



The Advent Sabbath Review and Herald

Vol. 89

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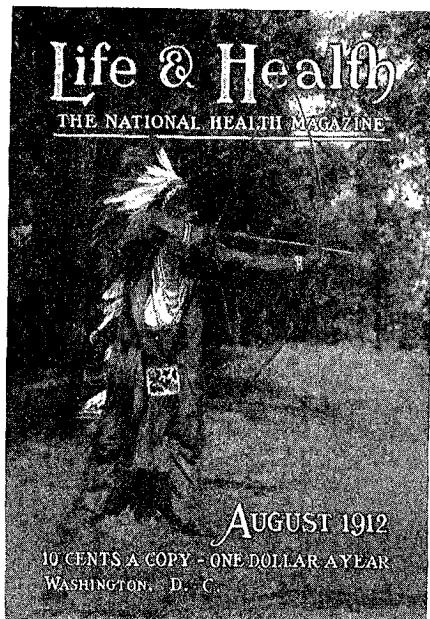
No. 28



Prayer

WORTHIE HARRIS HOLDEN

Prayer is the swiftest cable known, ..
And longest, reaching to God's throne.
It is a flame of heaven-born light
To flash a clear way to our sight.
Prayer is the Christian's telescope
To scan the star-strewn sky of hope.
It is the prism through which we view
God's color scheme for me and you.
Prayer is the lever for each hour,
To move the arm of Mighty Power.
The drafts for all this wealth we take
Bear e'er this seal, "For Jesus' Sake."
How oft we lose, unarmed by prayer!
No battle wanes when God is there!



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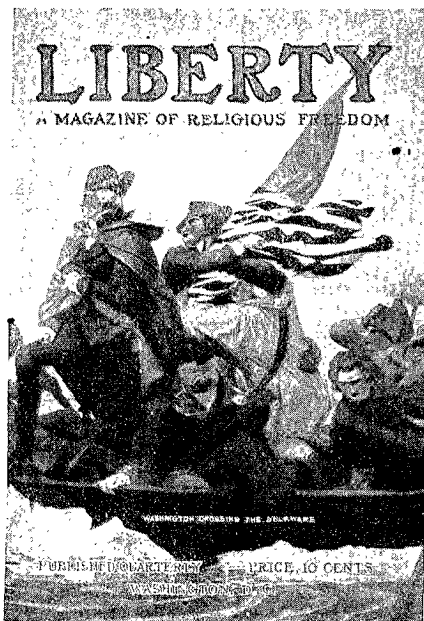
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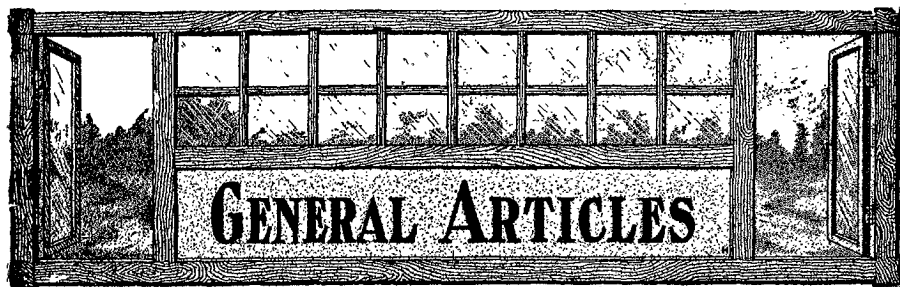
The Review and Herald

"Here is the Patience of the Saints: Here are they that keep the Commandments of God and the Faith of Jesus." Rev. 14:12

VOL. 89

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, JULY 11, 1912

No. 28



"Take Away All Iniquity"

C. P. BOLLMAN

"Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously." Hosea 14:2.

TAKE thou away my sin, O God,
Purge out all dross and tin;
Make me submissive to thy word,
Create me pure within.

Cause me to hunger for thy grace,
To long for purity,
To seek and find thee as thou art,
And walk with Deity.

Be to my soul as dew to grass;
O let me drink of thee,
And know thy glory, O my God,
Thy full salvation see!

Complete in me thy work of love,
Transform me by thy power;
Teach me to live for thee always,
Yield to thee hour by hour.

O Lord, I give my heart to thee,
My will to thee resign;
I now am fully thine, O Lord,
Make thy life fully mine.

Nashville, Tenn.

Rewards of Service

MRS. E. G. WHITE

"WHEN thou makest a dinner or a supper," Christ said, "call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they can not recompense thee: for thou shalt be recompensed at the resurrection of the just."

To every worker for God this thought should be a stimulus and an encouragement. In this life, our work for God often seems to be almost fruitless. Our efforts to do good may be earnest and persevering, yet we may not be permitted to witness their results. To us the effort may seem to be lost. But the Saviour

assures us that our work is noted in heaven, and that the recompense can not fail. The apostle Paul, writing by the Holy Spirit, says, "Let us not be weary in well-doing: for in due season we shall reap, if we faint not." And in the words of the psalmist we read, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

While the great final reward is given at Christ's coming, true-hearted service for God brings a reward even in this life. Obstacles, opposition, and bitter, heart-breaking discouragement, the worker will have to meet. He may not see the fruit of his toil. But in face of all this he finds in his labor a blessed recompense. All who surrender themselves to God in unselfish service for humanity, are in cooperation with the Lord of glory. This thought sweetens all toil; it braces the will; it nerves the spirit for whatever may befall. Working with unselfish heart, ennobled by being partakers of Christ's sufferings, sharing his sympathies, they help to swell the tide of his joy, and bring honor and praise to his exalted name.

In fellowship with God, with Christ, and with holy angels, they are surrounded with a heavenly atmosphere, an atmosphere that brings health to the body, vigor to the intellect, and joy to the soul.

All who consecrate body, soul, and spirit to God's service, will be constantly receiving a new endowment of physical, mental, and spiritual power. The inexhaustible supplies of heaven are at their command. Christ gives them the breath of his own Spirit, the life of his own life. The Holy Spirit puts forth its highest energies to work in heart and mind.

Many are God's promises to those who minister to his afflicted ones. He says: "Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies.

The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness." "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." "Honor the Lord with thy substance, and with the first-fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again." "The liberal soul shall be made fat: and he that watereth shall be watered also himself."

While much of the fruit of their labor is not apparent in this life, God's workers have his sure promise of ultimate success. As the world's Redeemer, Christ was constantly confronted with apparent failure. He seemed to do little of the work which he longed to do in uplifting and saving. Satanic agencies were constantly working to obstruct his way. But he would not be discouraged. Ever before him he saw the result of his mission. He knew that truth would finally triumph in the contest with evil, and to his disciples he said: "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." The life of Christ's disciples is to be like his, a series of uninterrupted victories, not seen to be such here, but recognized as such in the great hereafter.

Those who labor for the good of others are working in union with the heavenly angels. They have their constant companionship, their unceasing ministry. Angels of light and power are ever near, to protect, to comfort, to heal, to instruct, to inspire. The highest education, the truest culture, the most exalted service possible to human beings in this world, are theirs.

Often our merciful Father encourages his children and strengthens their faith by permitting them here to see evidence of the power of his grace upon the hearts and lives of those for whom they labor. "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and

bud, that it may give seed to the sower; and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but . . . it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace: the mountains, and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

In the transformation of character, the casting out of evil passions, the development of the sweet graces of God's Holy Spirit, we see the fulfilment of the promise, "Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree." We behold life's desert "rejoice, and blossom as the rose."

Christ delights to take apparently hopeless material, those whom Satan has debased and through whom he has worked, and make them the subjects of his grace. He rejoices to deliver them from suffering, and from the wrath that is to fall upon the disobedient. He makes his children his agents in the accomplishment of this work; and in its success, even in this life, they find a precious reward.

But what is this compared with the joy that will be theirs in the great day of final reckoning? There will be a blessed commendation, a holy benediction, on the faithful winner of souls; for they will join the rejoicing ones in heaven, who shout the harvest home. How great will be the joy when the redeemed shall all meet, gathered into the mansions prepared for them that love him! What rejoicing for all who have been impartial, unselfish laborers together with God in winning souls to Christ! What satisfaction will every reaper have when the voice of Jesus shall be heard, saying, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." "Enter thou into the joy of thy Lord."

The Redeemer is glorified because he has not died in vain. Those who have been laborers together with God, see, as does Christ, the travail of their souls for perishing, dying sinners, and they are satisfied. The anxious hours they have spent, the perplexing circumstances they have had to meet, the sorrow of heart because some refuse to see and to receive the things that make for their peace,—all are forgotten. As they look upon the souls they sought to win to Christ, and see them saved, eternally saved, monuments of God's mercy and of a Redeemer's love, there ring through the arches of heaven shouts of praise and thanksgiving.

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast

made us unto our God kings and priests. . . . Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."



Our Camp-Meetings

W. H. BRANSON

THE time for the annual camp-meeting is at hand, and many are now deciding whether they will attend. Some are reasoning that they can not afford it this year, as with them times are hard and the meeting is a little too far away; and after all they will not be missed very much at the meeting. Some feel that it would be better to save the money it would take to attend the meeting, and use it to help in the advancement of the work. But in the following instruction from the servant of the Lord, we find an answer to all our objections, and see that God does not accept any of our excuses for not being present at these annual gatherings:—

"It is important that the members of our churches should attend our camp-meetings. The enemies of truth are many; and because our numbers are few, we should present as strong a front as possible. Individually you need the benefits of the meeting, and God calls upon you to number one in the ranks of truth.

"Some will say, 'It is expensive to travel, and it would be better for us to save the money, and give it for the advancement of the work where it is so much needed.' Do not reason in this way; God calls upon you to take your place among the rank and file of his people. Strengthen the meeting all you possibly can by being present with your families. Put forth extra exertion to attend the gathering of God's people.

"Brethren and sisters, it would be far better for you to let your business suffer rather than to neglect the opportunity of hearing the message God has for you. *Make no excuse* that will keep you from gaining every spiritual advantage possible. You need every ray of light. You need to become qualified to give a reason of the hope that is in you with meekness and fear. You can not afford to lose one such privilege.

"Anciently the Lord instructed his people to assemble three times a year for his worship. To these holy convocations the children of Israel came, bringing to the house of God their tithes, their sin-offerings, and their offerings of gratitude. They met to recount God's mercies, to make known his wonderful works, and to offer praise and thanksgiving to his name. . . . The Lord saw that these gatherings were necessary for the spiritual life of his people. They needed to turn away from their worldly cares, to commune with God, and to contemplate unseen realities.

"If the children of Israel needed the benefit of these holy convocations in their

time, how much more do we need them in these last days of peril and conflict! And if the people of the world then needed the light which God had committed to his church, how much more do they need it now!

"This is a time for every one to come up to the help of the Lord, to the help of the Lord against the mighty. The forces of the enemy are strengthening, and as a people we are misrepresented. . . . Let the army of the Lord be on the ground to represent the work and cause of God. Do not plead an excuse. The Lord has need of you. He does not do his work without the cooperation of the human agent. Go to the camp-meeting, even though you have to make a sacrifice to do so. Go with a will to work. And make every effort to induce your friends to go, not in your place, but to go with you, to stand on the Lord's side, and obey his commandments. Help those who are interested to attend, if necessary providing them with food and lodging. Angels who are commissioned to minister to those who are heirs of salvation, will accompany you. God will do great things for his people. He will bless every effort to honor his cause and advance his work."—*Testimonies for the Church*, Vol. VI, pages 38-40.

Surely God has left us no excuse. Let us then decide the question at once, and get ready to go.

Spartansburg, S. C.



Godless Faith Healing

(Concluded)

G. D. BALLOU

Absent Treatment

ABSENT treatment practised by mental scientists of whatever order, like all occultism, is made to work curatively if only the patient can be led to believe the false philosophy that one "soul" can project its power through space to affect another "soul." Of course when the set moment arrives, the patient fixes his mind on the expected communion with an occult soul-force, and, repeating the prescribed formulas or fixing the mind on the prescribed line of thought, the old harassing moods are cast out; and as long as this state of mind can be sustained or its influence be made permanent, so long will the mind of the patient be liberated from its burdens, and the body be permitted to rally in a measure from its ills by having so much more vital energy to use for its own preservation.

A few years ago the writer became acquainted with one of the outside secretaries of a concern in Rochester, N. Y., which sold occult literature for fabulous prices, gave absent treatments, and dealt generally in mental science humbugs. They had taken nearly half a million dollars out of Germany alone. On one occasion they received a request, with cash enclosed, from a man in Mexico who wanted "absent treatments." The assurance went forward promptly that at a certain date and hour the treatment

would begin, and continue daily at the same hour for a prescribed period. The fourth or fifth day after the set date, a telegram was received from this man by the secretary and read to all the clerks in his room. It read, "Please turn off your power; it is too strong." A roar of laughter went up from that roomful of clerks in that fake healing concern. But laughter under such circumstances seems most unbecoming to one who realizes that weak humanity is being led to accept this poor, cheap counterfeit of the ministrations of God's Spirit; for blind, unreasoning credulity is what this imaginary soul communion and power becomes. With what earnest zeal ought those who possess the genuine bank-notes of heaven to press their work where the advocates of these false systems are working with such untiring energy.

Application

All these systems of healing deny the existence of a personal Creator, and all of them have practically the same pantheistic idea of Deity. It is impossible for one to trust in a thing that has no personality, to come to an ethereal nothingness (no matter how much force or power may be ascribed to it), and find true rest, comfort, and fellowship.

The Scripture invitations to become acquainted with the Creator are meaningless unless that Creator be a living, personal reality. So spiritual rest, which is able to provide for all our past, present, and future troubles, because it connects us with the Creator and makes us eventually acquainted with all his laws, both natural and moral, is being set aside or eclipsed by these modern philosophies, which are teaching a healing apart from a knowledge of the Creator. Though these systems use much pious phraseology and talk "God" and "Christ" and "truth" and "love" very freely, we must pronounce them essentially godless because they have cut loose from the eternal Creator, and are trampling all knowledge of him in the mire of human philosophy and self-conceit. And not the least impeachment of their legitimacy is that they are promising divine healing to all who come to them, irrespective of character.

Are we alive as we ought to be to the importance of the doctrine of true healing which was given this people over forty years ago to be the right arm of our message? We now see the very same truths which were given us with which to bless the world and bring it to a knowledge of the coming King, being used to establish the hoary heathen philosophies on the ruins of Christian belief.

There are still many thousands who have not bowed the knee to these modern Baals. They are hungry for something sound and Christian in the doctrine of healing. Can we not still achieve some success by attacking the great citadels of error along the lines of least resistance? We have the truth on the health question. Why do we not make it effective in winning friends to this message, which is yet destined to do much for this perishing, tottering old

world? We have a strong right arm; shall we use it or keep it in a sling?

Very emphatically our message calls on men to "worship him that made heaven, and earth, and the sea, and the fountains of waters." Here before our very eyes, use is being made of the principles of healing, to set aside all knowledge of the Creator. If, on the other hand, the health principles can be used to reveal a Creator and his power to save, why may we not enter upon the warfare with new courage? No longer being satisfied with dwelling almost exclusively on the law of diet, let us reach out and present the neglected phases of the health work, especially the law of rest in its true light, and thereby forestall, in part at least, the perversions of truth being wrought by the enemy.

Los Angeles, Cal.

The Chinese Revolution

(Concluded)

J. N. ANDERSON

THE decisive factor making for the renaissance of China was, without doubt, the force of missionaries living and working on Chinese soil. The foreign missionaries (Protestant) with their Chinese helpers and institutional auxiliaries are represented by the following figures: 4,299 foreign missionaries; 11,661 Chinese ministers, teachers, and evangelists; 3,485 stations and out-stations; 3,146 schools of all grades and descriptions; 170 hospitals; 14 orphanages; 19 leper asylums; 11 institutions for the blind and deaf-mutes; 5 rescue homes for fallen women; 2 industrial homes; 1 insane asylum; 2,341 churches, with 278,628 members; and a Christian community of 750,000. About 47,000,000 copies of the Chinese Bible, besides millions of Scripture portions and Christian tracts, have been printed and circulated. This was the new wine that burst the old wine-skins. It was Jesus himself who said that he came not to bring peace to the world, but a sword; notwithstanding this, the religion of Jesus does not incite to rebellion; it respects any form of civil government and prays for those in authority. Christianity brought on the revolution in China in the sense that light displaces darkness because they are mutually exclusive.

The Political Significance of China's Revolt

In point of population China contains about one fourth of the entire human race, and so great a change as has come to the Chinese world can not fail to exert a mighty influence on the whole outside world. Next to the task of unseating the Manchus was the problem concerning the form of government new China was to have. The European powers favored a monarchy for the very obvious reason that the overturning of any imperial throne sends a foreboding tremor through every palace in Europe. That India and other Asiatic lands will be mightily moved toward popular government there can be no question. It will be a repetition of the influence Japan

wielded after her victory over Russia, only on a much larger scale. China will speedily become a world power; and because of her vast population, her physical and mental vigor, and her inexhaustible natural resources, she must necessarily act a large part in the affairs of the world. In the light of recent events the very significant utterance of the late Secretary of State, John Hay, seems more a prophecy than a political forecast: "The political storm-center of the world has shifted steadily eastward from the Balkans, from Constantinople, from the Persian Gulf, from India, to China; and whoever understands that empire and its people has a key to world politics." And what would he have said had he known that in the present year China would add over four hundred millions to the ranks of the "people's" governments, making about one third of the world republican.

