

The Advent Sabbath Review and Herald

Vol. 89

Takoma Park Station, Washington, D. C., August 8, 1912

No. 32



DWELL DEEP

ERNEST G. WELLESLEY-WESLEY

Dwell deep, O my soul, in the love-depths divine;
In the depths of God's love there is peace.
Dwell deep, hour by hour, where God's fulness is
thine;
From all care, in the depths, is release.

Dwell deep, O my soul; in the depths there is rest,
In that rest there is freedom from care.
Dwell deep, and thy life mid all sorrow is blest,
For the Lord all thy burden shall share.

Dwell deep, far below the wild rage of the gale,
Far beneath the onrush of the wave.
Dwell deep in the calm where no blast can assail;
From all strife, in the depths, He doth save.

Dwell deep, O my soul; in the depths, deeper yet,
Where with thee He communeth alone.
Dwell deep; all thy pain and thy anguish forget
In the love-rest He gives to "His own."

— Selected.



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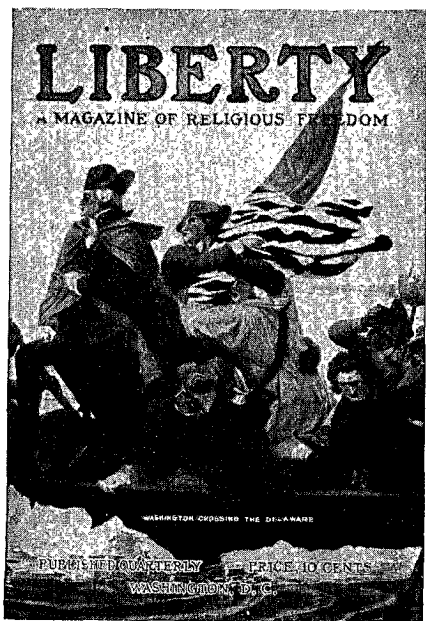
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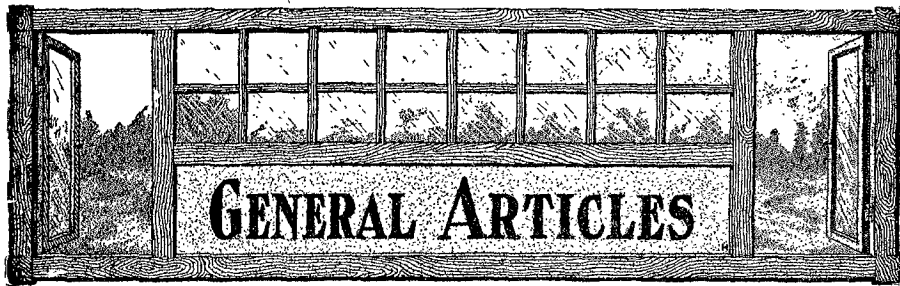
The Review and Herald

"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 8, 1912

No. 32



Addressing the church elders regarding their responsibilities as under-shepherds of God's flock, the apostle wrote: "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

Those who occupy the position of under-shepherds are to exercise a watchful diligence over the Lord's flock. This is not to be a dictatorial vigilance; but one that tends to encourage and strengthen and uplift. Ministry means more than sermonizing; it means earnest, personal labor. The church on earth is composed of erring men and women, who need patient, painstaking effort that they may be trained and disciplined to work with acceptance in this life, and in the future life to be crowned with glory and immortality. Pastors are needed—faithful shepherds—who will not flatter God's people, nor treat them harshly, but who will feed them with the bread of life,—men who in their lives feel daily the converting power of the Holy Spirit, and who cherish a strong, unselfish love toward those for whom they labor.

There is tactful work for the under-shepherd to do as he is called to meet alienation, bitterness, envy, and jealousy in the church, and he will need to labor in the spirit of Christ to set things in order. Faithful warnings are to be given, sins rebuked, wrongs made right, not only by the minister's work in the pulpit, but by personal labor. The wayward heart may take exception to the message, and the servant of God may be misjudged and criticized. Let him then remember that "the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace."

The work of the gospel minister is "to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God." If one entering upon this work chooses the least self-sacrificing part, contenting himself with preaching, and leaving the work of personal ministry for some one else, his labors will not be acceptable to God. Souls for whom Christ died are perishing for want of well-directed, per-

"Evening, and Morning, and at Noon"

WORTHIE HARRIS HOLDEN

"Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice." Ps. 55:17.

In the gloaming, when the darkness
Veils the labors of the day,
Hush my soul to solemn silence,
Steal its anxious care away.
While I seek Thee in communion
Speak, O Lord, a message sweet,
Till my heart o'erflows in praises,
Bowling at the Master's feet.

When the day awakes in gladness,
And its toil makes urgent plea,
Ope my eyes to see thy mercies
Every morn renewed to me.
Thou, who in the night ne'er slumbered,
Art my guardian Shepherd kind,
And thy right arm will uphold me
Through the task thy love assigned.

When the sun invests the zenith
Mid the noontide's fervid heat,
Lure my soul to find refreshment
'Neath thy blessed prayer retreat.
Here my languid spirit strengthen
To pursue its onward way,
Till I bind its sheaf of service
With the vespers of the day.
Portland, Oregon.

A Faithful Under-Shepherd

(Concluded)

MRS. E. G. WHITE

LOOKING forward with prophetic vision to the perilous times into which the church of Christ was to enter, the apostle exhorted the believers to steadfastness in the face of trial and suffering. "Beloved," he wrote, "think it not strange concerning the fiery trial which is to try you."

Trial is part of the education given in the school of Christ, to purify God's children from the dross of earthliness. It is because God is leading his children, that trying experiences come to them. Trials and obstacles are his chosen meth-

ods of discipline, and his appointed conditions of success. He who reads the hearts of men knows their weaknesses better than they themselves can know them. He sees that some have qualifications which, if rightly directed, could be used in the advancement of his work. In his providence he brings these souls into different positions and varied circumstances, that they may discover the defects that are concealed from their own knowledge. He gives them opportunity to overcome these defects, and to fit themselves for service. Often he permits the fires of affliction to burn, that they may be purified.

God's care for his heritage is unceasing. He suffers no affliction to come upon his children but such as is essential for their present and eternal good. He will purify his church, even as Christ purified the temple during his ministry on earth. All that he brings upon his people in test and trial comes that they may gain deeper piety and greater strength to carry forward the triumphs of the cross.

There had been a time in Peter's experience when he was unwilling to see the cross in the work of Christ. When the Saviour made known to the disciples his impending sufferings and death, Peter exclaimed, "Be it far from thee, Lord: this shall not be unto thee." Self-pity, which shrank from fellowship with Christ in suffering, prompted Peter's remonstrance. It was to the disciple a bitter lesson, and one which he learned but slowly, that the path of Christ on earth lay through agony and humiliation. But in the heat of the furnace fire he was to learn its lesson. Now, when his once active form was bowed with the burden of years and labors, he could write, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy."

sonal labor; and he has mistaken his calling who, entering upon the ministry, is unwilling to do the personal work that the care of the flock demands.

The spirit of the true shepherd is one of self-forgetfulness. He loses sight of self in order that he may work the works of God. By preaching of the word and by personal ministry in the homes of the people, he learns their needs, their sorrows, their trials; and, cooperating with the great Burden-bearer, he shares their afflictions, comforts their distresses, relieves their soul-hunger, and wins their hearts to God. In this work the minister is attended by the angels of heaven, and he himself is instructed and enlightened in the truth that maketh wise unto salvation.

In connection with his instruction to those in positions of trust in the church, the apostle outlined some general principles that were to be followed by all who were associated in church fellowship. The younger members of the flock were urged to follow the example of their elders in the practise of Christlike humility. "Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith."

Thus Peter wrote to the believers at a time of peculiar trial to the church. Many had already become partakers of Christ's sufferings, and soon the church was to undergo a period of terrible persecution. Within a few brief years many of those who had stood as teachers and leaders in the church were to lay down their lives for the gospel. Soon grievous wolves were to enter in, not sparing the flock. But none of these things were to bring discouragement to those believers whose hopes were centered in Christ. With words of encouragement and good cheer Peter directed the minds of the believers from present trials and future scenes of suffering "to an inheritance incorruptible, and undefiled, and that fadeth not away." "The God of all grace," he fervently prayed, "who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you. To him be glory and dominion forever and ever. Amen."

"An Almond-Tree"

ERNEST LLOYD

BECAUSE of its blossoming the earliest of any of the trees, and before it is in leaf, the almond has its Hebrew name *shaked*, from a verb signifying to make haste, to watch, to wake early. Thus when the prophet (Jer. 1:11) is shown the "rod of an almond-tree" (awaking

rod), God means to indicate to him by it that, as this tree makes haste to bud, so he would hasten his judgment on the people. "There is here," says Blayney, "at once an allusion to the property of the almond-tree, and in the original a paronomasia, which makes it more striking there than it can be in a translation. It was a practise in early times to place an object for an idea, having the same sound. Thus, in the Pentateuch the word for unleavened bread is a noun signifying a going forth, or out of, derived from the verb to go forth. In like manner, when Solomon, speaking of an old man (Eccl. 12:5), says the almond-tree shall flourish, he intends to express it by the quickness with which old age surprises us; while the snow-white blossoms upon the bare boughs of the tree aptly illustrate the hoary head and the defenseless state of old age."

The almond was regarded by the Jews as a welcome harbinger of spring, reminding them that the winter was passing away, that the flowers would soon appear on the earth, that the time of the singing of birds was come, and the voice of the turtle would soon be heard in the land. Cant. 2:11, 12. The word *shaked*, therefore, was a beautiful and fitting synonym for the almond-tree which "hastened" to put forth its blossoms. The knowledge of this interesting fact will explain this otherwise unintelligible passage in Jeremiah. Aaron's rod that so miraculously budded, yielded almonds; and the Jews now carry boughs of flowering almond to the synagogues, on great feast-days, just as the Jews of old used to present palm branches in the temple. The almond was also the model of the ornaments of the candlestick in the tabernacle, suggesting the "quickenings" influence of the Holy Spirit.

"I will hasten [*shaked*] my word to perform it." The Lord desires to encourage us as he did Jeremiah, with his unfulfilling promise of speedy assistance in carrying a "heavy message" to the people—"touching all their wickedness, who have forsaken me, and have burned incense unto other gods, and worshiped the works of their own hands." We live in "a day of trouble, and of rebuke, and of blasphemy." "The foundations of the earth are out of course," and "if the foundations be destroyed, what can the righteous do?"—They can remember that "the Lord is in his holy temple, the Lord's throne is in heaven;" that "the Lord trieth the righteous;" and they cry to him from whom cometh all help: "Help, Lord, . . . for the faithful fail from among the children of men." He is the unfulfilling Friend of his people. His name is "a strong tower: the righteous runneth into it, and is safe," "I am with thee to deliver thee, saith the Lord." "The Lord is good, a stronghold in the day of trouble; and he knoweth them that trust in him."

"Once more the King of kings, and Lord of lords, may be looking down upon his beleaguered church, and saying, 'Satan hath desired to have you, that he may sift you as wheat;' and once

more may every 'good soldier of Jesus Christ' hear that comforting, assuring, courage-giving word from the 'Captain of our salvation,' 'I have prayed for thee, that thy faith fail not.' Though the church be sifted 'like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth.'" "The great day of the Lord is near, it is near, and hasteth [*shaked*] greatly." "And they shall fight against thee; but they shall not prevail against thee; for I am with thee, saith the Lord, to deliver thee." "God shall help, . . . and that right early" (*shaked*). Praise ye the Lord.

Pasadena, Cal.

What Brother Jones Did

C. H. BLISS

It was spring-time. The weather had become warm, and I began to look around for a good locality in which to pitch my tent for a series of tent-meetings.

I had heard of an aged Brother Jones who lived in a small village about fifty miles south of me, and who was anxious for one of our ministers to visit his town. Thinking I might find a good opening there for our work, I decided to pay him a visit. The next Monday morning I started on my journey. Being a stranger to this brother, I decided to know something of him before going to his home. On arriving at the place, I entered a store and inquired of the proprietor if he knew a man in town by the name of Jones. "You mean that Seventh-day Advent, I presume?" "Yes," I said. "Well," said he, "you'll find him at the west end of Ball Street, in a small white cottage." "Thank you. Now pardon me," I said, "but would you kindly tell me what kind of man he is?" "Sure," he said, "he's all right. He's a poor man, but you can depend on what he says. I'd trust him as quick as I would our banker." As I left the store, I overheard the clerk remark, "I'll bet that fellow has an 'ax to grind.'" Indeed I had, but not of the kind he thought. A week later our tent was pitched, and the word went out that "Jones's preacher has come."

The first week of our meeting the attendance was small. However, a little later, our tent was well filled every evening with an interested audience. After about eight weeks of earnest labor, a company of twenty-five or thirty had accepted our faith. This company was later organized into a church, and Brother Jones was elected elder; for he had "a good report of them which are without."

Years ago this good old brother was laid to rest, but his works still follow him. This church has ever been a live, growing one, and each year witnesses some addition to its membership.

Now a report of this meeting was sent to our church paper, and many of our brethren said, "See what Brother Bliss has done!" But God said, "See what Brother Jones did!"

Peoria, Ill.



WASHINGTON, D. C., AUGUST 8, 1912

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Editorial

Distress of Nations With Perplexity

THERE have been but few if any periods of earth's history when there have not existed in some degree distressing and perplexing conditions. The Scriptures of truth indicate, however, that as we near the close of time, this distress and perplexity will become greatly intensified; men will look with grim foreboding into the future, not knowing the outcome of the situation confronting them, and with but little hope of better days. The careful student of human events and of present-day conditions must feel impressed that this time in the history of mankind has been reached. We see to-day as never before, and in an intensified degree, distress of nations with perplexity. Luke 21:25-27.

This distress and perplexity arises from two sources, external causes and internal conditions. Notwithstanding the international treaties that have been formed, the international peace congresses held, and the arbitration boards and commissions to which are referred many questions of dispute, it can not be denied that the great political international situation is an extremely critical one. As never before, the nations of men are jealously vying with one another in their effort at territorial expansion, and in their race for commercial advantage.

The leading nations of earth are no longer isolated. They exist as world powers in that their shipping traverses every sea, and their operations extend to every land. Each is fearful that its neighbor will obtain some advantage not enjoyed by it. In consequence, for the protection of its interests, each nation feels that it must maintain a large standing army, or an army reserve, and an aggressive and efficient navy. The very pursuits of peace, as they are conducted to-day, tend to political entanglements

and national rivalries and jealousies. A glance at the political situation existing at the present time is sufficient to indicate the sensitive relations which now exist. The spirit of revolution in Mexico is still far from suppressed. The political upheaval has resulted in many complications, and much suffering to thousands of the inhabitants. The same spirit of uprising has been manifested in Cuba. In the Old World, crisis succeeds crisis in international affairs of the European states. Great Britain has but just emerged from a great industrial conflict, and at the present time there is but little feeling of security in the continuance of the adjustment that has been made. With the plottings of the monarchy against the new government of Portugal, its stability can hardly be regarded as assured.

There continues to be much war talk in the two countries regarding the probability of conflict between Great Britain and Germany. The same is true regarding the relations existing between Japan and the United States. Rumor will have it that Japan is seeking the acquisition of territory in the New World with sinister motives. The recent death of the Japanese emperor, with the coming to the throne of a new and comparatively young and untried ruler, injects into the political situation a new element of danger in the preservation of the world's peace balance.

In France and Spain the mutterings of discontent, which indicate the smoldering fires under the surface, are everywhere apparent. The war between Italy and Turkey still drags wearily on with but little advantage thus far to either contestant, a continual menace to the peace and safety of all Europe, as is recognized by every European court. Poor China, suffering the horrors of revolution, the tortures of famine, and the devastation of plague, is still struggling for greater civil liberty, and for a stable form of government. Thus we might continue throughout the sisterhood of nations. The political atmosphere is charged with intensity, and no statesman can determine what readjustment of present political conditions will result in the fearful clash of armies and in the terrible conflict which every one feels in his own heart is inevitable, even though by diplomatic statesmanship it may be averted for the present.

