

# The Advent Review and Herald Sabbath

Vol. 89

Takoma Park Station, Washington, D. C., August 1, 1912

No. 31



## DAY BY DAY

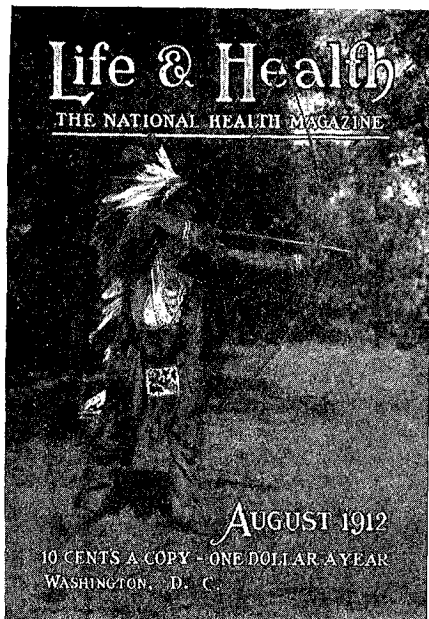
Ruth Graham Robinson

The lesson told of Israel manna-fed,  
And to the rabbi wise his pupils said:  
"Why gave God to our fathers day by day  
His bread from heaven, let thy wisdom say.  
Why daily doles from out His endless store?  
A year's supply had shown His bounty more."

"Hear ye a parable," the rabbi spake.  
"There was a king, whose generous love would make  
His son a rich allowance. Year by year,  
Upon a certain day, the son came near  
To take that largess; then abroad he went,  
Desire supplied, on his own pleasure bent,  
Nor yet again his father's presence sought  
Until the busy year had rolled and brought  
Once more the day appointed for supply.  
But this was evil in the father's eye.  
He changed his plan: for only one day's need  
He gave, that so the daily want might lead  
His son to seek him daily. Now, behold,  
'Twas thus God dealt with Israel of old!"

Is not the story sweet? And sweet to know  
Our wise and royal Father loves us so  
He will not give to-morrow's food to-day,  
Lest we content ourselves from Him away.  
His love is new each morning, who hath said,  
"Pray ye, Give us this day our daily bread."

— *Sunday School Times.*



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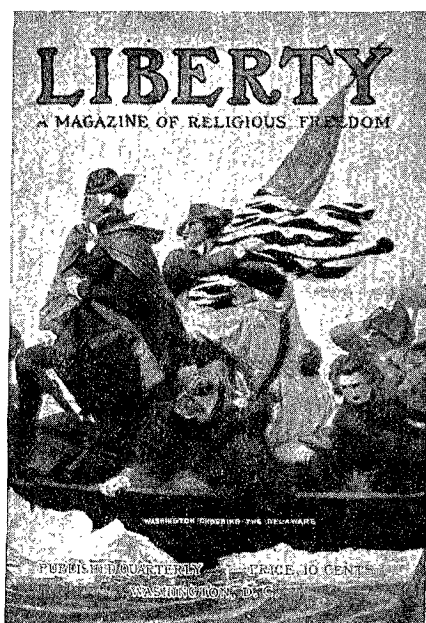
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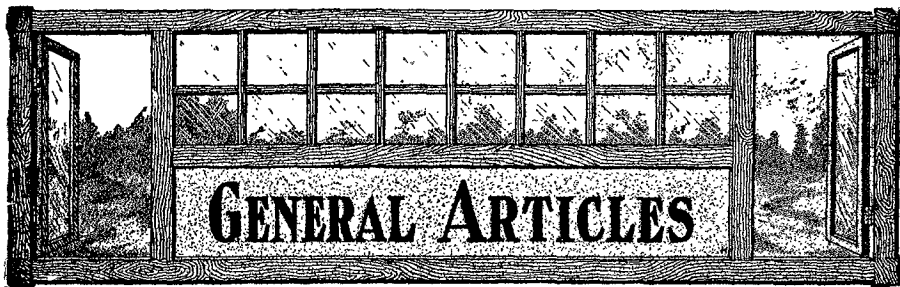
# The Review and Herald

"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, AUGUST 1, 1912

No. 31



## Come Unto Me

ALLEN FRANCIS GAGE

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

O INVITATION sweet! O love divine!  
Which could to man such gracious  
word express;  
A royal welcome give to me and mine,  
A refuge sure, a quiet place of rest.

Ye weary, heavy-laden, sick, and sad,  
Ye wandering ones adrift in sin's dark  
night,  
Rejoice in hope, and in His grace be  
glad;  
He'll turn thy darkness into glorious  
light.

For pain he giveth pleasure, rest for  
strife;  
For weary, wearing labor, sweet sur-  
cease;  
For thy salvation he has spent his life;  
He offers to thee now his blessed peace.

For thee he yearns in pitying tenderness;  
He seeks to fill the longing of thy  
heart,  
To clothe thee with his own pure right-  
eousness—  
A satisfying portion to impart.

Reject not then his proffered love and  
grace;  
In him find what thy hungering soul  
hath craved;  
Look up into the glory of his face;  
Accept his invitation, and be saved.  
*Chicago, Ill.*

## A Faithful Under-Shepherd

(Continued)

MRS. E. G. WHITE

THE apostle exhorted the believers to study the Scriptures, through a proper understanding of which they might make sure work for eternity. Peter realized that in the experience of every soul who is finally victorious there would be scenes of perplexity and trial; but he knew also that an understanding of the Scriptures would enable the tempted one to bring

to mind promises that would comfort the heart and strengthen faith in the Mighty One.

"All flesh is as grass," he declared, "and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you. Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil-speakings, as new-born babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious."

Many of the believers to whom Peter addressed his letters, were living in the midst of heathen, and much depended on their remaining true to the high calling of their profession. The apostle urged upon them their privileges as followers of Christ Jesus. "Ye are a chosen generation," he wrote, "a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation."

The apostle plainly outlined the attitude that believers should sustain toward the civil authorities: "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of fool-

ish men: as free, and not using your liberty for a cloak of maliciousness, but as the servants of God. Honor all men. Love the brotherhood. Fear God. Honor the king."

Those who were servants were advised to remain subject to their masters "with all fear; not only to the good and gentle, but also to the froward. For this is thankworthy," the apostle explained, "if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls."

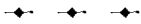
The apostle exhorted the women in the faith to be chaste in conversation and modest in dress and deportment. "Whose adorning," he counseled, "let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

The lesson applies to believers in every age. "By their fruits ye shall know them." The inward adorning of a meek and quiet spirit is priceless. In the life of the true Christian the outward adorning is always in harmony with the inward peace and holiness. "If any man will come after me," Christ said, "let him deny himself, and take up his cross, and follow me." Self-denial and sacrifice will mark the Christian's life. Evidence that the taste is converted will be seen in the dress of all who walk in the path cast up for the ransomed of the Lord.

It is right to love beauty and to desire it; but God desires us to love and seek first the highest beauty, that which is imperishable. No outward adorning can compare in value or loveliness with that "meek and quiet spirit," the "fine linen, white and clean," which all the holy ones

of earth will wear. This apparel will make them beautiful and beloved here, and will hereafter be their badge of admission to the palace of the King. His promise is, "They shall walk with me in white: for they are worthy."

(To be concluded)



## The Journey of a Day—No. 2

L. F. STARR

EVERY day should be begun in communion with God. "In the morning will I direct my prayer unto thee, and will look up," said the man after God's own heart.

He begins the day unwisely who leaves his chamber without a secret conference with his heavenly Friend. The true Christian goes to his closet and family altar for both his panoply and his spiritual rations for the day's journey and its inevitable conflicts.

As the Oriental traveler prepares for the sultry journey by loading his camel under the palm-tree's shade, and by filling his flagons from the cool fountain that sparkles at its roots, so does God's wayfarer draw his fresh supplies from the inexhaustible fountain. Morning is the golden time for devotion. The mercies of the night provoke thankfulness. The buoyant heart that is in love with God, makes its earliest flight, as the lark, toward the gates of heaven.

Gratitude, faith, dependent trust, all prompt early interviews with God, who never slumbers, but waits on his throne for our morning orisons.

We all remember Bunyan's beautiful description of his pilgrim lodging overnight in the "chamber of peace," which looked toward the sunrising, and at day-break he "awoke and sang." A devout heart should never be mute when God causes the outgoings of the morning to rejoice.

"Consecrate yourself to God in the morning; make this your very first work. Let your prayer be 'Take me, O Lord, as wholly thine. I lay all my plans at thy feet. Use me to-day in thy service.'" —*"Steps to Christ," page 87.* No pressure of business or household duties should crowd out prayer. Every Christian should make it his duty to secure a quiet moment in his chamber on his knees and with the Bible, before taking up his duties for the day. Then when he goes to his business, his face will shine, as did that of Moses when he came down from the mount. Closet devotions are the fit precursor to household worship. Family religion underlies the church and is the corner-stone to a happy home. No wholesome church life can exist without being rooted beneath the hearthstone and the family altar.

No prelude to the day is so fitting, so impressive, and so potent in its influence, as the union of household hearts around the throne of grace. Family worship is a seam well stitched around the border of the day, to keep it from raveling out into indolence, carelessness, and irreligion. Wise is that Christian parent who hems every morning with the Word of

God and with fervent prayer. When the early devotions are over, then we should cheerfully shoulder the burdens of the day.

The happiness and the serenity of the whole day depend very much upon a cheerful start. We know not what a day may bring forth, or when we shall leave our threshold for the last time, or hear the last "Good morning." Let us, therefore, set out on the day's journey under the protection of God's loving care. The steps of a good man are ordered by the Lord. Eliezer described his happy and successful day's journey by saying at the close: "I being in the way, the Lord led me to the house of my master's brethren."

When you and I are in the path of duty, and have sought the divine direction, we may be sure that the Lord will lead us in the right path. In order, however, to make "good speed," many professed Christians go overburdened with cares. Fret and worry fill our lives with shadows of disappointment and doubt. Temptations and worries should be resisted, and the devil will be defeated in his attempts at our ruin.

Garland, Wyo.



## Praying to Christ

HENRY SHULTZ

WHO is the owner of the earth? We answer, The Creator. He surely has the first claim upon it. Who was the Creator? The Bible answers, "In the beginning God created the heaven and the earth." Gen. 1:1. Centuries later God spoke to his people from the top of Mt. Sinai, saying: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:11. Did God the Father alone accomplish the work of creation? We answer, No. His Son, who existed before the heavens and the earth were made (Prov. 8:22-31; Micah 5:2; Eph. 1:4-7), was associated with him, and was the active agent in the creative work.

Paul declares of Christ: "In whom we have redemption through his blood, even the forgiveness of sins." Col. 1:14. This statement can refer only to Jesus Christ, for it is through his blood that we have redemption. The apostle continues: "Who is the image of the invisible God, the first-born of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fulness dwell." Col. 1:15-19. These texts show positively that Jesus Christ existed before the world was, that he was from everlasting to everlasting, and that

it was by him that God made the heaven and the earth.

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." Heb. 1:1, 2. Here we see plainly that the Son of God was the workman who carried out the plan of his Father.

This thought is again expressed in the words: "When he [the Father] bringeth in the First-begotten into the world, he saith, And let all the angels of God worship him." Now, if Jesus were only a mere man, and had no existence until he was born of Mary in Bethlehem, as some say, it certainly would have been idolatry for all the angels to worship him; but God the Father commanded all the angels to worship his Son, proving that he was more than a mere man—yes, that he was God. Indeed, the Father said to him: "Thy throne, O God, is forever and ever: a scepter of righteousness is the scepter of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And, thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: they shall perish; but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail." Heb. 1:1-12.

We see from these statements of the prophets and apostles that God the Father was the architect, and Jesus Christ, who always did the will of the Father, was the workman who created all things. He made the earth, and gave it to man. Ps. 115:16. When man lost this possession through sin, Jesus, the maker, purchased it with his own blood. Hence it is his by creation, and again by purchase, or redemption. Then whose are the heavens and the earth? Again the Word of God answers: "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." Ps. 24:1; 1 Cor. 10:26, 28. This being true, is it not strange that some claiming to be Christians teach that it is idolatry to worship Christ? Since the eternal Father commanded the angels to worship the Son (Heb. 1:6), how much more ought men who are redeemed by the blood of Jesus to worship him! We are commanded to honor the Son even as we honor the Father, and "he that honoreth not the Son honoreth not the Father." John 5:23. To say that we honor God by praying to him, while at the same time we refuse to worship the Son, is contrary to the Father's commandment, and hence not acceptable worship.

In Rev. 7:9, 10, we read: "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in

their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." Here we find the redeemed in their glorified state, worshipping the Son, even as they worship the Father; and if worship is given to the Son in the future state, how much more ought we to adore him now! God forbid that the time should ever come when we shall cease to worship Christ.

Again we read of a scene in the courts of heaven where Jesus our Lord is represented as a lamb that had been slain. This Lamb took the book that was sealed with seven seals out of the Father's hand to loose its seals. Then the twenty-four elders that were before the throne, yes, and all the angels, fell down and worshiped the Father and the Son. And all the saved gave glory to God and to the Lamb forever and ever, and to this worship of the Father and the Son the four living creatures said, "Amen." Rev. 5: 1-14.

God the Father taught us to worship the Son. Heb. 1: 6. Christ commanded that we should worship him, even as we do the Father (John 5: 23); hence the theory that is being taught by some religionists that it is idolatry to pray to Jesus, is false, and leads men away from God. This theory is certainly a delusion of Satan, and it is so finely spun that many are falling into the trap. May the Lord open the eyes of his children to avoid all such by-roads. My brethren, let us stand by the old landmarks, as laid down by the Lord of glory, by the apostles, by the prophets, and now confirmed unto us by the spirit of prophecy, turning neither to the right nor to the left, praying to the Lord always, and giving thanks to God the Father by him, now and forever.

*Lodi, Cal.*



### Christian Help Work — Applied Medical Missionary Work

LAURETTA E. KRESS, M. D.

"THE poor ye have with you always." This fact has been and is now a blessing to mankind. We are naturally selfish, fond of ourselves and of ministering to our own needs. To change this natural inclination and enjoy ministering to the needs of others is a true index to righteousness, or right-doing. In Christ's example we see one of unselfish love for those who were poor and afflicted. His example has been left on record for us, to give us courage to go and do likewise.

There is no work that so uplifts one, no work that gives more real enjoyment, than visiting the poor and needy, taking them those things that are helpful, physically and morally.

We need to revive this spirit in our churches. There is much that can be done. Every member that engages in such work will have a new and living experience. We have followed in such ruts that everywhere our prayer and missionary meetings have about the same ring. Were we to change and do more

personal work outside of our own homes, a different note would be sounded in our testimony, missionary, and prayer meetings.

I wish to relate a few experiences in Christian Help work done by some students who were exceedingly busy all the week with their studies. They devoted Sabbath afternoons to visiting among poor families, doing whatever fell to their lot to help these souls.

One of the first places visited by two of these young men was the home of a crippled young man. They knocked at the door, and the aged mother came to open it. As she did so, she looked rather suspiciously upon these strangers who asked to see her sick son. However, they were finally admitted. Each Sabbath afternoon a visit was made, flowers and fruit being carried to him. Permission was given after several visits to read and pray with him. When they engaged in prayer, the mother indifferently remained standing, the sick young man sat, for he was crippled with rheumatism, and the two students knelt. They found by inquiry that he had to sleep in a cold room, and suffered much with cold at night. So they went to some of the citizens of the town and solicited money, bought a small coal-stove and one-half ton of coal. They had it taken to the house, put up in his room, and built a fire in it. The mother had been more or less suspicious of these students before; but after this act all prejudice vanished. She saw that they were earnestly endeavoring to help her son.

Their visits continued, and the sick man watched for them from week to week. They invented a book-holder which they fastened to his chair, and took him copies of our books to read. He could not use his hands to hold the book or turn the leaves, so when the book was placed on the book-holder and the springs caught the two leaves, he would read the two pages, then call his mother to turn the leaves for him. In this way he read thirteen of our denominational books. Before he had finished reading them, he had decided to keep the Sabbath. When our King comes, and we meet the dead who died in Christ, we shall no doubt meet this young man, who might never have known the truth had not these students gone out to do Christian Help work.

I must relate another instance: A young woman was walking along the street inviting little children to a kindergarten Sabbath-school in the poor section. She found a little colored girl, whom she stopped and asked to come to the kindergarten at two o'clock. She said she could not, as her mother was sick and she must remain at home. The young woman took her number, and, after the children's exercises were finished, went to see the sick mother. She found her in great need of food and medical care. After assisting her all she could, she left the house, determined to help more another day.

Although the next morning was a frosty one, she did not forget the sick

woman, and planned to send a basket of food to the family early in the day and inquire how she was. She went to her husband to ask if he would carry the basket of supplies to this colored woman, and received the reply that he had a terrible toothache and could not face the cold wind that morning. She did not know what to do; for her own housework must be attended to, and she did not wish her husband to go out in the cold air, with a severe toothache. But the poor woman's serious condition still weighed upon her mind.

Her husband returned to his study, and she to her kitchen work; but somehow the study did not progress, and he could think of nothing but the colored woman and her children. Laying down his book, he walked into the kitchen, and said to his wife, "Get your basket ready; on the strength of the promise in Isa. 58: 7, 8, I will take it to the sick woman." He stepped into the cold air, and the moment he started, the tooth stopped aching.

