illinois State Legislature, from the thirteenth senatorial district. Mr. Moses has behind him the religious forces of the district, comprising seventy churches with the various organizations.' What a howl would go up if a Catholic paper were to publish such an item about a priest!"

It is just this apparent willingness on the part of some Protestants to use the influence of their church or churches in politics which weakens their hands in the controversy with Rome. When Rome obtains control in politics, she can find a precedent in the record of professed Protestants for many violations of the principles of the separation of the church from the state, and she will be sure to make the most of them.

News and Miscellany

Notes and clippings from the daily and weekly press

—In the national cemeteries of the country lie the bodies of 360,753 soldiers and sailors. There are 207,075 graves in which lie the bodies of known dead, while an unmarked stone designates the resting-place of the other 153,678.

—Traffic officials of the railroads covering Kansas, Nebraska, and Oklahoma are preparing for the greatest grain movement this fall that they ever have had to deal with. Estimates made by freight officials are that the wheat movement in the three States alone will approximate 300,000 cars, enough to make a solid train of grain 2,000 miles long.

—The greatest danger to Australia, and one of the greatest to the British empire, according to a writer in the current number of the *National Review*, is the vast unoccupied territory of northern Australia. Here is unoccupied territory much larger than France and Germany combined, with a seaboard of 1,240 miles, several good harbors, and a number of navigable rivers.

—An extensive campaign against Mormonism throughout the country is planned by the International Council for Patriotic Service. The association declares that polygamy is now a far greater menace to the American home than it was in the time of Brigham Young. The Mormon vote holds the balance of power in nine States, among which are several of the equal suffrage States of the Union.

—Every two years, so the statistics show, more men in Germany are carried to their graves by drink than the nation lost in the whole course of the Franco-Prussian war. A Danish national commission, which receives its information confidentially from reports sent in by every doctor in Denmark, finds that each fourth death among Danish males is to be set down to alcohol as either a chief or a contributing cause.

—It is a strange crisis that has been reached in Greece. The union of Crete with Greece is earnestly desired by the people of both countries, and would long ago have been accomplished but for the opposition of Turkey. Crete nominally belongs to Turkey, but since 1899 has been self-governing under the joint protection of Great Britain, Russia, France, and Italy. In October, 1908, the Cretan legislature declared the island a dependency of Greece, and many efforts have since been made to complete the union. Turkey firmly declares that the union will mean war with Greece. The Turkish army is strong, and such a war would be a very different affair from that with Italy, in which Turkey is unable to damage her enemy because there is no Turkish navy. War with Greece would reopen the whole Balkan question and threaten the peace of all Europe, since many powers have clashing ambitions in that part of the world. For this reason, and also because the four protecting powers are bound by promises made when they assumed the protection of Crete, the protectors have forbidden the consummation of the union.

— It is claimed that the average crow destroys 700,000 insects a year.

— Great Britain was the first country to form societies for the prevention of cruelty to animals.

— Emperor William II has ordered that the tract "Alcohol and Virility," published by the German Temperance Society, shall be given to every recruit entering the military and naval service of the German empire.

— Governors Island, in New York harbor, has been chosen as the site for the first hydro-aeroplane station to be established by the signal corps of the United States army as a branch of the aeroplane station at College Park, Md.

— The longest reach of railway without a curve is said to be that of the Argentine Pacific Railway from Buenos Aires to the foot of the Andes. For a stretch of 211 miles it is without a curve, and has no cutting nor embankment more than two or three feet high.

— For the fourth time in two years a large area in Constantinople has been destroyed by fire. This time, as usual, the lack of modern fighting apparatus was responsible for the spread of the fire, which burned hundreds of houses occupied by the poor of the city.

— The stepless street-car recently introduced in New York City has proved such a success that 150 more cars of this pattern are to be built. The entrance to these cars being in the center, there is more space for passengers, and danger of accident is lessened because there is no jumping on and off steps.

— Twenty women have been appointed on the police force in Chicago. This has been found necessary because the male policemen were too considerate of nicely dressed women who broke the laws. These policewomen are to be in the shopping district, ride on the elevators and street-cars, and arrest all women law-breakers.