The same spirit is seen in the more domestic phases of national life. The mad rush for wealth, for political power, for social position, has engendered in every nation the same elements of discontent. Labor, instead of being the handmaid of capital, has become in many instances its sworn enemy. The secret guilds of society are doing their deadly work in undermining the social and political fabric. Burdensome taxation, the

high cost of living, the corruption existing in municipal, state, and national affairs,—these and kindred ills have served to foment the spirit of unrest and dissatisfaction.

What the outcome will be no human sage or philosopher is able to predict. The Scriptures of truth, however, indicate that these conditions are signs of the times in which we are living. These conditions are recognized by many, and efforts are being made to remedy them. However futile such efforts prove, they may serve to delay for the present the inevitable outcome, and such efforts we should aid as far as consistent and possible. But above all, we should be advised by these conditions which surround us, of what is coming upon the earth. Their language has but one meaning, but one import. They betoken the ineffectiveness and the breaking up of human systems of government, the passing away of this world and all that pertains to it. They proclaim the inability of man to become his own savior, the weakness of human legislation in coping with degenerate human nature; and above all, they indicate that the long dark reign of sin is about to end, and that a better day, a day of righteousness and peace, will be ushered in.

F. M. W.

A Test of Loyalty

It is a fact that there is no divine command for the keeping of Sunday as a sabbath. It is a fact that there is no divine command for the keeping of any day as a sabbath, save only the seventh day of the week. Candid Christians are now admitting these facts, while still they cling to the Sunday institution, hoping that their careful observance of this other day will be accepted by the Giver of the Sabbath in place of the day which he appointed and blessed for that purpose.

When God established the Sabbatical institution, he had a purpose in view. That purpose is well stated in the record of the establishment of the institution. "And on the seventh day God finished his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and hallowed it; because that in it he rested from all his work which God had created and made." Gen. 2:2, 3.

Americans have set apart the fourth day of July as Independence day, because on that day independence was declared. No man has yet arisen with sufficient temerity or self-assertiveness to advise that we celebrate independence on the fourth day of any other month, or on any other day of that month.

Some of the States have set apart certain days which they designate as admis-

sion day, commemorating the accomplished fact of their admission into the Union. No one thinks of changing the celebration to some other day.

Once in every year a day rolls around which each person looks upon as the anniversary of his birth; and very frequently his friends remember it with him and help him celebrate it. We never heard of any one celebrating his birth on any other day than the actual anniversary of that occasion.

The reason that no attempt is ever made to change these celebrations is that they commemorate accomplished facts. The facts can not be changed; therefore no one ever thinks of trying to alter the day of their celebration. Now let us look again at God's own reason for the establishment of a Sabbath. "On the seventh day God finished his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and hallowed it; because that in it he rested from all his work which God had created and made."

There is an accomplished fact, accomplished by Jehovah himself; and there is the particular day which he set apart to commemorate that event. He not only set it apart for that purpose, but he "hallowed" it, he "blessed the seventh day," "because that in it he rested." Now man, who will not presume to change even the commemorative days of merely human accomplishments, has dared to attempt to change the Sabbath institution from the day that commemorates God's rest and a completed creation to a day which commemorates nothing of the kind. Man has sought to change the celebration from the day which was blessed, hallowed, sanctified, by Jehovah himself, to a day upon which no blessing of Jehovah has ever rested.

The blessing which God pronounced upon the seventh day has never been withdrawn by the One who only could withdraw it. The command to keep that day has never been repealed by the One who alone has the authority to repeal it. The law of which that command is a part has been declared by Jehovah himself to be a perpetual law; and being a perpetual law, every precept of it must be perpetual. Not only that, but God has never appointed any other day to take the place of the true Sabbath, or to take a place alongside it to divide Sabbath honors with it.

God pronounced a blessing not only upon the Sabbath, but also upon those who would keep it. Isa. 58:13, 14. Christ enjoyed that blessing; for he kept that day and taught his followers the unchanging obligation of the Sabbath of the decalogue in these words: "It is easier for heaven and earth to pass away,

than for one tittle of the law to fall." Luke 16:17. Heaven and earth have not yet passed away; therefore the law of God still stands. In the midst of that law stands the Sabbath—and it still stands.

It is useless to seek to ease our conscience while disobeying that command, and claim to be obeying the command in spirit while keeping another day. We do not thus play fast and loose with mere human institutions. And surely God's commands and institutions are not of such insignificant importance that we can put our own desires and inclinations in the place of them with the assurance that God will accept them at our hands in the place of obedience. If we choose that course rather than the course which he has set for us, we may know of a surety that one day God will ask of us the embarrassing question, "Who hath required this at your hand?" That question was asked of old of one who had forsaken the law of God. (Isa. 1:10-20). The people had set up institutions of their own, and made sacrifices while walking in disobedience to the commands of God; and he tells them in the most straightforward language that all these substitutions are as nothing in his sight; that obedience to his requirements is the essential thing. God's test, as there expressed, is, "If ye be willing and obedient."

We can not substitute human institutions for God's institutions, and have that substitution approved by him. Christ says, "Every plant which my Heavenly Father planted not, shall be rooted up." Matt. 15:13. No one can rightly claim that God or Jesus Christ established the Sunday sabbath. It will be rooted up by the Father himself. How much better to be yielding allegiance to God in the observance of his requirements than to be placing our trust in a human institution, knowing, as we must if we believe his Word, that such a course can not have his approval. Only by obedience can we prove our allegiance.

C. M. S.

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

Notes on Important Eras of Fulfilling Prophecy

The Triumph of the Two Witnesses

(Concluded)

It came about according to the prophecy:—

"The beast that ascendeth out of the bottomless pit shall make war against them [the two witnesses], and shall overcome them, and kill them. . . . And they that dwell upon the earth shall rejoice over them, and make merry." Rev. 11:7, 10.

All are familiar with the facts of the national denial and repudiation of the

God of the Holy Scriptures and the setting up of "the worship of reason" in France.

Hebert voiced the awful heights of blasphemy when he declared in the National Convention: "God does not exist. I demand that the worship of reason be substituted in his stead."

The Papacy had exalted itself in the place of God through the centuries, and had wrought its persecutions and iniquities in the name of God; and in seeking to strike down oppression, deluded men struck at the God of heaven himself.

Atheism was supreme. Not only did it turn upon Romanists, but upon French Protestants as well, a remnant of whom had outlived the persecutions of the papal rule. Those who were known to stand loyally for the religion of the Bible were marked for death. Lorimer says:—

Indeed the Protestants who would not go the length of the Revolutionists were subjected to the cruelest treatment. In the department of Gard alone the slaughter was wide-spread. During the Reign of Terror the Protestants were as much oppressed and persecuted as the Catholics. . . . Out of one hundred fifty guillotined in the district of Gard [in a given time], one hundred seventeen were Protestants.—"*Historical Sketch of the Protestant Church in France*," page 531.

The warfare was carried on against every outward badge of religion; and the Holy Scriptures were put to the flames. Joseph Galloway, of London, watching events at the time with other Bible students, wrote in 1802:—

That the prophecy respecting the conquest and death of the two witnesses might literally as well as figuratively be fulfilled, the commissioners of the convention dressed up an ass, and loading it with the symbols of Christianity, led it in mock procession with the Old and New Testaments tied to its tail, and burned them to ashes amidst the blasphemous shouts and acclamations of the deluded multitude.—"*Commentaries*," Vol. 1, page 113.

Lorimer describes a similar scene at Lyons. There was great rejoicing over this repudiation of God and his Holy Word. Festivals were instituted to celebrate the triumph of reason, and ball-rooms and theaters were crowded with those who were making merry because the reproving witness of Christianity had been put away.

The prophecy had declared the next step in the story:—

"And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves."

Outside influences, according to this, were to be raised up to restrain the fury let loose from the bottomless pit. The nations round about looked on with horror at the outbreak of lawlessness in those days of the Terror. A league was

formed by various governments to resist the spread of disorder.

Whatever the mixed motives of this league, the attitude of the nations caused the French leaders to set themselves to check the most frenzied excesses of impiety. Within a few weeks after the wild scenes attending the establishment of the worship of reason, Robespierre laid before the National Convention an address to the people of Europe in reply to a manifesto of the kings representing the league. He declared:—

They represent us as a mad and idolatrous nation. They lie. The French people and their representatives respect all forms of religious worship and do not proscribe any.—*Record of the Convention for Dec. 5, 1793.*

Thus the force of outside public opinion restrained the hands lifted against divine revelation just as the prophecy concerning the slaying of the two witnesses had foretold. The prophecy continues:—

“And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them. . . . And the remnant were affrighted, and gave glory to the God of heaven.”

According to the constant use of the day for a year in symbolic prophecy, this three days and a half signifies three years and a half, the time assigned to this proscription of the two witnesses. In a history of Europe covering this period, W. H. Hutton says:—

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

Allowing the few days necessary for this decree to be published in the provinces, it was three and a half years later that Camille Jordan, in the National Convention, made his speech for complete reversal of policy (June 15, 1797). W. M. Sloane says of this speech:—

Declaring that religion should no longer be proscribed, but protected, he reiterated the solemn promise that worship should be free in France. In his peroration he called for the restoration of all the outward symbols of faith.—“*French Revolution and Religious Reform,*” page 229.

In this speech all penal laws against religious profession and exercise were abrogated. The open Bible was free to bear its witness in France.

The blessed Word of God could not be destroyed. It “liveth and abideth forever.” The two witnesses were exalted only the more gloriously, even to the heavens, before the eyes of the people. Many believers saw in these events

the fulfilment of prophecy. Skepticism and unbelief were for the moment, at least, affrighted.

From that same time, the providence of God began in a special manner to raise up agencies for the spreading abroad of his Holy Word as never before. The Scottish author, Lorimer, who wrote not many years after the Revolution, tells how an overruling Providence caused the wrath of man to praise him, and wrought “glory to the God of heaven” out of these events:—

Infidelity, produced in a great measure by the unfaithfulness of the church, is pictured forth in blood before her eyes. The event is sanctified to many. Thousands begin to turn to God for safety, and to think seriously of religion. . . . The consequence is, that at the very time when Satan is hoping for, and the timid are fearing, an utter overturn of true religion, there is a revival, and the gospel expands its wings and prepares for a new flight. It is worthy of remembrance that the year 1792, the very year of the French Revolution, was also the year when the Baptist Missionary Society was formed, a society which was followed during the succeeding, and they the worst, years of the Revolution, with new societies of unwonted energy and union, all aiming, and aiming successfully, at the propagation of the gospel of Christ, both at home and abroad. What withering contempt did the great Head of the church thus pour upon the schemes of infidels. And how did he arouse the careless and instruct his own people, by alarming providences, at a season when they greatly needed such a stimulus.—“*Historical Sketches of the Protestant Church in France,*” page 522.

The ending of the great prophetic period of the 1260 years saw the Word of God exalted, and the Papacy stricken a deadly blow which advertised the ending of its long reign of special supremacy. The world entered a new era.

W. A. S.

The Teachings of Jesus

CONCERNING the teachings of Jesus the higher criticism puts forth the proposition that they were molded by the customs and the prevailing thought of his time. It is one of the most groundless charges that has ever been made against the person and work of Jesus, and in view of the divinity of the person against whom it is made, we may say that it is one of the most blasphemous.

The purpose of the proposition is to rob him of his divinity, to rob his teachings of their influence upon human hearts, to hide the Saviour from a perishing world, and to blind men's minds even to the need of a divine sacrifice for them.

If they can prove that Jesus thought after the manner of his time, they make him a mere human, and himself in need of a savior. If they can prove that he saw “with the eyes of his age,” they

make him one who could not even interpret aright the law of God, much less exemplify its teachings in his life. If he thought and taught after the manner of his times, he never could have been the power that he was and has been to lift men out of their surroundings, out of the teachings of their times—out of themselves.

Because he did not so teach, he has become the magnet that has lifted souls out of the most adverse conditions, and enabled them to perfect characters reflecting the glory of God. Because he did not so teach, his teachings have so laid hold of the hearts of men and women, and even children, that they have faced threatened death in multitudinous forms rather than turn aside from the living pathway of eternal truth.

But, turning aside from an argument of contingencies, let us listen to the teachings of Jesus himself in this regard, and also note whether he reflected the customs and the teachings of his times. He says of his teachings: “The word which ye hear is not mine, but the Father's who sent me.” John 14:24. Then are the words of the Father also tinctured with the human teachings of the times of Christ? It would have to be so if Jesus' teachings were tinctured with the thought and teaching of his time; for he was teaching the very words of the Father. Surely, not even a higher critic will be so bold as to make such a terrible charge. Nevertheless, it is all involved in the charge they bring against Jesus and his work.

Again he says: “I have given them thy word; and the world hated them, because they are not of the world, even as I am not of the world.” And he reiterates it: “They are not of the world, even as I am not of the world.” John 17:14, 16. How much does this passage teach that either Jesus or his followers were conforming to the world, or teaching as the world taught? The world hated them because they were not doing as it did and teaching as it taught. If the charge of the higher critics were true, the opening clause of the last quotation should have read: “I have given them my own words, modified by their own thoughts and teachings.” He also should have said: “The world loves them, because they are conformed to it and molded by its thought. . . . They are of the world, even as I am of the world, and influenced by its thought and customs.” The whole animus of such teachings is directly contrary to the character, the business, and the gospel of Jesus Christ.

Had Jesus been teaching in harmony with the teachings of those times, or had he been influenced by them, his teachings would have created neither stir

nor astonishment. But what is the fact in the case? "When Jesus had finished these words, the multitudes were *astonished at his teaching*: for he taught them as one having authority, and *not as their scribes*." Matt. 7:28, 29. This shows that there was a direct opposition between his teachings and the teachings of his time. It was this very fact that filled the scribes and Pharisees with hatred against him; and it was this fact that inspired them to persecute his followers, dispersing them from Jerusalem, and following them even beyond the boundary of Palestine. Christ could have escaped the cruel death he suffered, and his followers could have escaped their persecutions, had they been willing to conform to the teachings and the customs of their time.

The Record declares concerning Christ that he "emptied himself, taking the form of a servant." Now the query arises, Having emptied himself, by whom or by what was he filled? If his teachings were in consonance with, and molded by, the teachings and the customs of his time, then it was with the teachings and the customs of his time that he was filled, rather than with the words and the will and the instructions of the Father. Concerning this, the Word declares of Christ: "Lo, I am come; in the roll of the book it is written of me: I delight to do thy will, O my God; yea, thy law is within my heart." Ps. 40:7, 8. That purpose to do the will of the Father, without any regard whatever to other influences, filled the entire life of Jesus Christ. "I am come down from heaven," said Jesus, "not to do mine own will, but the will of him that sent me." John 6:38.

Filled with this fulness, and maintaining this uncompromising attitude, Jesus Christ went about the mission which brought him to this world. He healed the sick; he raised the dead to life; he cast out demons; he cast out from the temple of God those who would turn it aside from the purpose God designed it should accomplish. Teaching as he did, living as he did, and dying as he did, he became the long-looked-for Redeemer of the race. Emptied of self, he was filled with the fulness of God, and we are complete in him, and in him alone.

To have professed Christians teaching such a proposition as that herein referred to, is one of the master-strokes of Satan reserved for the last days, the crisis of the conflict. It is a challenge to Heaven, and yet it goes forth from the very altar of buildings dedicated to God's service. It comes from those purporting to be the exponents of the inspired Word, and yet it robs that Word of its inspiration, and makes the Son of God indebted to men for the message he gave to perishing humanity. In fact, there is, accord-

ing to that interpretation of the gospel, no such thing as "perishing humanity;" but divinity in humanity, working out its own salvation and working upward to the skies.

Such is the challenge that Satan has flung out to the last generation; and like a cancerous growth it is spreading through the living tissue of the church body, eating away at the vitals of professed Christianity, and sealing the doom of thousands of its individual members. While paganism, Catholicism, Christian Science, and Spiritualism are attacking the gospel message from without, higher criticism attacks it from within. Is it any wonder that our Saviour asked, "When the Son of man cometh, shall he find faith on the earth?"