When he reached the home, the little girl came to the door, and said that her mother was ill in bed. He hastened home to tell his wife. She went over and found that the woman had given birth to a child in the night while alone, and was lying in a room so cold that the bedding was frozen around her mouth where she had breathed on it. Again solicitation was made for money to buy a stove and necessary supplies for the family. The stove was set up, and the woman and child made comfortable.

This kind of work gives entrance to the homes of both rich and poor,—to help the poor when they need help, and to solicit help from the rich. Such work broadens one's experience, and he has something to talk about when he testifies; for he has been a blessing to some one. Our churches should be doing more Christian Help work.

*Chicago, Ill.*



### In Closer Union

WORTHIE HARRIS HOLDEN

METHOUGHT if Christ could lay his hand  
In benediction on my head,  
I then might better understand  
Whate'er to me he said.

I longed to haste o'er land and sea,  
Through many a dreary, desert place,  
If at the end I could but be  
Where I might view his face.

But here in closer union sweet,  
Since Jesus now abides within,  
His Spirit with my soul may meet  
And banish every sin.

In glad communion with my King,—  
A constant benediction blest,—  
My rapturous heart is tuned to sing  
The praises of my Guest.

Abide with me through all the night,  
To teach me of thy wondrous grace,  
Till in thy glorious land of light  
I see thee face to face.

*Portland, Oregon.*



WASHINGTON, D. C., AUGUST 1, 1912

EDITOR - - - FRANCIS M. WILCOX

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## Editorial

### The Peace of God

IN these days of intensity and strenuous living, of strife and turmoil and tumult, how much we need to cultivate in our hearts the peace of God! This peace Christ promises to his church. He says to his disciples, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 14:27. And again, "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." John 16:33.

The peace of the world is dependent upon circumstances and conditions. There must be absence of pain, of trial, of obstacle, and of inconvenience. Not so, however, with the peace of God. This peace can keep us calm in all the storm and stress of life. It can maintain in our hearts hope and happiness even under the most naturally discouraging and depressing conditions. It will create light in the darkness, and give us songs in the night, even as it did to Paul and Silas in the prison at Philippi.

We see in the world at the present time the very opposite of peace. Anxiety, worry, distrust, discouragement, fill the minds of men. Blind impulse and unreasoning passion bear sway. Theft, robbery, murder, suicide, and every allied evil are rampant. Men know not what may wait on the morrow, what strange, mysterious providence will shape their course, what startling changes a day may bring forth.

The fact that in the United States alone, during 1911, fifteen thousand men and women were led through impulses and motives of varying character and degree to take their own lives, indicates the terrible unrest that is taking possession of the minds of men. These figures are furnished by Frederick L. Hoffman, the vice-president of the American Sta-

tistical Association. The causes of this large number of deaths Mr. Hoffman traces to disease, nervous trouble, alcoholism, etc. Many suicides, however, he claims are not attributable to any special affliction, either mental or physical, but to an unwillingness on the part of men and women longer to endure existing conditions of living. Add to these figures the large number of murders committed last year, and it must be evident to every one that human life is coming to be estimated as of very little worth.

How many of earth's inhabitants today are possessed of some mania, some wild, unnatural spirit! We see the mania for amassing wealth, the mania for indulgence in sports and pleasures, the mania possessing women striving for social prestige, and men engaged in the battle for political preferment, to say nothing of the intensity of spirit felt by the great multitude with whom life is a struggle for existence. When we think of these conditions, we must recognize some of the principles at work, and the manner in which the enemy has marshaled his forces, to drive from the hearts of men peace, and goad them on to the discarding of spiritual hope and the sacrifice of every eternal prospect.

But in the midst of all this strife and turmoil the disciple of the Lord Jesus may so relate himself to God that "the peace of God, which passeth all understanding," shall keep his heart and mind through Christ Jesus. Phil. 4:7. We need to-day to heed the exhortation of the Lord when he says, "Be still, and know that I am God." Ps. 46:10. God's hand is upon the helm. He is keeping watch above his own. In the great conflict between truth and error, light and darkness, his eye is upon this earth.

We may be surprised, but God never can be taken unawares. He is working out his eternal purpose; and in the great, surging, struggling mass of humanity his eye marks each disciple. He sees me, he sees you, amid the busy throngs of earth. His hand is reached down to save us. His grace is ministered to us individually. We have direct and personal communication with heaven. O, let us remember this! Let us find in his Word, in the keeping power of his Spirit, a shelter from the tempest, a covert from the storm. He will prove our rock of defense, and in him we may feel safe and secure. "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."

Enjoying this confidence and peace ourselves, let us become harbingers of peace to the storm-driven and tempest-tossed ones. Mankind to-day long for rest and peace, but know not the fountain source of blessing. They need God, but

are blind to their condition. They grope in darkness like blind men, seeking the gate of deliverance from the thralldom of sinful conditions and environments. Let us seek to lead them back to the Father's house. Let us point them to the one sure haven of refuge, where in these days of intensity they may find the peace and quietness that their hungry souls crave.

F. M. W.

### The Hand of God in History — No. 17

#### Notes on Important Eras of Fulfilling Prophecy

##### The Triumph of the Two Witnesses

THE prophecy of Revelation 11 had said:—

"And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. . . . And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. . . . And the same hour was there a great earthquake, and the tenth part of the city fell."

The symbolism of the prophecy gives surely a striking picture of an attack to be made upon the two witnesses—the Scriptures of the Old and New Testaments. It was to come just as the great prophetic period of 1260 years of papal supremacy was ending. And at the same time one of the ten parts of the mystical city of prophecy, spiritually like Sodom and Egypt, is overturned as by earthquake.

The end of the long prophetic period, we know, touches the years of the French Revolution. And the French monarchy that fell in the political and social earthquake of that time was one of the ten kingdoms of divided Rome, a "tenth part" of "that great city, which reigneth over the kings of the earth." Rev. 17:18.

That was "a great earthquake" truly. Hardly a historian dealing with the period fails to bring into use the phrase, "the earthquake of the French Revolution," to describe the events of that unparalleled upheaval. Lamartine wrote:—

The Revolution had lasted five years. These five years are five centuries for France. Never perhaps on this earth, at any period since the commencement of the Christian era, did any country produce, in so short a space of time, such an eruption of ideas, men, natures, characters, geniuses, talents, catastrophes, crimes, and virtues.—"History of the Girondists," Vol. II, page 129.

And amid the frightful scenes of this time of overturning came the onslaught upon the two witnesses as portrayed in

the figurative language of the prophecy.

It is of interest to note that even generations before these events, early students of prophecy saw France pointed out in this prophecy; and looking forward from amid trials and persecutions, they hoped fondly that the events foretold meant the ending of the Papacy.

Dr. Thomas Goodwin, of England, so wrote in 1639. Inasmuch as the earliest of the Protestant witnesses "underwent the great heat of that morning of persecution" in the valleys of France, he felt it divinely appropriate that from the French kingdom, formerly the Papacy's chief supporter, should come "the last great stroke in the ruin of Rome."

Peter Jurieu, minister of the French church at Rotterdam, writing some time before 1687, said:—

Now what is this tenth part of the city, which shall fall? In my opinion, we can not doubt that 'tis France. This kingdom is the most considerable part, or piece, of the ten horns, or states, which once made up the great Babylonian city. . . . This tenth part of the city shall fall, with respect to the Papacy; it shall break with Rome and the Roman religion.—"*The Accomplishment of the Prophecies*," Vol. I, page 265 (London, 1687).

In 1742, another Bible student, John Willison, of England, saw in this prophecy the foreshadowing of a "marvelous revolution" in France, adding:—

However unlikely this and other prophesied evils may appear at the time, yet the almighty hand of the only wise God can soon bring them about when least expected.

Now, looking back upon those times, we can see how closely events followed the course outlined in the prophecy. As the 1260 years were drawing to a close, during which the two witnesses were to bear their testimony clothed in sackcloth, a new attack was made upon them. All along, the satanic power of apostasy had perverted the Scriptures and sought to keep them from the people. But now arose, as never before in the world and never since, an organized atheism, "out of the bottomless pit," the very abyss; and (in intent and purpose) it set about to slay the divine witnesses outright in this French portion or "street of the great city."<sup>1</sup> Goaded to madness by the

<sup>1</sup>On this text Jurieu made comments that are interesting in view of the fact that he wrote over a century before these events: "I can not hinder myself from believing that this hath a particular regard to France, which at this day is certainly the most eminent country which belongs to the popish kingdom. Her king is called the 'eldest Son of the church,' the 'most Christian king,' that is, the most popish, according to the dialect of Rome. The kings of France have by their liberalities made the popes great at this day. It is the most flourishing state of Europe. It is the middle of the popish empire, betwixt Italy, Spain, Germany, England, exactly as a 'street' or place of concourse is in the middle of a 'city.' . . . In a word, 'tis the place or 'street of the great city.' And I believe

despotic rule of apostate religion, the French revolutionists sought to annihilate religion itself. It is not to be wondered at that this complete unmasking of Satan's fierce enmity to the Holy Scriptures should be noted in prophecy as one of the landmarks in the closing history of the 1260 years.

Speaking of this outbreak of atheism against all religion, an observer and Bible student who lived at the time wrote:—

If we search the annals of the world, we shall not find even a private society or sect, much less civil community and state, which, before our day, has in the most public manner proclaimed to all nations around it that *there is no God*, and made that position the basis of the constitution of its government: but in our day we not only read of it, but see it with our eyes; and that in a manner so perfectly consonant with all its various prophetic marks that the unprejudiced infidel (if there be such a being) can not mistake it.—"*Commentaries on Prophecies Referring to the Present Time*," by Joseph Galloway (London, 1802).

French writers of the period who describe the outburst from beneath, unconsciously use almost the identical phrases of the prophecy. Lamartine speaks of "the boundless and bottomless abyss of atheism," and the Abbe Burruel wrote (in 1797) of "the dark recesses from whence it burst into being."

W. A. S.

(To be concluded)



### The Responsibility of the Pastor

THE apostle says: "As we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts." The example of Paul in this regard is one which every minister of the gospel of Christ should strive to emulate. In fact, that is the only attitude of the professed minister of God which is honoring to God.

As Christ declared that it would be more tolerable for Sodom and Gomorrah in the day of judgment than for those cities of his day which refused his witness with all the light they had, so may we know that it will be more tolerable in the day of judgment for such men as Paine and Voltaire and Ingersoll than for those professed ministers of God who have stood in the sacred desk and cast discredit and doubt upon the Word of God. Those were open enemies in the field; these are traitors in the camp. Men who were yearning for God and desiring to know and to do his ways would not go to such men as Ingersoll in their soul-hunger. But when they go that 'tis particularly in France that the witnesses must remain dead, that is, that 'the profession of the true religion must be utterly abolished.'—"*Accomplishment of the Prophecies*," Vol. II, page 247.

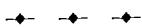
to those who are entrusted with the gospel, they go in sincerity, with open minds and hearts, ready to believe, anxious to know what the messenger of God has to teach them. He who casts a single doubt into the mind of such an inquirer, "it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

Such men as Paine and Voltaire have drawn their sustenance from the commissariat of the enemy while working for him; but the unfaithful trustee of the gospel message has drawn his support from the church of Christ while working against it and its Founder. The hungry soul expects through the doctor of divinity the bread and the water of life, and has a right to expect them; and such a professed servant of Christ who feeds a single soul a stone of doubt and a serpent of unbelief has taken upon himself the most fearful responsibility that it is possible for a human being to assume. The consistent, open infidel will fare better in that day than he who, in the garb of religion, has taught men to look upon the Word of God as a myth, an unreality, the work of human minds and hands.

It is infinitely better to anchor to the Rock of Ages than to flounder, and swamp, and sink in the sea of doubt; better to believe in the word of him for whose glory we were created, and then live and reign with him eternally, than to fill the world with the philosophies of doubt, and then perish on the grave of our false theories.

What God wants of those who have named his name is unswerving loyalty to him and his Word. The disloyal, the doubters, the questioners, the critics of "that which is written," God has not commissioned and can not use in the promulgation of his message of salvation. Let the pulpits be relieved of such teachers, and the atmosphere of the professed church of Christ will be cleansed and vivified, and then will the zeal of the church be aroused, souls will be converted, cold hearts be melted, and the question of the empty pew will need no effort for its settlement. There are not two different ways leading to the kingdom; neither are there two different commissions given to the followers of Christ who are to proclaim the coming of that kingdom. It is not, Go ye into all the world, and dissect and criticize, and teach men to doubt the written Word of God; but, "Go ye into all the world, and preach the gospel to every creature." He who has accepted the calling of the ministry, and, forgetting the commission, begins to cast discredit upon the Word and to teach men to doubt it, has taken upon himself a fearful responsibility. We read that "it is a fearful thing to

fall into the hands of the living God." It will be indeed a fearful thing to stand before the bar of God in the garb of a minister of the gospel to meet the record of a "higher critic." C. M. S.



### The Lesson of the Cherubim

IN the record of man's expulsion from the garden of Eden, we first read of angelic beings, the cherubim. "He drove out the man; and he placed at the east of the garden of Eden the cherubim, and the flame of a sword which turned every way, to keep the way of the tree of life." Gen. 3:24.

The selection of this class of angels to perform such service has in it a deep significance. It was not a purposeless selection. The work that they did in the garden of Eden was directly in line with their long-established occupation in heaven. The following scriptures make plain that occupation:—

"Jehovah reigneth; let the peoples tremble: he sitteth ["is enthroned," margin] above the cherubim; let the earth be moved." Ps. 99:1.

"Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that sittest ["art enthroned," margin] above the cherubim, shine forth." Ps. 80:1.

The cherubim come in closest contact with the throne of God. They stand at either side of that throne, the guardians of its foundation. "Righteousness and justice," says the psalmist, "are the foundation of his throne." Ps. 97:2. And again he says, "Let my tongue sing of thy word; for all thy commandments are righteousness." Ps. 119:172.

The commandments of God, then, are the foundation of his throne. The law of God is the foundation of his government. The cherubim are the guardians of the foundation of God's throne, therefore guardians of the law of God, which is that foundation.

In the explicit directions that God gave for the construction of the sanctuary, the office of the cherubim is fully set forth; and as that earthly sanctuary was to be made according to the pattern of things in the heavens, we should expect to find the representation of the heavenly cherubim harmonizing with what the Word says of their office in the courts above. So we read:—

"Thou shalt make a mercy-seat of pure gold. . . . Thou shalt make two cherubim of gold; of beaten work shalt thou make them, at the two ends of the mercy-seat. . . . And the cherubim shall spread out their wings on high, covering the mercy-seat with their wings. . . . And thou shalt put the mercy-seat above upon the ark; and in the ark thou shalt put the testimony [the law of God, Deut. 10:2] that I shall give thee. And there I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in

commandment unto the children of Israel." Ex. 25:17-22.

That was the visible representation of the throne of God, the place where he would meet his people to dispense judgment and mercy. In that ark, under that mercy-seat, was placed the law of God; and upon that mercy-seat stood the two cherubim, guardians of that representation of the throne of God, guardians of that law of God which is in the very foundation of God's government. There was an object-lesson to all Israel, and, through them, to all the world, of the sacredness, the undying perpetuity, of the law of God. That law can not be tampered with without tampering with the throne of God. That law can not be abolished or changed without overturning the very throne of God. That is what God meant to teach in putting the two tables of his law in the most inaccessible portion of the tabernacle, underneath the representation of his own throne, with the cherubim, the angels of his very presence, standing guard over it.

We can not conceive of the commands of God being given from any other place than his throne. So in this earthly representation of the court of heaven, we read: "And when Moses went into the tent of meeting to speak with him, then he heard the Voice speaking unto him from above the mercy-seat that was upon the ark of the testimony, from between the two cherubim; and he spake unto him." Num. 7:89. He spoke from between the cherubim, spoke from above the mercy-seat, whereunder lay the law of God.

Can we imagine in those days one sufficiently God-defying to attempt to remove the law from its resting-place? For a less offense Nadab and Abihu were slain by the forth-shining glory of him who dwelt between those cherub guardsmen. Can we consider ourselves less offensive in the sight of heaven now if we teach the abolition of that law, the foundation of God's government? Uzza laid his hand unwarrantedly upon the ark containing that law, and was slain. It is a lesson which has come down to us through the ages for our admonition.

Adam and Eve, in coveting, stealing, and in dishonoring their common parent, broke that law, and found themselves outside the gate of paradise, with the cherubim, the guardians of God's law, flashing toward them the sword of his displeasure. That sword turned every way to guard the way to the tree of life. Men are still outside of Eden, and we may know that so long as we maintain in our heart enmity toward the law of God, the cherubim stand armed against us to prevent our approach to the tree of life. That means the denial of heaven to us, the loss of eternal life, if we set ourselves against the government of God

in trampling upon his holy law. Christ said: "Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven." Matt. 5:19.

It is worth while to note here that the only class mentioned in the Bible as worthy of entering paradise and coming to the tree of life is that company that has respect to the commandments of God. They must pass these appointed guardians of the law, and they can not do it while carrying in their hearts hatred of that law. We read concerning them, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14. Those angel guardsmen kept Adam and Eve out of Eden for disobedience to God's law; and neither can we pass them unless we are submissive and loyal to all its precepts. Let us learn the lesson of the cherubim with the flaming sword. C. M. S.