Its Missionary Promise

To the Christian, especially the one looking for the soon coming of Christ, this overturning of the Manchu dynasty and breaking up of the Chinese social order, is a distinct victory for him who is to be crowned "King of kings, and Lord of lords." Not indeed that the Chinese revolution was a step toward committing the political affairs of that state to Christ,—our Lord turned his back forever on worldly kingdoms,—but it does mean that in preparing the way of the King, mountains of difficulties have been removed, and "great and effectual doors" of opportunity have been swung wide open for gospel entrance.

A large percentage (some put it at seventy-five) of the revolutionary leaders are either Christians or favorably disposed to Christianity. Some of these men have openly expressed the desire to see the ranks of foreign missionaries largely augmented. Dr. Sun Yat-sen declared publicly that the republic would guarantee religious liberty; and one of Yuan Shi Kai's first utterances after his election to the presidency was that he was favorable to religious freedom.

Since the close of the Opium war, in 1842, the foreign missionary has gone into that empire under cover of treaty protection wrung from the Chinese government, along with other concessions, at the point of the bayonet. Nominal freedom to profess the Christian faith has been granted to the Chinese people; but despite this fact many officials have either actively or passively hindered the work, much rioting in all parts of the land has arisen from time to time, and persecution, at times petty and private and at other times public and violent, has been heaped on those who accepted the new faith.

These adverse conditions, we must believe, will be changed. Outwardly God's messenger and message will go free among the four hundred thirty millions of Chinese souls. But a vastly more important result of the revolution is the new door of entrance it has made to the minds and hearts of the Chinese masses. The removing of the Manchu incubus has

rid the Chinese mind of a paralyzing nightmare, and the next psychological step will be not only to welcome, but persistently and anxiously to seek, something with which to furnish its new, clean-swept house. It can not be hoped that China will be wise in all her choosing. And what a shame to Western nations that so many foreigners stand ready to exploit her and fill her with vices (tobacco, liquor, and opium). If ever China needed true, sympathetic, tactful friends, it is in this day of her unparalleled choosing. Did the messenger of God ever face such opportunities? Did he ever face such responsibilities?

Washington, D. C.

What the Evangelical and Medical Coworker Can Do in City Efforts

W. J. STONE

MATTHEW reveals the fact that as Christ went from place to place preaching the gospel and healing the sick, his fame spread abroad throughout all that region; his righteousness, or right doing, went before him. So it will be with us when we do the work that Christ did; our labors will be appreciated, and less prejudice will be manifested toward our work.

"Christ's example must be followed by those who claim to be his children. Relieve the physical necessities of your fellow men, and their gratitude will break down the barriers, and enable you to reach their hearts; consider this matter earnestly."

Many experiences might be related. One came under my observation at Richmond. A man and his son had been attending our meetings. The mother was very much prejudiced. The young man was taken ill, and at midnight wanted the mother to call one of our nurses. The nurse told the mother what to do for her son, and the next morning called, finding him somewhat improved, but with a high fever. He gave the patient treatments for a few days, until he was fully recovered. This young man has since been baptized and has united with the church, and the other members of the family are very favorable to our work.

I might speak also of the general influence which this combined work has had in Richmond. Last year a tent effort was held in the vicinity of our church, and the meetings were conducted all summer, with one addition to the church as a result. During January, February, and March, we held a series of meetings in the church, combining the medical and the evangelical work; and although there was more or less prejudice in that vicinity, God has blessed our efforts, so that over thirty have been baptized, and there are fully forty who are keeping the Sabbath.

I will cite another case. Indianapolis, a city that had been practically walled up to this gospel message for years, was opened by this combined work. For several years tent efforts had been put

forth in Indianapolis nearly every summer; one camp-meeting also had been held there. The total number of persons brought into the truth during that time by these efforts would not exceed fifteen; but last summer a tent was pitched in the vicinity of our largest church, in the best part of the city, and this combined work was carried forward as outlined in the Testimonies, keeping the health and medical missionary work to the front. Many of the best people of the city attended the services. Prejudice was so allayed that it was nowhere to be seen. As a result, between forty and fifty were baptized, and united with our churches. The collections more than met all the expenses. The last night of the meeting, the tent, which was 50 x 70 feet, could not hold the people, and the collection amounted to \$72. Many of the leading citizens offered the most favorable comments on this kind of Christian work, and asked that the tent be located in the same place this year.

"Christ, the great Medical Missionary, is our example. Of him it is written that he 'went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.' Matt. 4:23. He healed the sick and preached the gospel. In his service healing and teaching were linked closely together. To-day they are not to be separated. The nurses who are trained in our institutions are to be fitted up to go out as medical missionary evangelists, uniting the ministry of the word with that of physical healing."—*Testimonies for the Church*, Vol. IX, pages 170, 171.

"Again and again I have been instructed that the medical missionary work is to bear the same relation to the work of the third angel's message that the arm and hand bear to the body. Under the direction of the divine Head, they are to work unitedly in preparing the way for the coming of Christ. The right arm of the body of truth is to be constantly active, constantly at work, and God will strengthen it. But it is not to be made the body. At the same time the body is not to say to the arm, 'I have no need of thee.' The body has need of the arm in order to do active, aggressive work. Both have their appointed work, and each will suffer great loss if worked independently of the other."—*Id.*, Vol. VI, page 288.

"The gospel ministry is needed to give permanence and stability to the medical missionary work; and the ministry needs the medical missionary work to demonstrate the practical working of the gospel. Neither part of the work is complete without the other."—*Id.*, page 289. In his work Christ united these two lines of work, and no man should divorce them.

"Keep the work of health reform to the front, is the message. . . . [It is to be the entering wedge.] I am instructed to say to health reform educators, Go forward. . . . Let those who teach the third angel's message stand true to their colors."—*Id.*, Vol. IX, page 113.

"As a people we have been given the work of making known the principles of health reform. There are some who think that the question of diet is not of sufficient importance to be included in their evangelistic work. But such make a great mistake. God's Word declares, 'Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.'"—*Id.*, page 112.

"Cooking schools are to be held. The people are to be taught how to prepare wholesome food. They are to be shown the need of discarding unhealthful food. But we should never advocate a starvation diet. It is possible to have a wholesome, nutritious diet without the use of tea, coffee, and flesh food."—*Id.*

"The Lord has presented before me the work that is to be done in our cities. . . . It is not the Lord's purpose that ministers should be left to do the greatest part of the work of sowing the seeds of truth. Men who are not called to the ministry are to labor for their Master according to their several ability. . . . Women as well as men can engage in the work. . . . If they are imbued with the sense of their duty, and labor under the influence of the Spirit of God, they will have just the self-possession required for this time. The Saviour will reflect upon these self-sacrificing women the light of his countenance, and this will give them a power that will exceed that of man. They can do in families a work that men can not do, a work that reaches the inner life. They can come close to the hearts of those whom men can not reach. Their work is needed."—*Id.*, page 128.

"A well-balanced work can be carried on best when a training-school for Bible workers is in progress. While the public meetings are being held, connected with this training-school . . . should be experienced laborers of deep spiritual understanding, who can give the Bible workers daily instruction, and who can also unite whole-heartedly in the general public effort being put forth."—*Id.*, page 111.

In harmony with this instruction, in our work at Richmond we brought in a number of persons from our churches, and conducted an institute in connection with our public effort. We gave instruction along all lines of gospel medical missionary work, as well as practical experience. We were greatly pleased with the outcome, and are sure some workers will be developed as a result. Those present assisted in the singing, distribution of notices, and visiting, thus rendering valuable assistance in our general work.

"Young men should receive an education in medical missionary lines, and should then go forth to connect with the ministers. Let none ignore this work, or treat it as of little importance."—*Id.*, Vol. VIII, page 158.

"There are many who have not been in sympathy with this work. They should now be very careful how they speak in regard to it."—*Id.*, page 166.

"Let the Lord's work go forward. Let the medical missionary and the educational work go forward. I am sure

that this is our great lack,—earnest, devoted, intelligent, capable workers. In every large city there should be a representation of true medical missionary work.”—*Id.*, Vol. IX, pages 168, 169.

Richmond, Va.

An Ancient Evil

THE tacit understanding among respectable people that certain forms of vice are to be kept from the knowledge of young women and to be ignored in public discussion is the last surviving trace of the ancient heresy of the inherent vileness of the body and of its appetites. Children who are to feel the tempestuous force of passion are left in dense ignorance of its nature, and allowed to receive their first knowledge of the great and sacred functions of the body surreptitiously, and in forms which are vulgar, if not corrupting. Girls are sent to great cities to earn their living, in dense ignorance of the moral dangers that will surround them, left to walk alone along paths so perilous that a single false step may commit them to a life of shame. It is a terrible fact that the ranks of the unhappy women who sell, not their time nor labor, but themselves, are augmented by the silence of unwise mothers, whose false modesty sends their daughters to the awful fate of the prostitute.

The stupidity of giving boys and girls the most careful training of brain and taste and muscle, and ignoring instruction in the matter most vital to their health of body and of soul, would be inexplicable if one did not remember the false ideas of modesty in which so many persons have been bred. To leave young people in ignorance of the forces and laws of the physical life is a crime on the part of parents. This knowledge ought always to be given by fathers and mothers; it is almost impossible to give it wisely through books, though a few books convey it without dangerous suggestion. A great step is being taken in the schools which teach sex hygiene, although even this step is being fought by the ignorance of good people. But this does not relieve fathers and mothers of one of their greatest responsibilities. A physician was once asked why a beautiful young woman had died. He answered promptly, “Because her mother was too refined to be intelligent.”

Behind much of this betrayal of ignorant girls lies the blindness of mothers in not giving their daughters some knowledge of the perils of city life, and the neglect of such girls when they arrive in the cities where vile men and women wait to betray them. Much has been done of late to protect these girls, but the quarantine which keeps out disease ought to be paralleled by the systematic protection which keeps health from contamination. The approaches to every city ought to be guarded by good women.

Excessive fatigue in shops and factories; underfeeding; loneliness; the desire for companionship and pleasure, which is strong in all normal young peo-

ple; the unguarded dancing places; the miscellaneous excursions; the unwatched amusement parks, are among the open gates through which an army of girls pass without knowing whither they are going, and in blind ignorance take that first step which lands them in the underworld, whence escape is almost as difficult as from prisons of stone. The thought of the girls whose unguarded innocence makes it possible in a brief hour to blacken their natures and condemn them to a life of infamy ought to shame good men and women out of their sham delicacy of feeling in dealing with this evil.—*The Outlook*, May 18, 1912.

“The Church and Education”

S. B. HORTON

ADMITTING that the universities are not in sufficiently close touch with the churches, and, therefore, do not devote sufficient time to the religious education of students, the dean of Brown University said, in an address at Emmanuel Baptist Church, Albany, N. Y., recently:—

“It is not the business of the college to teach boys to believe in any particular creed. It is the business of the college to teach boys to think, to point the eyes of boys to what are the problems of human experience, to let them see that this social life of ours is surrounded with difficulties and perplexities.

“In the world of politics you would not send your boy to a college that promised to bring him out a believer in tariff legislation. If you were the most stalwart Republican, would you send your boy to a college that obligated itself to bring him out a Republican?—No, you would not. In the department of economics, boys must be taught, not that this or that particular doctrine is true, but that there are considerations on one side, and other considerations on the other side, and that every intelligent man must weigh these considerations and decide for himself.”

After stating that “if the church is to hold men together, it must teach them what they shall believe,” the dean made the following statement, which is in keeping with the evident trend of university teaching to-day:—

“But the college can not give up its demands for thinking, questioning, and doubting. That is the science of education. Neither one can give up its mission, and there is no reason why it should. Men have no right to believe unless the beliefs have been questioned. On the one side is the church with its faith, and on the other, the college with its doubt; on the one side the church with its assurance, and on the other, the college with its investigation.”

It would seem from this position that the basis and essence of education demand the ability to doubt; that is to say, education can not be acquired unless the facts connected with the imparting of knowledge are to be doubted until they are demonstrated to be true. If that rule were to be applied to Christian edu-

cation, the student would never come to a knowledge of the truth as it is revealed in the Holy Scriptures.

That which must precede a knowledge of God and the gospel of his Son, is well stated by the apostle Paul in Heb. 11:6: “He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.”

How very important it is for the seeker after truth to plant his feet upon the platform of Christian education, and reject the apostate condition referred to in Jer. 2:12, 13: “Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.”

Washington, D. C.

How the Sabbath Came to Me

MRS. CHAS. O. HALL

IF any one had told me a year ago that within the year I would become a Seventh-day Adventist, I would have said he was surely mistaken. I was away from home for a time, when glowing reports were sent me of a tent-meeting conducted near my home, and within a stone's throw of the church of which I had been a member for ten years. One wrote, “The community never had such teaching.” I promised myself that when I returned home, I would investigate.

One thing I have always been thankful for, I have never been afraid of a new truth. I would rather face it now than at the judgment-day. After hearing the truth preached, I dared not let its consideration rest; so I began to study, and had Bible readings at my home. My friends became solicitous; many letters were written me, and opposition literature was sent me, to warn me of the danger they felt I was in. While I carefully considered the question, I knew that it was a matter I must settle between God and myself. He knew I was honest, and so he led me on step by step, until I felt in my heart that the seventh day is the “Sabbath of the Lord.”

When God found me obedient, he began to clear away the fogs and mists of my brain. I was amazed, and wondered that I had lived so long and never had investigated these truths before. That question was settled forever; but we never take any advance step with God without being tested. In my years of Christian experience I had settled many questions, but here was new teaching on many subjects. I studied them until one night I went home from church utterly discouraged. It seemed to me that all the teachings of a lifetime were slipping away. I almost came to the conclusion that it would be best to stop thinking and go back to the first principles of the gospel. I wept and prayed until after midnight, when God showed me that I was being tempted by the devil. When I saw that. I ceased to be discouraged. I began to ask, “Why is it, Lord, I am so disturbed?” and he answered, “I am taking

you this way, child, that you may be a help to others." I could see that many, coming to the point where I was, would drift into infidelity if they were without a sure foundation. I praised God that he had given me another victory.

As I look at myself and the radical change in my life, I wonder if I can be myself. I can more and more see God's guiding hand. A new significance of baptism came to me as I was buried with Christ, and allied myself with a people who keep God's commandments. Gladly do I welcome any reproach or persecution that comes. We are told that they who will live godly in Christ Jesus shall suffer persecution. But if we endure to the end, we shall be saved. When that time comes, may we be able to say with Paul, "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."

Providence, R. I.

The Crown Through the Cross

L. D. SANTEE

THERE are cases unnumbered on trial to-day,—
Some written in heaven, and some turned away.

The judgment is solemn; there is no appeal,
As God passes sentence for woe or for weal.

Each record of evil, each love-service given,
Is kept in the "book of remembrance" in heaven;

Each life has its record of glory or loss.
Will you reach for the crown, through the blood of the cross?

The millions unnumbered whose cases are read,
Stand in awe of the Judge of the "quick and the dead."

The crimes unrepented, abhorrent to God,
For these will the "wine-press" in anger be trod,
For these will sad faces with tear-drops be wet,
For these will life hold unavailing regret;

Each life has its record of glory or loss.
Will you reach for the crown, through the blood of the cross?

The wounds and the hurts that our anger has made,
Let us heal, while as yet the keen sickle is stayed:

There's time for forgiveness; then turn we to-day,
Ere the angel of mercy turn sadly away.
The Judge passes sentence for woe or for weal;

Then ere our dread trial, life's wounds let us heal;
Each life has its record of glory or loss.
Will you reach for the crown, through the blood of the cross?

There's a lifetime of glory awaiting in heaven
All the pure and the holy, whose sins are forgiven,
Who have "fought the good fight" till the warfare is done,
Whose robes are made white in the blood of the Son.

The fragrance of pity, the kindness of love,

All, all are transcribed to the records above;
Each life is enjoying the favor of God.
The crown will be theirs; they are washed in the blood.
Moline, Ill.

"How Readest Thou?"

J. N. QUINN

THE interpretation given by the Roman Catholic Church to the statements made by Jesus Christ when he instituted the communion service, "This is my body," "This is my blood," is that the bread and the wine used in the sacrament are the body and blood, the soul and divinity of the Son of God, the transformation of the elements occurring when the words of consecration are uttered by the priest.

Let us apply the same principle of interpretation to other New Testament scriptures, and note the conclusion which must be reached: "For we are members of his [Christ's] body, of his flesh, and of his bones." Eph. 5:30. "Now ye are the body of Christ, and members in particular." 1 Cor. 12:27. "For we being many are *one* bread, and *one* body: for we are all partakers of that *one* bread." 1 Cor. 10:17. "So we, being many, are *one* body in Christ, and every *one* members *one* of another." Rom. 12:5. Bone of Christ's bone, flesh of his flesh, the body of Christ and members in particular, *one* bread and *one* body, all partakers of that *one* bread,—these are expressions applied to believers in Christ. Applying Rome's method of interpretation to them, how can the conclusion be avoided that the believer in Christ is possessed of as much divinity as was his Master; that he is to receive the same honor; that the believer in Christ should eat his fellow believer, as we are all *one* bread.