C. M. S.

Note and Comment

Salaries of Ministers

ACCORDING to the *Jewish Criterion* of June 28, 1912, the salaries of ministers in the United States average as follows:—

The average salary of all ministers of all denominations in the United States is \$1,223 for cities over 300,000 population; \$1,110 for cities of 100,000 to 300,000; \$1,063 for cities of 50,000 to 100,000; \$972 for cities of 25,000 to 50,000; and \$573 for all other places.

Changing Denominations

SPEAKING of the great religious unrest that is sweeping men away from the old-time standards of faith, the *Cumberland Presbyterian Banner* says:—

The immigration of Methodist ministers to other churches has been very pronounced of late. In a recent Congregational installation service of Spokane, Wash., it is said that seven of the nine Congregational pastors present were former Methodists. In other parts of the country the same movement has been noticeable. It is not a healthy sign when ministers are at unrest, and are so easily changing their denominational relations.

A Protestant Awakening

THE *Herald of Gospel Liberty* takes issue with the charge made by Roman Catholics that Catholicism is succeeding where Protestantism is failing. It believes that there is coming into the Protestant church a great awakening, at least with respect to the danger of Romanism. As quoted by the *Herald and Presbyter* of July 10, 1912, it says:—

In recent tilts between Roman Catholics and Protestants we have observed a tendency on the part of Catholics to declare the failure of Protestantism: by every innuendo and insinuation they seem to be saying all the while, "We are succeeding; the Protestants are failing." No doubt they wish it that way, but wishing it will not make it so. If Prot-

estants will be true to their Heaven-given mission, all Catholicism can not destroy it; and we are glad to say that within the limits of the last year there has been a mighty awakening among the Protestants to the dangers of Catholicism. At this time the tide of opposition is rising, till it looks as if it may be a repetition of the resistance in other countries, if not as it was in the days of Luther.

A Crisis for the Church

OF the danger of the church entering into the competition with the world and worldly organizations, the *Methodist Recorder* says:—

There has not been a period in the history of the Christian dispensation when there were so many efforts to induce the church to enter into competition with other organizations as now. It is a moment of crisis. If the church can be kept to its own mission, then her victory is assured. If she answers the many voices that are now calling to her, and goes out into the world to compete with all sorts of human organizations in all sorts of work, then her power is declining, and will decline till she be brought back to her Lord's own appointed way and work.

Gain From Loss

SPEAKING of the question, which is being raised in many quarters, "Is America to become Catholic?" the *Christian Witness and Advocate of Bible Holiness* says:—

It is undoubtedly a danger which threatens our nation. Indeed, it is more than a hope upon the part of the Catholic Church itself; it evidently is purposing to make the United States of America "the first Catholic nation of the world."

This paper, however, feels that there is little to fear from this danger. It adds:—

If the American Protestant church will welcome back the Holy Spirit, she can easily reach these Romanists who have come to our shores; in any case she can take care of our own home-born people, and save the balance of power to God and the true church. All depends on the attitude of the church to God.

This is indeed true. If the great Protestant church would be true to its profession, if it would cry out against Roman abuses as it did in the days of Luther, if it would hold aloft the banner of the cross of Christ and proclaim the liberty there is in him, there would be very little danger that America would become Catholic. But with a lowering of the old-time standards of Christianity, with a lessening of spiritual power, with a truckling to Roman principles and patronage, Protestantism itself is becoming the prey of its erstwhile enemy. It can not give to others what it does not possess itself. The giving of God's message for to-day, as found in Rev. 14:6-14, will bring healing to the church. This is the work to which God calls it.



Victory

LILLA WARREN

God's ear is ever open the faintest call to hear;
 Then do not be disheartened when trials hard appear.
 Though you are weak and failing, God's word is always sure,
 And trusting him, he'll give you the faith that will endure.
 The work of many shows us the Lord can use the weak;
 He helps the faint have courage, the slow of speech to speak.

Wherever you are working, the Lord has angels still;
 And if you stand like Daniel, they'll help you do His will.
 God says success is certain to those who with him work,
 Not now and then, but "all the time," and never duty shirk.
 God's work will surely triumph. Let's trust him then, and say,
 "I'll trust him though he slay me." Let self die every day.

The Lord says, "I am with thee," "Fear not," "I am thy God;"
 "I'll help thee, and uphold thee;" "I all the path have trod."
 Then do not be discouraged, though oft the way is drear;
 He'll lead his own to victory. He says, "Be of good cheer."
Loma Linda, Cal.

"Unto the Uttermost Part of the Earth"

J. N. ANDERSON

It is fully nineteen hundred years since Jesus gave his command to carry the gospel of divine love and salvation to "all the world." Then, as now, it could be said that "the field is the world," though with this difference, the entire world was then foreign mission territory.

About one hundred years ago the era of modern missions began. Europe and America had become nominally Christian; Africa and Asia and the islands of the Pacific remained heathen and untouched. A mighty missionary impulse suddenly seized the entire Protestant church to send the living missionary with the Bible in the vernacular into every nook and corner of heathendom. This was the birth of the world missionary movement of to-day.

As the correlative of this missionary movement, the advent movement set in about six decades ago, animated by the same spirit and identical in scope. The preaching of the gospel in the whole world is the sign and the condition of

Christ's coming and kingdom. When the message of "repentance and remission of sins," and the "all things" enjoined by Jesus, shall have been preached in the "uttermost part of the earth," then it will be both possible and necessary for God to send "Jesus: whom the heaven must receive until the times of restoration of all things."

The present is a fitting time to review the past, to take an inventory of missionary achievements in relation to the masses of humanity, and thus get a clear and intelligent conception of the unfinished part of the task laid upon us by our Lord. We believe the present is the eleventh hour of human history, and that the last and final hour will strike when the gospel has gone to all the world. The Scriptures so testify, and in the very nature of things it must be so. The bringing in of the kingdom is the blessed goal of missions, of Christianity, of Christ's soul travail, of God himself in his eternal purpose for man. For this consummation every Christian, especially if he believes in the near approach of the advent, devoutly prays and labors. But what are the actual facts as to the status of world missions to-day? Among the great mass of Christians the belief prevails that the entire round world has been entered and quite fully occupied.

Foreign missions (Protestant) to-day are represented by a force of about 23,000 foreign missionaries, 88,542 native workers located at 49,579 stations and out-stations, seconded by a body of 2,304,318 communicant members and an approximate body of 5,000,000 adherents. This force of living power is well distributed in all the main divisions of the non-Christian world, yet the pathetic fact remains that the heart of the two greatest continents (Asia and Africa), together with a score or more of smaller fields or sections of fields, is still untouched. These unreached portions of the earth are, as a matter of course, the most inaccessible physically, intellectually, and morally in the world-field, the very citadel of Satan's kingdom because of the prevailing moral degradation and spiritual darkness. These vast stretches in the heart of the two greatest continents are left out of the count by most persons, largely because they are unknown geographically, and because politically and commercially the outside world has little dealing with them. Central Asia, known as the "roof of the world," the watershed of the largest continent, is a great region of country lying between the Nearer and Farther East, with India on the south and the Siberian steppes on the north. Three great em-

pires, India, Russia, and China, meet here. "Less known than Central Africa and in some places less thoroughly explored, it constitutes a vast area of ghastly deserts and fertile oases, of parched plains and navigable rivers, of perpetual snow and perpetual drought." The population is a great medley of races and tribes whose moral and spiritual degradation is appalling. The religion of the false prophet dominates that whole section, except Tibet, socially, intellectually, and spiritually, as absolutely as it does North Africa. The following survey of this region, given in the Report of the World Missionary Conference (1910), is a graphic picture of its vastness and its need of the gospel:—

"Starting in Manchuria at approximately 125° east latitude, the province of Hilung-Chiang contributes 1,500,000 who are without any missionary provision whatever. Moving westward, the needs of at least 2,500,000 of nomad Mongols come into view, who live in the desert of Gobi and the stretches of Mongolia. Still westward lies the Chinese province of Sin-Kiang, including Chinese Turkestan, Kulja, Sungaria, and outer Kan-su, with a population of over 1,000,000. The establishment of three small mission outposts within this vast territory, at Yarkand, Kashgar, and Urumtsi, alone prevents its entire inclusion in this vast sweep of unrelieved darkness. Southward, through Kan-su, Tibet is reached. Here there are about 6,000,000 persons as yet wholly destitute of missionary ministrations. Westward is Afghanistan, with 4,000,000, and north of Afghanistan, Bokhara and Khiva, which, together with the Mohammedans of Russian Turkestan and Russia proper, represent a population of at least 20,000,000, all of them without a missionary."

Here, then, is a population of 35,000,000 scattered over an area fully equal to that of the entire United States, which, with the exception of the three small missionary outposts, is not only unentered, but outside the scheme of actual and immediate plans and hopes of all Protestant missionary societies. There are, indeed, many physical difficulties to oppose the missionary pioneers into this unreached stretch of territory, yet on the other hand there are large sections of it where the march of Western civilization has made ready the highways of the King by the construction of railways, telegraph lines, and military preparations. Caravan routes are common, and in some places up-to-date steamboat service is available. Nor is this all; their physical destitution and misery is a door of entrance for the gospel of spiritual healing. The following utterance is to the point: "One remark is applicable to all the tribes that lie beyond the Indian frontier, to the Mohmands and Shinwaris, to the Kohistanis and the Chitralis, to the inhabitants of Swat and Dir, of Hunza and Yasin, that they are all to-day without the help of medical science and skill, and would hail with uncommon thankfulness the arrival of

the medical missionary with his dispensary and hospital, for the sake of which they would tolerate his Bible and listen to his exhortations, and learn to love the Saviour of all mankind."

These facts, surprising as they may be, are not presented to discourage or unnerve, much less to weaken the faith of God's people, but rather that we may "look on the fields," and so become intelligent as to the actual missionary situation, and then pray, and plan, and labor with our minds full of information and our hearts touched with sympathy for the unreached masses in those distant lands of spiritual darkness. As a people, our cardinal doctrine of faith is that the gospel of the soon coming of Christ will be preached in all the world. What is the significance of the foregoing figures and facts in so far as our missionary hopes and plans are concerned? What bearing have they on our missionary giving? What have they to do with the education and training of the large number of young people among us who are soon to be the bearers of the message to all the nations? And what is still more vital, what do the unreached 35,000,000 of Central Asia have to do with us in the matter of the special preparation of missionaries? Would it not be a cause for rejoicing if we had a company of at least fifteen stalwart young men preparing to enter in among those needy millions? Why should it not be so?

Washington Foreign Mission Seminary.

Experiences Among Mohammedans in Turkey

MRS. A. I. GIROU

ON my last trip from Smyrna to Constantinople, just after the war between Italy and Turkey had begun, I had the privilege of talking with a theological professor of a Mohammedan school in Arabia. The circumstances were these:—

An ex-officer from Smyrna met this professor on board the ship, and was anxious to get some information about the political situation. He tried very hard to express himself in the few Arabic words he knew. Although against the etiquette of Turkey (I being a young unmarried woman at that time), I offered my services as an interpreter for the ex-officer, praying at the same time that this might be a chance for me to drop some spiritual seed into the hearts of these men. After a long interview with the ex-officer on political matters, the professor turned to me and inquired how I had happened to learn the Arabic. I told him that I also was in a theological school to interpret for our professors, and explained the work of our message. He was much astonished, and several times told me that all my knowledge of Arabic would be in vain if I failed to accept the religion of Mohammed. Again and again he invited me to accept this only true religion. How wonderful! I felt and expressed the same feelings for him, and from that minute promised my

Lord to put forth all my efforts in a special way for the Mohammedans if he would open the way for me.

The Way Opened

As another helper for the Turkish field, Brother A. I. Girou was sent to Constantinople last September, to work mostly among the French-speaking foreigners. But the way opened for him also to hold a series of meetings among the pure Mohammedans. These meetings were begun by Dr. V. Pampaian, but were continued by Brother Girou, and with the efforts of some good colporteurs over forty Mohammedans were coming twice a week. Among them were hodjas, mollahs (different degrees of D. D.), writers, several students of right, medicine, etc. A latter-day prophet also should not be forgotten. I considered this an answer to my prayer, for I was employed to interpret for Brother Girou (now my husband). Although no decided fruit of these meetings has been seen, still good testimonies came from many of the hearers who saw that God is revealed in the Bible, and that that Book is the only guide of life. O dear readers, pray for these, that the fear of losing their temporal life may be taken away, and that liberty of conscience may soon be granted to this nation, so that they may serve the Son of God.

A Victory of Prayer

We are glad to read in the REVIEW the testimonies frequently given of answered prayers, and I shall mention also our humble experience, hoping others may be encouraged. About two months ago, my husband began another series of meetings in the Asiatic part of the country, Scutari, for the Armenian-speaking people. These meetings were well attended, between 150 and 300 being present. The audiences consisted largely of young men, some of whom were great mockers. The schools are taught by materialists, and as a result, many are becoming infidels. In his first lectures my husband tried to show the errors of the theories of the evolutionists, taking them upon their own ground; that is, showing the true science against the hypothesis of the evolutionists. This did not please the students, and they asked for a meeting in which to present their views. My husband consented, with the condition that they rent a hall and pay expenses. This meeting took place on the evening of May 4, after the Sabbath, in the grand hall of Berberian College. That Sabbath all the brethren and sisters made special request before the throne of grace that the cause of God might triumph. And these prayers were heard.

At the meeting, the president introduced a gentleman, a stranger to my husband, as the representative of the young students, who had felt rather weak to present themselves before the public. The representative himself was an evolutionist, an Armenian writer, and also a delegate of the patriarchy to the Turkish government for the political affairs of the Armenian nation.

My husband then asked them for an interpreter, as I was feeling very tired that night. And what do you think? the most unique thing was to see his opponent advancing and offering himself as interpreter! The speaking lasted for about one and one-half hours, before an audience of two hundred or more. When the lecture was finished, and the time was given to the opponent, he took out his watch, and turning to my husband, said: "It is now late, and I had not thought that interpreting would tire me so much," after which he went to his seat.

The students, of course, were not in favor of his excuse, and urged him to say something anyway, to which he replied, "But what can I say? How can I answer?" Finally he stood up and talked for about ten minutes, expressing his wonder that Mr. Girou was fighting against the evolutionists. To this my husband answered that it was because he was sure of the errors of the evolutionists, as well as those of the materialists, and because he was convinced of the truthfulness of Christianity.

The president then closed the meeting with very nice words of approval of the faith that he had seen lying behind the words of my husband, and expressed himself in such a kind way that a stranger would have taken him for an Adventist minister or a collaborer.

We acknowledge that it is neither our own science nor knowledge that turned this meeting for the glory of our Heavenly Father. It had been called in order to put the humble servants of God to confusion, but God, in answer to our fervent prayers, turned it into a victory through his Holy Spirit. To him be all glory.

I may add also that several families in Scutari are interested in the truth. We have a good brother, a Bible worker, who is working hard with them, and we hope to see good results. Please pray for us.

Australia—No. 1

At every stop on our way from America to Australia, we were met and kindly entertained by some of our people. At Vancouver, from which port we sailed, Prof. K. R. Haughey, the principal of the Manson Industrial Academy, and E. R. Potter, field missionary agent of the British Columbia Conference, showed us many of the beautiful things to be seen in that city.

After spending seven days on the Pacific Ocean, we were much pleased to find Elder and Sister C. D. M. Williams awaiting us on our arrival at Honolulu, and we were soon made comfortable in their hospitable home, where we enjoyed the good dinner prepared in a healthful and homelike way.

Leaving Honolulu on Friday, Aug. 18, 1911, our next stopping-place was Suva, Fiji, where we arrived Monday, August 28. During these ten days we had cool, refreshing breezes, which made our journey while crossing the equator very pleasant.

When we landed at Fiji, we were met by Elder G. G. Stewart and three native teachers, who took us over to their mission station at Suva Vou in a rowboat. Here we first saw a native village, where we have about fifty Sabbath-keepers. The chief of this village, with his wife, is now rejoicing in this message, and is one of our teachers there.