— Three blind men were graduated this year from Columbia University, in New York City. These young men took the regular four years' course. They asked no favors and received none except those which every considerate person extends to the afflicted. In the examinations the questions were read to them, and they were allowed to typewrite the answers. They have to a certain extent worked their way through college.

— An exchange states that "San Francisco is looking forward expectantly to the meeting of the General Federation of Women's Clubs which will be held in that city June 25 to July 5, at which time 2,000 delegates will be in attendance, accompanied by thousands of alternate delegates and friends of the movement. The subject of marriage and divorce will, at that time, receive serious consideration; and it is expected that decisive legislation will result."

— The casualties to the Italian army in the war with Turkey to June 7 were 57 officers and 588 soldiers dead, according to the announcement of the Italian minister of war, just received by the Italian ambassador here. These men were killed or died of wounds received in battle. In addition, 2 officers and 325 soldiers were "lost," and are accounted for in the greater part by disappearance from the Eleventh Regiment of Bersaglieri, October 23 last, at Sciarra-Sciat.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1912

ATLANTIC UNION CONFERENCE

Northern New England.... Aug. 21 to Sept. 1
New York, Utica Aug. 23 to Sept. 1
Maine, Norridgewock..... Aug. 29 to Sept. 8

CANADIAN UNION CONFERENCE

Quebec, Ayre's Cliff June 27 to July 7

CENTRAL UNION CONFERENCE

East Kansas, Emporia Aug. 8-18
Colorado, Denver Aug. 15-25
South Missouri, Clinton.... Aug. 22 to Sept. 1
North Missouri, Hamilton, Aug. 29 to Sept. 9
West Kansas, Salina Sept. 5-15
West Colorado, Delta Sept. 26 to Oct. 6

COLUMBIA UNION CONFERENCE

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

Southern Illinois, Jacksonville
..... July 29 to Aug. 5
Indiana, Kokomo Aug. 5-11
East Michigan, Bay City 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

Iowa, Boone Aug. 22 to Sept. 2

PACIFIC UNION CONFERENCE

Southern California Aug. 5-18
Arizona, Phoenix Oct. 17-27

SOUTHEASTERN UNION

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, Jackson 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

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 campground, 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*.

Ohio Camp-Meeting

ORDERS for tents for the Ohio camp-meeting, to be held Aug. 15-25, 1912, at Springfield, should be sent to Ohio Seventh-day Adventist Conference, Box 187, Mount Vernon, Ohio. Requests for tents will be booked in the order they are received, and tents reserved for those only who comply with above instruction.

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*.

Mississippi Conference

THE annual conference and camp-meeting of the Mississippi Conference of Seventh-day Adventists will be held July 25 to Aug. 4, 1912, at Jackson, Miss. The first meeting of the conference will be held at 9 A. M., July 26. Each church is entitled to one delegate, and one additional delegate for each ten members.

Let all the churches elect their full delegation, and send, at once, the names of the delegates to Miss Parizetta Smith, 932 Union St., Jackson, Miss. W. S. LOWRY, *President*.

Mississippi Conference Association

THE regular annual meeting of the Mississippi Conference Association of Seventh-day Adventists will be held in connection with the annual conference and camp-meeting of the Mississippi Conference at Jackson, Miss., July 25 to Aug. 4, 1912. The first meeting of the association will be held at 9 A. M., Tuesday, July 30, for the transaction of such business as may come before the members. All of the elected delegates of the Mississippi Conference of Seventh-day Adventists (unincorporated) are voters in the above-mentioned association. W. S. LOWRY, *President*.

North Texas Conference Association

THE annual meeting of the North Texas Conference Association of Seventh-day Adventists will be held at Cleburne, Tex., in connection with the annual conference and camp-meeting, July 25 to Aug. 4, 1912. The first meeting of said association, a legal corporation of the State of Texas, will be called at 10 A. M., Monday, July 29, 1912. Association officers will be elected, and such other business transacted as may properly come before the delegation. Regularly accredited delegates to the conference are delegates to the association.