Again, Christ said, "This cup is the new testament in my blood." Taking Rome's literal interpretation of "This is my body," then "This cup is the new testament," makes the cup the new covenant. A child understands what Christ meant by the expression "This cup;" so also does he know what is meant by "This is my body." Both expressions are of the same character with the truth that Jesus is the true *vine*. Paul makes it clear: "The cup of blessing which we bless, is it not the *communion* of the blood of Christ? The bread which we break, is it not the *communion* of the body of Christ?" 1 Cor. 10:16. Truly our communion is with the Father and with his Son Jesus Christ, a communion infinitely more real and more precious than the communion Rome has to offer. This communion can exist only when God through the Holy Spirit abides in the life, God "manifest in the flesh." "The flesh profiteth nothing," says the Master, "the words that I speak unto you, they are spirit, and they are life." John 6:63. To feed upon the word of Christ is to receive his spirit and his life. Rome emphasizes the flesh, and relegates the word to obscurity.

Takoma Park, D. C.

Salvation Provided for All

H. E. SIMKIN

To be saved from sin and death is the greatest blessing that humanity can receive. Men naturally fear death. All desire to be saved from it. But its cause, sin, is not so much feared. The inseparable relations between sin and death are not considered. Some teach the doctrine of Universalism, and try to satisfy themselves with its comforts. Others teach that only a select few can ever hope to receive the inestimable gift of eternal life.

That all men are provided with the means of salvation, and either receive it or lose it by their own choice, is very plainly taught in God's Word. Some very positive statements are made by the great apostle to the Gentiles in his epistle to Titus. Beginning with the eleventh verse of the second chapter, we read that "the grace of God that bringeth salvation hath appeared to all men." Grace is unmerited favor. This favor, a gift of God, brings salvation. No restrictions are made, simply a positive statement that salvation accompanies it, and further that it hath appeared to all men.

This one verse tells the whole story in a way that can not be misunderstood; but to make the instruction sure, the following verses tell us that we must deny, or overcome, worldly lusts, and live soberly, righteously, and godly in this present world. This phrase, "in this present world," indicates to us unmistakably that another world follows this one. Not a single intimation is given to indicate that the blessing of salvation is restricted to certain individuals. Conditions entirely in our own hands are presented, and we are urged to enter the open door.

One more verse completes the thought. It says that we should be "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." The whole duty of man seems to be summed up in these verses. That we should deny ungodliness and worldly lusts is not more plainly impressed upon us than that we should be looking for those great, striking spectacles, the resurrection of the dead and the second coming of the Saviour.

No fact in the Bible is more plainly stated than that all men have salvation provided for them freely, willingly, and in the mercy of God, that is, by his grace. This grace brings with it salvation, and that to all men. What a wonderful gift! And knowing the weakness of men, the Saviour not only provides the salvation, but says to all, "My grace is sufficient for thee." In view of these sure statements, what a terrible thing it is to reject the offers of mercy, to do despite to the Spirit of grace, and fail finally to receive eternal life. "Seek ye the Lord while he may be found, call ye upon him while he is near." "He is not far from each one of us."

Nashville, Tenn.



WASHINGTON, D. C., JULY 11, 1912

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Editorial

The Sabbath and the Jewish Economy

PRIMARILY the Sabbath institution stood entirely independent of local conditions or national relationships. It was given to the whole family of man. Instituted in the days of innocence, before sin entered, it stood primarily independent of the types and ceremonies and sacrifices and offerings for sin which were instituted in consequence of man's transgression.

Objection is sometimes urged against the universality of the Sabbath institution on account of the Jewish civil requirements that prohibited the building of fires on the Sabbath, etc. This is because proper distinctions are not made between these national codes and the law of God. In the Jewish economy there was observed first the ceremonial law relating to sacrifices and offerings. This system was in operation until type met antitype at the first advent of Christ. A second code embraced the civil statutes the same as possessed by every nation. Then there was a third code recognized really as the constitutional basis of jurisprudence, compared with which the first two were but local and temporal, namely, the decalogue. This constituted the universal, perpetual, common religious law of the church of God in every age. Of the distinction between these codes, and of the preeminent position occupied by the law of the ten commandments, the following excellent comment by Wilbur F. Crafts in his book "The Sabbath for Man," pages 357-359, is to the point:—

Whatever there was about the Sabbath in the Jewish ceremonial law, such as its special sacrifices, was for the Jews only, and is not obligatory upon us, although it is recorded in the world's Bible because "profitable for instruction in righteousness." Whatever there was about the Sabbath in the Jewish civil code—such as the prohibition of fire on the Sabbath in a warm country, where

a Sabbath fire would only be used for needless cooking; and the death penalty for Sabbath-breaking—is not binding upon us, but is recorded in our Bible to teach us that God would have us exceedingly careful to avoid unnecessary Sabbath work, and that he regards disobedience to his Sabbath law as a very grave offense.

But what is said of the Sabbath in the fourth commandment of the decalogue is neither a part of the Jewish ceremonial law nor of the Jewish civil law. It is a paragraph in a code of universal and perpetual obligation. It is inexcusable for any intelligent person, much more a clergyman, to declare the fourth commandment "no more binding on us than the law of circumcision." One might as well say that the law against theft is no more binding upon Americans than some outgrown by-law of the Church of England, since that church condemned theft at the period when this abolished rule was in force. When a church repeals or outgrows an ecclesiastical by-law, it does not repeal the universal code of moral law which that church holds in common with all the world. . . . By their very nature, the ten commandments are as universal and perpetual in their application as the golden rule, which Christ drew, like a precious gem, out of the same Old Testament mine, as the central truth of "the law and the prophets."

We wonder that Mr. Crafts, while recognizing the plain distinction he expresses between the law of God, with its holy character and perpetual obligation, and the Jewish codes of national existence, should fail to recognize that the principle he states forever precludes any change in the law of Jehovah. Had he done this, he would not to-day be engaged in the inconsistent, but no doubt honest advocacy of a rival institution to that of God's ordaining.

Later in the history of the Israelites God appeals to their gratitude in the obedience they should render his law from the fact that he had wrought their great deliverance from Egyptian bondage:—

"And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched-out arm: therefore the Lord thy God commanded thee to keep the Sabbath day." Deut. 5: 15.

It is to be regretted that a sense of gratitude for this great deliverance did not lead the Israelites to keep in mind throughout their history the Sabbath of Jehovah. Their experience was one long succession of victories and failures, of apostasies and reformations. Under Moses, Joshua, and Samuel, during the reign of some of the godly kings, the descendants of Abraham maintained their integrity and were obedient to the commandments of the Lord. God promised that if they would maintain this character, their capital city would stand forever, and they would become the praise of the whole earth.

"And it shall come to pass, if ye diligently harken unto me, saith the Lord, to bring in no burden through the gates of this city on the Sabbath day, but hallow the Sabbath day, to do no work therein; then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain forever. And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt offerings, and sacrifices, and meat-offerings, and incense, and bringing sacrifices of praise, unto the house of the Lord. But if ye will not harken unto me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." Jer. 17: 24-27.

Their failure to heed this instruction resulted in the overthrow of their beautiful city, and plunged them once more into abject bondage:—

"Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the Lord which he had hallowed in Jerusalem. And the Lord God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling-place: but they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy. Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave them all into his hand. And all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king, and of his princes; all these he brought to Babylon. And they burned the house of God, and brake down the wall of Jerusalem, and burned all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: to fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her Sabbaths: for as long as she lay desolate she kept Sabbath, to fulfil threescore and ten years." 2 Chron. 36: 15-21.

Well would it have been for Israel if she had remembered the Sabbath of the Lord. Forgetting God's great memorial, the Israelites forgot its divine Author. They worshiped the creature, the hosts of heaven, the creations of their own hands, instead of the great Creator of the heavens and the earth. These things are recorded for our admonition. May we learn the lesson which Israel failed to recognize.

F. M. W.

Deliverance of John Foxe at the Hour of Extremity

WE recognize the fact that it is the bountiful hand of God that "daily loadeth us with benefits." Every good gift cometh down from heaven. But this does not preclude recognition of the special providences that in times of special need may bring relief in the extraordinary way that makes manifest the fact that there is a Father in heaven watching over his children on earth.

In Townsend's "Life of John Foxe," author of the "Book of Martyrs," we are told of a providential deliverance that came to Foxe when in dire need, preserving his life and setting his feet into the road that enabled him to give to the world that wonderful "Acts and Monuments" of the martyrs of papal persecution.

As a young man suspected of Protestant heresy, Foxe was expelled from Oxford University. He knew not which way to turn with his young wife. His native home was Boston, in Lincolnshire; but his stepfather, while allowing him to come for a short visit, advised that he would better move on quickly, lest he should "bring him and his mother into hazard of their lives and fortunes."

Foxe thought of London, then as now, the world's greatest city. "Great cities," as his biographer Townsend, said, "are great solitudes. He would be less observed, and obtain a livelihood more easily. His life would be safer from spies. Prudence demanded instant concealment." So to London he went.

But the way of making the livelihood did not appear. Day after day Foxe sought employment in vain, having to keep secret his identity lest he be apprehended as a heretic. He had reached the last extremity. Townsend's "Life," evidently quoting from Foxe's son, says:—

"As Master Foxe one day sat in St. Paul's church, spent with long fasting, his countenance thin and eyes hollow, after the ghastly manner of dying men, every one shunning a spectacle of so much horror, there came to him one whom he never remembered to have seen before, who, sitting down by him, and saluting him with much familiarity, thrust an untold sum of money into his hand, bidding him be of good cheer, adding withal that he knew not how great the misfortunes were which oppressed him, but supposed it was no light calamity; that he should, therefore, accept in good part that small gift from his countryman which common courtesy had forced him to offer; that he should go and take care of himself, and take all occasions to prolong his life; adding, that within a few days new hopes were at hand, and a more certain condition of livelihood." Foxe could never learn to whom he was indebted for this seasonable bounty, though he used every endeavor to find out the person. . . .

"Certain it is, however, that within

three days after the transaction, the presage was made good. Some one waited upon him from the duchess of Richmond, who invited him, upon fair terms," says the writer, "into her service."—"Acts and Monuments," Vol. I, page 19.

In the dark days of Queen Mary's persecution, when the fires were frequently burning at the martyr's stake, Foxe was compelled to flee to the Continent, there to begin his compilation of the story of the great cloud of witnesses who overcame by the blood of the Lamb and the word of their testimony, loving not their lives unto the death.

The lesson that all may read in the record of those times when the light of Reformation was breaking, is that there is a living God in heaven who walks through the waters and through the fires with his own, giving sustaining grace, and who is able to deliver out of troubles when such deliverance is to his glory and for his children's good.

W. A. S.



The Task Committed to Us

As truly as ever Israel of old was called and set for a light to the Gentiles, so truly has this people been called and commissioned to carry to the world a message of truth and of light. To this people as well as to that applies this scripture: "I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." Isa. 49:6.

The people to whom the third angel's message is committed are carrying the last message of salvation "unto the end of the earth." In a double sense is this true; for while this movement is designed to make God's last message known to every "nation, and kindred, and tongue, and people," thus reaching the end of the earth in that sense, the completion of that work means the completion of earth's history. In other words, this great message in going to the ends of the earth, brings the end of the world. The finishing of God's work for man is a work of tremendous importance. No more important trust was ever committed to man. The importance of the task and the honor of the trust ought to appeal to every Seventh-day Adventist, and cause him to lay aside every selfish ambition and consecrate every faculty, every energy, and every gift to the completion of the work God has given us to perform. God has greatly honored this people. Let us not dishonor him by selfishness, by laxity, by dishonesty, or by disloyalty.

We have a mighty work before us. To do it aright, we need divine grace and wisdom and power above any other people in the world. The treasury and the arsenal of heaven are filled with all we

need. God has even placed in our hands the key that will place their contents at our disposal; it is prayer. With that key in our hands, and heaven thus opened to our demands, the work which God has given to us can be done.

As Christ blessed the few loaves and fishes, enabling his disciples to feed the entire five thousand, so may this people, with God's blessing upon what they have and what they do, carry this bread of life to all the world.

C. M. S.

Note and Comment

Dangers Threatening Christianity

SEVENTH-DAY ADVENTISTS are sometimes charged with being alarmists by calling attention to the great spiritual decadence coming upon the great professed church of Christ. We are glad to note, however, from time to time, that these conditions are recognized by earnest men in other denominations. In the Episcopal address given at the General Conference of the Methodist Episcopal Church, in session in Minneapolis, Bishop Earl Cranston expressed grave concern over the dangers now threatening the spiritual life of the church. He is reported by the *Northwestern Christian Advocate* of May 8, 1912, as saying:—

A mad contagion of greed, worldliness, pride, and lust has invaded the churches and many thousands of all denominations have turned from their vows without compunction. "Wherever rationalism has so despoiled the Bible that to many, both in pulpit and pew, it is left without inspiration and authority, so that expediency takes precedence of God's law in the home and even in church administration; wherever the offices of the Holy Spirit have been psychologically negated and the manger of Bethlehem robbed of its divine child; wherever the cross of Calvary bleeds without atoning virtue, and there is no longer a fountain filled with blood in which sinners may find cleansing; wherever, indeed, there is no issue of damnable sin between God and the transgressor, it can be no marvel if there church discontent prevails. Nothing else would be possible."

Bishop Cranston calls attention to the many millions invested in church property, schools, hospitals, and asylums in home and foreign lands, etc., but deplores the fact that notwithstanding these great agencies the increase in membership for one year was less than two per cent:—

It is then that we tremble for the church. The thing is incredible. The statistical paradox stares us out of countenance. It shames and humiliates us. Only tears of repentance become us. Our hearts should be bleeding in contrition. Among the causes found are these: The distinctive doctrines are not emphasized; Wesley preached the necessity of a new birth. Too much attention to definitions without preaching salvation. Too

much attention to the scientific without preaching repentance. The system peculiar to the church is not being worked as formerly.

The same note of warning is raised by Dr. John F. Carson of Brooklyn, the retiring moderator of the Presbyterian General Assembly, in a sermon delivered in Louisville, Ky., May 16, 1912. According to the *Washington Evening Star* of May 16, Dr. Carson, like Bishop Cranston, deplores the very small gain made in the Presbyterian membership for the last year:—

The comparatively small number of accessions to the church on confession of faith sounds a note of warning and appeal. The stated clerk of the General Assembly is authority for the statement that, "of our 10,051 churches 3,739, or 37 per cent, reported no additions on confession of faith to their membership during the year 1911.

As a remedy for these conditions the following suggestions are offered:—

The prophetic call to the church is for deeper and more genuine Christian living; for more of the religious home life, with its family altar, its Bible and its psalm; for more religious training of the child in the knowledge of the Scriptures and in the love of God, for more emphasis upon the church as the center of religious worship, a more faithful attendance upon the public services of the sanctuary and upon the meetings for social prayer.

The evangelistic fire must be kindled in every church. After much talking about "the enthusiasm of humanity," "the service of man," "social ministry," and other freezing abstractions, we must come back to the Master's love of men. The church has become so overlaid, if not stifled, by a congeries of societies and guilds and movements that it is lost sight of, except when criticized for failure to support innumerable movements. Let churchmen, who in zeal and devotion are promoting so many movements, concentrate their thought and energy upon the churches with which they are connected and work through these churches, and the results will justify and reward the concentration of their interest and energy.

The spiritual function of the church must receive a new emphasis. Our danger to-day is not that we will neglect the social and practical side of Christianity, but that we will treat too lightly the spiritual and mystical. The living, beating heart of the church takes into its purpose and sympathy and ministry every need of man. But it must not be forgotten that in her service to man the church has a function peculiarly her own, and, unless she fills that function, it will not be fulfilled. That function is ministry to man's spiritual being. Back of all the unrest that disturbs our day, whether that unrest is revealed in the discontent of the poor or in the feverish quests of pleasure or of wealth on the part of the rich, is the soul's cry for God, whether men know it or not. The church must answer that cry by bringing Christ and his love to the knowledge of men.

But the real remedy is to find out God's message for our time, and give it.

In These Times

OTHERS than Seventh-day Adventists realize that these are stirring and important times. The two political conventions, one held and the other holding, are giving striking emphasis to the ominous conditions. The people are asking themselves what it all means, and whence will come the party and the leader that will be able to bring in again settled and peaceable conditions. And the world knows that what we experience here other nations are also experiencing. The Catholic journal *America*, edited by Jesuits, touches the situation and suggests what will be the organization and who will be the leader that will rescue the nation and the world from threatened perdition. We quote:—

Even the careless observer realizes that we have reached a crisis in our history. A tremendous change is taking place among us. A new spirit is sweeping over us, and there is pestilence and death in its breathing. The very foundations of government, of law, of order, of social and family life, are undermined. The sense of authority is dying away. While the storm is raging, the pilots of the ship of state are wrangling in the wheel-house, officers and crew answer by insubordination and mutiny, and the ship is driving on to a truly "Titanic" doom. Old maps and charts, pointing out the safe and secure way, are being torn to shreds. Speed-maniacs are trying to control the levers of life in the frenzied race for power and pelf.

The best antidotes for all these evils are the principles deeply embedded in the minds of the educated Catholic. He has in the vast armory at his command the weapons wherewith to fight. In science, in literature, in law, in the press, in the halls of Congress, in the professor's chair, on the judge's bench, he has the principles most needed to thwart the progress of false ideas, the checks necessary to block the advance of the destructive forces now sapping the protecting dikes and bulwarks of our national life.