One can not but be impressed by the extreme friendliness of these natives. Their countenances are expressive of happiness and peace, and they greatly love the missionaries who have brought to them the light of the gospel.

Elder Stewart and his wife had just returned from a trip among the islands, and during the month they were away, Sister Stewart had not seen one white woman. How little we know the sacrifices that enter into a missionary's life!

Not many years ago the inhabitants of this fair isle were cannibals in the very worst sense of the word; even now, there are living among our own people persons who well remember those dark days, and who themselves have eaten human flesh. With the entrance of the Word of God a flood of light has penetrated the dense darkness that so long enshrouded this group of islands, and many lives have been transformed. We have about four hundred Sabbath-keepers on these islands.

We arrived in Sydney, Australia, Monday, September 4. The next day the union conference council convened. As the seasons here are just the reverse from what they are in America, this was spring-time; and it was pleasant indeed to be surrounded by flowers of every description, and by orange and mandarin groves laden with fruit, as was the case in Wahroonga, a suburb of Sydney, where our sanitarium and union conference offices are located. Among these beautiful surroundings our union conference council was held.

Then came a visit to the Avondale school, where Prof. B. F. Machlan and his corps of teachers are instructing two hundred seventy-five students to become missionaries in the great island mission field belonging to this union conference.

After spending about two weeks at the Avondale school, where it was my privilege to address the students many times, we were asked to assist at the New South Wales camp-meeting, held at Newcastle, in that state. Much of the presence of the Lord was felt at this meeting. From the first, the Spirit of God was manifest in the camp. A large number came forward at the revival services of both Sabbaths, seeking to obtain victories over besetting sins, and praying earnestly for ability to lead a better life, and live nearer to God.

The reports from the various departments and from the laborers during this meeting, showed progress.

MORRIS LUKENS.



"THIS gospel of the kingdom shall be preached in all the world for a witness unto all nations."

Barotseland Mission, South Africa

(Concluded)

R. C. PORTER

A Visit to the Out-Stations

OUR time was limited, as Pastor W. H. Anderson wished me to go on north of the Kafue; so he sent word to the teacher of the next out-station we were to visit, who met us at the camp the next morning, and gave us the information we desired about his school work, thus saving us from going farther. The teacher reported thirty-eight students in his school at present, ten having been drawn away by a labor agent to work in the mines. This is one contingency with which the missions often meet. We have two hundred acres of land at this out-school, and the work is self-supporting, although the drought has made the funds short this year.

This school is located in the heart of the lion district; herds of reedbeest, hartbeest, buffalo, hundreds of wildebeest, leche, zebra, eland, and small game may be seen within two hours' ride of the school. The roar of the lions after having devoured their prey is of almost nightly occurrence in this place. The teacher of this school recently found himself surrounded by five leopards one day while crossing the veld. By shouting lustily and clashing his assagais together, he frightened them away, and passed on. It was here that Brother J. R. Campbell met two lions in his path, but they turned and walked away and left him unharmed. God's care for his workers is continually manifested. It was here also that Brother E. C. Silsbee trekked with sixteen oxen nearly all night, in order to reach the out-school before camping, as he was stalked by lions and did not consider it safe to camp.

We returned to the mission on Friday. The students, who had been away on vacation, had all returned, and were ready to enter upon their school work for the next term. In the Friday evening social service they were each ready to testify of God's love and goodness. There was the same promptness in the service I had seen at Solusi. Several were on their feet waiting to speak during the whole service.

On Sabbath the house was filled with Christian students who but a few years ago knew not God nor the saving power of the gospel. It was inspiring to see with what eagerness they listened to every word spoken.

At the close of the Sabbath we inspanned and trekked to Monza, where, about two o'clock the next morning, we took the train for Lusakas, north of the Kafue River. The Kafue is fully as large as the Zambesi at their point of intersection. The Kafue Valley is a very fertile section, and is being settled by English colonists.

Reaching Lusakas about 10 A. M., Monday, Elder Anderson and I traveled on foot seven miles into the country to look at a farm, thinking it might be a suitable place for our headquarters for this section. Lusakas is about seventy-five miles

from the main station. After looking it over, we decided that the land was not so good as the water, and we therefore decided to leave the question of the location of our headquarters for this section to a later time, giving the mission superintendent time to secure a more suitable farm.

Before leaving, we learned that our native teacher in our out-school four miles from Lusakas had just lost two head of cattle by lions. Major Gordon, operating a ranch a few miles farther out, had attempted to put up a hundred miles of fence to enclose his farm; but before he had completed ten miles of it, herds of game, pursued by lions and leopards, had stampeded, and carried off large sections of the fence on their heads. He concluded to surrender his cherished plan until there were fewer lions and less game. He is reported to have killed ten lions during the last few months. The day before our arrival, a lion was seen coming out of the bush after the cattle within a half-mile of the Lusakas station.

We were weary after our fifteen-mile tramp in the heat of the day, and greatly appreciated the hospitality of a shopkeeper, who entertained us for the night in a mud hut.

The next morning Elder Anderson took the train for the mission, having sold enough produce from the farm on this trip to insure the self-support of the Barotseland Mission for 1912. I took the same train for the Somabula Mission at Gwelo, by way of Bulawayo, where Brother and Sister W. C. Walston met us, and we spent the forenoon very pleasantly while waiting for the train to Gwelo. Here we were joined by Brother and Sister J. N. de Beer, who were returning from the Cape, where they had spent several weeks recovering from a serious attack of fever.

Two new members have been added to the church at Guinea Mills, Va.

Six new members have been added to the church at Memphis, Tenn., during the last few weeks.

As the result of a series of meetings conducted in Cement, Okla., six persons have been added to the church there.

ON Sabbath, June 29, six persons were baptized at Cedar Rapids, Iowa, and ten new Sabbath-keepers were recently added to the church at Mt. Etna.

ELDER G. P. RODGERS reports of the work among the colored people in Baltimore, Md.: "As the result of our earnest prayers and labors nine persons have united with the church, four having followed their Master in baptism Sunday, June 30."

ELDER D. T. SHIREMAN reports from Hickory, N. C.: "Sabbath, July 6, was a blessed day for the Baker Mountain church. Truly the Lord came very near. After the service I had the pleasure of baptizing nine persons. Nearly all of these were young people."



Godliness Eternal Gain

N. W. VINCENT

A TRILLION years of mirth and pleasure
Tell neither worth nor cost,
Though added to all earth's rich treasure,
Of only one soul — lost!
Of self — forever lost!

But if we had in our probation
A trillion years of pain,
Then joy in ceaseless, glad duration
With Christ to live and reign,
It would be endless gain.

But easy is Christ's yoke, his burden
Light, with will to bear.
Past knowledge the increasing guerdon,
Rest, peace, Christ's home to share,
Joint heirs, bright crowns to wear.

Let's choose to-day the loving Saviour;
To him our life we owe.
Soon, soon, if true, by his dear favor,
Forever free from woe,
God's love and joy we'll know.
Caney, Kans.

Home Life — No. 1

Its Fundamentals

J. O. CORLISS

To many, home is but a convenient place for eating and sleeping. But the word should mean much more to every person. No other place on earth should have so much to do in forming character and directing life's aims as home influences. The dwelling of father, mother, and children under a single roof does not necessarily constitute that spot a home in the real sense. True, it is the place where one is born, and whence he goes out into the world's activities; but during childhood and youth were the association and influence of that domicile such as to fit its members best to meet the duties of maturer life?

A true, pure, godly home is not a natural product — an uncultivated, self-grown accomplishment. Such a place must be a work of time, in which constant care and master skill are exercised from its very inception. It can not be otherwise since the prominent factors in its building start as inexperienced performers. More than this, their habits and customs of earlier life are totally unlike, causing them to look upon the serious side of human affairs from entirely different standpoints.

This inauspicious beginning comes about quite naturally, though sometimes really unaccountably. For instance, a young man has been attracted toward a young woman whose home life and education have been along lines not conformable to his own. He has met her only under the most favorable circum-

stances, and neither is acquainted with the other's peculiarities, which are seen at their worst only in domestic life. But being convinced that they are well mated, they take the step that binds them to each other's interests.

The real work of becoming acquainted with each other has now just begun. What the result will be, depends on how each treats the other's infirmities, hitherto hidden. Separate wills, purposes, hopes, and actions, hitherto unrestrained, are now expected to blend and harmonize into the most satisfying unity. But does the fact of a marriage ceremony performed give security to this end? — Not always. The woven threads of former years in social and educational ways, are sure to present a barrier to immediate perfect blending. Taken unawares, the newly wedded couple just here enter the deep shades of married experience, where danger of alienation lurks in every day's experience.

Well would it be if in this initiation no third person is permitted to interject advice. This may be prevented when both are agreed to make a confidant of no one relative to domestic affairs. Let the process of forming affinity acquaintance go forward uninterruptedly within the home circle itself. The process may be prolonged and trying, because of former adverse training, but it can be successfully done, if each properly considers the situation, and the need of mutual accommodation and respect. In fact, the *first necessary item in making a home* is that of becoming acquainted.

By this is not meant a *critical* acquaintance, one that will embitter the life entered upon; but a loving, tender, yielding acquaintance, one that will regard the peculiarities of another as simply the likeness of one's own, and therefore to be borne as one would have his own overlooked. To do otherwise is to fail in home-making. Compromise must be the order of every day and hour, without which no harmony of action can obtain. Therefore life must be an accommodation of forces, that no single element shall have unlimited sway.

It needs no argument to convince the thoughtful mind that when one force alone insists on having supremacy, trouble quickly follows, carrying disintegration and revolt. For this reason true home life must be filled with mutual concessions and acts of compromise. For either side of the house to act otherwise is to become imperious and grossly offensive. Many a prospective home has been wrecked by the despotic will of a master or the selfish freak of a mistress. The husband who insists that his wife

shall yield on every point, and the wife who will not assent though she clearly sees an inevitable resulting breach, are not only sowing seeds of discord for their own reaping, but are preparing an after-harvest for their children well calculated to blight their happiness in this world, and obscure their path to the eternal home above.

Who of us in older years does not recall some weary, sad-faced wife, the patient bearer of a husband's tyrannical ways; or a man of moral excellence who was constantly goaded by obstinate exactions of a fretful wife? The following from Mr. J. F. Ware is so much to the point on this particular issue that we give the reader its benefit: —

"Have you not known weary and heavy-laden fathers, stooping, wrinkled, gray, and mothers with faces so mutely eloquent of the heart's troubles, going prematurely down the vale of years, unsupported and unblessed, because of one who would not yield his habit, his wilfulness, his vice, but persisted in making it the center and law of the home? Had these learned the compromises of love, remembered and respected the rights, the position, the comfort, the happiness of others, studied to deny self, to avoid clashing, to clip away the rough edges of temper and preference, which make too great friction and jar, and endanger safety; the selfsame persons might have made a home angels would have looked upon with joy, and blessed as a success."

Let it be understood, then, that compromise in home life is necessary in everything but principle. By this is not meant mere opinion, which so often is made to pose as principle, but religious duty, enjoined by the plain statements of God's Word. In fact, no two persons of positive character, but holding different religious faiths, should risk the binding requirements of marriage ties; for the home is no sooner established than children are likely to become a part of the family group. When these are old enough to receive simple instruction in religious lines, the problem becomes a grave one. Shall the mother teach her children the faith to which she holds, and then hear this contradicted by the father? Surely this is bad for each in the family, for it brings sadness to the mother, ill temper to the father, and begets unbelief in the children.

This is an important problem which should be solved before the rearing of children begins; for it touches and controls the home life in all its relations. Differences of religious opinion between parents carry a vitiating and blighting influence in the home, which no other element can entirely eliminate. It is therefore an important matter to settle before entering married life, since the marriage relation is not for the purpose of satisfying inordinate passion, but for the continuance of happiness here and hereafter, for both parents and children.

Home life therefore is to be just what the interested parties make it. As has been truly said: "God will not make it

the one, nor prevent its being the other. He ordained it; but he gave it to us to shape. That shaping is our life-work." Well will it be if our home life in every instance is laid in the broad lines of Christian culture and nobility.

Mountain View, Cal.

The Need of Capable Cooks

P. S. BOURDEAU-SISCO, M. D.

It would almost seem needless to speak or write upon this important subject, were it not for the fact that so many entrust this very essential and thoroughly scientific work to ignorant, illiterate persons who have no knowledge of the first elements of the subject. Their effort is so to arrange the food that it will cater to perverted appetites. They take no thought of securing pure unadulterated foods, and have no knowledge of the different food values and best food combinations.

Because of this prevailing custom, many young women feel that a work that is so often done by uneducated persons, is a work that is not to be performed by one who has spent years in high school and college. This certainly is a mistaken idea. Cooking is not only a science, but an art. It requires a good education to be able to understand the chemistry of the different foods. And art must be exercised in the preparation of these foods so that they will appeal to the smell, the sight, and the taste. The most wonderfully constructed machine in the world is the human body; and practise, skill, and the best judgment are required to give it just the nourishment that is suited to its needs, and necessary to keep it in good working order.

It is said that "as a man eateth, so is he." We are made up of the food we eat. How important, then, that this food be the purest, most free from disease, rightly balanced in food elements, and that it be prepared in such a manner that the digestive juices will be able properly to do their work upon it, without the so-often-seen results of fermentation, acidity, constipation, etc. A good cook must understand anatomy and physiology to be able to adapt the foods to the laws that govern the body. Is it any wonder that so many persons are sick, considering the food they have to eat?

One young woman, a high-school teacher, recently said, "Why, Doctor, I had to be under the physician's care all last year because of the stuff I had to eat at my boarding-house. There was so much fried food, grease in everything, and the food was so rich and highly seasoned." Now a cook should know why fried, greasy foods are not wholesome; why condiments hurt the digestive organs. If we do not know why these combinations work injury, we can not hope to remedy their ill results.

Many of our patients who are professional men and women, having to depend on others for their food, are perplexed to know what they will do to obtain proper food when they leave the sanita-

rium life. A few days ago I met a young woman who is a college graduate and a teacher in a young women's school. Every one who attends this school pays at least one thousand dollars tuition each year. The teacher told me that all these young women take a course in practical cooking, and learn how to manage a home.

Such a course is what every young woman should take before she ever considers herself capable of helping to make a home for herself. We know of one young woman who married without having received this training, and the next morning after her marriage, she sat down and wept, because she knew it was her place to get breakfast, and she did not know how.

Whatever may be our profession, we should feel it our duty to understand how to cook. The time we spend in learning this important science will be most profitable to us and to all who will partake of food prepared by our hands.

Cooks are in great demand. Every home needs one. Our schools need them. Restaurants can not be carried on without them. And our sanitariums need educated cooks who have had a wide practical experience. Such a cook in a sanitarium holds a position hardly second to any one in the institution. Let us, then, consider this question in the light of its importance, and see if more persons do not wish to fit themselves for the many important places that are opening to such qualified persons.

Washington (D. C.) Sanitarium.

Getting a New Office Boy

"ABOUT once in so often," said a business man, according to the *Sun*, "we need a new office boy, and then we advertise.

"Our advertisement calls for a boy who can fill certain requirements and conditions; he must of course be honest and intelligent and of a specific age, and he must live with his parents, and so on. We want a good, capable boy, and we state our requirements explicitly.

"We don't ask the boys to come here, but to answer by mail; and we may get a hundred answers. From these we reject at once those to which there is some obvious objection. We reject letters that are addressed with the envelope upside down, those with the stamp on the wrong end, and we may throw out those with a stamp put on carelessly at the right end. We don't want a careless boy.

"We throw out also letters addressed with a lead-pencil. As to the handwriting, it is not perhaps so essential as it once was that it should be excellent, this due to the very general use nowadays of the typewriter, but the writing must be clear and legible and the spelling correct.

"When we open the letters, we reject all that do not take notice of all the advertisement's conditions. We require, for instance, that the boys answering shall send also a letter from one or both of their parents, preferably from both. Usually, as a matter of fact, we get with

the boy's letter one from the mother only. All lead-pencil letters we throw out, and also all letters written on the letter-heads of concerns with which the writers may now be employed. The boys may not know or they may not realize that they have no right to use the firm's letter-paper for their personal uses, but they ought to know it.