### Did the Apostles Change the Sabbath?

WE found in our study last week that nowhere in the Sacred Record is there given any instruction, either direct or implied, that the Lord Jesus effected a change in the Sabbath institution. On the contrary, we found his attitude toward the original Sabbath to be one of unswerving loyalty and regard. He sought to restore it to its original design and purpose as an institution in the observance of which all would find spiritual and physical blessing. We find also that his most intimate earthly associates gave to the seventh-day Sabbath the same careful regard, even refraining from doing on the seventh day that which they felt free to do on the first day of the week; namely, to anoint the body of the Lord after his crucifixion. It is natural next to inquire if after the return of the Lord to glory any change was made with respect to the Sabbath institution by his apostles.

Such a suggestion seems to the thoughtful Bible student entirely out of place; for surely if the Author of the Sabbath made no change in the institution, if he left no instructions to his church regarding any change in the observance of the day, it would seem sacrilegious for his apostles to undertake to make a change which he himself did not attempt. Every law remains in full force until it is repealed. As stated by W. C. Pierce, in the *Western Recorder* of July 11, 1912, a law "may become a dead letter; because of unfaithful executives, violations of it may pass unnoticed and unpunished. But it remains a law just the same, and when the national conscience is aroused, there will be a clam-



oring for its enforcement, if it is just; or for its repealing, if not just." The abrogation of God's law surely would be made as public as its promulgation. From the blazing peaks of Sinai, amid thunder and lightnings, with a voice that shook the earth, the law of God was given. We can not believe that any abrogation or change in the divine precepts would be brought about covertly or insidiously, but that it would be as broad and frank and open as is the character of Christ and Christianity. And a careful study of all the epistles of the apostles reveals neither by plain declaration nor even by suggestion an abrogation or change.

The first day of the week is several times mentioned in the New Testament Scriptures, but not in one single instance is it called the Lord's day or Sabbath; nor is there attached to it, either directly or indirectly, any suggestion of sacredness or holiness. The reader will observe this if he will look up the eight passages cited, the only instances where the first day of the week is mentioned: Matt. 28: 1; Mark 16: 1, 9; Luke 24: 1; John 20: 1, 19; Acts 20: 7; 1 Cor. 16: 2.

In the twentieth chapter of Acts is found the only record in the New Testament of a religious meeting on the first day of the week. By a close study of the text the reader will observe that this was upon the dark part of the first day, which could have been no other time than what we call Saturday night, as the Bible reckons time from sundown to sundown. On the next morning, in the light part of the day, Paul started on a journey from Troas to Assos, across the peninsula, to join his companions, who, during his meeting Saturday night at Troas, had been laboring hard to bring the boat around the peninsula to meet him at the appointed time.

In the Corinthian letter specific directions are given to the church-members to lay aside a part of their income for the Jerusalem collection. It will also be observed that this money was not to be given at the church in the public congregation, but each was to lay aside the offering by *himself* in his own home. 1 Cor. 16: 1, 2.

By some it is argued that every record we have of the meeting of Christ with his disciples after the resurrection was upon the first day of the week. That this was not the case may be abundantly shown; but even if it were so, that of itself would prove nothing for the sacredness of the first day. When he first met them on the day of his resurrection, they had no faith that he had risen from the dead, and were upbraided by him in consequence. See Mark 16: 14. Another occasion on which he met with them was the time when he found them engaged in their old vocation, that of fishing on

the Sea of Galilee. John 21: 1-4. This meeting certainly does not show regard by either Christ or his disciples for First-day sacredness.

In contrast with this mention of the first day of the week in the New Testament writings, the seventh day, the day on which the Jews met in their synagogues for worship, which could have been no other than the seventh day of the week, is always spoken of as the Sabbath, thus showing the recognition given this day by Christian writers in the Christian era, writing under the direction and inspiration of the Holy Spirit. See Acts 13: 14, 15, 42; 17: 2; 18: 4, 11.

In the last two references cited, it is observed that the same course is predicated of Paul as of Christ, that it was customary for him to meet with others on the Sabbath day for divine worship. Compare with Luke 4: 16. And this great apostle, during his last journey through Asia, when he met the elders of the church at Ephesus in that which he predicted, and which proved, to be his last meeting with them in this world, declared that he was free from the blood of all men, because he had not shunned to declare the whole counsel of God. Acts 20: 17-35. And yet in his epistle to the Ephesians, as well as in the historical record of his meeting with that church, as also in his epistles to other churches and believers, we find not one word regarding a change in the institution of the Lord's Sabbath. There can be but one conclusion, and that is that Paul in no wise attached sacredness to the first day of the week; for certainly, if he had, he would have counted it a part of the counsel of the Lord, and would have plainly incorporated it in his instruction to the church.

Hence we must conclude that the apostles had no authority, nor did they assume the authority, to change the Sabbath commandment. Like their divine Lord, they regarded the holy character of the one universal Sabbath, set apart at the beginning of time for the benefit of the race of man. F. M. W.

## Note and Comment

### The Chinese Revolution

It is apparent that the great revolution that has held China in its throes during the last two years has entered more deeply into the experience of the nation than a mere change of the form of government. It is believed by many that the revolution means the introduction of China into a new sphere of operation politically, socially, and religiously. The slavish superstitions regarding idol-worship are loosening their hold upon the minds of the people. It is to be hoped

that with the increased openings for the Christian religion, the forces of the Christian church will rally to the call of duty, and improve the opportunities before them. The *Record of Christian Work* for May, 1912, speaks as follows of these changes coming to China as the result of the revolution:—

Forty years ago a curious psychic epidemic swept over China. Multitudes were taken with fear lest their queues should be cut off by aerial sprites. Now the queue can not disappear fast enough. With it the idol is also passing to the lumber-room of history. It has been remarked that in the whole revolutionary struggle no allusion has been made to the god of war by either side, although in the Japanese war twenty years ago, the war-god was given a place in the pantheon with Confucius himself. The references now are to the Highest. The iconoclastic movement is almost droll in its fury. Into the temples of Canton, revolutionists have pressed, and haled the Buddhas out into the temple courts. Here the wooden heads have been cut off from the wooden bodies in a formal execution.

### Love and Law

Of the relationship of love and law the *California Christian Advocate* of June 6, 1912, says:—

Many fairly thoughtful persons tell us that the time has come to place emphasis on the love of God instead of on the law of God. That seems reasonable enough. But the love of God is the law of God. The presence of love does not exclude the presence of law. Wherever love is, there is law. Love demands the protection of law. The greater the love, the more intense is the law. The absence of love is lawlessness. . . . Preaching the love of God preaches the law of God. In this higher sense we believe in placing the emphasis on the love of God. The soul sensitive to love is sensitive to law. We need more of the love of God to make us sensitive to the presence of evil in all its forms.

### From the Catholic Standpoint

Quoting the *New Century*, the *Catholic Transcript* of June 20, 1912, says this regarding the opposition of the A. P. A. (Guardians of Liberty) to the Roman Church:—

This is the glorious land of free speech—the freer the better, apparently, when it is directed against the Catholic religion. But Catholics should possess themselves in patience, notwithstanding, and permit the new A. P. A. free room for expansion. It is a noxious weed, and will flourish only where the atmosphere is unfit for a healthy man to breathe. When, therefore, A. P. A. lecturers come to a city, we should not seek to curtail their right to speak; but if, in their references to Catholics, they make statements laying them open to libel, then is the time for Catholics to get busy. Father Vaughan, S. J., some years since, in his famous victory over the *Rock*, set Catholics on both sides of the water an example they would do well to follow on like occasions.



### Faith, Hope, Charity

A. ALLEN JOHN, M. D.

FAITH soon shall be immersed  
In vision bright, ecstatic,  
Its conflicts o'er.  
Hope, anchor of the soul,—  
To pilgrims emblematic  
Of heaven's shore,—

Entrancingly shall blend  
With Eden's full fruition  
Of joy and peace,  
Eons of pure delight—  
Enrapturing condition,  
Blissful surcease!

Then, Charity supreme  
O'er Love's celestial ocean,  
Banner unfurled,  
Shall herald to all spheres  
His glorious reign, whose death  
Redeemed a world.  
Chicago, Ill.



### Barotseland Mission, South Africa

(Continued)

R. C. PORTER

#### Watching the Lion by Night From a Tree

THINKING this a good opportunity to study the nature and tactics of this most wary king of beasts, we decided to camp by the river about a mile farther on. Leaving Sister Anderson in charge of the camp, with our native attendants to keep the camp-fires burning, Elder Anderson and I decided to return, take our position in the tree, and remain there during the night. Accordingly about four in the afternoon, taking our repeating rifles, and the ax to clear the limbs that would obstruct our view, we returned and took our position in the tree. On our return, we found that the lion had been there and taken another meal during the day. There the carcass of the eland lay directly in front of us about fifty or sixty feet from our location. It was our hope that the lion might return before dark, as, under the conditions in which we were placing ourselves, we were treed for the night unless he should appear before nightfall. He did not return, however, until about two hours after dark. His coming was as noiseless as that of the approaching darkness save for an occasional grunt or purr as he advanced. He approached against the wind, and evidently scented us in the tree. He turned aside into the tall grass, and lay there for about two and one-half hours before he returned to eat. He was so near that we could hear his deep breathing. We were so safely located out of danger that we felt no fear, and it was very interesting to study his wary proceedings. At last as noiselessly as

he came at first, he crept up and began to feast upon his prey. It was now so dark that we could not see him; and as we did not wish to drive him away to our camp, where Sister Anderson had bravely volunteered to remain in charge, we did not disturb him.

He would crush the ribs of the eland more readily than they could be chopped by a meat-ax wielded by a strong man. After eating for about fifteen minutes, he retired through the tall grass, taking another route than the one by which he came. Although near enough to hear him breathe, we could not hear a rustle of the grass as he departed. His deep bass grunts indicated his movements, however, so that we could follow him until beyond hearing distance.

After about three hours of waiting we began to grow sleepy, when again we heard his purr and grunt approaching. It was still dark. This time he approached cautiously, but advanced at once and began to eat. After about the same length of time he departed as before. We drew our rifles to see if there were any possibility of an aim at him, but it was too dark to see even along the rifle barrels, so we concluded to risk his returning again after the moon should have arisen. After waiting another three hours, the moon had risen, and again he approached so noiselessly as not even to give warning by a sound of purr or grunt, so that we did not observe his approach. The light of the moon evidently caused him to be more fearful of detection. Not knowing of his approach, I made a slight noise, and like a shot he was off with a bound into the tall grass, and as far as we could hear, he was still galloping toward a place of safety. Another sound in the rear indicated that there were probably a pair of them, although but one came near enough to eat. Following his example of caution, we waited in our safe quarters in the tree top until daybreak, when after firing two shots to frighten any lingering lion from the vicinity, we returned to camp. We were glad to find that Sister Anderson had slept well, and that there had been no disturbance during the night.

The night's experience taught us some valuable lessons. We learned that there is no such thing as hearing the lion's noiseless approach, but that he is afraid of the light. He is not afraid of the coals or embers of a camp-fire, but of a light that will reveal his approach. A short time since, near Pemba, a native attendant, sleeping under the wagon in which his white master lay, allowed his camp-fire to die down to embers, and the lion stole into the camp and snatched him

suddenly from his slumbers to his death. Three lanterns will make any camp practically safe from lions or leopards. It is poor economy, and presumption rather than courage, for any of our missionaries to expose themselves to unnecessary danger when protection is possible and costs so little. I felt uneasy about the safety of our missionaries in these lion-infested districts until that night's experience taught me the value of light. Two lanterns while on trek, one in the lead and one in the cart, and three lanterns about the camp at night, will generally insure safety from attack by any wild animal except the rhinoceros. Lions and leopards will rarely attack a team when it is in motion. Missionaries should not be presumptuous when traveling in these dangerous places, but walk as children of light as well as when bearing the torch of truth to those who sit in darkness.



### Norfolk Island

C. H. PARKER

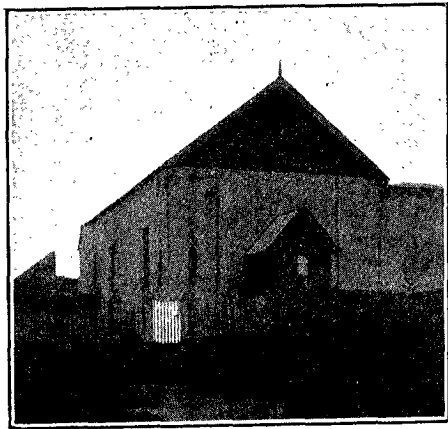
DOTTED, like beautiful gems, all over the mighty bosom of the South Pacific, lie islands of every description, size, and shape. These, separated by a large expanse of water from the continents and from one another, are little kingdoms of their own, having customs and practices peculiar to themselves, yet connected by blood relationship to all the rest of the world. God "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation."

Such is Norfolk Island, which has been separated by an infinite hand and a munificent providence. It is one of the smallest islands, being only seven miles long by three miles wide, and containing only thirteen square miles; yet it has a history second to none. The beginning of its history would seem to cloak its future in a cloud of gloom, as it was used by the British government as a penal station.

In 1856 the increasing population of Pitcairn Island rendered it necessary that the islanders should find a wider home. The British government therefore offered them houses and land on Norfolk Island, as they had removed the convicts to Port Arthur, Tasmania. Of course the people shrank from the idea of leaving Pitcairn, when it was first proposed, but finally consented, and were landed on Norfolk Island, hundreds of miles from their old home, in June, 1856. Moses and Mayhew Young, with their wives and families, became so homesick for their old home on Pitcairn that they returned the same year. A few others returned later. The rest remained. Of the married couples who came from Pitcairn, only six persons still survive on Norfolk.

The whole coast of the island is steep and rocky, and landing is possible only at two or three places. There is a rise of a few hundred feet to an elevated plateau in the middle of the island. All

the residents have their allotted portion of land, mostly fifty acres, which has been subdivided among their children, cutting down the acreage of many to five. Nearly all live "in the country," as they term it. The whole island is formed of undulating hills, steep but well grassed, never rocky nor broken. The cleared lands are beautifully green; and as the noble pines were left standing, the whole island looks like a magnificent park. Every hollow, known locally as a



SEVENTH-DAY ADVENTIST CHURCH,  
NORFOLK ISLAND

valley, is filled with dense vegetation,—bananas, oranges, peaches, passion fruit, persimmons, lemons, pomegranates, guavas, rose-apples, quinces,—while on the level parts and the more gentle slopes grow melons, strawberries, beans, peas, vegetables, and maize in abundance. The soil is wonderfully fertile, and supplies everything needful but clothes. Every one owns at least one horse, and all, from the age of two, ride or drive. Sheep, cattle, pigs, and poultry are very plentiful. Poverty, as we understand it, is unknown, though actual cash is very little in evidence. The people are a happy, light-hearted race, extremely hospitable, and much given to social intercourse and pleasure of all kinds.

You may drive for hours along good roads until you can hardly realize that you are on an island containing only thirteen square miles. These roads were formed in convict times. But the glory of the island is its famous avenue of pines, an excellent road bordered on both sides by a regular, close row of giant pines, running for more than a mile through beautiful green lands, giving here and there peeps of the sea on one side, and of Mt. Pitt, with its thick growth of pines, palms, and tree-ferns, on the other. This avenue leads to the Melanesian mission, which is the headquarters for the work of the English Church in Melanesia. Here they bring boys from different parts of their mission field, and educate them for teachers.

Mt. Pitt is the highest point of the island, being 1,000 feet high, and from its summit presents a beautiful view of the island, surrounding sea, and of Philip and Nepean Islands, which are but a short distance away.

There are about 900 inhabitants, all told, upon the island. Spirituous liquors are not allowed. No exporting is done,

except whale-oil, as the fruit trade of Sydney, Australia, has, by a high tariff, practically barred its doors against the importation of the island's products. Therefore, the people have to depend in a large degree on home consumption.

There are three churches on the island—English, Methodist, and Seventh-day Adventist. Each has one central place of worship, which is at Kingston, the old prison site.

The third angel's message was introduced into this island on the visit of the "Pitcairn." The whole island was much agitated over the truths taught. A number identified themselves with the message, some of whom are still alive and faithful. A church was organized in May, 1895.

Alfred Nobbs, son of Pastor Geo. H. Nobbs upon whom the mantle of John Adams fell, was the schoolmaster of the island, and accepted the tenets of this faith in the year 1891, becoming the devoted elder and pastor of the church. He served well and faithfully, carrying on the work through the most troublous times of its effort for a foothold. He never faltered in the battle until he was called by the great Captain to rest from his arduous labors, Sept. 26, 1906.

In December, 1894, Brother and Sister Stephen Belden, of America, joined Brother Nobbs in his labors. Brother Belden labored well and faithfully until he fell at his post of duty, Nov. 4, 1906, just one month and ten days after the death of Brother Nobbs. Sister Belden still clings to the people of their choice, like Ruth to Naomi.

Brother H. Mitchell and wife, of South Australia, took up the work laid down by these two faithful workers; but they were compelled, after three years of earnest labor, to leave the island on account of the failing health of Sister Mitchell. A year ago last January Brother A. H. Ferris and wife were appointed to this island, and they have been working earnestly and perseveringly since coming here. Their labors and ministrations of love are much appreciated, and their hands are full to overflowing with work for this dear people. The seed sowing of past years is beginning to be reaped.

Thus the message is going from one continent to another, and from one island to another. Lately the standard has been raised on Lord Howe Island, which is the only island between here and Sydney. Now we are bearing it on to the New Hebrides, from which place we trust soon to flash the signal along to other island fields. Soon the gathering call will have sounded to all nations.