Fisher Ames said of Washington that he changed men's ideas of political greatness. An original and comprehensive eulogy! The educated Catholic can do much to change the false standards of progress, justice, politics, liberty, morality, professional and commercial ethics, now so shamelessly hawked about and advertised. It will not be enough for him to accept the prevailing conditions, and drift helplessly with the tide. He must mold men's minds and opinions, actively shape events. He must not be satisfied to bow to the unreasonable passion-inspired dictates of a tyrannous majority.

But in the hour of need, when others will fail, when neither their systems nor their character will be able to save a dying state, anxious eyes will be turned to the ranks of our trained and educated men. If their training has not been an idle pastime, if their opportunities have not been wasted, they should be able to furnish the leader for the need and the hour.

We have "reached a crisis in our history." The world itself has reached a crisis in its history. The human race has

reached a crisis in its history. In fact, we are now in the crisis of the ages, a time when mankind must decide just one question, and that is, whether to be loyal to God, his law, and his truth, or loyal to one who "opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." There is no question but that the Roman Church will be able to put forward one whom she considers the "leader" that is demanded by the times and conditions. And there is no question but that "all the world" will "wonder after" and follow that "leader," save those who have accepted God's last message, and have thus been forewarned against following such a "leader." The fact that Rome herself senses the nature and importance of these times, and is laying her plans accordingly, ought to arouse every advocate of truth to do his utmost from this day on to spread abroad the principles of this saving truth. The seriousness of these times ought to fire the heart of every true Christian.

Wise Counsel

If the good counsel of Father Fagan, a Catholic priest of Chicago, were followed by the members of the Roman Catholic Church, there would be little need or fear of the injection of that church into politics. According to the *Christian Advocate* of May 30, 1912, he gave this advice to a company of young men:—

I would not have you all vote one way. We do not want a Catholic political party in this great country. Vote for a Republican, if you believe him to be a good man. Vote for a Democrat, if you believe him to be a good man. Above all, be good men yourselves.

Certainly this is sensible advice, and it is to be regretted that Father Fagan, while expressing his own convictions, did not truly express the sentiments of the church he represents.

A Wave of Degeneracy

THE following striking statement appeared in the *Sentinel*, of Jamestown, N. Y., dated June 20:—

A wave of degeneracy is sweeping the land, a degeneracy so appalling in magnitude that it staggers the mind and threatens to destroy this republic, numbering more victims than have been slain in all the wars and in all the epidemics of acute diseases that have swept the country within two hundred years.

Following this statement, the author calls attention to the marked difference between the way in which men deal with disease and the plague and the way in which they deal with alcohol. A war is waged against the lesser evil and the greater is licensed to operate as a legitimate business.



In Jesus

PEARL WAGGONER

There is gladness all the way
Walking with Jesus;
There is beauty all the day,
Looking at Jesus.

There is solace for the heart,
Trusting in Jesus;
Healing for each earth-made smart,
Simply in Jesus.

There is shelter from the storm,
Hiding in Jesus;
There is friendship true and warm
Ever in Jesus.

There is rest for weary feet,
Leaning on Jesus;
There's communion glad and sweet,
Dwelling with Jesus.

There is grace for all who seek,
Asking of Jesus;
Strength for weakest of the weak,
Hidden in Jesus.

There is wisdom for the mind,
Given by Jesus;
There's salvation none may find
Saving in Jesus.

There is victory over strife
Promised in Jesus;
Then an everlasting life,
Simply through Jesus.

Hinsdale, Ill.

Brazilian Union and Santa Catharina Conferences

F. W. SPIES

IN order to reach Blumenau, Brazil, in time for the opening of the second session of the Brazilian Union Conference, it was necessary for us to leave the Rio Grande do Sul conference before its close. We accordingly embarked for Santa Catharina on March 30. Inasmuch as we lost two days on our journey on account of bad weather, we did not arrive at Blumenau until April 6. We were glad, however, to find almost all of the union delegates and workers at Blumenau upon our arrival, so we could spend three full days in a workers' meeting, which was certainly a privilege and a blessing.

The principal instruction of the workers' institute was given by Elders W. A. Spicer and J. W. Westphal. This instruction was timely and of such a character as to help the workers to get a better idea and appreciation of their work than they had ever had before.

April 9 the second session of the Brazilian Union conference opened, and on the tenth the Santa Catharina local con-

ference opened its seventh session, both of which were conducted at the same time.

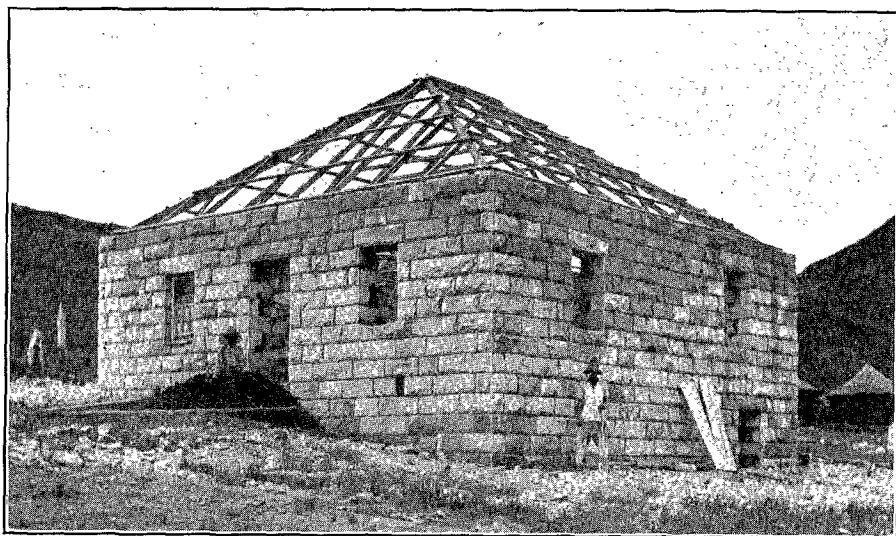
These meetings were also a great blessing to the brethren and sisters, for the clear and definite instruction given by Elder Spicer on our message could not but strengthen the faith of the brethren in this work, and also convince them that the time of final reward is approaching.

It was encouraging indeed to hear what progress the message is making in some of the fields, both financially and numer-

plies us with a little milk each day. But it is in the daily work and plans that we especially see God's leading and overruling hand. This gives us courage and confidence to push forward.

The Holy Spirit has witnessed in the meetings held each Sabbath and Sunday. Several are taking Bible studies, and are walking in the light as far as they know. The husband and the mother-in-law of one of these raised so much opposition that she declared she was treated as a stranger in her own village. Her former friends refused to speak to her, yet she still has a desire to obey God. As missionaries have been numerous in the little native country of Basutoland for sixty years, all have heard the gospel story. Yet we know that with God's blessing, his special message for this time will convert even hardened heathen.

Many have come with all manner of ailments for treatment and medicine. Common among these are the syphilitic



NEW MISSION HOUSE, EMMANUEL MISSION, NEARLY COMPLETED

ically, and as those fields which in the past have been suffering for lack of leaders now advance, we believe there will be a general forward movement all along the line. The evening meetings were well attended by the people of Blumenau, who came each evening to listen to the words of life. As all the workers return to their fields we can but pray the Lord to bless them and make them a blessing during the coming year.

Emmanuel Mission, Basutoland

H. C. OLMSTEAD

It has now been a year and nine months since Chief Jonathan gave us the site for this mission station. During this time we have had abundant evidence that the mission's name is true. When a fence was being made around the place, a petty chief tried to cut back the bounds; but God so overruled that Jonathan gave us even more land, and the petty chief also remained friendly. As frost had destroyed all peaches near us, so that none could be purchased from the natives, the big chief sent a number of basketfuls from his orchard. He also has freely given a pony to use for the keeping, and as the mission has no milch-cows, he sup-

plies us with a little milk each day. But it is in the daily work and plans that we especially see God's leading and overruling hand. This gives us courage and confidence to push forward. The Holy Spirit has witnessed in the meetings held each Sabbath and Sunday. Several are taking Bible studies, and are walking in the light as far as they know. The husband and the mother-in-law of one of these raised so much opposition that she declared she was treated as a stranger in her own village. Her former friends refused to speak to her, yet she still has a desire to obey God. As missionaries have been numerous in the little native country of Basutoland for sixty years, all have heard the gospel story. Yet we know that with God's blessing, his special message for this time will convert even hardened heathen. Many have come with all manner of ailments for treatment and medicine. Common among these are the syphilitic

sore which affect such a large per cent of the African natives. Then there are many cases of lung and throat diseases, caused largely by the people's always sleeping with the head completely covered by their blankets, and with their small huts sealed as tightly as possible. Tuberculosis is killing thousands. Again, the Basutos suffer much from stomach and bowel disorders. This is not surprising, as the principal food of adults is *leting* (light beer) and *joala* (strong beer), both made by fermenting Kafir-corn. Indeed, many men eat little other nourishment for weeks at a time. Even the infants are forced to drink a coarse, thin porridge, which has been barely boiled.

The little mission farm has yielded its first crop of mealies (maize), Kafir-corn, oat forage, and potatoes. These crops enable us to avoid heavy running expenses, and furnish a little income. Later, fruit-trees and vines which have been planted will materially help in this respect.

A good stone house is nearing completion, and one for the native helper is being built. Work has also been started on a stone schoolhouse and stable. As is the rule on new stations, a number

of temporary huts answer the purpose of dwellings, storerooms, and students' quarters, while more permanent buildings are being erected. We are now living in half of the new stone house, and it does seem good.

Much of our time thus far has been spent in temporal work, building up a



CHIEF JONATHAN (SEATED) AND TWO ASSOCIATE CHIEFS

good home base. But now as these things begin to take shape, we are turning our attention more and more to evangelistic work. A wagon and lantern have been ordered to aid in this. The many signs of our Lord's soon return urge us to work with zeal that this land may be warned before his coming.

Leribe.

Malacca, Straits Settlements

G. F. JONES

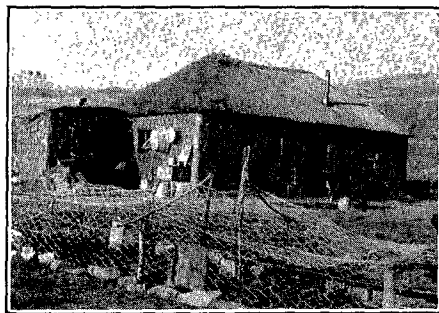
MALACCA dates its history from about the year 1377. In the year 1360 some Malays from Palembang in Sumatra settled in Singapore. In 1377 the Javanese invaded Singapore, and the Malays fled to Malacca, drove out the Negritos, or aborigines, and founded the kingdom of Malacca, so that by the year 1405 they had become a strong nation. Envoys were then sent to China, and were recognized by that nation.

In those days the nations of the East regarded China just as they regard Europe in these days. Malacca was not disturbed again until the year 1509, when the Portuguese, for the first time, made their appearance in the Straits; but this first attack on Malacca and the Malays failed. Later, in 1511 Affonso de Albuquerque, the great viceroy of India made a successful attack, and routed the Malays out of every settlement, compelling them to shift up and down the peninsula. The Portuguese then controlled all the Malay Peninsula Straits and its trade. In 1641 Malacca fell into the hands of the Dutch, and the Portuguese had to go. The Dutch placed as governor a gentleman by the name of Westerhout, of a distinguished family, of whom there are now many descendants in the Straits Settlements. In 1826 the British came into possession of everything. Peace,

prosperity, education, and liberty have followed in the wake of British rule, so that now Malacca is fast becoming a rich country.

In the beginning of the nineteenth century Dr. Milne came. He had found no liberty in China to put religious work into print, so he started a China mission printing establishment and mission work in Malacca. Here was the first native convert of the Straits Settlements. Three of Dr. Milne's granddaughters accepted present truth. Two of them were recently baptized, and are now members of the Seventh-day Adventist Church of Singapore. The other granddaughter recently died. The mission building and home used by Dr. Milne was bought by the Westerhout family, the descendants of the first Dutch governor. The materials and timber of this house, most of which were hard wood or teak, were used to build the Westerhout home in the town of Malacca.

A few weeks ago, in company with a member of this family, my wife and I disembarked from a small coasting steamer which had arrived from Singapore just before daylight. We landed in a native boat, possibly on the very spot where the celebrated Affonso de Albuquerque and his men landed in the year 1511; and where later the Dutch landed, and ascending the hill that immediately rises from the water's edge, attacked the fort and captured it. On the hill stood a cathedral, and connected with it were secret passages and chambers. On the



FIRST EMMANUEL MISSION HOME

approach of the Dutch the monks caused these passages to be blocked by the falling in of earth, and it is believed by some that there are many treasures hidden under that historical hill.

We ascended this hill just as the sun was rising above the horizon, and entered the old cathedral, whose walls are as good as they were four hundred years ago. The first thing we saw was a large tomb. The inscription on it in Dutch was defaced with age, but we managed to make out the names of several of the Westerhout family. This tomb is probably two hundred fifty years old. We next entered a side chamber, where the body of Francis Xavier lay until its removal to India. At the foot of the hill on the farther side, is a small, but ancient cemetery where some of the first British residents, and army and naval officers are buried. Here also is the tomb of the Milne family. While standing by the tomb of these Protestant pioneer missionaries of the Far East, our feelings

were stirred as we thought of the hardships they endured in those days and their willingness to deny self for the gospel's sake. Erelong this tomb will be rent asunder, and those in it will come forth at the voice of their Master and the sound of the great trumpet.

However, our object in coming to Malacca was not sightseeing, but to visit an estate belonging to Brother Westerhout, where a training-school may be established for the purpose of fitting young people to carry the threefold message quickly to every tribe and people in Malaysia. Concerning this enterprise I hope later to be able to write more definitely.

Singapore.

Dying Beneath the Gods in Whom They Have Trusted

MRS. J. B. COCHRAN wrote the following touching scene, during the recent famine in China:—

"The temple of the city god, right under our windows, a stone's throw from our veranda, raises its rugged walls and picturesque, curved roofs with as stanch a face to the world as it has shown for all these long centuries past; and the old city god himself sits stolidly on his throne and smiles calmly and benignly down, untouched, though his people, hundreds of them, are starving and dying before his face, and his temple has become indeed 'the city of dreadful night.'

"There are huddled there in that old temple, homeless and starving, professional beggars, with their masses of tatters, and conventional cracked bowl and staff; people from the city whose homes have been chopped up and sold for kindling-wood to buy bread; decent country people, with their little wailing children, who have wandered in, in a forlorn hope, rather than sit quietly and starve at home; parents who have seen their children, one after the other, starve and die; children left behind when the parents, having given them their last bite, staggered and fell; they were all there, and the old idol smiles benignly down on all these his children.

"A few nights ago a family—there were five left—gave up hope, and in one corner of this 'city of dreadful night' the father strangled his three children, and then he and the mother hanged themselves. A strange sight this for the city god to smile upon when the sun struggled in and showed it the next morning.

"Two days ago, kind Mr. Liu, going about with bread, said to Mr. Chen, 'We will wait till about ten o'clock in the morning; then all who are able will have crawled out to beg.' At ten o'clock, when they entered the temple, they found twenty-eight men, women, and little children too weak to move, lying prostrate, perforce, before the placid face of their god. The two Christians, sick with pity, gave them food; but when they came again next morning, six, too far gone to take the food even when it came, had died.

"Each morning, long before daylight, these two good men take out what money we can all give (for we ourselves being foreigners and marked men, dare not give a cent, for fear of mobs) and distribute it in coin and food to those who are, as Mr. Liu says, 'about to die.' As these two Christians enter the temple, the gaunt, wretched figures rise up from all the shadows, and crowd and snatch like crazy things for the food they are trying to give out. Once Mr. Liu held out a bit of bean-cake to a man who stood swaying as he waited; but the crowd cried out, 'Too late,' as the man, his hand still outstretched, staggered and fell dead.

"'They die there,' said Mr. Liu, 'almost every night. Sometimes only one or two, sometimes, if the night has been bitterly cold, many more, frozen or starved to death.'

"O God, pity them! these dwellers in 'the city of dreadful night.' For hundreds, yes, hundreds of thousands of them are starving and dying before their idol's benign smiling face and placidly folded hands."

India

C. E. WEEKS

THE work in the India Union Mission field is onward. It has been my privilege during the last few months to visit every station, with two exceptions, in the union field, and to see some of the great things God is doing in preparing the way to finish quickly the work in heathen India. At times as we see how slowly things move in these Eastern lands, we are almost led to ask ourselves the question, How can this work be finished here in the time allotted by God for its completion? But when Jesus made the promise that the gospel would be preached as a witness in all the world, and that the end would come in this generation, he was speaking directly to Eastern minds, surrounded by Eastern conditions and influences. That promise holds good, and we can see how wonderfully it is being fulfilled in all the world to-day.

South India

Leaving Mussoorie the first of last October, I spent several weeks in south India and Ceylon. The work at our Tinneveli stations, among those known to the REVIEW readers as the Tamil Sabbath-keepers, is advancing encouragingly. Elder J. S. James and his associates have been laboring hard, and a good work has been done. The evangelical, educational, and medical branches are all well represented, thus giving a good foundation upon which to build. In the past, owing to a lack of proper men, we have not done a great deal in the canvassing work in that section, but steps have now been taken to give this work the prominence that its importance demands. It is planned to start a quarterly journal in the Tamil language for the use of our colporteurs. The school at our main station has more than one hundred young people in attendance, among whom are quite a number who are children of Adventist parents. As in the

home land, I believe that many will go out from this school to scatter the printed page of truth among the millions of south India.