"We now eliminate the boys who live at too great a distance. They might get here all right, but they would want to get away on the minute to have time to get home; or, to put it in another way, we might not want to keep them late. The boy ought to be not only willing to devote himself to his work, but he ought to be so situated as to be able to do this comfortably. It is important that a boy should live within convenient distance of his work.

"Then we drop out the letters that are long and flowery. It is unfortunate that some boys think that such a letter should be of elaborate phraseology. What is really required is a simple, straightforward, direct letter that shows care by giving attention to every requirement and condition.

"Now we have, maybe, forty per cent of those letters left, and out of them we pick the most promising dozen, and to the writers of these we write making appointments inside two days, with an odd time appointment for each, not at, say 10 or 11 A. M., but at 10:20 or at 11:25 A. M., and here we strike, if the boys only knew it, a critical stage in the selection. If a boy is due at 10:20 and comes at 10:35, we mark him off without question. If a boy when he is looking for a job doesn't keep his first appointment to the dot, we don't want him.

"So in one way and another we reduce the number of considered candidates to a half-dozen, and from this number finally we select a boy and set him at work.

"And after all this labor do we finally get just the boy we want? Well, when we first began on this system, after we had at last selected our boy, we regarded it as settled, and threw away all the remaining applications; but now we keep that last half-dozen letters, because the boy we have chosen may not stay more than three days, and then the half-dozen remaining chosen applications are handy from which to make another selection.

"I wish there was some way of getting boys in general to understand that there never was a time in the world when there were such chances as there are right now for honest, intelligent boys ready to get in and work and keep working faithfully."

THE value of the Bible to you is only as you make its precepts current practise. The soul-sense of the text depends on you as context.

OWN, if you can, one of those welcome faces
That bring the sunshine to life's shadowed places.

— Nixon Waterman.



Prayer and Praise

A Short Lyric for the Camp-Meeting Season

F. FREDERICK BLISS

COME, tented hosts, and bow the knee
To Him who merits all thy praise;
To him whose mercy gives thee life,
Whose loving-kindness fills thy days.

Glad lift thy voice in songs of joy,
Which willing winds may waft afar
To weary pilgrims on life's way,
Who faithless, hopeless, homeless are.

From humble souls let prayers ascend
That reach our God's attentive ear;
That bring the showers refreshing down,
And move all hearts to loving fear.

O pray, and praise, and pray again
Till heaven and tented grove are one,—
Till glory wealth above the stars
Has fixed itself beneath the sun.

Pray on till all thy heart is love,
And angels people all thy world;
Till from thy heart throne thou dost know
That Satan is forever hurled.

The Word, the Word, its pages seek,
Thy soul attent, by day, by night,
Till Spirit-solved its mysteries are,
And life's dark gloaming gleams with light.

Then homeward go thy gladsome way,
And bear a life quite strength-renewed,
And prove to all how good it is
To have the soul fields heaven-bedewed.

Springfield, Mo.

Saskatchewan Camp-Meeting

THIS meeting was held, according to appointment, in the village of Bulyea, July 11-21. There were about thirty-six family tents pitched, which were occupied by 225 campers, representing ten different nationalities. This was by far the largest number ever in attendance at a camp-meeting in this province.

Two large pavilions were pitched, in which meetings were held daily in the different languages. Saskatchewan province is a fast-developing country, and is very cosmopolitan so far as languages are concerned.

In addition to the regular laborers of the mission field, there were in attendance Elder H. S. Shaw, president of the Western Canadian Union Conference; Brother W. L. Manful, union missionary agent; Brother A. H. Brigham, secretary and treasurer of the union; Elder G. F. Haffner; and the writer.

Two preaching services were held in each pavilion daily, one meeting in the interest of the colporteur work, one for the young people, and a strong spiritual meeting at the early morning hour, ma-

king five in all. All in attendance were much helped and strengthened as a result of the presence of the Holy Spirit throughout the meeting.

Since Jan. 1, 1907, the Saskatchewan province has been a mission field of the Western Canadian Union Conference. The work has been one of growth and development. The number of Sabbath-keepers at the beginning of 1907 was less than 100. To-day there are seven organized churches, with a membership of 131, and 116 isolated Sabbath-keepers, making a total of 247 Sabbath-keepers. There are ten Sabbath-schools, with a membership of 189; and their contributions last year amounted to \$739.63, or eight cents a week per capita, all of which went for missionary work outside of the home field.

The book work has grown from \$3,236 in sales for 1907 to \$10,344 for 1911, and the tithe from \$2,997 in 1907 to \$6,777 in 1911, making a per capita of thirty-two dollars. The last two years this mission field has received no appropriations, and during that time it has given about \$5,000 to missions. Since the organization of the mission field, it has received appropriations to the amount of only \$4,270, and during this time has contributed to the work outside its field about \$9,000.

Previous to the convening of the camp-meeting, the local and union conference officials thought the time had come to organize the mission field into a conference, so the churches were instructed to send delegates to this meeting at the rate of one for every five members. There were present thirty-five duly elected delegates, and Elder Shaw, president of the union, proceeded to organize the mission field into a conference. A constitution and by-laws were adopted. Elder A. C. Gilbert, who had faithfully served as superintendent of the mission field, was unanimously elected president of the conference, and enters upon his duties with the unanimous support and full confidence of the constituency. Brother J. M. Rowse was chosen secretary and treasurer, and secretary of the tract society; Brother R. P. Mooney, field agent; and Mrs. Bertha Rowse, Sabbath-school secretary.

Elder Shaw was much blessed as he led out in the work of the organization. Plenty of time was taken to explain fully all the details of the organization, so the conference would be fully in line with the general organization. The business meetings were all harmonious, and as spiritual as any held during the day.

The obligation to support the work at home and abroad resting upon each local conference in joining the family of conferences, was presented to the delegates and members assembled. Without any urging, the brethren and sisters gave an offering amounting to \$3,500 in cash and pledges, also some gold watches, rings, and other jewelry.

The evening meetings in the English pavilion were well attended by the citizens of Bulyea. The distinctive points of our faith were the themes dwelt upon by the speakers, and I am sure as a result there will be some representatives for the third angel's message left in this place.

Another item worthy of mention was the missionary spirit manifested. The responsibility of doing home missionary work was presented at one meeting, and every book, tract, and pamphlet in the book-stand was taken by the people to circulate among their neighbors when they returned home. Even the little children caught the spirit of the occasion. Sisters Gilbert and Sulzle conducted meetings for them, and on one occasion placed before them the need of a tent of their own, and they gave thirty dollars in cash, and pledged the remainder necessary to purchase one for use at their next camp-meeting.

Personally, I enjoyed my visit to this field, and the opportunity it afforded of becoming acquainted with the believers and catching the inspiration of the meeting. I am sure, with the spirit of consecration manifested and the rich blessing of God that is certain to follow, that the Saskatchewan Conference, the youngest in the family, will grow and develop until it will be a strong factor in the giving of the closing message to the millions that know not God.

CHAS. THOMPSON.

A Fragrant Memory

IN THE REVIEW OF July 11, is an announcement of the death of Elder R. M. Kilgore. As we both entered the public work of this denomination at the same time, at a very early period in the history of the Iowa Conference, in the day of "small things" so far as the cause there was concerned, it seemed to the writer that a few words of reminiscence concerning our brother's labors in this cause might be worthy of publication.

Robert, as he was familiarly called, was just out of the army at the close of the war. My first recollections of him are at the camp-meeting at Pilot Grove, when Elder and Mrs. James White and Elder J. N. Loughborough were present. He was then a young man, clothed with his captain's uniform, with the well-earned reputation of a gallant soldier. He had very recently embraced this message, although his father's family had become believers years before. The conference elected new officers, and, much to my surprise and I may say regret, I was called to the presidency of the conference, Elders James White, J. N. Loughborough, and Henry Nicola being the nominating committee. It looked like folly to me. It was two years before I was called to public labor. Ministers from abroad came to labor in this field. Elder Loughborough, with his large experience, visited the churches. Elders A. C. and D. T. Bourdeau, from Vermont, were sent to labor with us. The former did not remain long, but the latter remained for several years. Two years later I was licensed by the conference, and commenced public labor with Elder D. T. Bourdeau, Brother Kilgore being our tent master. During four tent seasons we were thus associated, and it was here that our intimate acquaintance began. The following season

Elder M. E. Cornell took the place of Elder Bourdeau, serving for one year. Brother Kilgore made an ideal tent master. In these courses of lectures we had excellent success, and rarely failed to leave a church at the close of our lecture course.

The writer will never forget the time when Brother Kilgore wished to lay his desires before us for counsel and advice. In his great love for the cause he wished to become a partner in its ministry, and very modestly presented his desires and feelings, asking my advice. I advised him to take his Bible, find some favorable opportunity, and, like one desiring to learn to swim, enter the waters, and give the Lord an opportunity to work for him. He soon did this, with the result that a few persons accepted the message.

His full entrance into the ministry was rapid. He was a dear brother, generous, noble-hearted, and loved by all his acquaintances. He soon became prominent in the conference, and had excellent success. He manifested a willingness to sacrifice for the cause. In my early labors, when the railroads were few in the State, I found it difficult to go from one appointment to another. Brother Kilgore, on his little farm, had a lively pair of mules, and in answer to my call, was only too ready to make a round trip of one hundred fifty miles. He was unwilling to take any remuneration for such trips, although they interfered with his work; for with him the cause stood first of all, and I have every reason to believe it continued so till the day his life closed.

His work in the Iowa Conference was always highly prized. His name stood on the conference committee for many years. After I was called, very unwillingly on my part, into the General Conference work as president, and had general supervision of the great field, there came a time when a few believers were found in Texas. That great State had as yet hardly been entered. The few believers made a strong plea to the General Conference for help. In looking over the field carefully for a good man to send, Elder R. M. Kilgore was selected. He moved his family there, and with his accustomed energy, went to work with all his heart. Correspondence continually passed between us. God greatly blessed his labors there, and church after church was raised up, the work growing very rapidly.

His going to Texas and the success he had there gave forcible evidence that he could be especially useful in establishing the work on a firmer foundation, in the whole Southern field. His arduous labors were esteemed valuable, and he held important positions in various fields in the General Conference. He was, in short, a General Conference man when he was entrusted with special responsibilities in the Southern Union Conference. He located in Graysville, Tenn., a small village some twenty or thirty miles north of Chattanooga. The locality is healthful and pleasant, so he settled there, and his last home was in that place.

Seeing the need of a general school for the Southern field, he worked earnestly for it; and after various changes, much to his joy, it was permanently located in Graysville. In its early days he was truly a father to that school. Every effort in his power was put forth to the best of his judgment to make it a success. It has been and still continues to

be a success. Many hundreds have received its benefits. Through its establishment many families of Sabbath-keepers were drawn thither, until a large church exists there. These facts had much to do with the establishment of a prominent sanitarium there, the oldest one in the Southern field. So this little village has become a leading center of the work in the old conference of nine Southern States. But that conference is now divided into two union conferences, the Southeastern and Southern. However, the one leading school, at Graysville, still accommodates both. The settlement of Elder Kilgore there, with his intense interest in the work, was one leading factor in the establishment of that small village as our important center in the Southern cause.

The last five years of his personal labors were spent in the Southern Union Conference, though his home was still in Graysville. The cause of his death, according to our able physician, was paralysis of the brain. His son Charles took him to his own home in South Lancaster. The weary brain is now at rest.

"He sleeps in Jesus, blessed sleep,
From which none ever wake to weep."

Perhaps no person outside of his own family circle knew him better than the writer. There has been between us a very close intimacy through all these forty years, or ever since the beginning of the four tent seasons when we slept together in the preaching tent. Not one single break or alienation can the writer recall in all those forty years of constant acquaintance. Not one single doubt have I ever heard him express in all that time of the truthfulness of, or his full faith in, this message or its final triumph. Not one unworthy blight have I ever known upon his moral character. The tears flow as I pen these words of witness of our love and affection, but they do not arise from the slightest doubt concerning his acceptance with God. They flow from love, and highest respect for his integrity and faithfulness to God and the right, and in deepest sympathy for those who are called to mourn.

GEORGE I. BUTLER.

California

I SEE, by reference to my diary, that my last report to the REVIEW was written Oct. 4, 1911. I am now about six months past the fourscore years allotted to man's life. Ps. 90:10. The continued time must be the Lord's time. I daily thank him that he still gives strength to relate to those younger in the faith some of the experiences of the past, the evident tokens of the Lord's special leadings in the rise and progress of the great second advent movement.

Of my movements since my last report: November 6-12 I attended the annual conference of Arizona, in the city of Phoenix. Then for three weeks I gave talks to the students above the eighth grade of Lodi Normal Institute. After this, for five weeks my time was divided with the classes at Glendale Sanitarium, Fernando Academy, and Loma Linda College of Medical Evangelists. Directly following this I attended the excellent workers' institute and the union conference in Los Angeles. Then, for three weeks, I gave talks to fifty students of the eighth grade in Lodi Normal In-

stitute. This was followed by ten days at the Pacific Union College, St. Helena, and ten days with the classes at St. Helena Sanitarium.

Still later I attended the annual conferences and camp-meetings of the Northern California-Nevada Conference at Sacramento, and the California Conference at Santa Rosa. This city was first entered with the tent by Elder D. T. Bourdeau and myself in April, 1869. Here still stands the first Seventh-day Adventist meeting-house ever erected west of the Rocky Mountains. Though now used as a carriage shop, it still retains its original form. During the last year our people have erected another church building in a more residential part of the city.

In the time covered by my report as above stated, I gave one hundred seven discourses. Some of the time intervening has been devoted to physical labor in garden and vineyard, for the keeping up of the healthful circulation of the blood. I have received much of the Lord's blessing and grace, which have sustained me in the work. Some say to me, "I think it is about time for you to stop and take a rest." I tell them that to one who embraced the message when there were only about two hundred Seventh-day Adventists in the world, it is wonderfully *restful* to watch the message go forward by leaps and bounds, and to still associate with the workers, and, if no more, say to them, *Courage in the Lord, brethren!* we are almost through, and in the strength of the Lord we are able to go up and take the goodly land.

J. N. LOUGHBOROUGH.

Report of the Foreign Mission Seminary

As the United States War College and the Naval Academy are objects of special regard by those who are interested in the national defense and in the standing of our government among the nations of the world, so, we believe, the Washington Foreign Mission Seminary is an institution dear to the heart of every advent believer, who is "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." This institution was established in 1907, in response to a definite demand from the foreign field for more and better-trained missionaries. It is a necessary factor in a great missionary enterprise.

The plans on which the Seminary is operated are the result of much earnest study and prayer on the part of the Foreign Mission Board and the workers in the school, coupled with the experience gained in the conduct of the school and in the management of our foreign mission work.

Prominent Features

The prominent features of the Seminary might be enumerated as follows:—

1. Personal acquaintance between missionary appointees and the members of the Foreign Mission Board. This means much in the testing of appointees, in placing them in the fields for which they are best fitted, and in the future relations between the missionary and the Mission Board.

2. Study of special mission fields. Definite knowledge of a proposition is a necessary prerequisite to its solution. So a thorough knowledge of a mission field,

with its climate, people, religious and social conditions, and the previous missionary efforts in its behalf, will enable the missionary candidate to go out better equipped and with a far greater chance for success than otherwise. These special studies include a class in the city problems.

3. Studies in the message. Before sending men and women to the uttermost parts of the earth, the church should make sure that they have their tidings ready. Thorough review of the fundamentals is given at the Seminary, besides advanced work in Bible and history.

4. Special methods and practical training in Christian work. A series of lectures on denominational organization and work by General Conference men gives to the students of the Seminary the benefit of the broad and varied experiences of these leaders in the work. Special classes are also conducted in methods of ministerial, colporteur, medical evangelistic, and Bible work, and a definite time each week is devoted to practical work along these lines. Thus students are "tested and proved that it may be seen what their adaptability is."