## Progress in Nicaragua

(Concluded)

H. C. GOODRICH

TAKING our leave of this interesting company at Yulu, we went twelve miles up the river to Sicene, where we procured horses and traveled six miles to Owaapino, staying overnight in an Indian's house. While crossing a river just after we started, the Indian's horse walked into a hole and fell down; the satchel which he carried was completely soaked. I spread out its contents that night, and by morning they were partly dry. At six thirty we were again in the saddle, and with a half-hour's rest at noon, rode till five o'clock; then the horses and I were so tired that we could go no farther. So after tying out the horses and wrapping up in our blankets, we lay down under the stars, knowing that the same sleepless eye that watched over us in our beds at home, was keeping watch out on the open savanna.

In the morning, after a three hours' ride without breakfast, we came to the town of Sackalen, on the Wanks River, eighty miles above Cape Gracias. From Sackalen I had expected to go up the river about eighty miles to the gold-mines to meet Brother Hirst, who for three years had been writing for some one to visit him, and for a teacher for his boys; but I learned here that he had moved to the coast, and as a launch was going down next day, I took passage to the cape.

I spent six days with Brother Hirst, consulting on plans for a school, and also for the work at that place. We found a large, well-built, two-story house that had been erected by a company whose concession had been taken from them by the government. This house we



View of old convict prison, Philip Island; a point of Nepean Island; and horseshoe road leading up to Seventh-day Adventist church, Norfolk Island.

learned could be bought for about eight hundred dollars, which was only one third its original cost. This building Brother Hirst proposed to buy and fit up for a school and teacher's home.

I believe Cape Gracias is ready for the message, and that many here will accept the truths for this time. I had two meetings with the people, which were well attended. After the last meeting

and without solicitation on the part of any one, the people came forward with their donations till \$21.60 silver had been placed in my hand. The chief of police said, as we walked home, "I want to be married and bring up my children as I ought. I want to be a Christian." This man has a family of three children, and he feels anxious to lead a better life. In Cape Gracias there is no church, nor any Christian worker except Brother Hirst. We must send a worker there as soon as possible. The Lord has plainly opened the way before us for entering this field; and while we praise him for his mercy and power, yet our part must be to enter the field where he has opened the way, with courage to do valiant work for the Master.

Leaving Cape Gracias on March 26, we came again to Bluefields on a schooner loaded with lumber and cattle. We stayed there one day to unload cargo. I had two more Bible studies with Brother Lyon, the patient in the hospital, who decided that he would keep the Sabbath, and also subscribed for the REVIEW. The next day, on the same schooner, we started for Colon, where we arrived just eight days after leaving Cape Gracias.

Sabbath, April 6, we had our first meeting in the chapel of our new building here in Cristobal, which at present writing is being followed by a series of meetings, five nights in the week. We are of good courage, for the Lord has gone out before us. April 14 the new chapel was dedicated, and seven persons were buried by the ordinance of baptism at the close of the service; others are preparing to follow soon. The interest in our meetings is increasing, and the house is being well filled each night. We are glad to see some Americans attending our meetings.

"WHAT can't be cured must be endured." By all means; and let us endure it with what nobility we may. But what about the things which can be cured, and ought to be cured? Are they to be endured?—No, a thousand times no! To suffer them in one's own life would be morbid; to suffer them in another's life would be cowardly. And yet how often those words are expressive of laziness rather than of submission. A brave man would never sigh such words of committal over the grave of a lost good or a dead joy until he had strained every nerve to preserve the good and to keep alive the joy.—*Francesca.*

"SINCE smiles and kind words, which brighten the lives of those around us, cost us nothing, it proves that if we do not bestow them, we would not do better things if we could, since the better things we'd like to do would cost us more."

THE will can only be made submissive by frequent self-denials, which must keep in subjection its sallies and inclinations. Great weakness is often produced by indulgences which seem of no importance.—*M. Molinos.*



### The Comforter

J. W. FOLEY

STUBBED your toe, didn't you, sonny?  
Struck on a stone in the dirt.  
Somebody thought it was funny,  
Laughed, and your feelings were hurt.  
He didn't see your teeth gritted,  
Trying so hard not to cry;  
Saw how your home-made clothes fitted,  
Laughed, and just hurried right by.

Hurt yourself, didn't you? Smarted  
More than somebody would think;  
Just about got the tears started,  
Made your eyes water and blink.  
Hurts you some worse when somebody  
Laughs,—and the tears in your eye  
Roll down and make your cheek  
muddy,—  
Laughs, and just hurries right by.

'Tisn't so much that you stubbed it,  
'Tisn't because of the pain;  
Why, when you've bathed it and rubbed  
it,  
It will be all well again.  
'Tisn't because there's blood spurting,  
Not because you must walk slow;  
It's something deeper that's hurting,  
Hurting you more than your toe.

You can stand fun, and it makes you  
Glad if it's fit time for chaff;  
But when misfortune o'ertakes you,  
You don't quite look for a laugh.  
So when you're being a dumb one,  
Trying so hard not to cry,  
It makes it harder when some one  
Laughs, and just hurries right by.

There — now it is better, I'm certain;  
Honest — no sign of a pain?  
Well, I'm right glad it's stopped hurting,  
And we're both happy again.  
'Tisn't the real pain that's keenest,  
Brings the hot tears to the eye;  
It was that laugh that felt meanest  
When some one hurried right by.  
—*Live Wire.*

### True Riches

A WRITER in the *Outlook* describes a ride he once took with an old farmer in a New England village, during which some of the men of the neighborhood came under criticism.

Speaking of one prominent man, I asked, "Is he a man of means?"

"Well, sir," the farmer replied, "he hasn't much money, but he's mighty rich."

"Has he a great deal of land, then?" I asked.

"No, sir, he hasn't much land, either, but he's mighty rich."

The old farmer, with a pleased smile, observed my puzzled look for a moment, and then explained:—

"You see, he hasn't much money, and he hasn't much land, but still he is rich, because he never went to bed owing a man a cent in his life. He lives as well as he wants to live, and he pays as he goes; he doesn't owe anything, and he isn't afraid of anybody; he tells every man the truth, and does his duty by himself, his family, and his neighbors; his word is as good as his bond, and every man, woman, and child in town looks up to him and respects him. No, sir, he hasn't much land, but he's a mighty rich man, because he has all he wants."  
—*World's Crisis.*

### Origin of the "Glory Song"

LORA CLEMENT

MR. CHARLES H. GABRIEL, the gifted author of this stirring hymn, was born in Iowa, and spent his early years on a farm in that State. At the age of seventeen he went out into the world, unaided, to make his own way. In the fullest sense of the term, he is a self-made man, and is probably the most popular gospel-song writer in America to-day. Early in the summer of 1900, while on a bicycle trip with a Chicago publisher for whom he was preparing a manuscript, he said to his friend: "I've got a song that's going to live." Then he repeated part of "O, that will be glory!"

This popular revival melody, which has so thrilled the hearts of men the world over, owes its fame largely to that magnetic gospel singer, Charles M. Alexander. We give in his own words the story of how the "Glory Song" became world-famous:—

"I remember quite well the first time I saw it in looking over a new song-book. I just glanced at it, and then said to myself, 'That man has wasted a page, for I do not believe that song will be sung much.'

"Some months later I stepped into a large Sunday-school convention, and heard an audience singing it. It took such hold of me that I could think of nothing else for days thereafter. I began to teach it to large audiences, and soon whole towns were ringing with the melody.

"In the spring of 1902 I went to Australia at the urgent invitation of Dr. R. A. Torrey, to unite with him in revival services. When I started on this journey, I made up my mind that the 'Glory Song' should be the popular song of the campaign. I felt that it would stand any pressure that might be brought to bear upon it. I reached Australia a week ahead of Dr. Torrey. I did not

know a single person there, but I had several thousand copies of the "Glory Song" printed, and began to prepare for the great welcome meeting in the Melbourne town hall.

"I remember with what anxiety I approached that meeting. I felt that the success of the musical part of the mission depended upon some one song catching the brains and hearts of the people. After we had sung a few hymns, I announced that the next would be the 'Glory Song,' which was to be the revival song. They picked it up with the usual Australian enthusiasm, and it was an instant success. Within a month it was being sung all over Australia; and a popular writer declared that it had 'set Australia on fire.'"

The "Glory Song" has been translated into at least fifteen different languages, and though written as recently as 1900, is known the world over. It has gained unprecedented popularity, and has been the means of leading many hearts to acknowledge allegiance to the King of kings.

### When Henry Ward Beecher Learned a Lesson

HENRY WARD BEECHER used to tell a story of how he was taught, when a boy, to depend on himself.

"I was sent to the blackboard, and went, uncertain, full of whimpering."

"That lesson must be learned," said my teacher in a quiet tone, but with terrible intensity. All explanations and excuses he trod underfoot with utter scorn. 'I want that problem; I don't want any reason why you haven't it.'

"I did study two hours.'

"That's nothing to me; I want the lesson. You need not study it at all, or you may study it ten hours, just to suit yourself. I want the lesson.'

"It was tough for a green boy, but it seasoned me. In less than a month I had the most intense sense of intellectual independence and courage to defend my recitations.

"One day his cold, calm voice fell upon me in the midst of a demonstration, 'No!'

"I hesitated, and then went back to the beginning; and on reaching the same point again, 'No!' uttered in a tone of conviction, barred my progress.

"The next!' I sat down in red confusion.

"He, too, was stopped with 'No!' but went right on and finished; and, as he sat down, was rewarded with 'Very well.'

"Why,' whimpered I, 'I recited it just as he did, and you said "No!"'

"Why didn't you say "Yes," and stick to it? It is not enough to know your lesson; you must know that you know it. You have learned nothing until you are sure. If all the world says "No," your business is to say "Yes," and prove it."

One of the greatest delusions that a human being could ever have is that he is permanently benefited by continued assistance from others.—Selected.



### Life Sketch of Elder R. M. Kilgore

ELDER ROBERT MEAD KILGORE died June 28, 1912, at the home of his son Charles, in South Lancaster, Mass., at the age of 73 years, 3 months, and 7 days. He leaves a wife and two children, three grandchildren, two brothers, and two sisters to mourn their loss.

Brother Kilgore was born in Tuscarawas County, Ohio, March 21, 1839. When he was six years of age, his parents moved to Washington, Iowa; and at the age of twenty-two he enlisted in the United States army, where he served three years, and was honorably discharged in January, 1864. In March of the same year he reenlisted, and at the close of the war was again honorably



ELDER R. M. KILGORE

discharged, having been promoted, step by step, until he held the position of captain. Col. W. B. Bell speaks of him as follows: "He enlisted as a private, was promoted to corporal, then sergeant, and finally to the rank of captain. He was a young man of high Christian character when he enlisted, and he maintained that character during the entire war."

Elder Kilgore was married on Oct. 9, 1867, to Asenath M. Smith, the daughter of Cyrennes Smith, who was among the early Sabbath-keepers in the State of Michigan, the fruit of Elder Joseph Bates's labors in the State. Brother Kilgore was a kind, affectionate father and a loving husband, ever true to his principles as a Christian, a citizen, and a soldier.

He returned to his home from the army in 1865, and found his parents observing the Sabbath of the Lord their God. At their request, he drove thirty miles to listen to the first Seventh-day Adventist sermon he ever heard. After investigating the subject, he embraced the Seventh-day Adventist views, of which he was a firm believer till his death. In 1868 he attended his first course of lectures, given by Elder Geo.

I. Butler in connection with Elder M. E. Cornell, during which time he acted as tent master. It was about this time that he felt a burden for souls and a desire to proclaim the truth to others. He wrote his conviction to Elder James White, stating that he wanted some books, but had no money to pay for them. The following was the reply: "I send you sixty dollars' worth of books; pay your vows to the Most High." It was soon after this that Elder White ordained him to the gospel ministry, he having given abundant evidence of his calling. He continued in the ministry, holding fast the doctrines he had learned from the early pioneers. Wherever he pitched his tent or held a course of meetings, he had the pleasure of seeing souls take their stand to keep the commandments of God and the faith of Jesus.

Elder Kilgore labored for a short season in the Eastern States. In 1876 he was recommended by the General Conference to go as a missionary to Texas. He sold his home in Washington, Iowa, and with the aid of voluntary contributions, he was able to support himself and family for a number of years, until the Texas Conference was organized, he being the first president. At the beginning of the work in Texas, Elder A. G. Daniels acted as his tent master. Elder Kilgore remained in Texas for eight years, and left a conference of eight hundred members. During the first two years he labored in Texas, two hundred embraced the Sabbath. The crowning work of his life, the highest ambition of his heart, was the salvation of souls for whom Christ died.

While opening up the work in Texas, he passed through many hardships, and several times his life was threatened. On one occasion while holding a tent-meeting, he received an anonymous letter, giving him till the next day at noon to leave the State with his workers. That evening he preached his sermon as usual, and at the close read the letter and asked the congregation what he should do. The tent was full of people, and immediately a man arose and took a vote of the audience requesting him to continue the meetings. They announced that they would stand by him and defend his tent. On another occasion a woman embraced the Sabbath and wished baptism. Her husband told Elder Kilgore that if he baptized her, it would be at the expense of his life. She was baptized, and her husband was also converted and baptized. He who was fearless in the United States army was also fearless in fighting the battles of the Lord.

Elder Kilgore has held many important positions in the cause of present truth. For five years he was president of the Illinois Conference; for five years superintendent of General Conference District No. 2 in the South, for five years superintendent of District No. 5;

for one year president of the Southern Union Conference; for four years vice-president of the Southern Union Conference, while Elder G. I. Butler was president; for two years of his vice-presidency he was the active president of the Georgia Conference. During his official positions he also carried on evangelistic work in tents, meeting-houses, and halls. A short time before his death, he stated that he did not remember of ever holding a course of meetings when there was not some one who embraced the truth and began the observance of the Sabbath of the Lord. He labored not for the remuneration. One year when he was not feeling so well as usual, he made no report of his time. The General Conference, however, afterward paid him his wages, for he was ever at work, even if he could not do his full amount of labor. When stricken down by the illness from which he did not recover, he was acting as pastor of the Memorial Church in Nashville, Tenn.

In 1901 Elder Kilgore thought of leaving the Southern field; but owing to the dearth of laborers, there was a special call for workers in that field; and when Sister White, in open conference, asked, "Elder Kilgore, will you go and work in the South?" he immediately replied, "Yes, Sister White, I will go." He went, and remained there until a few months ago, when, stricken with disease, he came to the quiet home of his son Charles, where the tired warrior fell asleep in Jesus, from which none ever wake to weep. During his last illness his interest was unabated in the progress of the third angel's message. His only desire to live was that he might spread the knowledge of the truth that was more to him than all else on earth.

The funeral service was held in the church at South Lancaster, Mass., Elders G. B. Starr, F. C. Gilbert, H. C. Hartwell, and P. F. Bicknell taking part in the service. The writer spoke from the following texts: Ps. 116:15; Rev. 14:13, 14. We then laid him to rest in the Eastwood Cemetery of Lancaster, a devoted, self-sacrificing pioneer, who had spent over forty years in active service for the Master. S. N. HASKELL.

### Camp-Meeting at North Yakima, Wash.

THIS camp-meeting, held June 17-23, was the second in the Upper Columbia Conference this summer. The attendance at this meeting was not so large as at the previous one at Spokane, but a goodly number gathered in from the southwestern section of the conference. The work in this part of the State has had a remarkable growth within the last few years.

It was the writer's privilege to labor in this field soon after the work opened here. Then there were only a few Sabbath-keepers; now there are several hundred, a number of good churches, and an intermediate school.

The same can be said of this meeting as of the others in the union: "It was a good meeting." Liberal donations were made for both the foreign and the home work. At the close of the meeting, fifty-one persons were baptized, among them being some who were remarkably converted. It was good to see husbands and wives go into the water together, and be buried with their Lord in baptism.

It was thought best to move the tent into the city, after the camp-meeting, and carry on a series of meetings. We sincerely trust that the guiding and prospering hand of God may continue to be with the workers and over the work in this part of the great harvest-field.

W. F. MARTIN.

### The Work in Baltimore, Md.

"A BEGINNING has been made in proclaiming the third angel's message in the city of Washington, and in other cities of the South and the East; but in order to meet the mind of the Lord, we shall have to plan for the carrying forward of a far-reaching and systematic work. We must enter into this work with a perseverance that will not allow of any slackening of our efforts until we shall see of the salvation of God.

"In Portland, Maine; in Boston and the towns round about; in New York and the populous cities close by; in Philadelphia and Baltimore and Washington, the Lord desires us to proclaim the third angel's message with power. . . . We must plan to place in these cities capable men who can present the third angel's message in a manner so forcible that it will strike home to the heart. . . .