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

Tennessee River Conference and Camp-Meeting

THE twenty-fifth annual session of the Tennessee River Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Camden, Tenn., Aug. 15-25, 1912, for the election of officers for the ensuing year, and the transaction of other business pertaining to the advancement of the work in the conference. The first business meeting of the session will be held at 9:30 A. M. on Friday, August 16. It is desired that all the churches in the conference be fully represented, and that all delegates be present at the first meeting. Each church is entitled to one delegate without regard to numbers, and to one additional delegate for each ten members. The churches should elect their delegates at once, and send the names to the secretary at 511 Cole Building, Nashville, Tenn.

C. P. BOLLMAN, *President*;
THOS. E. PAVEY, *Secretary*.

Change of Addresses

MAIL for Elder G. W. Wells, formerly of Asheville, N. C., should now be directed to 336 East Lake St., Minneapolis, Minn.

Mail intended for Elder A. J. Haysmer, and all matter pertaining to the North American Negro Department, should be addressed to Box 414, Huntsville, Ala.; instead of 536 Fifth Ave., S., Nashville, Tenn.

The Portland Branch Office of the Pacific Press Publishing Association has removed from 61 Park St., North, to its own new building, 719 East Flanders St., Portland, Oregon. Those having business with the office, or with the manager, J. F. Beatty, should note the new address.

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.

Chicago Bible Training-School

THIS training-school for Bible workers is to combine with it a short-term nurses' course under competent instructors, for better equipping our workers for service. The training-school is under the auspices of the Lake Union and Northern Illinois Conferences.

The building is located at 3418 Douglas Boulevard (or Fourteenth Street), between Homan and St. Louis Avenues, four blocks west of Douglas Park (telephone, "Lawndale 7635") and will be opened for medical missionary work Oct. 1, 1912, and be closed the last of March. It is situated in one of the best residence districts of Chicago, and is of easy access from all parts of the city, being two blocks south of Twelfth Street car line and two blocks west of Kedzie car line. It has a large gray stone front, and three floors above basement, with modern equipment.

We have in the home, at present, eight magazine workers, who are working on the scholarship plan, two ministers, one Bible worker, and one doctor.

The six months' course will cover a series of lessons on "the commandments of God, and the faith of Jesus," including a condensed course in hydrotherapy and massage.

Before coming, it will be necessary to write, giving references, that accommodations may be arranged. Tuition will be free, but a nominal charge will be made for board and room.

For further information address Lake Union Conference, 215 Dean Bldg., South Bend, Ind., or Northern Illinois Conference, 3645 Ogden Ave., Chicago, Ill. G. E. LANGDON.

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 advertizing, and cash must accompany each order.

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

No discount for several insertions.

WANTED.—A farm of about forty acres, with good house, near one of our colleges. J. A. Hardesty, 127 Charles St., Richmond, Ind.

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. bbl., \$36. Cash with order. Lookout Cooking Oil Co., Chattanooga, Tenn.

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.

BEAUTIFUL Scripture Post-Cards, illustrated hymns, embossed birthdays, greetings, Lord's Prayer, graces, and guardian angels: 10, 10c; 100, 99c, post-paid. Lithographed mottoes: 2, 12c; dozen, 65c; 100, \$3.75, prepaid. This ad will appear once each month. Waterbury Specialty Co., Pomona, Cal.

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.

Obituaries

FOSTER.—Sarah W. Foster was born Oct. 5, 1826, at Brookfield, Vt., and died at Oakdale, Mass., May 3, 1912. Her husband, two brothers, and one half-sister survive. She was a member of the South Lancaster Seventh-day Adventist Church, and was always present at the quarterly meetings to give her testimony to the goodness of the Lord. The funeral was held in the Methodist church of Oakdale, the services being conducted by the writer, assisted by the pastor of the church. C. S. LONGACRE.

CORNISH.—Died at Sebastopol, Cal., June 8, 1912, Lois E. Cornish. Lois was born Jan. 28, 1908. Though she lived only four and one-half years, her life brought sunshine into the family. Her cheerful disposition endeared her to all who knew her, and she is greatly missed by her parents, one brother, and two sisters, also by the neighbors. We are assured that she was one of the lambs of the Saviour's flock, and that she sleeps in Jesus. Words of comfort were spoken by the writer. D. E. ROBINSON.