5. Study of languages. Many missionaries fail because they never master the language of the people for whom they labor. Experience has demonstrated that it is advantageous in some cases to begin this study at home. Spanish and French are taught regularly, and Oriental language work arranged for as the needs demand. Consideration is being given to the science of phonetics as a preparation for the study of any language.

6. Special training in medical evangelistic work. There is a great demand from the foreign fields for well-qualified nurses, and it is important that all missionaries know the elements of the treatment of disease. The Seminary is endeavoring to meet both these needs, and this is an encouraging feature of the work. A dispensary established among the poor of Washington the first of May, has prospered beyond our own expectations. The clinical advantages and the opportunities for genuine missionary effort are most excellent. A new feature along medical and practical lines this year is a course in hygienic cooking.

7. Industrial studies. The foreign missionary, of all workers, must be practical. Successful work is being done in farming, dairying, printing, poultry raising, dressmaking, and millinery.

8. Review of the fundamentals of literature and science. Those who have neglected academic science and mathematics can get them at the Seminary. Special attention is given to academic and collegiate work in English, including journalism and Biblical literature. A class will be conducted in English for those who need hastily to review the fundamentals of English grammar and composition. It is poor policy to send to a mission field to learn a foreign tongue those who have not been able or have not seen fit to become proficient in their own.

Constituency Meeting

At the meeting of the constituency held at Pittsburgh April 17, 18, 1912, the work of the Seminary was carefully considered. Elder A. G. Daniells and others set before the meeting the great value of the work that the school is doing, emphasizing the importance of our present effort to combine Biblical research, med-

ical instruction, and practical experience in Christian work. The following resolutions were adopted:—

"Whereas, There is a crying need for gospel medical missionaries in the great unworked fields of the non-Christian world, and in the cities of our own land as well, and,—

"Whereas, The Washington Foreign Mission Seminary and the Washington Sanitarium, in harmony with the instruction that led to their establishment, have been located side by side in order to cooperate in the training of workers for missionary service, and,—

"Whereas, An effort is being made by these institutions to unite more fully in the training of graduate nurses and others as medical missionary workers,—

"1. *Resolved*, That we heartily approve of this effort, and encourage the board of directors to persevere in perfecting and carrying forward this plan of work.

"2. *Resolved*, That we commend the action of the District of Columbia Conference in cooperation with the Seminary and Sanitarium in establishing a dispensary in the city of Washington, as a center of medical missionary effort, to help the poor and unfortunate, and to give our missionaries in preparation a training in medical and gospel work.

"3. *Resolved*, That we heartily approve of the work done by the Seminary in giving students preparing for the ministry and the Bible work, practical field experience in connection with their studies.

"4. *Resolved*, That we continue to cooperate in every way possible with the District of Columbia Conference in carrying forward evangelistic and medical work in and about the city of Washington."

The enrolment for the year was 173. Counting on the basis of the enrolment of the previous year, eliminating the undergraduate nurses and those taking chorus work only, the enrolment would be 130, or twenty more than the previous year.

A board of trustees was elected, and is now constituted as follows: W. T. Knox, A. G. Daniells, L. A. Hansen, M. E. Kern, H. R. Salisbury, Dr. George Thomason, Dr. H. N. Sisco, F. M. Wilcox, and J. L. McElhany.

The personnel of the Seminary and Sanitarium board is the same, and the two institutions are operated as one enterprise. Thus every effort is being made to conduct here an all-round educational effort for the preparation of workers for the great world field.

Announcements for 1912-13

The executive committee of the board as at present constituted is as follows: L. A. Hansen, general manager,—chairman; Dr. H. N. Sisco, medical superintendent Washington Sanitarium; M. E. Kern, president Foreign Mission Seminary; G. W. Chase, steward,—secretary; F. L. Hommel, Sanitarium house manager; C. Sorenson, Head of Seminary Bible Department.

Dr. H. C. Menkel, on furlough from India, has been retained for the year, to teach the class in India missions and to assist in the medical work. We are hoping for a large class of volunteers for India.

J. A. P. Green, leader of the colporteur work in Mexico, has been secured to teach that work here, and we are ex-

pecting a large class of experienced canvassers to take this work as a preparation for colporteur work in Spanish and other fields.

The Seminary opens this year on September 4. All who desire to attend, or who wish information, should write the undersigned at Takoma Park, D. C., for a copy of the Annual Announcement, application blanks, etc.

M. E. KERN, *President*.

New Jersey Camp-Meeting

THE New Jersey camp-meeting and conference for 1912 is now in the past, but its influence, blessings, and joys will long remain in the hearts of those present. The one regret was that all the believers in New Jersey were not present. However, the attendance was splendid.

The camp was located very pleasantly, a little to the south of the city of Plainfield. This place is noted as the headquarters of the Seventh-day Baptist denomination.

The conference meetings were Spirit-filled gatherings, and will bear fruit during the year to come. Three churches, with a combined membership of forty, were admitted into the conference. Success has attended the labors of the conference workers. The literature sales during 1911 amounted to \$6,000; but the sales for 1912, thus far, record a valuation of \$5,000.

The Sabbath services were special seasons of refreshing. The Lord blessed the labors of Elders B. G. Wilkinson and R. A. Underwood, who led these services. Some persons surrendered for the first time, while all in the camp consecrated themselves anew. During the afternoon service of the second Sabbath of the meeting, brethren and sisters representing thirteen nationalities took part. The State of New Jersey in itself is a great foreign field. Over 650,000 of the inhabitants are foreign born, and 750,000 additional are of foreign parentage. As the voices of the Danes, Norwegians, Scandinavians, Poles, Slavs, Bohemians, Hollanders, Welsh, Germans, and others of a foreign tongue mingled with the English, songs of rejoicing ascended from the camp. When we consider the characteristics of the various nationalities as well as the different dispositions, and then see the message shaping a character for each which blends so harmoniously, it is marvelous.

The contributions in cash and pledges for home and foreign work amounted to \$1,625. Elder A. R. Sandborn was re-elected president of the conference. The brethren associated with him on the committee are Elders W. H. Smith and J. G. Hanhardt, and Brethren H. J. Adams and J. M. Gaff. Brother W. B. Walters continues his work as secretary and treasurer. The educational work will be looked after by Mrs. A. E. Rambo, while H. A. May has the young people's work, and G. E. Grey the book work.

Six tent efforts will be conducted this season. Three of these efforts follow the camp-meeting at Plainfield. The foreign interest will receive its share of labor.

Eighteen were baptized at the camp, while others will receive this rite as soon as they return to their home church.

Elders R. A. Underwood, F. M. Wilcox, B. G. Wilkinson, A. J. Haysmer,

N. S. Ashton, S. M. Butler, Dr. H. C. Menkel, and the writer were the laborers present from outside the conference, who, with the local ministers, labored for those encamped. Elder J. E. Jayne, formerly a laborer in New Jersey, felt it a duty and a privilege to spend the last Sabbath and Sunday with us. His visit was a blessing to himself as well as to the brethren and sisters of the conference.

The New Jersey Conference, while small in territory, is great in volume, and to properly warh her great cities and take the message to the thickly populated rural districts, reaching the various nationalities, is a big problem; but the definite work of the meeting was a new inspiration for worker and lay member to labor with greater activity.

R. T. DOWSETT.

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Crimea

SEBASTOPOL. — Believing that a short report of our work in this city will be of interest to the readers of the REVIEW, I shall tell how it has developed.

Every reader, I believe, will know where the peninsula of Crimea is located; if not, it will be well to look it up. Every map of the world, of Europe, or of Russia has it. Here, in the years 1853-55, was fought a great battle. Then the Turk received help, but lost all property in Russia. Large monuments and forts are yet to be seen in Sebastopol as signs of that battle. This city is called a city of war. Not only are large battle-ships anchored and munitions stored here, but air-ships are now being used.

We are glad for the work the Lord is doing in Sebastopol. About four years ago we started our work here, and at present we have a good Russian church of seventy-two members. When I visited them last, about a month ago, fifteen arose requesting baptism. Others are continually being added, and we expect soon to have a hundred members here.

An earnest young Russian worker who attended the school in Friedensau, is doing excellent work. The Sabbath-school is in good order, and the lessons are well learned. Children and all love to come to the Sabbath-school and meeting. They are pleased to be enrolled with the Sabbath-schools of the people of God over the whole world. Our worker here has also started a young people's band, called Bible class, at which the older brethren are also attending, as we are not allowed to have young people's meetings. This church has already two young brethren in the work, one of whom is in far-off Siberia.

On Sunday morning, upon calling on some brethren who have started a bakery for the manufacture of unfermented bread,—called here *bublik* (a small circle-formed bread),—we passed by the two large barracks of the soldiers and sailors. Here our attention was called to the hundreds of holes in the walls of the sailors' buildings, which were made by the soldiers' bullets in the autumn of 1905, when the sailors were striking, and hundreds of them were killed. We also passed by the dark prison, where one of our young brethren is confined, under sentence for two years. May the Lord soon bring deliverance. D. ISAAK.

A Trip Into Portuguese East Africa

BROTHER S. M. KONIGMACHER and I have just returned from the Portuguese territory. We found a site for our new mission in a good locality, where there are quite a number of natives. We are now applying for permission to commence operations.

There are two missions established in the Portuguese territory, the Jesuit and the Dutch Reformed; naturally they have settled where the natives are most numerous; but the spot we have chosen is near enough to the center of the country to enable us to reach with the message of salvation every one residing there.

The Publishing Work

Conducted by the Publishing Department of the General Conference

N. Z. TOWN - - - - - Secretary

Literature Sales at the Minnesota Camp-Meeting

UPON arrival at the camp-ground in Minnesota, one's attention was first attracted by the splendid array of literature in the book-tent, which stood just at the entrance of the grounds. Brother H. R. Gay, the tract society secretary, and his associates spared no pains in their efforts to make a display of books and



BOOK-TENT, MINNESOTA CAMP-MEETING.

We are praying daily that God will order events so that we can enter our new field as quickly as possible.

I have not time to write a full account of the trip, as I must leave to-morrow to visit some out-schools, and there is much to be done in the meantime. I hope to report more at length later.

C. ROBINSON.

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Field Notes

FIVE persons were recently baptized at Dexter, Maine, by Elder A. J. Verrill.

A SABBATH-SCHOOL of fifteen members was recently organized at Columbia, S. C.

ELDER J. J. MARIETTA reports the baptism of four adults, who united with the Washington Court House (Ohio) church. Twelve members have been added to the Cleveland church.

ELDER E. B. HOPKINS reports the organization of a church of twelve members at Jefferson, Tex. During the last few weeks twenty new members have been added to the church at Dallas, as the result of a series of tent-meetings. Ten additions are reported from the Oplin church.

magazines that would be attractive. The accompanying cut gives a partial view of this display.

One of the special features of the sales was a combination offer of several of our large books at a reduced price, which enabled our people to get eleven dollars' worth of books, retail value, for five dollars. This combination offer was advertised from the desk in the large tent, and a number of those present availed themselves of it.

The total sales of literature during the camp-meeting amounted to \$1,025, a gain of about \$200 over the previous year. It was good to see our brethren and sisters taking home quantities of literature to circulate among their friends and neighbors. May the blessing of God attend this seed sowing.

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Earning Scholarships in Cuba

Just before the close of the last term of school at the Seminary, Brother Henry Brown arrived in Washington en route for Spain. On reaching this city and learning of the advantages of the Seminary, he asked that his going to Spain might be postponed to enable him to take a year's work in the Seminary. This was granted, and Brother Brown went to Cuba to earn his scholarship. He writes as follows:—

"We have all been doing well since arriving. The success which Brethren Shidler, Spicer, and Colthurst have had is indeed wonderful. The Lord has also blessed me. I have already delivered \$125 (American currency) worth of books, and have been here less than a month. I have about \$150 worth of orders that I can count on delivering."

The Lord is blessing in a special way those who have given themselves for service in the colporteur work in the needy mission fields. We shall be glad to hear from still others who are willing to go out and follow the example of these young men who have gone to Cuba.

Christian Education

Conducted by the Department of Education of the
General Conference
H. R. SALISBURY Secretary

The Educational Council at Loma Linda

THE annual meeting of the Department of Education of the General Conference was held this year at Loma Linda, Cal., from May 31 to June 6, the members present being those in charge of our union training-schools. The council was called at Loma Linda in order that those in charge of our advanced schools might get in closer touch with the work and workers of the College of Medical Evangelists, as the students attending that college are drawn largely from our schools, and the pre-medical course is given in these schools.

Four meetings were held each day, beginning at 6:30 A. M. and closing at 9:30 P. M. Those present were Frederick Griggs, president of Union College; Dr. W. A. Ruble, president of the College of Medical Evangelists; C. W. Irwin, president of the Pacific Union College; O. J. Graf, president of Emmanuel Missionary College; E. C. Kellogg, president of Walla Walla College; M. L. Andreasen, president of the Danish-Norwegian Seminary; G. E. Nord, principal of the Swedish Seminary; C. B. Hughes, principal of the Keene Academy; C. L. Stone, principal of the Graysville school; and the writer.

Aside from the members of the department mentioned above there were present at different times Pastors G. A. Irwin, E. E. Andross, W. C. White, J. A. Burden, C. Santee, R. S. Owen; Drs. Abbott and George; Professors Lucas, Price, and Robison. We enjoyed the presence of these brethren, and they were invited to join with us in our discussions.

The following are some of the resolutions of general interest which were passed during the meeting:—

Voted, That we express our appreciation of the excellent work done on the journal *Christian Education*, and that we approve of the plan outlined by the chairman for the enlarging of the Home department, believing that it will greatly advance the usefulness of the magazine, and increase its circulation.

Voted, That we reaffirm the vote taken at the Berrien Springs convention which provided that as a minimum two hours' work a day be required of each student.

Voted, That the college which has given fourteen years of preparatory work to the student entering the medical college, grant to him a degree of Bachelor

of Arts at the completion of the third year of his medical course, upon recommendation of the faculty of the medical college.

Whereas, The College of Medical Evangelists has been established by the counsel of the spirit of prophecy for the training of physicians and medical evangelists; and—

Whereas, Our young men and women are in great danger of losing their faith in God's Word and their interest in the work of this message if subjected to the influences of medical schools where religious instruction is not a part of the curriculum, we therefore—

Recommend, To our young people who are contemplating the medical work, that they attend the College of Medical Evangelists rather than any other medical college; because we believe by so doing they will be much more efficiently prepared for the work in the great advent movement.

Recognizing the need for properly trained teachers, not only in our church-schools, but in our academies and colleges, we feel the necessity of strengthening our normal departments, and to this end suggest the following:—

1. That the director, and critic teachers in our normal departments shall have completed at least the advanced normal courses, and shall have had experience in teaching in our own church-schools.

2. That graduates from our normal departments be encouraged, to begin their work in our church-schools rather than in academies or colleges.

3. That proper facilities for practise work be provided in connection with each normal department, and that our boards of management be urged to properly equip the practise school in the way of charts, maps, manual-training apparatus, and all other equipment necessary to successful school work, including agriculture.

4. That our church-school boards and officers of conferences be urged to pay a sufficient wage to our church-school teachers to warrant them in securing normal training for their work.

We recommend, 1. That to secure uniformity in our work, all academies not operating as union conference training-schools, and desiring to carry work above the tenth grade, shall do so only upon the advice and counsel of the union conference committee together with the Department of Education of the General Conference; and—

2. That our academies shall be protected in securing their attendance by the union conference schools not accepting non-resident pupils below the eleventh grade without a mutual understanding between the union conference school and the officers of the conference in which the academy is located.

Two entire sessions were occupied in discussing the best means of training more Bible workers for our schools, and how our schools can send a greater number of ministers and Bible workers into the field. A committee was appointed to give this matter careful consideration, and report at an early date. Many other important subjects which have to do with increasing the efficiency of our schools were discussed, and plans laid for the carrying out of the resolutions.

Evening after the Sabbath the faculty and students of the medical college gave a reception to the visiting delegates. We

were glad of this opportunity to get better acquainted with the doctors, medical students, and nurses, and a most profitable evening was spent. We greatly appreciated the hospitality of the Loma Linda Sanitarium shown us during our stay in their midst.