"As these workers talk the truth, and live the truth, and pray for the advancement of the truth, God will move upon hearts. As they work with all the strength that God grants them, and in humility of heart put their entire trust in him, their labors will not be without fruit. Their determined efforts to bring souls to a knowledge of the truth for this time will be seconded by holy angels, and many souls will be saved."—*"Testimonies for the Church," Vol. IX, pages 99, 100.*

This promise is surely being verified to us here in Baltimore. God has worked for us in a most remarkable way during the past few weeks, and we are glad to tell some of our experiences for the strengthening of other workers in our large cities. About a month ago Elder F. W. Paap and family were asked by the General Conference to leave Riverside, Cal., and take up work in Baltimore. After arriving, they spent nearly a week looking for a suitable location for the mission home, and finally, after much prayer and consultation, they purchased, jointly with the Chesapeake Conference, a double house in Walbrook, one of the best residence districts in Baltimore; so 1611-13 Ellamont St. is now the workers' home, and the headquarters for the city work. All felt clear that God was leading to this place, and looked for greater blessings when the time came to locate the tent work for the summer. As soon as we were settled in our new home, we began to look for a tent and a church site. After considerable hunting, we found a lot that was just what we needed for both tent and church. It was the right size, and of easy access from all parts of the city. It was in the center of a populous residence district, and but five blocks from the mission home. It was marked for sale, and we immediately began to pray and work to get it. Finally we learned the name of its owner, and called him up by telephone, only to find it had been sold the week before. At first we thought we were a week too late, but were impressed that God was going before and would open the way even

then if it was his will. And so it was. The man who had owned it was a doctor, the man who bought it, a contractor and builder. When approached concerning it, he said, "Yes, I will sell it to you for a church at just what it cost me." He had purchased two lots, and we got the benefit of his price, thus saving about \$250. The builder told us to call on his architect to draw plans and specifications for the church, and it would cost us nothing. He instructed his lawyer to look up our deed and give it to us free of charge. He is to give us a survey of the lot as well as sewer connections. Altogether, this saves us about \$150. We could have obtained no such concessions from the original owner.

"Now," said the builder, "when you get ready to build your church, see me and I think I can get you many donations in the shape of material and labor. My electrician will, I think, put up your lights free of charge. If you wish to put a cathedral window in the front of the building, I will ask my glazier to furnish the cathedral glass gratis. I can buy brick at a lower figure than any one else in the building work here in the city, and I will help you along that line." Thus we saw very clearly how God was opening the way before us, and only too gladly did we press in as fast as we could. Later we found that the lot was too small for the tent that we had on hand. There was a new forty-by-sixty tent ordered to be shipped to the western part of the State, but in some mysterious way we found that it was shipped to Baltimore instead of to its proper destination. We felt sure the Lord's hand was in this, and thanked him for it. Now we have a fine new tent on a lot all our own in one of the best portions of the city.

As God has gone before us thus far, we have the utmost faith to believe that he will lead all the way, and give us many souls for our hire this summer. At present there is no monument in the way of a church edifice in this city of over eight hundred thousand souls. We are meeting in a hall in the center of the city, where it is so noisy that at times the speaker can not be heard. Many of our people say that they should like to bring friends out to the service, but fear that such a meeting-place might prejudice them. For years the church has longed for a home, and at present there is about eighteen hundred dollars in cash and pledges to cover the lot and building. At every advance step we see the Lord going ahead. The workers have pledged their lives to the work, have renewed their consecration, and have determined to be such vessels that God can fill them with his Spirit, that there may be no hinderings to his mighty workings here in the East.

LYNN H. WOOD.

ELDER G. W. ANGLEBARGER reports from Canon City, Colo., that as a result of public services, visiting, and Bible readings, sixteen earnest souls have taken their stand for the third angel's message. Two new members have been added to the church at Pueblo.

A FOUR-WEEKS' series of tent-meetings has been in progress at Columbus, Ga. As a result seven persons have taken their stand on the promises of God, and determined to obey his commandments.

### The North Dakota Camp-Meeting

THE North Dakota conference and camp-meeting were held at Carrington, N. Dak., June 17-24. Approximately nine hundred seventy Adventists attended this meeting, about two thirds of whom were Germans. This meeting reminded the writer very much of general meetings in Argentina, South America, where the larger proportion of the members are Germans. It seemed quite strange, at first, to attend a meeting in this country where the English occupied a small tent to one side.

The workers present from outside the conference were practically the same as those who attended the Minnesota meeting, with the addition of Elder J. H. Schilling, who had charge of the German meetings. At this meeting services were conducted regularly in the German, English, Scandinavian, and Russian languages.

As this was a short meeting, including only one Sabbath, not so much time could be given to the different departments of the work. One very enthusiastic union meeting was held in the large German tent, in the interests of the colporteur work. Elders O. A. Olsen and Charles Thompson, the general agent of the union, the field agent of the conference, Brother S. N. Curtiss, and the writer took part in this meeting.

The report of the field agent showed that the total sales of literature during 1911 amounted to \$4,200. Some of the workers were frightened from the field on account of the severe drought, but those who remained in the field demonstrated that books could be sold even during this trying time, their sales amounting to from forty to seventy dollars a week. In the consideration of this phase of the work, brethren seemed to realize as never before that success in God's work does not depend upon outward conditions, but that he is able to carry on his work in spite of droughts or floods or revolutions or political controversies or any other hindrance. As the drought is now broken, we may expect some good reports from North Dakota.

When the Sabbath arrived, it was clearly demonstrated that the drought had broken not only outside, but also in the hearts of the brethren and sisters. The Sabbath-school offering for the one Sabbath on the camp-ground amounted to \$514. In one division of the camp, where there were 115 members present, the offering was \$119.

Sunday morning, at the six o'clock hour, a union meeting of the different nationalities was held, to consider the work in the regions beyond. After a stirring talk of about thirty minutes by Elder Charles Thompson, a call was made for donations and pledges for the foreign work. As the result of this meeting, about \$4,000 was given in cash and pledges for foreign work. Aside from these, pledges were made to the amount of \$3,000 on condition of the sale of property.

The business meetings of the conference were conducted in four different languages: German, Russian, Scandinavian, and English. Elder C. J. Buhalts was unanimously elected president of the conference for another year.

The Lord's Spirit was present in a marked manner in the preaching of the word in the different languages. At the close of the meeting twenty-five were

baptized, while others deferred baptism until their return to their home churches.

Brother Buhalts and his associates take up the work for the coming year with new determination and courage.

N. Z. TOWN.

### Spartanburg, S. C.

THE interest in the work in Spartanburg is very good. Our Sabbath-school has grown from nine members to thirty-five. Tithes paid in for last month amounted to \$18.32, and the offerings for the quarter ending June 31 to \$7.66. Our Bible readings are interesting. Sunday night, July 14, the tent was full. The subject was "Babylon's Goods." The texts used were Rev. 17:3-6; 1 Tim. 2:8-10; 1 Peter 3:3-5; Deut. 7:25. The writer is asked to visit the church in Johnston and hold a week's meeting, after which he expects to go to Orangeburg. Let all be present at the camp-meeting, beginning August 29. All should bring bedding, and come prepared to take meals on the ground. Pray for the meeting. For information concerning the camp-meeting, address us at 521 Liberty St., Spartanburg, S. C.

C. G. MANNS.

THE Life Boat Gospel Tent has closed its work in Spartanburg. We are praising the Lord for the success that he has given to the work in this town. We have fourteen new Sabbath-keepers to add to the church.

On Sunday nights our tent is full. Sunday, July 21, the writer presented the subject of the "United States as Foretold in Prophecy." The tent was crowded. The subject was announced in the daily papers, and a large number of the white citizens were present to hear the discourse. The people were surprised to know that these things are mentioned in the Bible.

Elder Manns is leaving for Johnston, S. C., to hold a week's meeting with the church, and from there will go to Orangeburg to assist in preparing for our annual camp-meeting, which begins August 29 and closes September 9. The writer is left in Spartanburg to keep up the interest until time for the camp-meeting.

W. E. STROTHER.

### Western Oregon Camp-Meeting

THE camp-meeting of the Western Oregon Conference was held at Portland, and was marked by many important events. From the first, the presence of the Lord's Spirit was manifest. A spirit of freedom prevailed throughout all business meetings of the conference.

There were one hundred sixty-five family tents pitched. Three large pavilions were devoted to preaching services in English, German, and Scandinavian, meetings being held in each of these several times a day. The usual number of tents were set apart for the use of departmental work. There were more than one thousand Sabbath-keepers in attendance, besides hundreds of others present each evening from the city. Elders H. Shultz, G. A. Grauer, John Isaacs, and Henry Block were in charge of the German work. Elders O. A. Johnson, A. J. Stone, and Adolph Johnson were the instructors of the Scandinavian people. Elders C. W. Flaiz, A. O. Tait, W. F. Martin, L. V. Finster, J. J. Neth-

ery, and W. C. Hankins, Brethren W. R. Beatty and C. M. Christiansen, and our local ministers constituted the laborers for the English-speaking people, and were active in various departments of the work.

The public services during the evenings were adapted to the needs of those not of our faith. The ministers in charge of these services enjoyed much freedom in declaring God's message for this generation, and spoke as those having authority under him.

Many gave themselves to God for the first time in their experience. Eighty-one persons were buried with their Lord in baptism in the Willamette River. These were largely adults, but some were youth and children. Three of the number had previously been baptized. The book, tract, and periodical sales amounted to \$900. For foreign missions and home work, there was raised in cash and pledges \$7,206. Of this amount, \$200 is conditioned upon the sale of property; and \$425 was received as offerings at evening services, excluding Friday evenings, from those not of our faith.

We render, in most humble acknowledgment, all the glory unto our Father, unto whom all honor is due.

H. W. COTTRELL.

### Our Medical College

THAT we now have a medical college of our own, owned and controlled by the denomination, has come to be quite a well-known fact; but the need of such an institution may not be so well understood. Nearly half a century ago instruction was given to Sister E. G. White which opened to her mind the subject of health reform. There was given to the servant of the Lord a knowledge of hygienic principles designed for the instruction and upbuilding of our people and work. These principles are so harmonious, so consistent, and so genuine that the discussions, the researches, the discoveries, and the experiences of half a century have only confirmed them.

While the medical work has been a great factor in extending the truth to earth's remotest bounds, it has been recognized that this department could be built up only by giving earnest attention to the training of workers to properly represent it. In this training, it was seen, there could be no compromise of principle or conformity to worldly practises. An important problem has been that of the education of physicians to occupy positions of responsibility in our sanitariums, and to take a leading part in the missionary undertakings of the denomination. The danger in the world's system of medical education was recognized a score of years ago, and warnings were given by the same one through whom the light came in the beginning. At the time, most of our young physicians were receiving their medical education at one of the leading medical schools of the country. This warning was given:—

"A course of study at — may be thought essential for some; but evil influences are there ever at work upon susceptible minds, so that the farther they advance in their studies, the less they deem it necessary to seek a knowledge of the will and ways of God. None should be allowed to pursue a course of

(Concluded on page 18)

**Statement of the Fifteen-Cent-a-Week Fund for Six Months Ending June 30, 1912**

	MEMBERSHIP	AMOUNT AT \$3.90 PER MEM.	AMOUNT RECEIVED	AMOUNT SHORT	AMOUNT OVER	NET AMOUNT SHORT	NET AMOUNT OVER
<b>Atlantic Union Conference</b>							
Central New England...	1133	\$ 4418.70	\$ 2326.21	\$ 2092.49			
Greater New York .....	1001	3903.90	3801.23	102.67			
Maine .....	428	1669.20	649.15	1020.05			
New York .....	730	2847.00	2080.81	766.19			
Northern New England	444	1731.60	851.45	880.15			
Southern New England..	509	1985.10	1366.03	619.07			
Western New York .....	764	2979.60	1776.54	1203.06			
Totals .....	5009	19535.10	12851.42	6683.68		\$ 6683.68	
<b>Canadian Union Conference</b>							
Maritime .....	233	908.70	596.15	312.55			
Ontario .....	450	1755.00	1528.41	226.59			
Quebec .....	163	635.70	509.32	126.38			
Newfoundland .....	53	206.70	69.65	137.05			
Totals .....	899	3506.10	2703.53	802.57		802.57	
<b>Central Union Conference</b>							
Colorado .....	1730	6747.00	2497.52	4249.48			
East Kansas .....	1210	4719.00	1648.29	3070.71			
Nebraska .....	2286	8915.40	7644.45	1270.95			
North Missouri .....	636	2480.40	528.51	1951.89			
South Missouri .....	641	2499.90	1103.80	1396.10			
Western Colorado .....	432	1684.80	1043.30	641.50			
West Kansas .....	1155	4504.50	2401.00	2103.50			
Wyoming .....	474	1848.60	829.00	1018.70			
St. Louis .....	195	760.50	492.69	267.81			
Totals .....	8759	34160.10	18189.46	15970.64		15970.64	
<b>Columbia Union Conference</b>							
Chesapeake .....	552	2152.80	1348.83	803.97			
District of Columbia ...	777	3030.30	2109.35	920.95			
Eastern Pennsylvania ...	1114	4344.60	4254.56	90.04			
New Jersey .....	650	2535.00	2197.19	337.81			
Ohio .....	2100	8190.00	5373.43	2816.57			
Virginia .....	406	1583.40	691.02	892.38			
West Pennsylvania .....	757	2952.30	1669.39	1282.91			
West Virginia .....	159	620.10	404.02	216.08			
Totals .....	6515	25408.50	18047.79	7360.71		7360.71	
<b>Lake Union Conference</b>							
East Michigan .....	1760	6864.00	2323.74	4540.26			
Indiana .....	1800	7020.00	2447.89	4572.11			
Northern Illinois .....	1280	4992.00	1337.71	3654.29			
North Michigan .....	923	3599.70	1022.15	2577.55			
Southern Illinois .....	561	2187.90	1022.26	1165.64			
West Michigan .....	2239	8732.10	3546.81	5185.29			
Wisconsin .....	2626	10241.40	2502.69	7738.71			
Totals .....	11189	43637.10	14203.25	29433.85		29433.85	
<b>Northern Union Conference</b>							
Iowa .....	2534	9882.60	4094.20	5788.40			
Minnesota .....	1525	5947.50	5438.33	509.17			
North Dakota .....	960	3744.00	1390.26	2353.74			
South Dakota .....	1008	3931.20	2544.60	1386.60			
Totals .....	6027	23505.30	13467.39	10037.91		10037.91	
<b>North Pacific Union Conference</b>							
North Pacific Union ...			133.41		\$ 133.41		
Montana .....	402	1567.80	1496.42	71.38			
Southern Idaho .....	512	1996.80	1866.39	130.41			
Southern Oregon .....	513	2000.70	1808.58	192.12			
Upper Columbia .....	1920	7488.00	5973.91	1514.09			
Western Oregon .....	1501	5853.90	9552.60		3698.70		
Western Washington ...	1443	5627.70	5286.22	341.48			
Alaska .....	2	7.80	13.65		5.85		
Eastern Oregon .....	37	144.30		144.30			
Totals .....	6330	24687.00	26131.18	2393.78	3837.96		\$1444.18
<b>Pacific Union Conference</b>							
Arizona .....	274	1068.60	811.89	256.71			
California .....	2573	10034.70	6492.64	3542.06			
Southern California ...	3300	12870.00	9958.35	2911.65			
Utah .....	205	799.50	321.91	477.59			
N. California-Nevada...	1143	4457.70	3510.74	946.96			
Central California .....	1090	4251.00	3054.95	1196.05			
Totals .....	8585	33481.50	24150.48	9331.02		9331.02	



	MEMBERSHIP	AMOUNT AT \$3.90 PER MEM.	AMOUNT RECEIVED	AMOUNT SHORT	AMOUNT OVER	NET AMOUNT SHORT	NET AMOUNT OVER
<b>Southeastern Union Conference</b>							
Cumberland .....	465	\$1813.50	\$1454.31	\$ 359.19			
Florida .....	678	2644.20	2214.73	429.47			
Georgia .....	336	1310.40	1482.36		\$171.96		
North Carolina .....	281	1095.90	883.26	212.64			
South Carolina .....	175	682.50	384.40	298.10			
Bahama Mission .....	...	.....	.....				
Totals .....	1935	7546.50	6419.06	1299.40	171.96	\$1127.44	
<b>Southern Union Conference</b>							
Alabama .....	160	624.00	610.13	13.87			
Kentucky .....	196	764.40	526.43	237.97			
Louisiana .....	264	1020.60	616.39	413.21			
Mississippi .....	141	549.90	297.41	252.49			
Tennessee River .....	538	2098.20	831.37	1266.83			
Southern Union Mission	387	1509.30	345.23	1164.07			
Totals .....	1686	6575.40	3226.96	3348.44		3348.44	
<b>Southwestern Union Conference</b>							
Arkansas .....	386	1505.40	897.61	607.79			
New Mexico .....	243	947.70	1423.99		476.29		
North Texas .....	1863	7265.70	3048.04	4217.66			
Oklahoma .....	1356	5288.40	3846.97	1441.43			
South Texas .....	289	1127.10	1238.98		111.88		
West Texas .....	267	1041.30	795.71	245.59			
Southwestern Un. Mis...	120	468.00	94.26	373.74			
Totals .....	4524	17643.60	11345.56	6886.21	588.17	6298.04	
<b>Western Canadian Union Conference</b>							
W. Canadian Union .....	...	.....	46.87		46.87		
Alberta .....	337	1314.30	1456.18		141.88		
British Columbia .....	316	1232.40	1348.61		116.21		
Manitoba .....	212	826.80	1055.08		228.28		
Saskatchewan .....	98	382.20	965.57		583.37		
Totals .....	963	3755.70	4872.31		1116.61		\$1116.61

**Summary**

Atlantic .....	5009	\$19535.10	\$ 12851.42	\$ 6683.68		\$ 6683.68	
Canadian .....	899	3506.10	2703.53	802.57		802.57	
Central .....	8759	34160.10	18189.46	15970.64		15970.64	
Columbia .....	6515	25408.50	18047.79	7360.71		7360.71	
Lake .....	11189	43637.10	14203.25	29433.85		29433.85	
Northern .....	6027	23505.30	13467.39	10037.91		10037.91	
North Pacific .....	6330	24687.00	26131.18	2393.78	\$ 3837.96		\$1444.18
Pacific .....	8585	33481.50	24150.48	9331.02		9331.02	
Southeastern .....	1935	7546.50	6419.06	1299.40	171.96	1127.44	
Southern .....	1686	6575.40	3226.96	3348.44		3348.44	
Southwestern .....	4524	17643.60	11345.56	6886.21	588.17	6298.04	
Western Canadian .....	963	3755.70	4872.31		1116.61		\$1116.61
Miscellaneous .....	...	.....	4850.55		4850.55		4850.55
Totals .....	62421	\$243441.90	\$160458.94	\$93548.21	\$10565.25	\$90394.30	\$ 7411.34
Net shortage .....			82982.96		82982.96		82982.96
		\$243441.90	\$243441.90	\$93548.21	\$93548.21	\$90394.30	\$90394.30

**Fifteen-Cent-a-Week Fund**

THE careful attention of the readers of the REVIEW AND HERALD is called to the accompanying statement of receipts of the mission funds by the General Conference treasury. This report is of special interest, as it covers the first six months of the year, and shows the actual standing of each conference in relation to the Fifteen-cent-a-week Fund.