MATSON.—Sydney Matson was born June 21, 1886, at Chicago, Ill., and died June 7, 1912. In 1905 he was a student at Emmanuel Missionary College, Berrien Springs, Mich., and was converted there. However, in the course of time he drifted away from the truth. About two months ago he renewed his consecration to the Lord. Oct. 28, 1909, he was married to Miss Jennie Hanson, of Chippewa Falls, who, with their two children, survive. The father, mother, and two brothers of the deceased are also left to mourn. Words of comfort were spoken by the writer. H. W. REED.

MEAD.—Hosea A. Mead was born in New Hampshire, Dec. 27, 1824, and died at Moline, Kans., April 6, 1912. He was married to Deborah S. Dunham in 1854. To them were born three children. Father was one of the pioneers of this message, living through the 1844 movement, and remaining faithful to the end. The funeral services were conducted by Elder Strong (Christian), at the home. Truly father was a consistent Christian, and we feel sure that he will have a part in the first resurrection. His companion and one daughter are left to mourn. MRS. E. L. HIATT.

NYENHUIS.—Mrs. Catherine Nyenhuis died at the home of her son, in Muscatine, Iowa, Feb. 19, 1912. She had made her home in Muscatine for more than half a century, having settled there in 1855, on coming to this country from Holland, her native land. Four sons, two daughters, one sister, and one brother are left to mourn their loss. Sister Nyenhuis was one of the charter members of the Seventh-day Adventist Church at Muscatine, and was always faithful in attendance at services until her health failed. The funeral services were conducted by the writer. B. A. WOLCOTT.

MCINTYRE.—Elizabeth Jane McIntyre was born June 12, 1829, in Troy, Mich., and died March 22, 1912, aged 82 years, 9 months, and 20 days. When twenty years of age she was married to Guy McIntyre. To this union were born six children, four daughters and two sons, of whom only one son survives. Sister McIntyre was an active woman, of genial spirit and resolute character. For years she was a member of the Methodist Church, but some time ago the light of present truth came to her, and from that time she was a faithful Seventh-day Adventist. The funeral service was conducted by the writer. M. SHEPARD.

LIESE.—Charlotte Lois Liese was born in Jersey City, N. J., July 5, 1889, and died March 28, 1912, at Springfield, Mass., of fever contracted in the Worcester Hospital, where she was pursuing a nurses' course. A large company of sympathizing friends gathered at the family home in South Lancaster for the funeral services, in which Elders P. F. Bicknell and H. B. Tucker assisted. Words of comfort were spoken from Jer. 15: 9. Charlotte was laid to rest in the beautiful Eastwood Cemetery, the casket being tenderly borne from the parental door by her four brothers. E. E. GARDNER.

DUNHAM.—Gideon G. Dunham was born May 29, 1833, in Batavia, N. Y., and died May 31, 1912, aged 79 years and 2 days. In 1849 he settled, with his widowed mother, in Eaton County, Michigan. He was united in marriage with Hannah Van Gordon in 1856. To this union were born four children, three of whom, with their mother, are left to mourn. Brother Dunham accepted present truth in 1861 under the labors of Elders Joseph Bates and I. D. Van Horn. He loved this message to the last, and had a realizing consciousness that his sins were all forgiven. Among the last words which he uttered were those found in Ps. 103: 1. Words of comfort were spoken by the writer from Rev. 14: 13. D. P. WOOD.

The Advent Review and Sabbath Herald

Devoted to the Proclamation of "the Faith which was once delivered unto the Saints"

ISSUED EACH THURSDAY BY THE Review & Herald Publishing Association

General Church Paper of the Seventh-day Adventists

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Three Months.....50

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Takoma Park Station - Washington, D. C.

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WASHINGTON, D. C., JULY 4, 1912

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By a report from the Southern New England camp-meeting, which arrived too late for publication in this issue, we learn that Elder C. H. Edwards was again elected president of the Southern New England Conference.

THE steamship "Adriatic," on which Elder W. A. Spicer returned from England, was two days late, reaching New York Sabbath morning, June 22. Brother Spicer reached Washington that night in usual good health, and brings a cheering report of the progress of the message in South America, as seen since his former visit, six years ago.

A. S. MARCHUS, wife, and four children, after laboring ten years in England, reached Washington last week on their way to California, their former home. Brother Marchus has been successful in raising up churches in the cities of north and south England, but a change in climate was necessary for Sister Marchus. They left for the West early this week.