Gospel Workers' Department

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

Conducted by A. G. DANIELLS

The Importance of the Gospel Ministry

Some Valuable Quotations

THE quotations given this week relate to the very important and responsible place the ministry occupies in the gospel plan of salvation. Ministers are Christ's "ambassadors," "stewards of the mysteries of God."

Ideals

"Ideals are inspirations, incentives to effort, calls to come up higher. They fill us with a blessed discontent of the past, and stir us with an eager longing to do better things. They make a dead level impossible in any calling. Of all men, the man in the ministry is the one who should have ideals. The ideal 'consecration,' the ideal 'life,' the ideal 'stewardship,' the ideal 'church,' the ideal 'kingdom,'—he can tolerate nothing less than these. They are set before him by his Lord.

"For the attainment of these God-appointed ideals, one of the God-appointed means, and the chief, is the ministry of the word of God by the man of God. And in the prosecution of this ministry, the ideals of it we hang up in our sky, if worthy, though they may shame our past, will nevertheless prove incentives to higher things. So that idealizing in the ministry is not theorizing, nor ballooning, nor getting lost in the clouds. It is lifting a standard."—*The Ideal Ministry*, by Herrick Johnson, D. D., page 7.

Ministers Are Christ's Ambassadors

"Since his ascension Christ has carried forward his work on the earth by chosen ambassadors, through whom he speaks to the children of men, and ministers to their needs. The great Head of the church superintends his work through the instrumentality of men ordained by God to act as his representatives.

"The position of those who have been called of God to labor in word and doctrine for the upbuilding of his church, is one of grave responsibility. In Christ's stead they are to beseech men and women to be reconciled to God; and they can fulfil their mission only as they receive wisdom and power from above. Christ's ministers are the spiritual guardians of the people entrusted to their care. . . .

"The minister who is a coworker with Christ will have a deep sense of the sacredness of his work, and of the toil and sacrifice required to perform it successfully. He does not study his own ease or convenience. He is forgetful of self. In his search for the lost sheep

he does not realize that he himself is weary, cold, and hungry. He has but one object in view—the saving of the lost.”—*“The Acts of the Apostles,”* pages 360, 362.

The Exalted Work of the Ministry

“Jesus had called his disciples that he might send them forth as his witnesses, to declare to the world what they had seen and heard of him. Their office was the most important to which human beings had ever been called, and was second only to that of Christ himself. They were to be workers together with God for the saving of the world. As in the Old Testament the twelve patriarchs stand as representatives of Israel, so the twelve apostles were to stand as representatives of the gospel church.”—*“Desire of Ages,”* page 291.

“I have often said that no monarch’s throne and no presidential chair is so exalted as a pulpit in which a living preacher presents a living Christ to dying souls.”—*“The Young Preacher,”* by Theodore L. Cuyler, page 3.

“In every calling there must be belief in its great value before there can be intense ardor in its prosecution. It is not in the nature of mind to be stirred deeply by what it deems a trifle. Patriots are not born of low ideals. The things for which a man is willing to die are great things to him. The poet thinks no other art like his; he calls it divine. So, too, the painter and the sculptor; they have exalted conceptions of their work. Hence they come to their canvas and marble all aglow, with an enthusiasm that burns within them. And the canvas and the marble catch their spirit, and glow and breathe and speak under their touch. If an artist thinks meanly of his art, it will be mean art that is born in his studio. So, a conception of the gospel ministry as merely a respectable means of livelihood—a kind of bread-and-butter conception—will beget a tame ministry. If it is thought to be godlike, the godlike will appear in the heavenly doing.

“It behooves us, therefore, at the very outset of our discussion, to inquire what those vital features of the gospel ministry are that set it apart from every other ministry, and that stamp it as superior to every other ministry. And if we find there are such features, then to grasp these several ideas, to weigh them, and to come under the spell of their charm and power so that they shall cease to be mere intellectual beliefs, and become vitalized spiritual forces, is to be on the sure road to an ideal gospel ministry.

“What, then, are those ideas, unique and matchless, transcendent in their worth and of eternal consequence, that give the gospel ministry its peculiar glory and sanctity? They are: Its permanent function, its supreme aim, its ruling spirit, its subject-matter, its pre-eminent business, its central theme, its eternal sanctions, and its cooperating agent.

“The ambassadors of Christ who have hitherto come nearest to an ideal gospel ministry have been stirred the most mightily by these ideas. This has been the characteristic mark of their stewardship. They have widely differed in many respects—physically, intellectually, temperamentally, emotionally. The giants in Israel that have done great things for God—that have had a wide hearing

and multiplied victories—have not all been intellectual giants. Some have been distinguished for wide scholarly research; some have had a soaring imagination; some have been logic on fire; some have been signally endowed with sanctified common sense. . . .

“But these all, and a multitude more of winners and builders of souls, were alike in this: they intensely believed in, and were supremely dominated by, the several ideas that are here named as stamping and distinguishing the ideal gospel ministry.”—*“The Ideal Ministry,”* by Herrick Johnson, pages 13-15.

“A preacher may not be a great man, but he must preach great matters. His pronouncement is sublime. The little child who holds a geography in his hands holds a geography of a whole round world. He is a lad; but the geography is a planetary concern. Initial to any dignified preaching, is the sense of its sheer immensity. To sail a toy boat on a puddle is quite a different employment from sailing a toy ship on an ocean. To some men preaching is sailing on a puddle. To such men, need it be said, preaching is a childish performance. A big man at a trivial task is ridiculous. Except a gospel be voluminous as an ocean, to preach is petty employment. A stupendous gospel makes its proclamation a regal performance. . . .

“The lure of the gospel is the lure not of wages, not of leisure, not of prestige, but the lure of things to be done, which, if left undone, this world would be left a wreck along the shores of the universe. If the gospel be not utterly necessary, it is utterly unnecessary. There is no half-way permission or commission to this Christ apostolate. Man is so great and so lost in the theory of Jesus as to lift all that touches him into the supreme passion of the world.

“Unless a man feels this like the hack of a sword or the fierce jab of a spear, he must not preach. He is not big enough to preach to whom this gospel is not supremely great. Except a man’s ministry be momentous, he himself is trivial.

“What think you, preacher, is your task sublime? Does it summon a strange enthusiasm to dawn and noon like glorious Mt. Tacoma of the Pacific Sea? If not, then you have missed your task. Let go. You will with dull certainty fumble a task whose magnitude you can not appreciate nor approximate. Men so little as to think the gospel lean must not undertake to preach it.”—*“The Pastor Preacher,”* by Wm. A. Quayle, pages 17-19.

Luther’s Estimate of the Ministry

“There is no more precious treasure nor nobler thing upon the earth and in this life than a true and faithful parson and preacher. The spiritual preacher increaseth the kingdom of God, filleth heaven with saints, plundereth hell, guardeth men against death, putteth a stop to sin, instructeth the world, consoleth every man according to his condition, preserveth peace and unity, traineth young people excellently, planteth all kinds of virtue in the nation; in short, he createth a new world, and buildeth a house that shall not pass away.”—*“The Work of Preaching,”* by A. S. Hoyt.

“STUDY to show thyself approved unto God, a workman that needeth not to be ashamed.”

State and Church

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

Conducted by the Religious Liberty Association.

W. W. PRESCOTT - - - - SECRETARY

The Proposed Sunday Law in California

AFTER several fruitless attempts to secure the enactment of a Sunday law by the legislature of California, the effort will be made to accomplish the same result by means of the initiative, which was adopted at the last election. A petition is now being circulated for signatures by means of which it is sought to compel the submission of a Sunday law to a vote of the people at the State election next November. We print this petition entire:—

“Initiative Measure to be Submitted Directly to the Electors, County of ———.

“We, the undersigned qualified electors of the State of California, County of ———, respectfully petition for the submission directly to the electors, in accordance with the provisions of Section 1, Article IV, of the constitution of the State of California, of the amendment to the Penal Code attached hereto for a weekly rest-day law:—

“An Act

“To amend the Penal Code by adding a new chapter to Title 14 of Part 1 thereof: To preserve one day in the week as a day of rest, and to promote health, morals, and the public welfare.

“The people of the State of California do enact as follows:—

“SECTION 1. A new chapter is hereby added to Title 14 of Part 1 of the Penal Code, to read as follows:—

“Chapter VI

“Of offenses against health, morals, and the public welfare. 299 Short Title. This act may be cited as the Weekly Rest-Day Act.

“(2) Construction. In this act, unless the context otherwise requires, (a) Sunday means the period of time which begins at twelve o’clock on Saturday afternoon and ends at twelve o’clock on the following afternoon; (b) the following words and terms, to wit: ‘person,’ ‘property,’ ‘vessel,’ ‘peace officer,’ ‘magistrate,’ and others used in this act have the same meaning as defined and explained in Section 17 of the Political Code; (c) a contract rendered void by unlawful action on Sunday can not be made valid by subsequent action; (d) a contract to perform a lawful act, though made on a Sunday, is valid; but a contract made on any day to perform an unlawful act on Sunday is void.

“(3) Every person, firm, association, or corporation that on Sunday keeps open any shop, store, office, building, or any place of business, whether for the purpose of carrying on or transacting any business or common labor; or that buys or sells or offers for sale, or advertises any goods, wares, merchandise, property, or other thing prohibited by this act; or that for gain hires or employs, or causes any employee, apprentice, servant, or other person to work at, or to engage in, any trade, business, occupation or ordinary calling on Sunday,

except works of necessity, mercy, or charity, is guilty of a misdemeanor, and upon conviction thereof, shall be fined not less than ten dollars nor more than two hundred dollars, or be imprisoned in the county jail not to exceed thirty days, and upon each subsequent conviction, both said fine and imprisonment shall be imposed; except, however, in case of corporations the imprisonment, where imposed, shall be imposed upon all officers or agents thereof in this State committing such offense, or causing such offense to be committed; provided always, for greater certainty, as to the intent of this act, but not so as to restrict the ordinary meaning of the expression 'works of necessity, mercy, or charity,' it is hereby declared that this section does not apply (a) to persons, firms, associations, or corporations in receiving, transmitting, or delivering telegraph or telephone messages; (b) to any work without the doing of which on Sunday, electric current, light, heat, air, water, or gas can not be continuously supplied for lawful purposes; (c) to unavoidable work in any manufacturing plant or industry or industrial process of such a continuous nature that it can not be stopped without serious injury to said plant, industry, or its product, or property used in such process; (d) to unavoidable work in any manufacturing plant or industry, or industrial process, in making repairs to furnaces and repairs in cases of emergency when such repairs could not be made on another day of the week without depriving many operatives of employment; (e) to unavoidable work, essential to the protection of mines, property, or perishable products in imminent danger of destruction or serious injury; (f) to hotels, boarding-houses, restaurants, in furnishing lodging or meals; (g) to the caring for milk, cheese, and live animals, or to the delivery of milk or cream, or to the making of cheese or butter, or to the work of domestic servants or watchmen; (h) to the sale, after one o'clock in the afternoon, of ice-cream, confectionery, non-alcoholic drinks, or the products of tobacco, by retail; (i) to the quiet sale and delivery of daily newspapers and work incidental thereto, or to any necessary work in the preparation of the regular Sunday or Monday morning edition of a daily newspaper; (j) to work essential to the relief of sickness and suffering, including the sale of drugs, medicine, and surgical appliances by retail, between the hours of three o'clock in the afternoon and six o'clock in the afternoon, and said sale at any time on Sunday in case of an actual and urgent emergency; (k) to the burial or cremation of the dead, when and only when the death was caused by a contagious disease, or the body is so decomposed that immediate burial or cremation is necessary; (l) to any necessary or customary work in connection with divine worship or the solemnizing of marriages; (m) to any person who is a member of a religious society which observes some other day than Sunday as its day of worship, and who actually keeps his place of business or of his ordinary calling closed and does not work for gain at his ordinary calling or at common labor on said day of worship; (n) to unavoidable work in the public service of the federal government while acting therein under any regulation or direction of any department of said government and work

incidental thereto; (o) to unavoidable work in connection with livery-stables, garages, stage lines, boats, vessels, vehicles, cars, or regular trains for the conveyance of passengers or perishable freight, and work incidental thereto, or to the continuation to their destination of trains or vessels in transit when Sunday begins, and work incidental thereto, or to the unloading of and caring for perishable products or live animals arriving at any point on Sunday; provided nothing herein legalizes special Sunday excursions by any mode of conveyance for hire; (p) to loading and unloading merchandise at intermediate points, on or from passenger-boats or passenger-trains; (q) to unavoidable work in cases of emergency essential to the keeping of the lines and tracks of railways open on Sunday; (r) to unavoidable work for any ocean-going vessel which otherwise would be unduly delayed after her scheduled time of sailing; (s) to any work which the railroad commission of this State, having due regard to the object of this act, and with the object of preventing undue delay, deems necessary to permit in connection with the freight traffic of any railway or other line of transportation within its jurisdiction; (t) to parks, bath-houses, libraries, museums, or art galleries; (u) to sports and amusements; (v) to magistrates and peace officers in the performance of their duties as prescribed by law.

"But provided, however, that the above exemptions, letters 'a' to 'v,' or any of them, shall not preclude the enactment of any more restrictive law or ordinance by the legislature, or by any county, city and county, city or town, nor shall they nullify any more restrictive law or ordinance now or hereafter in force; and provided, further, that except in cases of emergency, said employee, apprentice, servant, or other person shall not be hired, employed, or caused to labor on Sunday, unless allowed twenty-four consecutive hours without labor, does not apply to any person whose total hours of labor during said week do not exceed forty-eight.

"301. Every person, firm, association, or corporation that on Sunday keeps open any bar, saloon, or dram-shop, or any place of any kind or description where spirituous, malt, or fermented liquors or wines, or any admixture thereof, are sold, given away, or served, or kept for sale, or that sells, gives away, or serves any spirituous, malt, or fermented liquors or wines, or any mixture thereof, on Sunday, is guilty of a misdemeanor, and, upon conviction thereof, shall be fined not less than thirty dollars nor more than three hundred dollars, and be imprisoned in the county jail not less than five nor more than ninety days, and upon a conviction, in addition to said fine and imprisonment, any license which may have been granted for opening and maintaining said place of business is void, and shall not be renewed within two years thereafter, to said persons, firm, association, or corporation, provided however that this section does not apply (a) to the keeping open of hotels, restaurants, or other places for lawful purposes; (b) to the use of liquors or wines in one's own home for family purposes, or as an act of hospitality when no money or thing of value is received in return therefor, or to their use for sacramental purposes; (c) to the filling by registered pharmacists of

written prescriptions for bona fide medicinal purposes only, upon a prescription issued, signed, and dated by a duly licensed physician, having the name of the person applying for the prescription, and the name of the person for whose use the prescription is made, inserted therein by the physician issuing the same, and said prescription shall be filed but once, and shall then be marked 'canceled' and be kept on file at the place of business of said pharmacist, open to public inspection, and no liquors so sold or served shall be drunk upon the premises; provided that no pharmacist, either directly or indirectly, whether personally or through a clerk or agent, shall sell, serve, give away, or allow, permit, or suffer to be drunk in or taken from his store or premises any liquor or wines prohibited by this act, except as herein provided for.

"301. (a) All fines collected from the violation of Sections 300, 301, of this code shall be paid into the common-school fund of the county.

"301. (b) All acts and parts of acts, either general or special, in conflict with this act, are hereby repealed in so far as they conflict with the provisions of this act."

This proposed Sunday law is certainly a unique one, and the large number of exemptions is a proof of the difficulties that attend the effort to have the State control affairs outside its legitimate jurisdiction.

Our brethren in California have anticipated that such a move as this would be made, and have been preparing for it. A Religious Liberty series of the *Signs of the Times* weekly, consisting of six excellent issues, has been widely circulated, and other educational work has been done. The campaign will be carried forward vigorously from this time until November, and we hope that the State of California will still remain as the one State in the Union that has no Sunday law.