Ceylon

While we have no regular work established on the island of Ceylon, much seed has been sown. During the last year Brother Raymond has gone to all parts of the island selling our literature, having sold more than two thousand rupees' [about \$670] worth in five months. Ceylon is the most beautiful place I ever saw. Although it is so near the equator, a delightful sea breeze is generally blowing, which makes the climate much more temperate than it is in many parts of India. Then there are a number of delightful hill stations, which afford a climate unexcelled in the tropics.

Yet most of the 4,000,000 people of that beautiful isle are still bowing to gods of "wood and stone, knowing nothing of the soon coming of the One who died to redeem them. How much longer must these millions wait for a representative of the third angel's message to locate among them?

Bengal

During the early part of December, in connection with our Bengal conference held in the city of Calcutta, we conducted our first canvassers' institute for India. Our work in India was first opened in Bengal, so we have the strongest work developed in that section of the field. A monthly journal, *Signs of the Times*, is being issued in the Bengali language, and we have ten or twelve colporteurs giving their time quite largely to its circulation. At the time of our institute, we were sending out from fifteen hundred to two thousand copies of this paper monthly. We all felt that during the year 1912 this number should be greatly increased, so we decided to endeavor to raise the circulation to five thousand by the time of our general meeting, to be held this coming fall. For the present month (April) we have sent out forty-five hundred copies, so we believe that we shall pass the mark set. This monthly journal, filled with the message of Christ's soon coming, should take a prominent part in giving the glad tidings to the 78,000,000 of the Bengal division of this union mission field.

Burma

From the middle of December until the middle of February I was in the interesting land of Burma. Although that is part of British India, it is very different in many ways from India proper. The people are more of a Mongolian type, and everything has more of a Western air. Though the Burmese is a care-free man of leisure, little thinking of to-morrow and its needs, his wife makes up for his lack in shrewdness and business ability—quite different from India, where the women of the better classes are kept in seclusion. The per cent of literacy is very high for the East, over thirty per cent being able to read. Money is also quite plentiful. These conditions make it a fruitful field for the sale of our literature. One day during our Burmese conference, twelve of us went out into

the city of Rangoon with our Burmese tract "Signs of the Times and End of the World," and in about three hours between meetings, we sold over six hundred copies. Here, as in all parts of the world, thousands are willing and glad to purchase our literature if we will only do our part to give them the opportunity. Steps were taken to start a quarterly journal in the Burmese language, and the first number will soon be ready.

Having so many languages—one hundred forty-seven—to contend with, the literature question is a great problem; but the Lord is going before us, and is giving victory in our efforts to get the printed message before the 315,000,000 of this land. Pray and give for India.

Egypt

GEO. KEOUGH

EGYPT! what memories the name awakens in the minds of all familiar with the Bible story! The bondage of Israel, and their wonderful deliverance; the miracles wrought and the plagues sent by God before Pharaoh would let Israel go; the crossing of the Red Sea and the overthrow of the Egyptian hosts,—all these have made Egypt one of the foremost of Bible lands, and has given her a spiritual significance equal to that of the land of Palestine. Egypt is, and ever has been, the type of that spiritual bondage and darkness from which the people of God are called to the inheritance of the heavenly Canaan. This spiritual meaning of Egypt is spoken of in the New Testament in Rev. 11:8.

But this is not the only connection that Egypt has had with the people of God. Here it was that the children of the promise "increased abundantly, and multiplied, and waxed exceeding mighty." Here also the Son of God found a refuge, and dwelt in safety when his enemies were seeking his life.

Egypt is still the land of bondage and darkness and oppression. It is also a place where, by the power of God, children of the promise may be multiplied. If the light of the glorious gospel of Christ be allowed to shine, the darkness will not overcome it.

We are glad to report that this has been proved to be true. Egyptians have taken hold of the truth and have shown themselves willing to suffer for it. They, like the people of all other lands, rejoice when the light of truth shines into their hearts. At the beginning of this year we were called to visit individuals who for a long time had been anxious to find messengers of present truth. When we arrived, one man embraced us, thanking God that he had been permitted to see us. Then, sitting on the ground at our feet, he did not wish any one to speak, or disturb him. He felt, he said, that his pleasure was too great for words, and so he had no mind to speak or to hear, but only to sit and feel thankful to God.

Thus we see that God has children in Egypt who long for the truth. We labor in hope, for God has promised to call them out. Isa. 11:11.

Akhmim.



The Requirements

If I am weak, and you are strong,
Why then, why then,
To you the braver deeds belong.

And so, again,
If you have gifts and I have none;
If I have shade and you have sun,
'Tis yours with freer hand to give,
'Tis yours with truer grace to live,
Than I who giftless, sunless, stand,
With barren life and hand.

We do not ask the little brook
To turn the wheel;
Unto the larger stream we look.
The strength of steel
We do not ask of silken bands,
Nor heart of oak in willow wands.
We do not ask the wren to go
Up to the heights the eagles know,
Nor yet expect the lark's clear note
From out the dove's dumb throat.

'Tis wisdom's law, the perfect code,
By love inspired:
Of him on whom much is bestowed,
Is much required.
The tuneful throat is bid to sing;
The oak must reign the forest's king;
The rushing stream the wheel must
move;
The beaten steel its strength must
prove;
'Tis given unto the eagle's eyes
To face the midday skies.

— *Youth's Companion*.

The Home

MRS. JULIA L. ZENER

THE women of the Seventh-day Adventist Church of Boulder have a society called the Woman's Home and Health Society. It is for the mutual benefit of all women who are interested in home improvement.

The Lord says, in Mal. 4:6, that he is going to turn the "heart of the fathers to the children and the heart of the children to the fathers" before the day of his coming. He is sending messengers to the ends of the earth, telling the inhabitants that the day of the Lord is at hand.

God has made women the home-keepers. The great apostle mentions as one of the duties of Christian women the "guiding of the house." The Lord has told us that the highest kind of home missionary work is the training of the children in the home. Yet how few mothers ever have any training in this important branch of missionary work, except what they stumble into in their blindness as they worry along with their own children. We say "stumble," but is it not rather that the mother is led by an unseen hand, though not aware of it? For is it not true that the Lord is espe-

cially near to help the mother in training the children he has given her? One writer has said that the "Lord always works with the mother." It is sad that her faith does not always grasp this fact. If it did, her work would be more satisfactory.

But the Lord has seen what women need, so he has given instruction in regard to how they may help themselves. In "Testimonies for the Church," Vol. VI, pages 117, 118, we read: "The Lord has a work for women as well as men to do." "Women may take their places in the work at this crisis, and the Lord will work through them." "They can do in families a work that men can not do, a work that reaches the inner life. They can come close to the hearts of those whom men can not reach. Their labor is needed."

"If we can arrange to have regular, organized companies instructed intelligently in regard to the part they should act as servants of the Master, our churches will have a vitality that they have long needed. . . . Our sisters generally have a hard time with their increasing families and their unappreciated trials. I have so longed for women who could be educated to help our sisters rise from their discouragement and feel that they could do a work for the Lord! This will bring rays of sunshine into their own lives, which will be reflected into the lives of others. God will bless all who unite in this grand work."

Heeding this instruction, our sisters in Boulder have organized a company to educate themselves to help in the work of the Lord. Their field of action is the home, their own homes and the homes of those around them. They hold meetings weekly. At each meeting, a subject, previously assigned for study, is discussed. Usually two papers on the subject are read, followed by a free discussion. The subjects chosen are those deemed to be of importance to mothers and home-keepers, but they always prove to be interesting to others as well, chiefly subjects bearing upon the teaching and training of the children so they may grow up healthy, happy, and useful. In this way the women teach themselves, learning afresh the long-neglected or poorly learned lessons of bygone years. They study how cheerfully to make the best of their circumstances, how to do things, not forgetting that it takes the little things to make the big things. "The most successful toilers are those who cheerfully take up the work of serving God in little things." These women study how to lighten their own burdens and the burdens of others. In short, they are

trying to learn how to be good mothers and good housekeepers, to do the work that God has for Christian women to do.

The strong foundation-stone of this work is the prayer band. Little companies of women, two or three or more, as the case may be, meet for prayer, usually on Wednesday afternoon. Sometimes these bands all join together, and spend a few extra hours in helping some sister with her sewing. Many a weary mother has thus been greatly relieved in time of special strain. These prayer bands are always reported at the weekly meetings.

Another important factor in this organization is the Look-out Committee, whose duty it is to look out for those needing help or sympathy, and render assistance if possible, the cases being reported at the weekly meetings. This committee is composed of the whole company.

This work was started by our sisters in much weakness, and with some trepidation, no one knowing what would be the result of the effort. But feeling that the Lord was leading, they determined to stand by the work and follow as he might guide. It has proved a great blessing to all who have engaged in it. They have all been drawn nearer to one another, nearer to their fellow mortals, and nearer to the Lord. Many have never realized how Jesus loved and pitied others as they do now since they have become interested in this work for the home.

An organization of this kind would be encouraging and helpful to all our sisters, even in small churches.

Several of our members have borne testimony to the benefits which they have received from this association. For the encouragement of others in organizing a similar society, we give several of these statements:—

"Meeting with my sisters in this society, has many times been an inspiration to me in my home life. It has strengthened me in my determination to stand by principle, in training my children for the Lord. Words fail to express the appreciation I feel in regard to our Woman's Society."—*Mrs. C. F. Lane*.

"When I first attended this society, I noticed the spirit of freedom and oneness that existed. The many practical points brought out in each lesson teach every mother something new in the task of training her children. Many people pay for tickets to attend lectures on character study; but we mothers receive free, valuable instruction each week in the discussion of these subjects."—*Mrs. Josephine Gibbs*.

"The Woman's Home and Health Society has been very beneficial to me in many ways. I have learned many great truths, given in such simple, plain language, that I have been able to understand and to put them into practical daily use."—*Mrs. Alma Britt*.

"The Woman's Home and Health meetings have been a school to me. I have learned something practical in almost every meeting; something that I can apply in the training of children,

in the cooking of food, in clothing and caring for my loved ones, and in controlling myself. The discussion of the different subjects has caused me to think and read on those subjects, when otherwise I should have given them but a passing thought."—*Mrs. Jessie Davy.*

Boulder, Colo.

Being Above One's Work

"I CERTAINLY can not understand Mrs. Warren," the girl said, her pretty brows lifted half in perplexity, half in disdain, as she watched the neighbor going home "cross lots." "She is so quick-witted. You'd think she'd care for the best things,—books and culture and all that,—but she really seems to enjoy her housework and cooking more than anything else in the world. You saw how she was just now, as delighted over that new salad recipe you gave her as I would have been over a new thought."

The elder woman, the girl's hostess, laughed as if something amused her; but tenderly, too, for she loved the girl. "Why shouldn't she enjoy her work first and most?" she asked. "It is what she was put into the world to do."

"But the kind of work," the girl protested, "just common cooking and dish-washing. She might have thoughts above it."

"What would you think of a light-house-keeper who had 'thoughts above' cleaning lamps?"

"O, but that's different," the girl said quickly. "That's a matter of life and death to others."

Her friend shook her head. "No, dear; it isn't different. The task God puts into one's hands always demands joy and enthusiasm to be done as he wants it done. The problem is not one of having thoughts above one's work, but of lifting one's work to the level of one's greatest thoughts."—*Selected.*

Unpleasant Tasks Made Pleasant

MRS. T. B. WESTBROOK

PITTER, patter on the window-pane and down came the rain.

"Mama, look at the rain; isn't it beautiful?" exclaimed little Paul McKee, pressing his tiny nose to the window-pane and looking out at the rain as the wind drove it fiercely against the house across the way.

Mrs. McKee looked up from her sewing, and smiled at her little son. "Why do you think it looks beautiful, Paul?" she asked in her pleasant way.

"Why, mama, we always have such fine times with the toys on rainy days that I don't mind staying indoors at all. You are such a dear mama, and home is such a splendid place," continued Paul; and going over to Mrs. McKee's side, he gave her a hearty kiss.

Just then ting-a-ling went the door-bell. Mrs. McKee arose, and as she opened the door, Paul heard her say, "Why, Edward, how pleased Paul will be to see you! and what a fine time you will have with the toys!"

Little Edward Lee lived in the next block, and was very happy when his mama gave him permission to visit Paul's home. He had been there once, and had had a splendid time; for Paul had such a wonderful home. This time mama had said that he might stay two long hours.

Soon Paul and Edward were busy with the toys. The soldier boys were marching to the beat of the drum, with the flag floating above them. The fire-wagons were all out; and how busy the firemen were as they rushed to the many fourth of July fires! The automobile was spinning around on the floor, with the chauffeur sitting faithfully at his post. The carpenters were unusually busy building an eighteen-story house. How fast the blocks were piling up in the air!

The merry clatter of the children filled the room, and Mrs. McKee smiled as she saw the children having such an enjoyable time.

Suddenly the soldier boys ceased to march, Old Glory fell to the ground, the fire-wagons halted, the carpenters left the apartment-house before it was completed, and little Edward, creeping up to Paul, exclaimed in an undertone, "Paul, won't your mama scold when she looks up and sees all these things on the floor?"

"O, no," replied Paul, "mama won't care, if we pick them all up; and really, Edward, picking them up is the best fun of all."

Edward opened his eyes in wonder as Paul continued, "You see it is this way: Sometimes when the toys are all around, mama says, 'Now, Paul, the soldier boys must be tired from being on parade so long, so if the toy-box is put in the corner, part of it will do nicely for the barracks; and then after your bugle-call, you may form your soldiers in line and march them one by one to the barracks,' and that is such fun," continued Paul.

"Then part of the toy-box is the fire station; and after the fires are all out, the chief's wagon has to go back to the station, and then the chemical and hook-and-ladder wagons, which are followed by the engine. They all go back slowly; for you see the fires are out, and the horses ran so hard to get there that they are tired going back. Then the automobile—mama says it has run so many miles to-day that surely it must go to the garage for repairs, and will need more gasoline for to-morrow. Now, Edward, isn't that great fun?" exclaimed Paul.

"Then we always have something just as nice planned for the top and ball. And the blocks, I must tell you about them. One end of the toy-box is the lumberyard; and as the old house is torn down, we draw all the lumber to the lumberyard in my little red cart; then we pile it up nicely, ready to sell to the first buyer in the morning."

"O," exclaimed little Edward, "won't that be fine! May we put them all away now?"

Soon the children were busy marching the toys to their respective places.

Mrs. McKee paused in her sewing, and a happy look came into her eyes. "Surely," she thought, "the time spent with Paul has implanted in his little heart true happiness and contentment, and has made what seems like unpleasant tasks to children pleasant ones."

After Edward had gone, Mrs. McKee drew her young son to her side; the evening shadows were beginning to creep into the cozy sitting-room, and here we leave them. As the door closes, we catch a few words which tell us that mother and son are having a twilight heart-to-heart talk, which Paul considers the happiest time of the day.

As parents, let us study ways and means whereby we may keep our children near us. Let us make home the brightest spot in our children's lives. Thus the Christian's home will become a school where the tender hearts will receive impressions that will bear fruit in eternity. Lessons of usefulness, kindness, and cheerfulness will be learned; and as the years roll by and our children mingle with the world, it will not be able to draw them from us. The world, with all its allurements, its dazzling gaiety, will not seem desirable to our loved ones. Why?—Because before their mind's eye will rise a gentle mother and a kind father, a cozy spot where love and happiness have always reigned, and they will desire to be at home, which to them is the best place in all the world.

Buffalo, N. Y.

Ministers' Sons

GOVERNOR WILSON, the son of a minister, was asked recently: "Why does the world so generally charge that ministers' sons go wrong?" In his short, epigrammatic way, he replied, "Because they do not know the facts." In support of this statement, a newspaper says that "Who's Who" discloses the fact that one name in every twelve is that of a minister's son; and of these there are eighteen times as many famous clergymen's sons as there are famous sons of any other professional men. Out of the men who have made their mark in English history, 1,270 were sons of clergymen,—more than twice as many as the sons of lawyers, and four times as many as the sons of doctors. Every eighth member of the French Academy of Science was a clergyman's son, and every sixth in the English Academy of Science had a clergyman as father.

This paper states that one chief reason why the world has reached the conclusion that ministers' sons go wrong more frequently than the sons of other professional men is because the fall of a minister's son attracts wide attention and is remembered, while that of another man's son is given no special notoriety. "Another minister gone wrong" is a familiar word when a clergyman betrays his high calling. Who says it of a doctor or a lawyer or a teacher? What mischievous conclusions are reached because people do not know the facts?—*The Lutheran.*



The Door

CAROLINE HAZARD

I AM the door, our blessed Saviour said
When he became the shepherd of the
sheep,
And told them that the fold he'd
safely keep,
And in and out they should be surely led;
Within, without, their table should be
spread—
A life for waking and for hours of
sleep,
Of joy, and solace for all souls who
weep
To come and go, with blessings on each
head.
Alas! how oft we make a door of Christ
To enter when we seek for things
divine,
And shut again when, easily sufficed,
We turn back to the world which has no
share
In aught of aspiration or of prayer,
There to lament, to worry, to repine.