The average amount required from each member for the six months is \$3.90, which would have realized for the Mission Board \$243,441.90 had all paid in on this average, an amount none too large to meet the expanding work of the message. The report shows that of the twelve union conferences of America, two, the Western Canadian Union and the North Pacific Union, have raised their full proportion; that of the sev-

enty-one local conferences in America, ten have paid \$5,714.70 in excess of their full proportion, while the remaining sixty-one conferences show a deficit of \$93,548.21. We are glad for the record of the ten local and two union conferences, as it shows what can be accomplished. We regret the showing of so many conferences that contribute to this heavy deficit. With the encouraging reports coming from all parts of the country, and prospects of good crops and corresponding good times; with the many blessings sent to us from our Heavenly Father, should we not at once change this showing? The work laid upon us necessitates this. There is really no choice for us in the matter.

The record of a large number of the conferences, as shown in this report, is such as to demand the earnest and immediate attention of not only the conference presidents and every conference la-

borer and church elder, but of the entire membership of the denomination.

W. T. KNOX.



THROUGH the labors of Elder J. H. Schilling, seventeen adults (nine Germans and eight Hungarians), were recently baptized in New York City.

ELDER J. P. GAEDE recently held a baptismal service in Pittsburgh, Pa., in which five persons were immersed. Four of these were Germans, and one joins the North Side English church.

ON June 9, the new church building at Marshfield, Wis., was dedicated, Elders W. H. Thurston and P. C. Hanson being present to assist in the services. Elder John Hoffman reports the reorganization of the church at Orange, and the baptism of twelve persons.

## Our Medical College

(Concluded from page 15)

study that may in any way weaken their faith in the truth and in the Lord's power, or diminish their respect for a life of holiness. . . . It is not best to advise men and women to take a course of study at —. Many who have been there have not been benefited in the past, and will not be in the future. . . . What need is there for students to bind off their education by attending at — to receive the finishing touch? It has proved to be the finishing touch to very many as far as spirituality and belief in the truth are concerned. It is an unnecessary discipline, opening the mind to the sowing of tares among the wheat; and it is not pleasing to our great Teacher thus to glorify teachers who have not ears to hear nor minds to comprehend a plain 'Thus saith the Lord.' . . . No one who is seeking an education for the work and service of God will be made more complete in Jesus Christ by receiving the supposed finishing touch at —, either in literary or medical lines. Many have been unfitted to do missionary work by attending such schools."

Because of the warnings given through Sister White and because of the recognized need of the time, the denomination proceeded to establish a medical school of its own, operated solely in the interests of the denomination, and in harmony with the light given relative to healthful living and the rational treatment of disease.

The establishment of such a school was hailed with delight by many of our young people who desired to obtain a medical education under the tutorship of men who had faith in God and in the Testimonies of his Spirit. For a time this school was prospered in its work. Many young people who received their medical education and training in it are still doing acceptable work for the Master. In time, however, wrong principles began to make their appearance in the school. In our efforts to avoid the evils that existed in worldly schools, we ran into other evils, and the warning voice of the spirit of prophecy was again heard, and the reproofs came upon the school and its management. The warning and reproof not being heeded, the servant of the Lord felt justified in warning the young people of the denomination against attending the school, since principles were being taught that would as surely lead away from the truth as would the teaching of worldly schools. Thus again we were without a medical school of our own, and once more our young people who desired to obtain a medical education were compelled to go to worldly schools, and run the risk of losing their missionary spirit and their faith in the third angel's message and its principles of purity.

If it was dangerous twenty years ago to send our young people to worldly medical schools, it is doubly so now, for unbelief has made yet greater inroads upon popular education. The Word of God is openly repudiated by many teachers, and lax principles are tolerated. The following extract from a letter bearing date of Feb. 5, 1912, written by a well-known Seventh-day Adventist of mature age, who is taking a medical course in one of the universities of the world, is to the point:—

"Our teachers assign to us a large amount of work, and we are forced to do it in order to pass. The teachers are goaded by the State board examination, and so teachers and students go along like a herd of oxen being lashed by cruel keepers; and at the same time they are goading, and pushing, and cursing, and swearing at one another.

"I feel thoroughly convinced that no Seventh-day Adventist should pass through one of the ordinary medical schools, unless he is well developed in character, has a fixed purpose in life, and knows just what he is doing; for so much of this wrong spirit and these wrong principles are imbibed, that it will be difficult to be of much service in carrying the third angel's message when the course is finished."

The following remark, made by a prominent Seventh-day Adventist who was about to finish a medical course in a worldly college, is another strong argument in favor of a medical school of our own, if we would save our young people from apostasy and preserve in their purity the divinely given principles of health reform: "I am to be graduated in June, but all I know is drug medication."

Such testimonials could be multiplied indefinitely if necessary, or if space would admit; but these are sufficient to show that the teaching in such schools not only endangers the faith of our youth; but their usefulness in the cause of God is impaired if not entirely destroyed, because of their inability to carry forward our denominational work in harmony with the light God has given us.

Consecrated medical evangelists who believe every tenet of the Seventh-day Adventist faith, are the need of the hour in our work in foreign lands. Elder I. H. Evans, one of the vice-presidents of the General Conference and in charge of the Asiatic Division, says: "Go where you may in China, outside of the great cities, and you can scarcely find a capable physician with whom you may consult, and to whom you may look with confidence for intelligent instruction concerning your difficulties. Countless thousands, yea, millions, are dying annually in the Far East because of the gross ignorance which prevails. If every worker who comes to this part of the world could have what might be obtained by a course in our medical college at Loma Linda, it would be the greatest blessing that could possibly come to our work in the Orient. I should be glad if it were possible for us to draw largely our supply of workers for some of these distant fields, from those who have finished a course of training in our school at Loma Linda."

What Elder Evans has said about China, is true of every heathen or semi-civilized country; and every one who has had any experience in such countries knows that a medical knowledge is a great help in evangelistic work, and in some instances, a positive necessity.

From every viewpoint, the need of a medical missionary training-school in this denomination is the great need of the hour. With this question settled, the question that naturally follows is, Can we supply the need?

A successful medical school from our standpoint is made up of three things: (1) Consecrated young men and women of mature age and sufficient education to

begin and carry forward such a course; (2) godly and well-qualified physicians of sufficient age and experience to fit them for instructors, and withal a good degree of the missionary spirit; (3) proper buildings and appliances with which properly to operate such a school. Of the first of these, we have an abundance. Of the second, we have a sufficient number of men and women who have studied all that the worldly schools are able to offer, and who in competitive examinations come out at the head of their classes, and who feel a burden for this kind of work. In the instruction that has come from Sister White relative to the establishment of a medical school at Loma Linda, the following significant statement is made:—

"The representation of the great Teacher is to be considered an all-sufficient revelation. Those in our ranks who qualify as physicians are to receive only such education as is in harmony with these divine truths. Some have advised that students should, after taking some work at Loma Linda, complete their medical education in worldly colleges. But this is not in harmony with the Lord's plan. God is our wisdom, our sanctification, and our righteousness. Facilities should be provided at Loma Linda, that the necessary instruction in medical lines may be given by instructors who fear the Lord, and who are in harmony with his plans for the treatment of the sick."

Of the ability of this denomination to produce the third requisite, there can be no question. "The Lord has placed in the hands of his people an abundance of means to properly carry forward all the missionary operations that are necessary for the finishing of his work in this generation." In what better way could means be used at this time than in the equipping of an institution to educate and train medical evangelists to enter the needy fields in the regions beyond? You may not be able to go because of age or some other disqualifying cause, but by giving of your means to equip an institution which "if conducted according to the will of God, will become the most important in its work of all our institutions throughout the world," you may be able to accomplish a hundredfold more than you could had you gone in person. The opportunities to use our means in advancing God's cause in the earth will soon be past. A gift, an annuity, or an endowment toward this work now, will do more than double the amount later, and will bring a greater reward to the giver in the increased number of souls saved. Any who would like to bear a part in equipping our medical college should address the writer at Loma Linda, Cal. GEO. A. IRWIN.

Five churches were admitted to the sisterhood of Seventh-day Adventist churches in North Dakota at the recent Carrington camp-meeting. The Sabbath-keepers of that conference are summarized as follows: Church-members, 1,121; number in unorganized companies, 84; isolated, 132; total, 1,337.

FIFTEEN persons were buried with their Lord in baptism at Charleston, Ill., recently by Elder B. F. Stureman. As a result of the tent-meetings at Decatur, two have begun the observance of the Sabbath.

## Gospel Workers' Department

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

Conducted by A. G. DANIELLS

### Some Valuable Quotations

IN the ministerial institutes held last year, many of our workers expressed a desire to secure the quotations that were read from various writers by those conducting the studies. Full references were given to the books from which the quotations were made. But as it will be difficult for some who desire the statements to secure all the books, and as it will be impossible for any one to carry so many volumes with him, we have decided to run the best of these selections through the Gospel Workers' department of the REVIEW.

With each excerpt there will be given full reference to the work from which it is taken, and all will be grouped under the different divisions of the general subject to which they belong. The selections that will be made from various writers will cover the following topics:—

The place of the ministry in the gospel plan.

The call to the ministry.

The Holy Spirit's place in the gospel ministry.

Conditions of receiving the Spirit.

Personal effort.

Evangelistic work.

Pastoral work.

Intellectual and spiritual development.

General preparation for the ministry.

Preparation of the sermon.

Delivery of the sermon.

Mannerisms.

Enlargement of vocabulary.

Value of time.

Improving opportunities.

It scarcely seems necessary to suggest that these valuable selections from the very best writers on the ministry be preserved in a suitable, indexed scrap-book. We suggest a loose-leaf book about the length and width of a medium-sized Bible.

In view of the character and the great volume of instruction that has come to gospel workers through the spirit of prophecy, our first selection will be taken from the "Testimonies to the Church," by Sister E. G. White. There have now been issued nine volumes of these Testimonies, containing 4,812 pages. The instruction in these volumes covers nearly everything relating to the church of Christ. Much of this instruction is to gospel workers of every rank.

It is rather significant that the very first paragraph in all this instruction filling nine volumes, and nearly five thousand pages, is to the ministry, indicating that the ministry occupies the first place of importance in the Christian church, and implying that the most important consideration is for the ministry to be right. Really, that is the truth in the matter. Let the ministry be what it should be in spirituality, sincerity, faithfulness, and genuine loyalty to God and to his people and his cause, and all will be well.

Hence the first word of warning, counsel, and exhortation in the Testimonies to his church is addressed to the ambassadors of Christ, the Head of the church:—

"I saw that the Spirit of the Lord has been dying away from the church. The servants of the Lord have trusted too much to the strength of argument, and have not had that firm reliance upon God which they should have. I saw that the mere argument of the truth will not move souls to take a stand with the remnant; for the truth is unpopular. The servants of God must have the truth in the soul. Said the angel, 'They must get it warm from glory, carry it in their bosoms, and pour it out in the warmth and earnestness of the soul to those that hear.' A few that are conscientious are ready to decide from the weight of evidence; but it is impossible to move many with a mere theory of the truth. There must be a power to attend the truth, a living testimony to move them."—*"Testimonies for the Church," Vol. 1, page 113.*

This is most important and valuable counsel. Our attention was first called to this twenty-five years ago. We were then deeply impressed with the words of the heavenly watcher, that the ministers must get the truth "warm from glory, carry it in their bosoms, and pour it out in the warmth and earnestness of the soul to those that hear."

Note the first sentence in this selection: "I saw that the Spirit of the Lord has been dying away from the church." And immediately attention is directed to the ministry, implying that they are responsible for this. The counsel given seems to be the remedy. Though this was given more than sixty years ago, the principle applies just the same to-day.

Dear fellow workers, is not the abiding presence of the Spirit of the Lord our greatest need to-day? Should not we as Christ's representatives lay this to heart, and take every step necessary on our part to bring the Holy Spirit in full measure to the church? Let us ponder this counsel at the very opening of the great volume of instruction in the "Testimonies for the Church," and obey it most fully.

## News and Miscellany

Notes and clippings from the daily and weekly press

— Fifty million persons pay \$15,000,000 a year to see baseball games. One hundred seventy-nine thousand persons paid \$350,000 to see one series of baseball games. Baseball magnates pay salaries of \$10,000, \$12,000, \$15,000, and \$18,000 to their managers and players. One baseball magnate paid \$22,500 for the right to employ a single player.

— A society called "The Big Sisters" has been organized in New York City for helping young girls who are brought before the children's court. Mrs. William K. Vanderbilt, Jr., has taken an active part in its incorporation. The work of the society is to be similar to that of the Big Brothers, who during the past year have helped 2,195 boys who needed friendly counsel.

— The most powerful poison known is reported to have been extracted by a German chemist from the seeds of the Ricinus, the familiar castor-oil plant, and has been attracting much attention on account of its remarkable properties.

— The Italian government recently informed the powers in an official way that it was ready and anxious to bring the Turco-Italian war to an end. It is rumored that Turkey is inclined to yield Tripoli, provided Italy renounces claim to Ben-Ghazi.

— Train service in the West is in some cases setting an example to the rest of the country. At the recent electrical convention held in Seattle, it is said, several of the crowded, transcontinental trains arrived ahead of schedule, and in no case was a train behind time.

— The outbreak of foot-and-mouth disease among cattle in Ireland and the north of England has assumed grave dimensions. Cases of the disease are reported from all sections of the country, and the importation of cattle from Ireland, where the disease had its origin, has been stopped.

— The waiters' strike in New York City, which for several weeks made dining in the hotels and large restaurants an adventure of uncertain outcome, was finally called off by the strikers' officials. The terms offered by the employers before the strike ended conceded the abolition of fines and the extension of certain privileges, but denied recognition of the union.

— The empress of Japan has given 100,000 yen (about \$50,000) "for the encouragement of relief work in time of peace." In the announcement of the empress's gift was the declaration of her belief that "if the Red Cross Societies of various nations help one another in the work of relief in time of peace, these nations will naturally come into more and more friendly relation with one another, thus realizing the aim and principle of the Red Cross."

— Without means, the sultan, Mohammed Rashid, former ruler of Zanzibar, is in Paris bartering for the sale of his personal decorations, jewels, and uniforms, the past glories of his regal splendor, in order to obtain pocket-money enough to make life possible with the paltry allowance made him by the British government. Since the sultan was dethroned on account of his refusal to attend the coronation of King George, claiming that as a ruling monarch it was sufficient for him merely to send a representative, which he did, the British government has allowed him \$25,000 a year.

— An American consular report states that measures are again being taken by the Turkish government to have a safe harbor constructed at Jaffa, forty miles west of Jerusalem. The danger of making a landing at Jaffa has not only deterred many from visiting Palestine, but there are periods of sometimes more than a week when landing in rowboats is absolutely impossible on account of the surf dashing against a row of rocks. Steamers that call at Jaffa anchor about 1,000 yards from the shore. The United States consul at Jerusalem estimates the cost of the undertaking at not less than \$4,000,000.

— Government reports show that there are to-day more than 67,000,000 sheep in the United States.

— The United States Senate has finally passed a bill providing the sum of \$250,000 for a Negro exposition in 1913, to celebrate fifty years of freedom.

— The spread of socialism among American colleges is indicated in the report made public recently by Harry W. Laidlaw, organizer for the Intercollegiate Socialist Society. Chapters of this society are now to be found in forty-nine American colleges, an increase of twenty since January 1.

— The austerities of the Vatican have been so far relaxed, it is reported, as to allow the introduction of a moving-picture machine into that papal "prison," and the Pope, for the first time in his life, has enjoyed the diversion of seeing the moving films. Views of his old home, Venice, were particularly appreciated.

— President Taft has just made considerable changes in national forests in Montana, Arizona, Nevada, Utah, and California, through proclamations modifying the boundary lines, the net result being to bring down the total gross area of the national forests to about 187,400,000 acres, of which nearly 27,000,000 acres are in Alaska.

— Desiring to do away with all foreigners, the Chinese National Assembly has passed the first reading of a bill providing for Chinese control of the post-office. If it becomes a law, about 150 foreigners will be dismissed. Commercial interests in China are aroused, and ask that the powers intervene, as they believe foreign management is necessary.