WORD comes from Elder R. F. Cottrell to the effect that he and his wife, with Elder and Mrs. C. P. Lillie, and Brother O. J. Gibson, on returning to take up their work in the interior of China, were gladly welcomed by the native brethren and sisters at their former station, Chang-sha, in Hunan Province. He reports that although the enemy had sought to hinder and destroy the work during their absence on account of the war, the message is still onward, and the native workers are of good courage.

G. A. HAMILTON and wife, who are under appointment to Burma, to enter upon work among the Karens, leave California for the East July 8. They will spend a few weeks in dispensary work in Washington, taking also special studies at the Sanitarium, preparatory to opening this new mission among the descendants of Judson's first converts among these heathen people.

THE first edition of the July issue of *Life and Health* (60,000 copies) was sold out by Friday, June 28. The first copies of the beautiful August number (with the Indian on the cover) were in the mails by Wednesday, July 3. Will our tract societies and agents please note that all orders now being received for the July number, will be filled with the August issue, unless instructions are received to the contrary in time?

THE article in our Field Work department concerning our branch publishing house in Russia, contains very disappointing news, and what will seem to the denomination very sad news; and yet it is not for us to become discouraged. The promise of the Word is still true that "all things work together for good to them that love God." The cause in whose interests we labor is not of human devising. It is God's cause, and he is able to bring it to a triumphant culmination.

C. H. JONES, manager of the Pacific Press Publishing Association, writes that the art work on the pages of the Harvest Ingathering journal is about done, and proofs of the pages will soon be taken. Printing has already begun on the three-color cover. The conferences are also making careful estimates of the number of journals they will need for initial orders. These orders, together with orders for supplies, should be sent direct to the Pacific Press by State secretaries as soon as the number desired is determined.

A COMMUNICATION just received from L. Zecchetto, mailed at Rome, Italy, brings the good news that he has recently baptized nine persons at Gravina di P. Bari, in southern Italy, and that he was to baptize several others at Genoa and at Montaldo, in Piedmont. He reports good progress in the work in other parts of Italy, a great many having become interested in the truth in different places, some of whom are beginning to walk in the light, and will doubtless receive baptism. It will encourage the hearts of the readers of the REVIEW to know that in the very home of the Papacy the message of present truth is winning souls for the kingdom.

AT the Republican National Convention held recently in Chicago, William Howard Taft was nominated for President of the United States, and James Schoolcraft Sherman for Vice-President.

THE publishers of *Liberty* wish to announce that the entire edition of the "James Madison" and "Religious Garb" number was sold out by June 28. All orders hereafter for this magazine will have to be filled with the "Columbus Memorial," "Independence," and "Free Speech" number (picture of Washington crossing the Delaware, on cover), now ready for delivery. This number is replete with most excellent matter and large and timely illustrations, among others, two double-page cuts showing the Columbus memorial unveiling and the field military mass held on the Washington Monument grounds.

WITH the month of June the federal government closed its fiscal year, and Secretary MacVeagh reports a surplus of \$32,000,000, which is \$3,682,000 less than for the previous year. While this shows the government in a good condition financially, it is a cause of disappointment to know that a large portion of this surplus is due to the operation of a business in which the government is practically a partner—the liquor business. The tax on beer indicates that the American people consumed during the year 63,000,000 barrels of that beverage. On distilled spirits, such as whisky, gin, and brandy, the government realized \$149,000,000.

THE annual announcement of the Washington Foreign Mission Seminary is now ready. The demands for well-trained workers for foreign fields and for the work in the great cities everywhere, are very pressing. The Seminary is making an earnest effort to provide the necessary training to fit workers for these fields. The school is rather unique, being situated at the headquarters of our work, near a large center of population, and in close connection and cooperation with the Washington Sanitarium. The curriculum includes special courses for missionaries, ministers, colporteurs, Bible workers, a postgraduate nurses' course, a course in dietetics and hygienic cookery, and elementary work in nursing. Practical work in preaching, Bible work, colporteur work, and medical dispensary work, is a strong feature of the school. Those who are interested in taking work at the Seminary should write at once for a copy of the annual announcement and an application blank. Address M. E. Kern, President, Takoma Park Station, Washington, D. C.