New Office Building Dedicated

THE following extracts from the address of the manager of the Southern Publishing Association on the occasion of the dedication of their new office building (June 16) will be agreeable reading to all our people, especially to those who have been most interested in the progress of that association:—

May 16, 1901, the Southern Publishing Association was organized, and June 4 of the same year was incorporated as a non-dividend-paying stock company. At a meeting of the stockholders held in January, 1908, it was unanimously voted to sell all assets of the Southern Publishing Association (a stock company) to the Southern Publishing Association of Seventh-day Adventists (a membership corporation). The transfer was legally made, and since that time the business has been carried on under the present name.

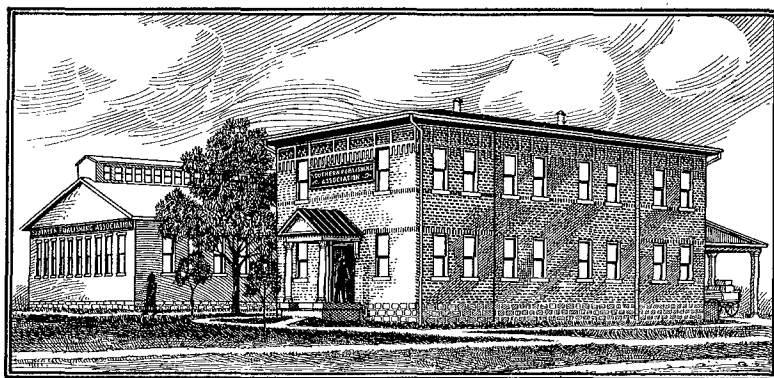
The pressroom at that time boasted of two employees. The type-room had one, and the bindery was a minus quantity.

After incorporation, we purchased a two-story brick building, thirty-six by forty-eight feet, which had been built for stores, the original investment being \$1,900. It soon became evident that more room was necessary, and a four-story and attic addition was erected in the rear of the two-story building. These buildings were used by the association until the spring of 1906. As they were not in many respects suitable for the business, we were counseled to seek a better location and to dispose of the property as soon as possible. In the autumn of 1905, the present site was secured. This consisted of a plat of ground of nearly seven acres, away from the smoke and dust of the city. It is a very healthful location, as has been evidenced by the general health of our employees since moving into the new place.

On this ground was erected a modern one-story brick building, with good light. The machinery is so arranged that the work can be done with the least possible loss of time. At the present our pressroom equipment consists of four up-to-date Miehle cylinder presses, upon which a sheet thirty-eight by fifty-one inches can be printed.

The output of our pressroom in 1901 was 12,000 sheets a day. The output in 1912 is 70,000 sheets a day. The printing-press surely gives wings to the gospel.

Since moving to the new location, our bindery has increased its facilities by installing two new gilding-presses, one perforator, one gluing machine, one stamper, two book presses, one roller



NEW OFFICE BUILDING OF THE SOUTHERN PUBLISHING ASSOCIATION

backer, one drill-press, one automatic feeder for folding-machine, and one knife-grinder. With this equipment we are able to turn out a large amount of work.

In the old days folding was all done by hand, but our bindery is now equipped with an up-to-date folding-machine with an automatic feeder attachment, and this machine will fold 16,200 complete copies of the *Watchman* in a day. The bindery has a capacity of 1,900 bound books of the larger variety per week, and 2,000 juveniles; so every one and one-half minutes, we turn out a complete book.

In the early history of this office a large amount of commercial work was done. In fact, our efforts were largely devoted to pushing outside work. However, our denominational work has continued to increase until at the present time we have no time nor inclination to do outside work, and our machinery is now devoted to denominational work entirely. The work of the institution has grown, and better equipment has been required. As a result, our type equipment has increased to about two hundred fonts.

An accurate record of finished work was begun the latter part of 1904, when H. E. Simkin connected with the office as superintendent, and we find that since that date we have bound 869,583 books. Of these, 109,945 are "Bible Footlights," 82,283 "Daniel and the Revelation,"

125,779 "Coming King," 34,565 "Bible Readings," 148,084 "Best Stories," 140,052 "Gospel Primer," and the rest is made up of miscellaneous books. By careful estimating, we learn that sixty car-loads of books, aggregating in weight about 1,500,000 pounds, have been sold since late in 1904. One fifth of the above was shipped in 1911. Pages of tracts sold during the last seven and one-half years reach the figure of 17,600,000.

The work of this association at its inception was very small indeed, but advance has been made, and new books added until we now publish for our field nearly all our large books and several juveniles. During 1911 the Publishing Department voted that this office print the juvenile books for the denomination in this country and Canada. This has meant much to our work, and enables us to keep our machinery busy, which in years past has not always been the case.

Since the establishment of the office, two branches have been established, one in Fort Worth, Tex., which was opened early in 1905, with R. L. Pierce as manager, and another in 1909, at Atlanta, Ga., with L. D. Randall as manager. Both of these branches have built up a splendid business, and to them should be

given a good share of the praise for what has been accomplished in the advancement made.

Last year, which was the very best in our history, we printed 90,000 subscription books, 15,200 trade books, and 80,000 juveniles, making a grand total of 185,200 books, while our sales for the same year show 71,917 subscription books disposed of, 70,299 juveniles, 34,189 trade books and miscellaneous, making the total number of volumes sold 176,405.

The total retail value of books sold in 1909 was \$140,192.03; in 1910, \$161,566.71; and in 1911, \$191,185.85, making a gain over 1910 of \$29,619.14, and a gain over 1909 of over \$50,000. The year 1912 is opening up most encouragingly, and we look for a much better trade this year than ever before in our history.

While our book sales have made steady advance, we are glad to say that our monthly magazine, the *Watchman*, is also making headway. During last year we printed 329,000 copies. According to our ledger, the income for the *Watchman* in 1910 was \$11,573.98, while for 1911 it was \$15,749.39, so that our report is surely one of progress along all lines.

Our bank deposits for 1902 were \$59,900.85, while for 1911 they were \$123,767.41.

As a people, we believe that this gospel of the kingdom is to go to the world in this generation, and that there is very

little time left in which to give this gospel message. Our work is advancing with leaps and bounds, and we give God all the praise for this success. Without him we can do nothing. There have been many times during the past few years when the commercial printing-offices of the city have had very little work, and yet in recent years this office has never been compelled to lay off help on account of lack of work. This indicates that the blessing of God is attending our efforts, and if we keep close to our Heavenly Father, we are assured of success. Our canvassers and field men have put in faithful time, and this splendid report has been made possible because of the faithful efforts on the part of all concerned.

A mighty work has surely been assigned to us who call ourselves Seventh-day Adventists. For what has been accomplished and for this splendid building which we are dedicating to-day, we give all the praise to God, for without him we can do nothing. We would take no credit to ourselves, but say in the words of our motto, "What hath God wrought!"

R. Hook, Jr.,
General Manager.

British Columbia Camp-Meeting

THE eleventh annual session of the British Columbia conference was held in connection with the camp-meeting at Kamloops, June 6-16. This conference is composed of eighteen churches, with a membership of 336, isolated believers bringing the total number of Sabbath-keepers up to about 400.

The attendance at the meeting was fair, when we consider the large area from which the people must be gathered. The territory of this conference comprises 372,630 square miles. This is a territory three times larger than that of Great Britain and Ireland. It is larger than all of Scandinavia, and almost as large as the combined areas of the Columbia and Lake Union Conferences. The greater part is mountainous.

The reports rendered, indicated an encouraging growth. Two new church buildings have been completed since the last conference session. The total sale of literature last year amounted to \$5,618.55, a gain of about \$900 over the previous year.

A very marked increase in the value of the school farm at Pitt Meadows, will enable the conference, by selling a portion of the farm, to build another academy, free from debt, in the Okanagan Valley. The believers living in this valley have donated land for this school, valued at \$3,500.

The increase of tithe last year was more than \$2,500 over that of the previous year. Because of this very encouraging increase, the conference generously declined to take the \$1,000 appropriation made by the General Conference. This was much appreciated, and the amount was passed on to more needy fields.

The gifts to missions from the conference are very liberal. The offerings last year amounted to about thirteen cents a member each week. For the first five months of the present year, the offerings have exceeded the weekly average of fifteen cents a member by over \$300. This is certainly encouraging.

The utmost unity prevailed in all the business meetings of the session. Pastor J. G. Walker was unanimously reelected president for the coming year. But few

changes were made in other officers.

Pastors H. S. Shaw, president of the union, and G. F. Haffner, and the writer attended the conference from the beginning till the close. Drs. W. B. Holden, of Portland, Oregon, and John Heith, of College Place, were there during a portion of the meeting. They gave valuable and timely instruction, which was much appreciated.

The meeting was a source of great encouragement to all who attended. None left the grounds so far as I know, unconverted. A number will be baptized on returning to their home churches.

G. B. THOMPSON.

Among the Churches in Northern Korea

DURING the month of April it was my privilege, in company with Dr. Riley Russell, to visit the companies and churches in the northern part of the field, where Dr. Russell is laboring. It was a busy time of the year, but all the meetings held were well attended, and a good spirit was manifested.

Nearly every Seventh-day Adventist family in Korea is now a subscriber to our monthly magazine, and it has been one of the means of bringing our people to a fuller knowledge of the truth and to a higher spiritual plane. I was much pleased on this trip to receive sums of money in nearly every place visited, either tithe, Sabbath-school offerings, or subscription money.

At two places churches were organized, one with a membership of eleven, and the other of fourteen. At each of these places there are others who are preparing for baptism, and I expect that before the end of the year each company will have a membership of twenty or more. Three other companies will be ready for organization this fall.

We visited one new company of about twenty-five, who live on the seacoast, being fishers. On arriving at the place, we were somewhat disappointed to find only a few small fishers' huts; but that evening a good company assembled to listen to the truth; and as I spoke to them of the coming of our Saviour, and the signs showing his coming to be near at hand, all faces lighted up, and a determination was manifested to be among the "elect" who shall be gathered from all parts of the earth, and "shine as the sun in the kingdom of their Father."

We made this trip on two ponies which Dr. Russell recently bought in Manchuria for the mission. They are small, but good travelers. They were bought from the \$300,000 Fund, the two costing seventy-five dollars.

I shall start soon on a trip in southern Korea, where Brother R. C. Wangerin is located. Brother Wangerin writes that about eighteen are awaiting baptism, so we shall expect to organize a church.

We can bring only a cheering report of the work here, for God is abundantly blessing. Our annual camp-meeting will be held June 13-23, at which time we expect to have Elders I. H. Evans and F. H. DeVinney with us. We hope to be able in the near future to report good news with regard to a location for our work in Seoul.

Pray for the work in Cho-sen (Korea), that many of God's chosen people may be gathered out.

C. L. BUTTERFIELD.

Canadian Union Conference

WE have passed another mile-post in the great work to which the Lord has called us, and one more conference is in the past. It was truly a time of refreshing to all who were present. The Spirit of the Lord was with us from the first, and seemed to draw nearer as the meeting progressed.

A good delegation was present from the different conferences, and interesting reports were given of the work in all parts of the field. Elder W. J. Tanner reported progress in the old and staid field of Quebec. Concerning every part of his field he felt there was reason for rejoicing. The financial side of the report was not the least interesting, as there had been an increase in nearly every line.

From the east, Elder J. O. Miller reported with enthusiasm, and declared that what they had done was not half what they expect to do in the future. His report of the Williamsdale Academy was very encouraging, the farm and finances being in a better condition than at any time since the school was started. The report of souls gathered for the kingdom was also very favorable. We feel to take courage and press the battle to the gates, for the Lord has many children in that place.

From Newfoundland there came a voice speaking very strongly for the advance of the work in that field. Surely there is need that we do not forget these dear people scattered along the rock-bound coasts of that island country. There are about fifty-five Sabbath-keepers in that island, and our people are the only ones who baptize by immersion in all that land. Truly we should be active in the spread of this message among them.

Elder M. C. Kirkendall did not report in the union meeting, as he had given his report before the Ontario conference. There have been good results in his field, both in souls saved and in funds raised for missions. All were of good courage, and will go forth to the work with a greater desire than ever before to hasten the Lord's coming.

The committees were selected early in the meeting, and were soon at work on the business of the conference, which was despatched with much prayer. But few changes were made in the officers of the union, and those were largely due to changes that have occurred in the field since the last conference.

There have been added to the membership of this union during the biennial term, about one hundred eighty-five persons. There has been a substantial increase and a forward step in every line. Elder Daniells expressed his confidence in the future progress of the work in this northern field.

An excellent outside interest was manifested, and the people gave the best of attention. More than five hundred persons were on the ground the last night of the meeting as the speaker pictured the conditions upon which the new name is to be given to men. After the sermon the audience was entertained by songs rendered in the native language of India, by Brother M. D. Wood. The people seemed sorry to leave the camp.

Thirteen were baptized in the clear waters of Lake Ontario. One dear old sister, who, like the writer, was sprinkled in infancy, followed her Lord to the

watery grave, thus declaring her faith in the risen Saviour.

Our present plans will place five tents in the field, and will doubtless result in a harvest of souls for the Master. Our supreme desire is to come so close to the Lord that our greatest need of men and funds will soon be supplied, and our work greatly hastened.

Our offerings to missions were seen to have reached the full quota of fifteen cents a week for each member during the first half of 1912. Considering the shortness of money in some parts of the field, this is an excellent showing. We believe the latter half of the year will be better than the first. This is a good test of the spiritual interest of the people. May the Lord ever keep us near to himself. With you we desire to use all our energies in carrying forward this truth and hastening the coming of our Saviour.

We were greatly rejoiced to have Brother Wood and Elder Daniells with us during a part of the meeting. Elder Daniells could stay with us but a short time, but he rendered most acceptable service while present. Brother Wood was with us for a longer time, and his labors of love will not soon be forgotten.

A vote of thanks was extended to the General Conference for the very substantial assistance rendered the union during the past term, and we wish to extend our gratitude on down to the faithful brethren and sisters who gave the funds into the Lord's treasury. May the Lord bless them and help them to feel that they have a large share with us in the gathering of this harvest.

WM. GUPHRIL.

Work Among the Mountaineers

THE Lord has again brought me to my chosen field of labor. I expect to hold free institute classes in different districts, bringing my own supplies and equipment, even an American flag to float above the schoolhouse. This field is ripe unto the harvest, and ready for the third angel's message. The Mormons and the faith-healers have tried to get converts in this region, but failed, and it seems that God has kept hearts untouched for present truth.

Recently I gave an illustrated lecture. The estimated attendance was two hundred, packing the old log schoolhouse so full that I feared the floor would give way. I have a nice large radiopticon, also a tank in which I can make acetylene gas, and show the pictures on a screen. If the Lodi (Cal.) Sabbath-school, which sent its offerings to purchase this outfit for me, could have seen the appreciative children, with their parents and grandparents, as they looked at the Bible scenes,—the creation, fall of Lucifer from heaven, his entering the beautiful garden of Eden and tempting our first parents, of the fall and the angel driving Adam and Eve out of their beautiful garden home, the deliverance of Daniel from the lions' den, and other pictures,—it would have felt amply repaid. I also showed pictures of cities, mountains, and green fields in other parts of the world, which seemed to astonish them, as they think that even two States away is "foreign parts."

The lecture closed with a large picture of "Christ, the Good Shepherd," as he carries a lamb in his arms, and the audience sang.—

"O, come to the Saviour; he patiently waits

To save by his power divine;
Come, anchor your soul in the haven of rest,

And say, My beloved is mine."

One young man who had recently returned home from the army said: "Mrs. Welch, if you do not get your reward in this world, you certainly will in heaven." His words greatly cheered my heart, as I expect to give many lectures throughout this mountain district. I hope all who read this report will pray for me. I do not attempt to do great things, but I hope that when our camp-meeting is held the last of August, I can say, "The harvest is past, the summer is ended," and I have at least saved one.

In sending books and supplies for my work by express or freight, please note that Stanleyton is now changed to Stanley, and be sure to add Page County, Virginia.

MATTIE HAMILTON WELCH.

Southern New England Camp-Meeting

THIS gathering of our people living in Connecticut and Rhode Island convened at Westerly, R. I., June 6-16, and was the first camp-meeting of the season in the Atlantic Union. The meeting held over two Sabbaths, and on these days and the Sundays following, it was well attended by our people in the eastern part of the conference; but the number attending during the week was small, as many of our people, being employed in mills and factories, felt obliged to leave the grounds and return to their work.

The conference was greatly favored by having Elder A. G. Daniells present for two days. His discourses and missionary talks were greatly appreciated, as were also the labors of Elder A. J. Haysmer, of Nashville, Tenn.; and Brother M. D. Wood, of the Foreign Mission Seminary. Brother Wood was formerly a Methodist minister, and as such spent years of missionary service in India; but he and his wife have recently accepted present truth. His knowledge of the fields in the Far East enabled him to impart some very definite and helpful instruction along missionary lines.

The evening services were mostly devoted to the presentation of the doctrinal features of our faith, while the day services were directed largely along practical topics for the strengthening of our people. God blessed his servants as they presented the message to the people, and a strong spiritual influence pervaded all the services. Many pronounced it the best camp-meeting they had ever attended. Westerly has a large church of Seventh-day Baptists, and many of these brethren attended our services, especially on the Sabbath. Two of our ministers were invited to speak in the Grace Methodist church the Sunday evenings of the conference.