— Six per cent of the accidents that occur to aviators, says an authority on the subject, are due to sheer recklessness, ten per cent to atmospheric conditions, twenty-five per cent to poor construction of the aeroplanes, and twenty-five per cent to lack of natural aptitude on the part of the operators. Insufficient training and misconception of the limitations of the aeroplane are responsible for the remainder of the accidents.

**Colporteurs' Summary for June, 1912**

	AGTS. HRS.		Book Sales		Magazines		TOT'L VAL.
	AGTS.	HRS.	VALUE	NO. COP.	VALUE		
<b>Atlantic Union Conference</b>							
Maine	16	1385	\$2075.50	960	\$ 96.00		\$2171.50
N. New England	8	710	632.10	520	52.00		684.10
Massachusetts	7	623	419.25	1677	167.70		586.95
S. New England	11	912	935.90	1660	166.00		1101.90
New York	35	2328	3299.70	3952	395.20		3694.90
Western New York	5	206	193.70	1460	146.00		339.70
Greater New York	19	1351	1477.25	4780	478.00		1955.25
Totals	101	7515	9033.40	15009	1500.90		10534.30
<b>Columbia Union Conference</b>							
Ohio	16	1512	1269.25	6208	620.80		1890.05
West Virginia	12	1403	1409.60	650	65.00		1474.60
Virginia	11	776	721.30	615	61.50		782.80
Chesapeake	14	1385	1690.45	445	44.50		1734.95
Eastern Pennsylvania	25	1794	1812.10	2617	261.70		2073.80
West Pennsylvania	12	1643	1416.38	3210	321.00		1737.38
New Jersey	17	1417	1764.70	1633	163.30		1928.00
District of Columbia	..	....	.....	977	97.70		97.70
Totals	107	9930	10083.78	16355	1635.50		11719.28
<b>Lake Union Conference</b>							
East Michigan	21	2204	2115.05	3663	366.30		2481.35
West Michigan	8	1009	864.50	1110	111.00		975.50
North Michigan	9	462	415.20	410	41.00		456.20
Wisconsin	24	3674	3475.95	3255	325.50		3801.45
Northern Illinois	23	2252	1946.30	4927	492.70		2439.00
Southern Illinois	23	2431	1946.30	630	63.00		2009.30
Indiana	14	1751	1754.65	2635	263.50		2018.15
Totals	122	13783	12517.95	16630	1663.00		14180.95
<b>Canadian Union Conference</b>							
Ontario	3	350	251.75	3670	367.00		618.75
Quebec	1	....	11.75	357	35.70		47.45
Maritime	6	404	770.35	50	5.00		775.35
Newfoundland	..	....	.....	....	....		.....
Totals	10	754	1033.85	4077	407.70		1441.55
<b>Southern Union Conference</b>							
Louisiana	4	552	439.10	269	26.90		466.00
Alabama	15	1702	1560.65	297	29.70		1590.35
Kentucky	16	1576	1338.65	1293	129.30		1467.95
Mississippi	20	2026	1732.25	270	27.00		1759.25
Tennessee River	26	2826	1954.00	1469	146.90		2100.90
Totals	81	8682	7024.65	3598	359.80		7384.45
<b>Southeastern Union Conference</b>							
Cumberland	14	2008	1193.24	1350	135.00		1328.24
Georgia	17	1799	1612.10	2585	258.50		1870.60
North Carolina	19	2529	2186.15	505	50.50		2246.65
South Carolina	12	964	1327.00	1595	159.50		1486.50
Florida	11	468	487.83	600	60.00		547.83
Totals	73	7768	6806.32	6695	669.50		7475.82
<b>Southwestern Union Conference</b>							
Arkansas	17	1881	2880.55	860	86.00		2966.55
Oklahoma	44	4207	6295.04	1110	111.00		6406.04
West Texas	15	1501	1480.30	180	18.00		1498.30
South Texas	16	1514	3454.15	645	64.50		3518.65
North Texas	38	4049	7978.70	3405	340.50		8319.20
New Mexico	6	421	488.15	145	14.50		502.65
Totals	136	13573	22576.89	6345	634.50		23211.39
<b>Central Union Conference</b>							
North Missouri	4	129	186.25	5030	503.00		689.25
South Missouri	5	581	713.30	1800	180.00		893.30
East Colorado	14	1090	1135.80	1690	169.00		1304.80
West Colorado	3	272	265.50	235	23.50		289.00
Nebraska	25	2816	2991.40	4415	441.50		3432.90
Wyoming	3	202	361.25	175	17.50		378.75
East Kansas	21	2128	2269.29	1270	127.00		2396.29
West Kansas	9	588	611.55	525	52.50		664.05
St. Louis Mission	1	92	130.00	1290	129.00		259.00
Totals	85	7898	8664.34	16430	1643.00		10307.34
<b>Northern Union Conference</b>							
Iowa	18	2346	2297.85	2030	203.00		2500.85
Minnesota	19	2418	2792.25	8857	885.70		3677.95
North Dakota	10	1728	2239.95	395	39.50		2279.45
South Dakota	16	1542	1326.45	335	33.50		1359.95
Totals	63	8034	8656.30	11617	1161.70		9818.00

**The Publishing Work**

Conducted by the Publishing Department of the General Conference

N. Z. TOWN Secretary

**The June Summary**

THE accompanying summary is the largest and one of the most perfect summaries we have ever published. The largest previous one was for June, 1911, and covered a period of five weeks. The accompanying summary for June, 1912, is two thousand dollars in excess of that for the corresponding period of last year, and includes the sales for only four weeks instead of five. The summary is almost perfect, as it includes reports from nearly every field in the world, and as all the reports were received on time.

We greatly appreciate the faithfulness of our associates in all lands who cooperate with us in making up these splendid summaries. The Lord is greatly blessing this department of his work all over the harvest-field, for which our hearts rejoice. Let us thank God again for his goodness, and press forward in the Master's service.

	Book Sales			Magazines		TOT'L VAL.
	AGTS.	HRS.	VALUE	NO. COP.	VALUE	
<b>Pacific Union Conference</b>						
California-Nevada	5	320	\$ 401.50	660	\$ 66.00	\$ 467.50
Arizona	2	.....	974.00	.....	.....	974.00
Southern California	6	381	473.95	1379	137.90	611.85
Utah	1	2	7.00	15	1.50	8.50
Central California	3	249	536.85	920	92.00	628.85
California Coast	4	271	761.25	6130	613.00	1374.25
Totals	21	1223	3154.55	9104	910.40	4064.95
<b>North Pacific Union Conference</b>						
Western Washington	10	878	1304.05	1535	153.50	1457.55
Upper Columbia	15	1374	2514.20	2025	202.50	2716.70
Western Oregon	13	669	789.90	500	50.00	839.90
Southern Idaho	6	388	312.25	2222	222.20	534.45
Montana	6	817	977.55	517	51.70	1029.25
Southern Oregon	6	418	641.65	535	53.50	695.15
Alaska	.....	.....	.....	.....	.....	.....
East Oregon Mission	.....	.....	.....	.....	.....	.....
Totals	56	4544	6539.60	7334	733.40	7273.00
<b>Western Canadian Union Conference</b>						
Alberta	4	198	136.50	1795	179.50	316.00
Manitoba	7	726	1822.85	875	87.50	1910.35
British Columbia	4	305	1000.00	1300	130.00	1130.00
Saskatchewan	7	1335	2409.35	690	69.00	2478.35
Totals	22	2564	5368.70	4660	466.00	5834.70
Subscription lists	.....	.....	.....	38050	3805.00	3805.00
Foreign and miscellaneous	.....	.....	.....	7216	721.60	721.60
<b>Foreign Union Conferences and Missions</b>						
British	71	5621	3128.50	134944	2738.22	5866.72
Australasian	58	4513	6763.94	.....	1712.89	8476.83
South African	11	940	880.96	1793	96.46	977.42
India	3	333	272.76	.....	.....	272.76
Scandinavian	66	7952	3876.18	3910	240.74	4116.92
German Unions (2)	504	48847	12280.50	188914	5249.90	17530.40
Russian	36	235	1833.56	.....	.....	1833.56
Siberian	7	.....	180.69	.....	.....	180.69
Latin	11	791	664.84	3776	111.23	776.07
Mexican	.....	.....	.....	15349	1023.34	1023.34
Cuban	10	793	1611.52	544	29.10	1640.62
Porto Rico	.....	228	457.75	.....	67.35	525.10
West Caribbean	.....	.....	.....	.....	.....	.....
Philippine Islands	2	221	474.47	.....	.....	474.47
Levant	15	572	57.12	.....	.....	57.12
Japan	.....	.....	1.10	1609	41.50	42.60
West Indian Union	18	483	1680.71	2025	140.57	1821.28
South American	17	950	2213.45	742	131.90	2345.35
Totals, foreign	829	72479	\$36378.05	353606	\$11583.20	\$ 47961.25
Totals, North America	877	86268	101460.33	163120	16312.00	117772.33
Grand totals	1706	158747	\$137838.38	516726	\$27895.20	\$165733.58

**Comparative Book Summary**

	1907	1908	1909	1910	1911	1912
Jan. ....	\$26,325.50	\$25,929.06	\$40,677.06	\$42,532.23	\$44,495.65	\$53,931.97
Feb. ....	26,369.61	30,466.40	48,748.21	50,990.34	53,923.57	53,525.18
March ..	36,253.65	35,757.15	52,703.85	55,711.55	73,015.56	73,374.99
April ...	35,276.76	43,858.29	55,109.54	64,042.39	73,548.31	73,027.32
May ....	51,097.51	67,455.44	82,971.94	86,333.58	81,923.78	94,166.15
June ....	65,317.23	82,878.67	124,412.34	112,606.05	135,888.76	137,838.38
July ....	75,691.57	120,973.89	95,445.21	103,919.12	127,256.86	.....
Aug. ...	46,590.68	66,946.38	71,652.97	91,145.11	91,810.46	.....
Sept. ...	32,503.48	51,148.56	55,625.41	66,523.65	86,001.72	.....
Oct. ....	40,646.45	62,719.91	52,669.93	62,461.13	81,367.89	.....
Nov. ...	30,016.77	53,787.31	49,964.99	58,211.68	67,600.00	.....
Dec. ....	25,361.54	39,873.18	45,759.73	54,663.93	58,386.24	.....
Totals, \$491,450.75	\$681,794.24	\$775,741.18	\$849,140.76	\$976,218.80	.....	.....

**Comparative Summary of American Ten-Cent Magazines**

	TOTALS 1909	TOTALS 1910	TOTALS 1911	TOTALS 1912	TOTALS 1909	TOTALS 1910	TOTALS 1911	TOTALS 1912
Jan.	71094	89462	122202	121666	Aug.	174136	152520	215773
Feb.	91812	116198	99234	144257	Sept.	102033	120020	135179
March	134206	132165	244003	207529	Oct.	108571	116157	164537
April	120582	183981	192757	189498	Nov.	106860	102795	110326
May	115145	174886	141204	162220	Dec.	90737	99137	98541
June	163545	193727	145025	163120	Totals,	1447510	1703187	1866363
July	168689	222146	197582	.....				

**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  
 Nebraska, College View.... Aug. 22 to Sept. 1  
 South Missouri, Clinton.... Aug. 29 to Sept. 9  
 North Missouri, Hamilton, Aug. 28 to Sept. 8  
 West Kansas, Salina ..... Sept. 5-15  
 West Colorado, Delta ..... Sept. 26 to Oct. 6

COLUMBIA UNION CONFERENCE

Ohio, Springfield ..... Aug. 15-25  
 West Pennsylvania, Washington .....  
 ..... Aug. 22 to Sept. 1  
 Virginia, Richmond ..... 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. 12-18  
 Northern Illinois ..... Aug. 19-25  
 North Michigan, Traverse City .....  
 ..... Aug. 26 to Sept. 1

West Michigan, Kalamazoo ..... Sept. 3-11

NORTHERN UNION CONFERENCE

Iowa, Boone ..... Aug. 22 to Sept. 1

PACIFIC UNION CONFERENCE

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

SOUTHEASTERN UNION

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

SOUTHERN UNION CONFERENCE

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

North Texas, Cleburne..... July 25 to Aug. 4  
 West Texas, Abilene ..... Aug. 1-11  
 New Mexico, Fort Sumner ..... Aug. 15-25  
 Oklahoma, Oklahoma City .....  
 ..... Aug. 22 to Sept. 1

**North Carolina Camp-Meeting**

THE annual camp-meeting and conference for North Carolina will be held at Gastonia, instead of High Point, Aug. 15-25, 1912. This will accommodate our people in the western part of the State better than High Point. High Point was first chosen because no good location farther west had been found. Gastonia is in a new field, where many books have been sold, but no meetings held, by our people. It is a prosperous town, which, with its suburbs, contains 8,000 or 10,000 inhabitants, and is the metropolis of Gaston County. A full committee, in counsel with the president and the field agent of the union conference, were unanimous in the final decision to have the meeting at Gastonia. It is located on the main line of the Southern Railway, twenty-two miles west of Charlotte, and on the Carolina and Northwestern Railroad, about forty miles south of Hickory. Thus it is convenient of access from nearly all parts of the State.

Those from Asheville and farther west should ticket to Gastonia via Spartanburg, S. C. Those who go from Watauga County by railroad should go via Hickory over the Carolina and Northwestern, also all who live in the vicinity of Hickory. All who live in the east should go via Charlotte. Those who go over the Southern will go through to Gastonia without change, while those who go over the Seaboard Air Line will have to change at Charlotte, taking either the Southern or the interurban electric to Gastonia. The latter runs hourly; fare, fifty-five cents, the same as on the Southern.

The camp-ground is well known as the soldiers' camp, and is less than half a mile from the union depot of the Southern, and the Carolina and Northwestern, and about the same distance from the interurban electric. Trains from the east and from the north arrive in Gastonia both forenoon and afternoon. The camp is nicely shaded, and very conveniently located for our own people and for the people of the city and its suburbs.

There will be a dining-tent on the ground, and good accommodation for teams. Those desiring rooms should let us know, and we shall endeavor to secure them. Tents should be ordered at once. Address the writer.

The first meeting of the conference will be held at 10 A. M., Friday, August 16. We urge all to be on time, and to remain till the close of the meeting.

M. H. BROWN.

### Nebraska Conference

THE thirty-fifth annual session of the Nebraska Conference of Seventh-day Adventists will be held in connection with the camp-meeting at College View, Aug. 22 to Sept. 1, 1912, for the election of officers for the ensuing year, and the transaction of other conference business. The first meeting of the session will be held at 10:30 A. M., Friday, August 23. Each church is entitled to one delegate without regard to members, and to one additional delegate for each fifteen members. The churches should elect their delegates at once, and send the names to the secretary.

J. W. CHRISTIAN, *President*;  
PEARL E. JONES, *Secretary*.

### Nebraska Conference Association

THE annual meeting of the Nebraska Conference Association of the Seventh-day Adventists will convene on the camp-ground at College View, Nebr., Monday, Aug. 26, 1912, at 9:30 A. M., for the purpose of electing its board of trustees and transacting such other business as may properly come before the meeting.

J. W. CHRISTIAN, *President*;  
ANNA M. PETERSON, *Secretary*.

### Northern New England Conference

THE fiftieth annual session of what was originally the Vermont Conference, but which, since the addition of New Hampshire, is known as the Northern New England Conference, will be held at the time of our camp-meeting at Manchester, N. H., Wednesday, Aug. 21, 1912, for the election of officers for the ensuing year, and the transaction of such other business as may properly come before the meeting.

Each church is entitled to one delegate for the organization, and to one additional delegate for every ten members. Let every church at once attend to the matter of electing its delegates to this conference session, sending the names to the conference secretary, Belows Falls, Vt.

F. W. STRAY, *President*;  
D. K. ROYER, *Secretary*.

### Northern New England Conference Association

THE next annual session of the Northern New England Conference Association will be held in Manchester, N. H., at the time of the regular conference session and camp-meeting,

Aug. 21, 1912. The first meeting will be held at 9 A. M., Friday, Aug. 23, 1912. The purpose of this meeting is to elect a board of trustees, and to transact such other business as may properly come before the association.

All accredited delegates to the regular session of the Northern New England Conference are entitled to vote on all questions coming before this association.

F. W. STRAY, *President*;  
D. K. ROYER, *Secretary*.

### West Kansas Conference

THE second annual session of the West Kansas Conference of Seventh-day Adventists will be held at Salina, Kans., Sept. 5-15, 1912, for the election of officers for the ensuing year, and for the transaction of business pertaining to the conference. The first business meeting will be held at 9 A. M., Friday, September 6. Each church in the conference is entitled to one delegate regardless of the number of members, and to one for every fifteen members or major part thereof. Let every church attend promptly to the election of its delegates, and request the delegates to be present at the first meeting.

N. T. SUTTON, *President*;  
E. HARRIS, *Secretary*.

### West Kansas Conference Association

THE next annual meeting of the West Kansas Seventh-day Adventist Conference Association, a legal corporation of the State of Kansas, will be held at Salina, Kans., in connection with the annual conference and camp-meeting, Sept. 5-15, 1912. The first meeting of the association will be held at 10 A. M., Monday, September 9, to elect officers for the ensuing year, and to transact such business as may properly belong to said association. The delegates of this association are the regularly accredited delegates to the West Kansas Conference.