The departmental reports of the conference showed a reasonable advance in all lines of conference work; and the prospects for the coming year are bright. For the first five months of the present year, it was seen that the Southern New England Conference was \$442 behind on the Fifteen-cent-a-week Fund, but our people rallied nobly, and nearly all this amount was pledged at this meeting.

Three tents will be operated in the conference the present season at the following places: Bridgeport, Providence, and Westerly.

All in all, we feel that our Westerly camp-meeting was a success, and a new inspiration to our people in the Southern New England Conference.

Elder C. H. Edwards was again elected president of the conference, with about the same committee as last year. Courage and faith seemed to be in the hearts of the workers, and we are looking forward to a fruitful year in this field.

W. B. WHITE.

Field Notes

A SABBATH-SCHOOL of twenty-six members has been organized at Prescott, Ariz.

At the close of the Southern Idaho camp-meeting, seventeen persons were baptized.

FIVE of the church-school children of Laguna, Cal., were recently baptized by Elder J. H. Behrens.

THIRTEEN of the young people who have been attending school at Lacombe, Alberta, Canada, were baptized on Sabbath, May 25.

FROM Port of Spain, Trinidad, British West Indies, Elder N. H. Pool reports that at the close of a five weeks' tent effort fifteen persons requested baptism.

A CHURCH of ten members was organized by Elder E. G. Hayes on May 18, near Cool Springs, Ala. A neat little church building was dedicated the Sunday following.

SABBATH, May 25, was a good day for the company of Sabbath-keepers at Dexter, Maine, when a church of seventeen members was organized. Ten new Sabbath-keepers are reported at Madison.

TWENTY new believers were baptized by Elder Paul Iverson at Culbertson, Mont., on Sabbath, June 1. A church of twenty-four members was organized at that place, and a new church building dedicated free from debt.

ELDER A. L. MILLER reports the baptism of ten persons, seven of whom united with the church at Middletown, Ind., and two with the Kennard church. At Wolf Lake Elder E. R. Lauda baptized twenty-one persons on May 25.

THREE new Sabbath-keepers have joined the company at Edison, Nebr., and a Sabbath-school of twenty-one members was recently organized. Six young people were baptized by Elder R. Schopbach on May 12. They united with the Culbertson church.

ELDER G. A. LAGRONE sends the following report from Vandyke, Tex.: "I had the pleasure of burying two persons with their Lord in baptism. After the baptism we had a study on organization, at the close of which we organized a church of eight members." He also reports the organization of a Sabbath-school of seventeen members at Novice. Of these, fifteen are adults who have recently accepted the truth.

Gospel Workers' Department

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

Conducted by A. G. DANIELLS

Council of City Evangelists How Can We Combine Most Effectively the Evangelical and Medical Missionary Phases of Our Message

How to connect the medical missionary phase of our message with our regular evangelistic efforts everywhere, proved to be a question of deep interest in the council of city evangelists. This topic occupied two sessions of the council.

The Chairman: "From the interviews I have had with the ministers attending this meeting I find that there is an earnest desire to know how to unite the evangelical and medical missionary features of our work to the very best advantage. We find that different methods have been adopted in different places. One plan is for the minister to read up the best he can on anatomy, physiology, hygiene, and temperance, and give addresses on this subject the same as on theological questions. Another plan is for the minister to have a physician associated with him, to take the burden of the medical missionary part of the work. Still another plan is to have a competent nurse or two associated with a minister in his evangelistic work.

"I believe there are workers attending this council who have tried all these different plans, and I feel sure that all the information they can give the members of the council as to how their methods have worked, will be gladly received."

W. J. Stone: "I have been very much interested for a long time in the question now before us, and of late I have been making earnest efforts to have the evangelistic and medical missionary lines of work carried forward together in the conference of which I am president. The men who have led out in this effort are Brethren J. H. Tindall and C. E. Garnsey. They are both present, and I would suggest that we hear first from Brother Garnsey, our medical evangelist."

C. E. Garnsey: "In our experience we find that the medical work is an entering wedge, helping us to get into the homes of the people and break down their prejudice. As a rule, people are not opposed to this phase of our message. We have labored in places where strong opposition to our evangelical work was overcome by the medical missionary work which we connected with it, and which gave us entrance to the homes and hearts of the people.

"In every large city we find a great deal of sickness and disease, and we find that we can more readily reach those who are afflicted than those who are well. It seems that people are more willing when suffering to receive the gospel of Jesus Christ. We find men and women using poisonous drugs, intoxicating liquors, and tobacco, whom we can not bring into the truth unless we can help them to break these habits. When we talk to them about the message of salva-

tion, they tell us of their bondage to these habits, and declare that it is impossible for them to overcome them. But we show them the better way to live, and then point them to Christ, who is able to deliver them from their sins and all their established habits; and in many cases they are delivered.

"I recall one case, a man who had used tobacco so excessively that it seemed impossible for him to hold the truth in mind, much less to obey it. He came to our meetings, was deeply interested, and wanted to know what he could do. I went to his home, gave him some treatments, and knelt at his bedside, praying with him. I never give a treatment without first kneeling by the side of the patient and asking God to bless the treatment. After giving this man a number of treatments, he finally embraced the truth. He has since given between eight and ten thousand dollars to our work. I believe it was the medical missionary phase of our work that enabled us to reach this man.

"In giving my public lectures, I use the Bible, 'Ministry of Healing,' and 'Testimonies for the Church,' adding to the statements I read such scientific proof as may be necessary. This helps the people to realize the importance of carefulness in living.

"I also make use of the stereopticon. I have a large number of the best slides I have been able to secure. After the meeting has been opened and I have introduced the subject, at a simple signal, perhaps a motion of the hand, the lights are extinguished and an illustration is thrown on the screen. This helps very much in explaining the subject I am presenting. After a brief explanation of the slide, another signal is given, when the picture is removed and the lights are turned on. The address is continued until another illustration is wanted. In this way the lecture is illustrated with scarcely any interruption, the people are interested, and gain a much clearer understanding of the subject than they could without the illustrations.

"We usually give our health lectures on Monday night, or any other night when the attendance is liable to be small."

W. J. Stone: "These illustrated health and temperance addresses attract people to our meetings, thus increasing our attendance and making a very favorable impression. They bring in a class of intelligent people. As a rule, the contributions are excellent, sometimes more than covering the expenses of the meetings. I am glad to know that this combined work is now being opened here in the city of Washington in connection with the Sanitarium and the Seminary. I think we should now hear from Brother Tindall, the evangelist with whom Brother Garnsey has been associated."

J. H. Tindall: "The evangelist and the medical worker of a company can work together to most excellent advantage. The evangelist should keep in close touch with the audience and all the interested persons, and as he comes in contact with those who especially need the help of the medical worker, the latter can render most valuable help. For instance, the evangelist meets a man, and mentions that he has noticed he has not been out to the meetings for several nights. The man replies that he has not been feeling well. The evangelist then calls the attention of the medical worker to

this case. In a series of meetings we find many men who are kept away by physical disease, missing perhaps the most important truths.

"In giving a definite message, presenting our testing truths, we are in a warfare with wicked spirits. Opposition may be created and prejudice aroused. The medical feature of our work is effective in meeting opposition and allaying prejudice, pouring oil on the troubled waters, as it were.

"The presentation of medical subjects should be in a manner to appeal to intelligent people, with scientific reasons for the things stated. This work is educational and appeals to a good class of people. A well-qualified physician or a properly educated nurse can do good service. Every company in a city effort should have connected with it a lady nurse to minister to the women. If we can send a nurse to the homes where there are sick ones, perhaps sick children, we shall win the hearts of the mothers, and make an appeal to the fathers, thus helping to bring them to our meetings."

Further discussion of the subject will be reported next week.

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

The Publishing Work

Conducted by the Publishing Department of the
General Conference

N. Z. TOWN - - - - - Secretary

Advance in Spite of Revolution

SEVERAL months ago the colporteurs in Mexico were obliged to leave the rural towns and move into Mexico City, where they would be comparatively safe. They at once began to canvass the city for the Spanish papers. Concerning the work which they have been able to do, notwithstanding the revolution, Brother Green writes:—

"When we arrived in Mexico City, the subscription list of our evangelical paper *Senales de los Tiempos* was only about 50 here in the city; now it is almost 600. The entire circulation in the republic at that time amounted to 1,710; at present it is 2,700. The health paper list was 960; now it is nearly 2,000. It is wonderful what one can do if he will permit God to work through him. I want to be more submissive, for I know that then greater things can be done."

From Cuba

CONCERNING the work of the four young men who recently went to Cuba, Brother George Sandborn, the general agent, writes very encouragingly. In 21 hours Brother A. L. Shidler took orders to the value of \$44, and Brother Willie Spicer in 22 hours took \$39.50 worth. Brother Colthurst and Brother Henry Brown are also doing well.

Brother Sandborn says: "We are certain that you will rejoice with us to see the good work go forward. The \$10,000 mark which we set for Cuba at the beginning of the year does not look as far off as it did. We now have ten canvassers in the field; but our idea is not to keep all these workers to ourselves, for our hearts long for the fields that lie still farther beyond, and we are willing to give up good workers to enter those fields."

Medical Missionary Department

Conducted by the Medical Department of the General Conference

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

Medical Work in Peru

PROBABLY there are few fields where there is greater need of the true medical missionary, the one who walks in the steps of our Master, going about doing good, than in this South American republic of Peru. The laws would seem to be rather protective to the native physician, but the examination charge is perhaps worse than the examination. We now have strong friends among the *Facultad de Medicina de la Universidad de Lima*, men who appreciate and practise in their homes and profession many of our teachings on health and temperance.

As inquiry has been made from time to time concerning examination requirements, I take pleasure in sending the following article to the REVIEW from the April Peru To-day:—

"So many inquiries have been received by the editor, that instead of continuing to supply the information by letter, it has been thought best to publish the following concise statement of the regulations governing the practise of medicine and dentistry in Peru by foreigners, prepared by United States Consul-General Wm. Henry Robertson, of Callao:—

"The Peruvian regulations require that physicians who are graduates of foreign universities and who desire to practise their profession in Peru, shall present themselves before the Faculty of Medicine of the University of Lima, bringing with them the diploma of the university from which they have been graduated, with the signature properly legalized by the Peruvian ministry of foreign affairs, and a certificate of personal identity issued by the minister or consul of the nation of the applicant, resident in Lima. In the absence of these official signatures, there must be produced a legal identification by witnesses.

"The fees, which are to be paid before taking the examination, amount to \$100, which is the equivalent of the dues incurred by an alumnus receiving his medical instruction in the University of Lima. The examinations are five in number, and are taken in the following order:—

"1. Theoretical-practical. The theoretical comprises descriptive, general, normal, and pathological anatomy, and general and human physiology. The practical consists in actual dissection of the cadaver, together with a proper description of such dissection.

"2. Theoretical-practical. The theoretical comprises general pathology, and internal and external nosography; while the practical consists in the performance of one or two surgical operations upon the cadaver.

"3. Theoretical, which comprises medical natural history, medical chemistry, and medical physics.

"4. Theoretical, which embraces therapeutics and materia medica, medical

jurisprudence and toxicology, and hygiene.

"5. Practical, which comprises the clinical examination of a patient, another of surgery, and another of obstetrics; also, diagnosis, treatment, and clinical histories.

"The requirements which graduate dentists of foreign universities have to meet in order to practise their profession in Peru are the following: They must pay the fees of matriculation, which amount to £50, and stand two examinations in this order:—

"1. Theoretical, which comprises anatomy and physiology of the mouth.

"2. Theoretical-practical, which comprises pathology of the mouth and the performance of one operation in dental surgery.

"The requirements for surgeon-dentists who desire to take the examinations above referred to are the same as those exacted of physicians and surgeons."

"Persons abroad who contemplate practising these professions in Peru and desiring more detailed information than is here presented, or printed copies of the exact laws, regulations, etc., governing such matters, should invariably address themselves to the Dean of the Faculty of Medicine of the University of Lima (*El Decano de la Facultad de Medicina de la Universidad de Lima*), Dr. Ernesto Odriozola, Lima, Peru."

I should be glad to correspond with physicians, dentists, and nurses who may be looking for a field of usefulness.

A. N. ALLEN.

News and Miscellany

Notes and clippings from the daily and weekly press

—The submarine cables of the world now number 397, with a total mileage of 215,684 miles.

—The world's largest bird of prey is the bearded vulture. From tip to tip of wings it measures nine or ten feet.

—Chevalier Marconi is introducing an apparatus which will enable aviators to send and receive messages over a radius of 100 miles.

—There is a persistent, but so far unsuccessful, effort to obtain from the present session of Congress an appropriation of about \$20,000,000 to build two more big battle-ships.

—The Indian tribesmen of Oklahoma are rejoicing. By a decision of the Supreme Court, land that is valued at \$60,000,000 is exempted from taxation for fourteen years, and it seems probable that the State will not merely lose some \$2,000,000 a year in taxes, but be compelled to refund \$800,000 in taxes that have been collected.

—Patent documents on file in the United States Patent Office would stretch three times around the world, or would form a mass fifteen feet square, as high as the Washington Monument. The quantity of the material, however, is not the only feature that troubles the department. The dust accumulates faster than it can be cleaned off, and the great quantity of paper and wooden shelves makes the danger of a disastrous fire always imminent. An average of 800 patents are granted each week.

—Canada has appropriated \$38,000,000 for improving and extending her railroad and canal systems.

—During the practise maneuvers of the French navy a war-ship struck a submarine boat, cutting it in two and drowning twenty-four men, nearly the entire crew. This is the fourth accident of similar nature in the French navy within a few years.

—The Pennsylvania Railroad has 2,040 employees on its active list who have been with the road for forty years or more; 489 (some of these are pensioned) who have been fifty years in the service of the company; and one who has been on the rolls since July, 1846—nearly sixty-six years!

—Eighty-five persons were killed and between 400 and 500 injured by an earthquake and ensuing volcanic eruption in the interior of Costa Rica, June 22. A heavy midsummer snow-storm accompanied the earthquake. It was the first time that such a phenomenon had been witnessed in the country.

—At the annual meeting of the Suez Canal Company, it was reported that the operations for the year 1911 had been "brilliantly successful," with total receipts of \$26,870,516, an increase of \$843,656 over the previous year. This record has been more than maintained during the first half of 1912.

—Business men of Honolulu, Hawaii, are preparing to build a modern hotel on the reef off Diamond Head, where the naval station is located. The most interesting feature of the hotel will be a glass-walled shaft extending down into the sea, allowing the guests to descend and observe the wonderful sea life in that locality.

—Fire in Quebec, on the afternoon of June 24, destroyed between 100 and 125 buildings, including the Chateau Saguenay, the Cathedral, the town hall, the Chicoutimi Hotel, in the district of Saguenay. Several blocks of stores and private residences were within the fire-swept area. About 1,000 persons were made homeless.

—A photograph has recently been taken of what has been called by explorers "the tenth wonder of the world,"—the falls on the Hamilton River, in Labrador. This grand work of nature has been seen by few white men, and consequently reliable reports concerning it have been scarce up to recent times. It is said that the fall is nearly twice the height of that of Niagara, which is 160 feet.

—According to the New York Observer, there are 10,000,000 persons in the United States who do not possess a copy of the Bible. "In Colorado there are said to be 100 villages of from 150 to 1,000 in population entirely without any sort of a religious service. Similar conditions are found in a dozen other States. By the census of 1910, there were 12,817,360 foreign-born people in the United States; many of them Italians, Slavs, and Jews. Many of the Roman Catholics and Jews are turning their backs on all religion. A multitude of the Protestants are no more faithful. New York City has more than 1,000,000 persons who, though declaring themselves Protestant in faith, never go to church. It is estimated that half the population of the United States do not regularly attend any place of worship."

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

Maritime, Scotts Bay, Nova Scotia..Sept. 3-10

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

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, Greenup, 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, High Point.....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
Mississippi, Jackson.....July 25 to Aug. 4
Alabama, Fairhope.....Aug. 1-11
Kentucky, Elizabethtown.....Aug. 8-18
Tennessee River, Camden.....Aug. 15-25
Mississippi, Brookhaven (colored).....Aug. 30 to Sept. 8
Alabama (colored).....Sept. 27 to Oct. 5

SOUTHWESTERN UNION CONFERENCE

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

Saskatchewan, Bulyea.....July 11-21

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*.

Southern Illinois Conference

THE first meeting of the tenth annual session of the Southern Illinois Conference will be held on the camp-ground at Greenup, Ill., at 9 A. M., July 30, 1912, for the election of officers for the ensuing year, and the transaction of such other business as may properly come before the conference. Each church is entitled to one delegate for the organization, and one additional delegate for each ten members or fraction thereof.

E. A. BRISTOL, *President*;
EDITH McCLELLAN, *Secretary*.

Southern Illinois Conference Association

THE Southern Illinois Conference Association of Seventh-day Adventists, a corporation of the State of Illinois, will hold its tenth annual meeting in connection with the camp-meeting at Greenup, Ill., July 29 to Aug. 4, 1912. The first meeting will be held at 10 A. M., Tuesday, July 30, 1912. The purpose of this meeting is to elect a board of trustees, and to transact such other business as may come before the association at this time. All accredited delegates to the Southern Illinois Conference are delegates to this association.

E. A. BRISTOL, *President*;
R. B. CRAIG, *Secretary*.

Maritime Conference

NOTICE is hereby given that the tenth annual session of the Maritime Conference will be held in connection with the camp-meeting at Scotts Bay, Nova Scotia, Sept. 3-10, 1912, for the election of officers for the ensuing year, the transaction of the regular business, and the consideration of other matters pertaining to the conference work.

Each church-member in good and regular standing, constitutes a delegate to the meeting, and shall be entitled to vote on all questions, as well as to have part in the deliberations.
J. O. MILLER, *President*;
LULA VAN BUSKIRK, *Secretary*.

Maritime Conference Association

THE annual session of the Maritime Conference Association of Seventh-day Adventists (incorporated) will be held in Scotts Bay, Nova Scotia, in connection with the camp-meeting of the Maritime Conference, Sept. 3-10, 1912. The first meeting will be held Thursday, Sept. 12, at 10 A. M. Officers, constituting a board of trustees, will be elected for the ensuing year, and such other business transacted as may properly come before the association. All delegates to the conference are delegates to the association.

J. O. MILLER, *President*;
LULA VAN BUSKIRK, *Secretary*.

North Texas Conference

NOTICE is hereby given that the thirty-fifth annual session of the North Texas Conference (formerly the Texas Conference) of Seventh-day Adventists will be held in connection with the camp-meeting at Cleburne, July 25 to Aug. 4, 1912, for the election of officers for the ensuing year, and the transaction of other conference business. The first meeting of the session is called for 9 A. M., Friday, July 26. Each church is entitled to one delegate for the organization without regard to membership, and one for each fifteen members or major portion thereof. It is hoped that the full delegation of all churches will be in attendance, and that all delegates will be present at the first meeting.

W. A. McCUTCHEN, *President*;
W. F. FIELD, *Secretary*.

Kentucky Conference

THE fourth annual session of the Kentucky Conference of Seventh-day Adventists will be held Aug. 8-18, 1912, at Cave Spring Park, Elizabethtown, Ky., to elect officers for the ensuing year, and to transact any business that

may come before the conference. The first meeting of the conference will be held at 9 A. M., August 13. Each church is entitled to one delegate without regard to membership, and one additional delegate for each ten members or fractional majority. The churches should elect their delegates at once, and send the names to the conference office.

B. W. BROWN, *President*;
F. C. BRUCE, *Secretary*.

Seventh-Day Adventist Association of Kentucky Conference

THE regular annual meeting of the Seventh-day Adventist Association of Kentucky Conference will be held in connection with the annual conference and camp-meeting of the Kentucky Conference, at Elizabethtown, Ky., Aug. 8-18, 1912. The first meeting of the association will be held at 9 A. M., Monday, August 12, for the transaction of such business as may come before the members. All accredited delegates to the Kentucky Conference are delegates to this association.

B. W. BROWN, *President*;
H. E. BECK, *Secretary*.

North Carolina

THE twelfth session of the North Carolina Conference of Seventh-day Adventists will be held at High Point, N. C., in connection with the camp-meeting, which is appointed for Aug. 15-25, 1912.

This session of the conference is called to elect officers for the coming year, and to transact such other business as may be necessary for the forwarding of the work in the conference. The first meeting will be held at 10 A. M., Friday, Aug. 16, 1912. We earnestly request a general attendance of all our people of this conference.

M. H. BROWN, *President*;
J. E. HANSEN, *Secretary*.

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*.

Arkansas Conference Association

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

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

Madison Sanitarium, Madison, Wis. Nurses' Course

OUR next class for nurses will begin Sept. 4, 1912. We shall be glad to correspond with young men and women who desire a preparation for medical missionary work. Calendars with outlines of course, requirements for admission, etc., will be sent upon request. Address Superintendent of Nurses, Madison Sanitarium, Madison, Wis.

Vacation and Recreation

THE *Signs of the Times Magazine* for August, in addition to its regular line of strong message articles, contains several suitable to this hot month of the year, each with a mes-

sage, however. The cover design is a view of Yosemite Valley, with its high arching trees, showing the waterfall and the green valley, between the trees, in the distance—an oil-painting. Following is a partial list of contents. Notice the appropriate introductory articles, and then the ones that follow:—

"Come Apart and Rest" is a vacation article, written from Christ's invitation to his disciples. It gives some very suggestive lessons, and draws practical suggestions with reference to true recreation.

"To Be Comfortable in Spite of the Weather" is the title of another article, especially timely for August. It is written by Dr. Paulson, medical superintendent of the Hinsdale (Ill.) Sanitarium. His writings are well known and appreciated by the readers of this magazine.

"Spiritualism; Its Latest Phase," by the editor, brings the development of Spiritualism down to date. It shows the real power behind this movement, and the wonderful advancement this modern delusion is making at the present time.

"The Responsibility of Capital" is another article dealing with current events, bearing a moral, and pointing out logical results that are certain to eventuate as warranted by the facts and the predictions of prophecy.

"The Second Coming of Jesus; Greed as a Sign of the End," by Prof. Geo. W. Rine, is a contribution in a series of articles which have appeared in the greater portion of the magazines this year, from the pen of this graphic, trenchant author.

"The Heavens Declare His Glory" is an astronomical article by Guy M. Green. In the past there has been a great interest on the part of the readers in our astronomical articles. We commend this contribution to their interest and attention.

"The Value of Sanitation in Panama," by B. E. Connerly, is an article of interest just now, as the work at Panama is rounding out toward completion. It shows what sanitation will do in what was one of the most disease-ridden sections of the country.

"The Sabbath for Man," by George A. Snyder, marks the first of a series of articles on this subject by this well-known writer of Biblical subjects. We trust the series will be read by a large circle of our readers.

"An American Reformer," by Mrs. E. G. White, continues the series appearing from this well-known author.

"Death; What It Is and Why It Is," by Wm. Covert, continues the studies on man's nature and destiny.

"The Creative Word and the Sabbath," by the editor, presents some considerations from the evolutionary and scientific aspects of this subject.

The articles on China, which were temporarily broken into, are again resumed by a contribution from Mr. Stafford on the subject of "Chinese Dwellings."

The Bible reading is a study on the subject of "The Ministration of Angels."

The *Signs of the Times Magazine* for July was a record breaker in the matter of sales. The largest number that has been printed for several years, 55,000, was printed. At the time of this writing there is no question of the sale of the whole edition, and it has been demonstrated that five or six thousand more copies could have been sold had they been printed. July is always a good month with the magazine, and it will be necessary another year to print a much greater number. This shows that the work is growing.

It is gratifying to see this increase in the circulation, as it means greater possibilities for good in reaching the additional number with our message. The August number of the *Signs* will play its part. Surely those articles are worthy of our circulation. Let us pass them on to our acquaintances. The *Signs* wants agents. They always want them. There is always room for more. You ought to use fifty copies at least, of this good, timely number.

5 to 40 copies, 5 cents each.

50 or more copies, 4 cents each.

Order through your tract society.

The Pacific Press Publishing Association, Mountain View, Cal.

Business Notices

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

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

Conditions

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

We open no accounts for 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.

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

Obituaries

HARMER.—Joyce Bertha Harmer was born in Pine Island, Minn., Oct. 4, 1904, and died April 13, 1912, at Viola, Idaho. The little girl was one of God's true missionaries, and loved to repeat the precious promises of the Bible. She leaves her parents, one sister, and many relatives and friends to mourn their loss. Words of comfort were spoken by the writer from Rom. 8:28.

A. E. SERNS.

SHEPHERD.—Bertha M. Shepherd was born in Davis County, Iowa, July 26, 1864, and died May 22, 1912, at College View, Nebr., aged 47 years, 9 months, and 26 days. She was in failing health when she moved to College View from Iowa something over a year ago, and for the last three months of her life she was confined to her bed. She had an unfaltering trust in God to the last. Words of comfort were spoken by the writer at her home in College View, after which the remains were taken to her former home for interment.

F. M. BURG.

ELDRED.—Sister Myra Eldred died at her home in Brenham, Tex., June 16, 1912. In early life she was converted, and united with the Baptist Church. About fourteen years ago she heard and accepted the doctrines held by Seventh-day Adventists. She was a kind, tender-hearted Christian. This manifested itself in her constant consideration of the comforts of those about her. The closing days of her life were spent in making earnest appeals to her unconverted friends and relatives to accept Christ. Two brothers and two sisters are left to mourn, but not as those without hope. We laid her to rest to await the call of the Life-giver. The funeral service, which was conducted by the writer, was largely attended.

E. L. NEFF.

BOWMAN.—Abraham L. Bowman was born in Shelbyville, Tenn., Oct. 10, 1858, and died, after an illness of less than two hours, in Pittsburgh, Pa., June 13, 1912, aged 53 years, 8 months, and 3 days. Mr. Bowman married Miss Alice Duiguid in March, 1882. They lived in Columbus, Ohio, for twenty years. Ten years ago he moved his family to Pittsburgh, and also transferred his membership to Mt. Ararat Baptist Church of that city. His wife and family connected with the Columbus Seventh-day Adventist Church a number of years ago. The deceased was kind and considerate, and was respected for his convictions and devotion. He leaves to mourn his sudden death his wife, two sons, three daughters, and many relatives and friends. The funeral service was held in the Second Baptist church, conducted by Reverend Chandler and the writer.

JOHN FRANCIS OLMSTED.

KILLEN.—Died at Asheville, N. C., June 13, 1912, Margaret Killen, daughter of J. S. and Minnie Killen. She was born April 14, 1912. While baby was with us but a little while, yet it seemed hard to give her up. Our hearts were comforted by the hope of a soon-coming Saviour.

E. S. SANFORD.

STEPHENS.—Phebe Alice Stephens, née Hodgins, was born Aug. 11, 1853, and fell asleep in Jesus May 16, 1912. Sister Stephens was reared in the Friends' faith. After her marriage, in 1875, she united with the Methodists. About thirteen years ago present truth came to her, and since that time she has been a faithful member of the Seventh-day Adventist Church. Her two sons survive. The funeral service was conducted by the writer.

J. W. ADAMS.

BURROWS.—Bertha Burrows was born at Fall Leaf, Kans., March 8, 1887, and died May 19, 1912. Sister Bertha was one of our promising church-school teachers, and was taken sick while engaged in this work. She leaves a mother, one sister, and two brothers to mourn. Their hearts are comforted by the thought that they will meet her when Jesus comes. The funeral services were conducted by the writer, assisted by Elder C. F. Marvin.

J. W. ADAMS.

CRANE.—John Crane was born Feb. 6, 1846, at Erie City, Pa. He was married to Miss Sarah Finn in 1870, and to them were born ten children, seven of whom are living. Brother Crane was a faithful member of the Seventh-day Adventist Church for thirty-three years, and was loved by all who knew him. He died June 3, 1912. We miss our brother, but sorrow not as those who have no hope. The funeral service was conducted in the church at Chesaning, Mich., of which he was a member. Words of comfort were spoken by Elder Wm. Ostrander.

H. S. GUILFORD.

HIETT.—George Samuel Hiett was born in Shanghai, W. Va., March 3, 1884, and died suddenly May 4, 1912, in Washington, D. C. He belonged to the Sunday-school baseball league of Washington, and while playing, was hit by the ball on the temple. This caused the bursting of a blood-vessel, and he lived only a few hours. Mr. Hiett once observed the Sabbath, with his parents and other members of the family; but during the last few years of his life, worldly interests caused him to neglect this duty. He was very kind and thoughtful of others, and will be greatly missed by all who knew him. His father, mother, one brother, and three sisters are left to mourn. The minister of the league assisted in the funeral services. Words of comfort were spoken from Rev. 21:7.

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The Advent Review and Sabbath Herald

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

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General Church Paper of the Seventh-day Adventists

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WASHINGTON, D. C., JULY 11, 1912

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AN avalanche of orders is being received for the beautiful August number of *Life and Health*—the Tuberculosis, Fake Cures, and Raw Foods number. Nearly twenty-five thousand copies were sold by Sunday, July 7.

THE employees of the Review and Herald Publishing Association and of the General Conference Office, together with the members of the Takoma Park church and their friends, spent the fourth of July in a country outing at a retired spot on the bank of the Potomac River. An excellent program was rendered, consisting of religious exercises, addresses, readings, and music appropriate to the occasion.

It afforded the editor much pleasure to attend the camp-meetings at Allentown, Pa., and Plainfield, N. J. The meeting at Allentown was attended by about four hundred fifty Sabbath-keepers. An excellent spirit prevailed. Twenty-three were baptized at the close. About two hundred fifty Sabbath-keepers attended the meeting at Plainfield. From the first it was evident that all desired the blessing of the Lord, and showers of blessing descended in copious measure. At this meeting a good outside attendance was secured at the evening services. Leaving before the meeting closed, we can not report the number baptized. Fuller reports of these gatherings will be published later.

LAST week Miss Alma E. Gregory, of the Foreign Mission Seminary, sailed for Europe, to join the workers in Spain. As a young girl in South America, Sister Gregory learned the Spanish and Portuguese, and will be able to join at once in the work in Spain.

Do not fail to send for the new issue of the *Liberty* magazine—the Columbus, Field Mass, and Free Speech number. Please do not ask us to begin your subscription with the James Madison and Religious Garb number, the total edition having been exhausted by June 28. See partial contents on page 2.

WE regret to announce the death of Pastor R. M. Kilgore, which occurred at the home of his son, C. L. Kilgore, at South Lancaster, Mass., on June 28. The funeral services were conducted by Pastors S. N. Haskell and G. B. Starr at 3 P. M., Monday, July 1. The usual obituary notice will appear later.

OUR attention has been called to the fact that in a report in a recent REVIEW, listing the Buenos Aires workers, the name of Brother O. Oppegard was omitted. Brother Oppegard was one of the early workers in Argentina, and has done faithful service in Bible and colporteur work in the capital city.

BROTHER E. KOTZ recently established the sixteenth out-school in the South Para section of the German East Africa field. The school building was put up joyfully by the natives themselves, with a little overseeing on the part of Brother Kotz and a native helper. Thus little lights are being set out in the dark places in Africa.

PASTOR H. J. EDMED sends a very encouraging report concerning the progress of the work in South Africa. This report was written at the close of one of the best camp-meetings the Cape Colony Conference had ever experienced. The good attendance, the favor and material assistance of the town officials, the spirit of harmony and cooperation on the part of those in attendance, together with the blessing of God upon the meeting, made it a gathering long to be remembered.

A TELEGRAPH order from Brother E. R. Potter, field agent of the British Columbia Conference, calls for five hundred copies of the current issue of the *Protestant Magazine*. He states that Professor Odum, editor of the *Western Call* of Vancouver and chief speaker at the Orangemen day celebrations for British Columbia for July 12, "will present the *Protestant Magazine*." Other rush orders from Orangemen in Canada and the United States have also been received. This President's Letter and Vatican Influence number is selling very rapidly, twenty-five thousand copies having been sold by the first week of the quarter for which it was issued.

BROTHER R. C. PORTER has completed his tour of the South African mission stations, leaving Nyassaland, June 5, for Cape Town, after being away about three months. While he suffered a slight attack of fever during the tour, he was enjoying good health at the last, and reports excellent progress having been made at all the stations since his last visit about two years ago.

Mrs. M. B. LEECH, writing from our mission headquarters at Karmatar, India, sends the following item of interest concerning the progress of the work there: "Our new home in Karmatar is finished, and we are living in it now. It is one and one-half miles from the station. Mr. Leech has done some hard work on it this last year. We have a very neat and comfortable house of three rooms; two baths, two dressing-rooms, and a kitchen, pantry, and storeroom, with two good verandas. We have also erected a schoolhouse of three rooms, and a dispensary containing an office, dispensing-room, women's treatment-rooms, wet-room, and a room for the men, and a nice veranda."

Please Notice

If those who have friends or relatives among the workers in China will take notice of the following advice, it will be a benefit both to them and to their friends in this field.

First, with reference to mail. All mail addressed to persons in Shanghai, in care of the United States Postal Agency, needs only the same amount of postage as to any point in the United States; but if, on account of uncertainty as to their address, mail is sent to Shanghai for persons in the interior, with only domestic postage, it has to be restamped here. But mail that has the amount of postage required by the postal union,—that is, five cents for letters and two cents for postal cards,—can be forwarded from this place to the interior without extra charge.

Many of our workers are subscribers of local or union conference papers to be sent to Shanghai and forwarded. Some of these always reach here bearing one-cent stamps. If these papers have been entered as regular second-class matter at the place where issued, as most of them have been, it is not necessary to put a stamp on them, any more than when mailed to points in the United States, as all domestic rates apply to Shanghai. If postmasters ask that such papers be stamped, they should be referred to the postal regulations which make the matter very plain.

Many of our friends in the States, particularly in the Pacific States, have sent contributions of fruit and other things for the comfort of the workers here. We would like to request that in the future, to assist us in passing these gifts through the Chinese customs, a complete list of the goods, giving value, together with the bill of lading, be sent to the undersigned as soon as the goods are shipped. This will enable us to give information to the customs officials as to the contents and value of each package, and will greatly assist us in passing them into the country.

C. N. WOODWARD,
Treasurer China Union Mission.