N. T. SUTTON, *President*;  
E. HARRIS, *Secretary*.

### New York Conference

THE seventh annual session of the New York Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Utica, N. Y., Aug. 23 to Sept. 1, 1912, for the election of officers for the ensuing year, and for the transaction of such other business as may come before the conference at that time.

The first business meeting of the session will be held at 9 A. M., August 22. Each church is entitled to one delegate for its organization, without regard to membership, and to one additional delegate for every ten members.

W. H. HOLDEN, *President*;  
E. N. JOHNSON, *Secretary*.

### New York Conference Association

THE annual meeting of the constituents of the New York Conference Association of Seventh-day Adventists, incorporated under the laws of the State of New York, will convene on the camp-ground at Utica, N. Y., at 9 A. M., Monday, Aug. 26, 1912, for the election of a board of trustees for the ensuing year, and the transaction of such other business as may come before the session.

W. H. HOLDEN, *President*;  
E. N. JOHNSON, *Secretary*.

### South Missouri Camp-Meeting

IN order to secure the help of the General German laborers at our camp-meeting, we have found it necessary to change the date from August 22 to September 1, to August 29 to September 9, just one week later.

Let all take notice of the change of the date, as it will give a little longer time to prepare to attend. Remember the date, August 29 to September 9.

L. W. TERRY.

### Iowa Sanitarium and Benevolent Association

THE annual meeting of the Iowa Sanitarium and Benevolent Association will convene on the camp-ground at Boone, Iowa, at 10 A. M., Aug. 22, 1912, to elect officers for the ensuing year, and to transact such other business as may properly come before this association.

M. N. CAMPBELL, *President*;  
C. W. HEALD, *Secretary*.

### Iowa Conference

THE forty-ninth session of the Iowa Conference of Seventh-day Adventists will convene on the camp-ground at Boone, Iowa, at 7:45 P. M., Aug. 21, 1912, and will continue with daily sessions until the business is completed. Officers are to be elected for the ensuing year, and plans adopted for the carrying forward of the Lord's work in this field. Each church in the conference is entitled to one delegate, and to an additional delegate for each fifteen of its membership. A general representation of our churches is greatly desired.

M. N. CAMPBELL, *President*;  
FLORA V. DORCAS, *Secretary*.

### North Missouri Conference Association

THE North Missouri Conference Association of Seventh-day Adventists, a legal corporation of the State of Missouri, will hold its annual meeting in connection with the annual camp-meeting and conference at Hamilton, Mo., Aug. 28 to Sept. 8, 1912. The first meeting of the association is called for Monday, September 2, at 9 A. M. Association officers will be elected, and such other business attended to as may properly come before the association.

A. R. OGDEN, *President*;  
JAS. COCHRAN, *Secretary*.

### North Missouri Conference and Camp-Meeting

THE fourth annual session of the North Missouri Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Hamilton, Mo., Aug. 28 to Sept. 8, 1912. The first business meeting of the conference session will be held Friday morning, August 30, at nine o'clock. Each church should be fully represented by its duly elected delegates. Conference officers will be elected, and such other business transacted as should properly come before the conference. The meeting will be held in the Hamilton City Park. Free tent rent to all who attend the camp-meeting. The park is only two blocks from depot. Let every Sabbath-keeper in our conference territory plan to attend.

A. R. OGDEN, *President*.

### The Seventh-Day Adventist Association of Colorado

THE first meeting of the next session of the Seventh-day Adventist Association of Colorado will convene at Rocky Mountain Lake Park, Denver, Colo., Monday, Aug. 19, 1912, at 9 A. M. This meeting is called for the election of trustees, and for the transaction of any other business that may properly come before the association.

C. R. KITE, *President*;  
G. M. ALWAY, *Secretary*.

### Cumberland Conference Association

THE Cumberland Conference Association of Seventh-day Adventists (a corporation of Tennessee) will hold its annual meeting at Sweetwater, Tenn., in connection with the camp-meeting, Aug. 22 to Sept. 1, 1912. The first meeting will be held Tuesday, August 27. This meeting is for the election of officers, and the transaction of such other business as may properly come before the association.

P. G. STANLEY, *President*;  
R. L. WILLIAMS, *Secretary*.

**North Michigan Conference Association**

THE tenth annual session of the North Michigan Conference Association of Seventh-day Adventists will be held at Traverse City, Mich., in connection with the annual conference and camp-meeting, Aug. 26 to Sept. 1, 1912. The first meeting will be called August 27, at 10 A. M., for the election of officers, and for the transaction of any other business that may properly come before the association. All duly accredited delegates to the North Michigan Conference are delegates to this association.

J. J. IRWIN, *President*;  
S. E. KELLMAN, *Secretary*.

**Oklahoma Conference Association**

THE annual session of the Oklahoma Conference Association of Seventh-day Adventists (incorporated) will be held in Oklahoma City, in connection with the camp-meeting and conference of the Oklahoma Conference, Aug. 22 to Sept. 1, 1912. The first meeting of the association will be held on Thursday, August 29, at 9 A. M., for the transaction of such business as should properly come before the association. Each delegate to the conference is a member of the association.

DAVID VOTH, *President*;  
W. L. ADAMS, *Secretary*.

**Ohio Conference Association**

THE Ohio Conference Association of the Seventh-day Adventist Church, a corporation of the State of Ohio, will hold its annual meeting in connection with the camp-meeting at Springfield, Ohio, Aug. 15-25, 1912. The first meeting will be held at 10:30 A. M., Friday, August 16. 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 that time. All accredited delegates to the Ohio Conference are delegates to this association.

E. K. SLADE, *President*;  
J. J. MARIETTA, *Secretary*.

**East Michigan Conference Association Meeting**

THE annual meeting of the East Michigan Conference Association of Seventh-day Adventists will be held on the Bay County fair-ground at Bay City, Mich., in connection with the annual conference, Aug. 12-18, 1912. The purpose of this meeting is to elect a board of trustees, and to transact such other business as may properly come before the association. The first meeting will be held Wednesday, August 14, at 10:30 A. M.

All regularly elected delegates to the East Michigan Conference (unincorporated) are members of the East Michigan Conference Association, and, as such, are entitled to vote on all questions coming before the association.

H. H. BURKHOLDER, *President*;  
FRANK HINER, *Secretary*.

**Indiana Conference**

THE thirty-ninth annual session of the Indiana Conference of Seventh-day Adventists will be held in connection with the camp-meeting in Patterson's Grove, Kokomo, Ind., Aug. 5-11, 1912. The first meeting will be called at 10:30 A. M., Tuesday, August 6. Each church in the conference is entitled to one delegate for the organization, and to one additional delegate for each fifteen members. This meeting is for the election of officers for the ensuing year, and the transaction of such other business as may properly come before the conference. A full delegation is desired from all our churches.

O. MONTGOMERY, *President*;  
H. H. RANS, *Secretary*.

**The Indiana Association of Seventh-day Adventists**

THE first meeting of the regular annual session of the Indiana Association of Seventh-day Adventists will be held on the camp-ground at Kokomo, Ind., Wednesday, Aug. 7, 1912, at 10:30 A. M., in connection with the Indiana camp-meeting. At this meeting members of the board of directors will be elected, and such other business transacted as may come before the association. The legal voters of this association are the regularly appointed delegates from the different churches to the Indiana Conference, the members of the executive committee, and such other persons as are employed by the Indiana Conference.

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

**The Indiana Medical Missionary and Benevolent Association**

NOTICE is hereby given that the first meeting of the regular annual session of the Indiana Medical Missionary and Benevolent Association will be called at 11 A. M., Wednesday, Aug. 7, 1912, in connection with the camp-meeting in Patterson's Grove, Kokomo, Ind. At this meeting members of the board of directors will be elected to fill the places of those whose terms of office expire, and such other business will be transacted as may come before the association. The legal voters of this association are the regularly appointed delegates from the different churches to the Indiana Conference, the members of the executive committee, and such other persons as are employed by the Indiana Conference.

O. MONTGOMERY, *President*;  
F. A. LOOP, *Secretary*.

**To Visitors in Atlantic City and Its Vicinity**

FOR the benefit of those who contemplate visiting our seashore resort, the writer would say that the church in Atlantic City meets in the G. A. R. Hall, on New York Avenue, between Atlantic and Pacific Avenues, holding its Sabbath-school and church service at 10 and 11 A. M., respectively.

The believers in Pleasantville, five miles distant from Atlantic City, convene for Sabbath-school and church service at 2:15 and 3:30 P. M., respectively, in Adams's Hall, Main Street and Woodlawn Avenue. All visitors are cordially invited to attend.

GEORGE W. SPIES, *Pastor*.  
Pleasantville, N. J.

**Nurses Wanted**

THE Paradise Valley Sanitarium Training-School for Missionary Nurses desires twenty consecrated young men and women who are willing to devote their lives to the Master's service.

This school affords a most thorough and up-to-date training in all departments. Its location is ideal. Its climate is the very best, warm and sunny in winter, and cool in summer. New commodious home for nurses just completed. Class begins Oct. 1, 1912. Write at once for illustrated booklet. Address Superintendent of Training-School, Paradise Valley Sanitarium, National City, Cal.

**Business Notices**

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

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

**Conditions**

Any person unknown to the managers of this paper must send with his advertisement satisfactory written recommendation. The fact that one is a subscriber does not necessarily make him "known" to the managers, nor constitute sufficient recommendation. Such recommendation should come from one of our ministers, or from the elder of a Seventh-day Adventist church. It is not enough to refer to some individual by name. Secure his recommendation in writing, and send it. We open no accounts for advertising, and cash must accompany each order.

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

No discount for several insertions. SPECIAL BIBLE MOTTOES, more new beauties just out: 50, \$2.50; 100, \$4.50; 300, \$10. Post-Cards: 40, 20c. Also Vegetable Cooking Oil: 5 gal., \$4.25; 10 gal., \$8.15. Hampton Art Co., Nevada, Iowa.

FOR SALE.—40 acres of good land, 1/2 mile north and 1 1/4 miles east of Covert, Mich.; 7-room house; barn, chicken-coop. Land good for hay, grain, and small fruit. Price, \$2,500. Church-school privileges. Address Ernest Struble, Covert, Mich.

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.

FOR SALE.—Ten-acre ranch; good house, barn, and small orchard. Half-mile from Loveland, the garden of Colorado. Good church and conference academy near. For any one desiring to locate in Colorado for health or school, this is a bargain. Address Meade MacGuire, Loveland, Colo.

FOR SALE.—Twenty-thousand-capacity saw and planing mill, in good condition; 4,000,000 feet of yellow fir timber; Tacoma logging engine, with 8,500 feet of new wire rope; 170 acres of land. Price, \$8,000. Will sell all or part. Located near Royal Academy. Have also more land that we will sell in tracts to suit purchaser. Address Owens Lumber Company, Cottage Grove, Oregon.

**Obituaries**

FORD.—William F. Ford died while in an automobile, alone on the public highway, June 21, 1912, aged 72 years. He was married to Martha Ammerman in 1863. Brother Ford accepted present truth in 1907, and held to this faith until his death. His wife and seven children survive, but they sorrow not as those who have no hope. A large concourse of neighbors and friends attended the funeral service, at which the writer presented some of the comforting promises of God's Word.

W. A. YOUNG.

BURDICK.—Herbert A. Burdick was born in Cortland County, New York, Feb. 18, 1855, and died in El Monte, Cal., June 5, 1912. He had been a member of the Seventh-day Adventist Church for about twenty-five years, and for the last twenty-three years of his life held up the standard of truth faithfully in the community where he died. His wife, one son, and one daughter are left to mourn. The Methodist church, where the funeral service was held, was crowded with his friends and neighbors in testimony of their esteem.

B. E. FULLMER.

**The Advent Review and Sabbath Herald**

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

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WASHINGTON, D. C., AUGUST 1, 1912

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LAST week Brother Fred A. DeVinney, of South Lancaster Academy, sailed from San Francisco for Japan, to engage in work in the office of the Japan Mission.

In a letter from Brother G. C. Hoskin, circulation manager of the monthly *Signs of the Times*, he says of their large July edition: "We reached the fifty-five-thousand mark, which is several thousand better than any previous record of the magazine, and we ran short five thousand copies on the Canadian edition. The August number is now selling rapidly, and we fear that we have not printed a sufficient number to meet the demands."

WE desire always to be absolutely fair in our representation of others, whether they are those in accord with our principles, or those who stand in opposition. The spirit of Christ and of truth is the spirit of honesty and fair dealing. We differ widely and radically with our brethren of the Catholic Church. Sometimes we have felt called upon to utter plain and pointed truths regarding their principles of belief. We would not, however, knowingly place them in a wrong light, nor credit them with uttering sentiments that they have not expressed. In our issue of July 18, page 9, under the heading "The Spirit of Rome," we copied from an exchange an extract purported to have been taken from the *Catholic World* of New York. We learned later, from what seems to be creditable sources, that this extract never appeared in the columns of the *Catholic World*, nor so far as we know in any Catholic journal. In justice to the *World* we are glad to make this correction. We might add, however, in all candor as well as charity, that statements voicing the sentiments of the extract in question are not strangers to the columns of Catholic literature.

PROF. H. R. SALISBURY, secretary of the General Conference Educational Department, writes of the excellent meetings that he is having on the Pacific Coast, particularly at Loma Linda, and at Portland with the teachers of the two Pacific unions. A report of the meeting of the members of the Educational Department at Loma Linda will appear next week.

WE must share at once an item of good news which comes from Elder F. A. Allum, who reports a general meeting in Honan, China. The report in full will appear later. At the close of the meeting, thirty-two persons were baptized. "Of these thirty-two," he says, "only seven had previously been members of other missions." The Lord is wonderfully pouring out the spirit of inquiry upon the heathen of China. Our brethren there call pitifully for more helpers to care for souls coming into the light. Pray for reapers.

ALL will read with sorrow, but with interest, the sketch of the life and death of Elder R. M. Kilgore, from the pen of Elder S. N. Haskell. We have in hand also a testimonial of Brother Kilgore's life-work from the pen of Elder George I. Butler, who was intimately associated with our deceased brother. This will appear next week. While we do not ordinarily devote so much space in our overcrowded columns to sketches of this character, we feel justified in doing so in this instance. These are the testimonials of two aged and faithful pioneers to a devoted brother who was closely identified with the early beginnings and progress of this movement.

## The Noon-Hour Prayer

It has been suggested at different times by some of our brethren and sisters that we publish in the REVIEW special requests for prayer, also that a particular time be set apart for remembering these requests at the throne of grace. We have decided to do this, and will publish in the future, as may seem to be advisable from time to time, special requests for prayer which may be made by our readers. This will include requests for prayer for the sick, for the unconverted, or for any who may be in special need or difficulty. No names or addresses will be published. The requests must be plainly and directly stated. Kindly do not write long letters. Make your requests short and simple.

We suggest that the noon hour be made the special time of prayer for presenting these petitions before the Lord. The psalmist says, "Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice." It was customary for the psalmist three times daily to kneel down before the Lord and present to him his requests. The noon hour was one of these stated periods. Daniel "kneeled upon his knees three times a day, and prayed, and gave thanks before his God." Surely if these busy men of God could take time from their duties to engage in three stated periods of prayer, it is not too much for us. If they needed to seek God's help in that way, surely we need his help as greatly, and it is appropriate that we should take one of these hours—the midday hour—for presenting before

God special requests in behalf of our friends.

It is written of the patriarch Job, "And the Lord turned the captivity of Job, when he prayed for his friends." In remembering others, enlargement of heart will come to us; and in seeking God's blessing for others, we ourselves shall be blessed in return. These requests for prayer will be published in connection with our Home department. Address requests to the Editor of the REVIEW AND HERALD.

## A Present Need

THE mission fields call insistently for evangelists. Young men are wanted, who have had experience in the conferences in preaching and teaching the message that wins souls and builds up Sabbath-keeping companies. Youth is a qualification in these particular calls, because there are languages to be learned. The Mission Board must send out this autumn ten or fifteen such workers; and a much larger number ought to be under provisional appointment, securing a few months of special training in readiness to go a little later.

Will not conference presidents look over the lists and report a few more names? Again and again they have done it; and the conferences are true as steel in sacrificing for the mission fields. We ask the churches to pray that God may indicate workers who should respond now, and fill their places with recruits who will keep the home work growing.

More young men of good experience in the truth and work, who have finished their ordinary school life, ought to be in the Foreign Mission Seminary this year, studying the calls with the Mission Board to find just the right place, and seeking the definite preparation for it, or in the short medical evangelistic course which Loma Linda provides.

The Lord's providence is commandingly and entreatingly manifested to us in the mission fields. In the new China just now hundreds of souls beyond the reach of our present staff are pressing into the light, and calling in vain for teachers. The Mission Board desires to keep in touch with workers who are waiting only to know that God calls them to go.

W. A. SPICER,  
Secretary.

## Evangelistic Work in Chicago

THE special attention of the denomination has of late years been directed to the evangelization of the heathen lands and to the large cities of the United States. In both of these great fields, encouraging success is attending the efforts put forth, but the opportunities are practically unlimited. So much so, and so urgent are they, that the workers are sometimes tempted to become discouraged with their limitations in contrast with their task. With the opening of the present season, the General Conference Committee has planned to assist the Northern Illinois Conference in an aggressive work in Chicago, by securing the services of Evangelist K. C. Russell, who has been joined by other evangelical workers. The General Conference will also furnish financial assistance to the extent of \$3,500. It is expected that these provisions, with the blessing of the Lord, will result in greatly strengthening our work in this city. W. T. KNOX.