News and Miscellany

Notes and clippings from the daily and weekly press

— Congress recently passed the Alaskan Civil Government Bill, establishing a legislature and partial home rule in the Territory.

— American railways carried 997,409,882 passengers during the fiscal year ending June 30, 1912. This is an increase over any previous record, but there was a falling off in the number of tons of freight handled, only 1,781,637,954 tons being recorded.

— The following report comes from Lima, Peru: A destructive earthquake occurred on the morning of July 24 at Piura, capital of the department of Piura, the most northerly of Pacific departments. The shock lasted forty seconds, and the city is said to be almost in ruins.

— On July 27, seven huge gas balloons, manned by the premier pilots of America, ascended from the aviation field at Kansas City, Mo., in a race to determine what three of the number shall compete with foreign sportsmen in the international balloon contest at Stuttgart, Germany, this fall in an effort to regain for America the James Gordon Bennett trophy lost last year.

— In the great German rescue organization for drunkards, the Blue Cross League, there are now 37,876 members, of whom 9,530 were formerly notorious drunkards.

— In the past thirty years more than 3,000 acres of England's coast have slipped away into the sea. The county of Yorkshire has been the chief sufferer, losing about 800 acres.

— A bill restricting the sale of absinth has passed the French senate. If the bill finally becomes a law, France will join Belgium, Holland, and Switzerland in recognizing the demoralizing effects of this beverage. The increase of absinth drinking in France has been paralleled by an increase in crimes of violence. In 1911 it is said that fifty-three per cent of the persons tried for murder were devotees of absinth.

— Eight hundred striking miners, armed with rifles, riddled the mining town of Mucklow, in the Paint Creek valley, in West Virginia, after daybreak on the morning of July 26, killing a Baldwin guard, employed to protect the coal properties, where a strike has been in progress since early in April. Retaliating Baldwin guards combed the mountainsides, where the armed strikers were hidden, with a machine gun. Fleeing residents of Mucklow stated that more than 5,000 shots were fired by the striking miners.

— Great Britain has filed strong protests against the passage of the bill fixing rates for the Panama Canal, now pending in the United States Congress. Two points in the bill seem especially objectionable to the British government. These they claim would, if passed, violate our treaty with that nation. They are the provision for American ships to use the canal free of payment of tolls, and the item forbidding the use of the canal by ships owned by railroads that come within the jurisdiction of the Interstate Commerce Commission.

— Mutsuhito, the one hundred twenty-first emperor of Japan, and probably the greatest man the isles of Nippon have produced, died at Tokio, July 30, from acute nephritis. When the end came, he had been unconscious for twenty-four hours. Yoshihito, crown prince of Japan, automatically became emperor immediately on his father's death, and was at once proclaimed as ruling mikado; but he will not be crowned for several months, or not until the period of mourning is passed, the length of which will be decreed by the elder statesmen.

— The indications are that the rebellion in Mexico has practically collapsed, so far as centrally directed control is concerned. The rebels have been beaten at all points where fighting has taken place. It is feared, however, that an era of guerrilla warfare is to take place. Orozco, who has been at the head of the rebel movement, announces that his followers will do what they can in scattered bands to harass the government. General Huerta, commander-in-chief of the federal forces, has issued a proclamation of amnesty to all rebels who surrender within thirty days, the consul at Chihuahua reports. Officials of the Madero government believe that this plan will prove effective in disrupting the forces of Orozco. There are hundreds of disgruntled rebels who are tired of the losing struggle, and dissatisfied with the tactics of the rebel leader.

— Discovery of the bubonic bacilli was made in New Orleans on July 27 by federal and city health authorities. The bacteria of the dread plague was found in a rat caught on the water-front.

— The New York, New Haven & Hartford Railroad has announced that it expects to electrify 560 miles of its lines within eighteen months. At present about 800 miles of American railways are working electrically.

— Sworn statements showing that the annual graft collected by high police officials in New York City from gambling-houses and other illegal resorts has amounted within the last year to \$2,400,000 have recently been made public in connection with the investigation of the murder of Rosenthal, a noted gambler.

— James Thorp, an athlete of the Carlisle Indian School, who went to Sweden to participate in the Marathon Olympic games, has proved himself the greatest all-round athlete in the world. He scored 8,412 points out of a possible 10,000, in ten events, including running, hurdling, throwing the weights, vaulting, and jumping.

— Caught like rats in a trap when water rushed into the manway of Superba No. 2 mines, at Evans station, three miles north of Uniontown, Pa., on the afternoon of July 24, following a cloudburst, thirteen men were drowned, and thirty-seven escaped after a most harrowing experience. The men were drowned about 4,000 feet from the mouth of the mines, their only avenue of escape. The majority of the victims were married, and had large families.

— After three years of most searching and complete investigation of the methods and rates of the various express companies, the Interstate Commerce Commission has ordered a drastic reform. The report covers 600 printed pages, and involves the examination of more than 600,000,000 express rates in effect in this country, millions of way-bills, financial operations, and business methods of thirteen great companies, and calls for reductions averaging fifteen per cent in rates.

— Five quarts of ice-cream per capita are consumed by the American people each year at present. This is more than double the quantity that sufficed in 1906. Coincidentally with this increase have come inventions for avoiding the economic waste of freezing ice-cream by the ordinary mixture of ice and salt, 3,000 pounds of ice and 800 pounds of salt being required to freeze 100 gallons of ice-cream by this method. Artificial refrigeration and electricity are employed in the new devices.

— It is estimated that over 1,000,000 tons of sulphur are deposited every year in the crater of Mt. Popocatepetl. An English syndicate plans to install machinery within the crater of the volcano, so that the immense deposits can be made available. Engineers declare that an electric railway can be built to the summit of the mountain, and it is announced that such a road will shortly be constructed. The summit of Mt. Popocatepetl is about 17,794 feet above sea-level. The sulphur deposits occur within the bowl of the crater, about 500 feet below the summit. They are formed by the condensation of the vapors constantly rising from vents that lead down into the mountain.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1912

ATLANTIC UNION CONFERENCE

Northern New England, Manchester, N. H. 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

Indiana, Kokomo Aug. 5-11
 East Michigan, Bay City Aug. 12-18
 Northern Illinois, La Grange 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, Phoenix Oct. 17-27

SOUTHEASTERN UNION

Georgia, Savannah (colored) Aug. 15-25
 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

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

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



The Virginia Camp-Meeting

THIS meeting is to be held Aug. 22 to Sept. 1, 1912, at Richmond, Va., in the beautiful Idlewood Park. The camp will be located among the mammoth oak-trees, overlooking the lake. A better location could hardly have been secured. Here is a grand opportunity to worship, and commune with nature's God.

Those coming on the railroads can take the street-car and come direct to the campground, or within two short blocks and in plain view of the camp.

While the business of the Virginia Conference will be transacted at this time, it is hoped that this will occupy but little time, and that the greater portion of the meeting will be given to the spiritual needs of the people, and the giving of the message to those who know it not.

It is our plan to study the instruction that has come to us from time to time regarding our duty to our neighbors, and instruction will

be given that will be intended to keep our people from backsliding when they return to their homes, and help to make them active workers.

Every effort will be put forth to make comfortable all who come. All who desire can tent in the shade, or rooms can be secured by walking four or five blocks. A pavilion on the ground will be used for public services in case of hard rains.

A dining-tent and provision-stand will be provided for the convenience of the people, with a minimum cost. Those having baggage should bring their checks to the camp-ground, and leave them at the book-stand, and the baggage will be delivered where they desire it.

A special invitation is extended to our brethren and sisters of the District of Columbia and Chesapeake Conferences to attend this gathering, and enjoy this feast of tabernacles with us. Good help from the General and Columbia Union Conferences is expected, and we are looking for a great outpouring of the Spirit of God. W. J. STONE.

South Missouri Conference Association

The regular meeting of the South Missouri Seventh-day Adventist Conference Association, will be held in connection with the annual conference and camp-meeting of the South Missouri Conference, at Clinton, Mo., Aug. 29 to Sept. 9, 1912. The first meeting of the association will be held at 9 A. M., Monday, September 2, for the transaction of such business as should come before the members. All accredited delegates to the South Missouri Conference are delegates to this association.

L. W. TERRY, *President*;
RALPH RHODES, *Secretary*.

South Missouri Conference

The fourth annual session of the South Missouri Conference will be held in connection with the camp-meeting at Clinton, Mo., Aug. 29 to Sept. 9, 1912, for the election of officers for the ensuing year, and the transaction of such other business as may properly come before the conference. The first meeting of the conference will be held Friday, 9 A. M., August 30.

L. W. TERRY, *President*;
MRS. F. A. WASHBURN, *Secretary*.

Virginia Conference Agency

The eighth annual session of the Virginia Conference Agency of Seventh-day Adventists, incorporated, will be held in connection with the Virginia Conference camp-meeting in Richmond, Va., Aug. 22 to Sept. 1, 1912. The first meeting of the session will be held Monday, August 26, at 4 P. M. The constituency of the agency is composed of the delegates in session of the Virginia Conference of Seventh-day Adventists, an unincorporated body.

W. J. STONE, *President*;
R. D. HOTTEL, *Secretary*.

Virginia Conference

The twenty-ninth annual session of the Virginia Conference of Seventh-day Adventists will be held in connection with the camp-meeting in Richmond, Aug. 22 to Sept. 1, 1912, for the election of officers for the ensuing year, and for the transaction of such other business as may properly come before the conference. The first business meeting will be called at 9 A. M. August 23.

Each church in this conference is entitled to one delegate for the organization and one additional delegate for each ten members. A full delegation is desired at the first meeting.

W. J. STONE, *President*;
A. M. NEFF, *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 23. 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*;
F. N. JOHNSON, *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*.

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*;
F. N. JOHNSON, *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*.

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*.

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*.

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*.

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 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*.

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*.

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*.

The Nebraska Sanitarium and Benevolent Association

The Nebraska Sanitarium and Benevolent Association, a corporation of the State of Nebraska, will hold its annual meeting in connection with the camp-meeting at College View, Aug. 22 to Sept. 1, 1912. The first meeting will be called Monday, August 26, at 10 A. M.

Notice is further given that a change be made in the Articles of Incorporation, that Article IV be so amended that a member of the board of trustees may be elected president

of the association without being "in the direct and regular employ of the Nebraska Sanitarium."

LARS NIELSON, *President*;
H. A. HAHN, *Secretary*.



Business Notices

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

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

Conditions

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

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

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

No discount for several insertions.

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.

WANTED.—Position as bookkeeper. Graduate of Bryant and Stratton's Business College, with ten years' practical experience. Can furnish good reference from last positions. Walter Simmons, 3251 Berceau Ave., Chicago, Ill.

FARM FOR SALE.—Sixty-eight acres. Fine soft water, choice fruit, good road, well-distributed rainfall of fifty inches annually; soil, sandy loam and clay, with clay subsoil; surface level and rolling. Good missionary field. Good reason for selling. M. H. Brown, R. F. D. 1, Greensboro, N. C.

WANTED.—One woman and two men, thoroughly consecrated, to take nurses' course in well-established sanitarium treatment-rooms. Special training on how to make treatment-rooms financially successful. Write for further information. Hydropathic Treatment-rooms, Oakland Bldg., Lansing, 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.—Forty acres of land; twenty under cultivation; house, barn, and other buildings; family orchard, berries; church and church-school; four miles from town; telephone. Price, \$2,800; \$1,500 cash, terms on balance. S. G. Salter, R. F. D. 1, Carrollton, Wash.



Knowledge Shall Be Increased

This prophecy is depicted on the cover of the September *Signs of the Times Magazine*. It is also presented in a well-thought-out article in the same issue.

Other articles of more than ordinary worth are—

"Is It Peace?" by M. C. Wilcox. Can we expect the great dawn of quiet among the nations? A close Scriptural study of this all-absorbing subject.

"The Miracles of Satan," by Frank S. Weston. Continuing the thought presented in the study on the subject of Spiritualism which appeared in the August number. A startling array of new facts and conditions with reference to the increase of Spiritualism and satanic, miraculous working.

"An American Reformer," by Mrs. E. G. White. Concludes this series on the great work of William Miller. Presents the providence of God in the life of this man in an interesting way.

"Industrial Unrest and Warfare a Sign of

Christ's Coming," by Prof. George W. Rine. Continuing the notable series on the general theme of the second advent which has been appearing in the *Signs* for some time. A close, graphic study of industrial conditions by a most interesting and authoritative writer.

"Glimpses of China," by F. E. Stafford. China is just now attracting the attention of the whole world, and we are fortunate in being able to present these profusely illustrated contributions, fresh and new, from the pen of Mr. Stafford.

"A Striking Example of Physical Endurance," by David Paulson, M. D., an authority on hygienic and medical subjects.

A helpful Bible study, and live current topics, as usual.

This number has received a great deal of extra thought in preparation. The needs of those selling the magazine have been in mind from the first. The striking emblematic cover makes it easy to present; the headings of the articles are real selling features; and another record-breaking sale is anticipated.

You remember the good sales thus far this year. The July number has now gone several thousand ahead of any previous record of the magazine, and has set a new mark. The August number is now going steadily ahead, and bids fair to break any previous records for this month. Now we want our brethren and sisters all over the country to grasp the message in the September number of the *Signs*, and feel a personal responsibility to place ten, twenty, fifty, or even a hundred copies in their community. The message is in the contents. Order through your tract society.



Address Wanted

THE address of A. E. Horn is desired by F. I. Mohr, Oswego, Kans.



Publications Wanted

R. Gross, German Seminary, Clinton, Mo., will appreciate copies of our tracts and papers, post-paid, for free distribution.

Obituaries

SHUMATE.—Willis Everett Shumate, oldest son of Robert G. and Maud D. Shumate, was born March 28, 1901, and died Feb. 1, 1912. Everett gave every evidence of being truly converted, and we believe that he sleeps in Jesus. His father, mother, one brother, and three sisters are left to mourn, but they sorrow not as those who have no hope. Words of comfort were spoken from Rev. 14:13 by the writer.

W. A. O. KINNEY.

WILSON.—Died at Chesaning, Mich., June 20, 1912, Sister Sofa Wilson, aged sixty-five years. For many years she was a consistent member of the Seventh-day Adventist Church, and we laid her to rest, believing that she will come forth when the Life-giver calls for his own. Sister Wilson was loved by all who knew her. The funeral services were conducted by Elder Wm. Ostrander.

H. S. GUILFORD.

PETERS.—Susana Boyce Peters was born near Toronto, Canada, March 15, 1832, and died at Alpena, Mich., aged 80 years and 3 months. When sixteen years of age, she was married to Calvin Peters. She accepted present truth thirty-seven years ago, and at the time of her death was a faithful member of the Alpena Seventh-day Adventist Church. Two sons and three daughters survive her. The funeral services were conducted by the writer.

EDW. A. PIPER.

ROBINSON.—Violet Robinson was born at Escondido, Cal., Feb. 14, 1902, and died June 20, 1912. She was the youngest child in a family of six sons and three daughters. Violet was remarkable for her love of the Bible. She committed many scriptures to memory, and especially loved the twenty-fourth chapter of Matthew. The father and mother, though bowed with grief, have the joy of seeing their children with them in the truth, and expect to meet their loved one when Jesus comes.

CLARENCE SANTEE.

HAAN.—Bessie M. Wilson was born in Battle Creek, Mich., Aug. 4, 1888, and died at her home in Bauer, Mich., June 15, 1912, aged 23 years, 10 months, and 11 days. April 21, 1909, she was united in marriage with Claude Haan, who survives. Bessie was always a bright, cheerful girl, and leaves a wide circle of friends. During the last week of prayer she was converted, and from that time until the day of her death enjoyed "the peace of God, which passeth all understanding." Although suffering from the disease that resulted in her death, she was the means in God's hands of winning other precious souls to the Master. Words of comfort were spoken from John 14:1-3.

CLIFFORD A. RUSSELL.

ROSS.—Candace Chapin Hammond was born in Newport, Vt., in 1838. Fifty years ago she was married to Mr. William Ross, and together they came to California, settling in the Napa Valley near Oakville. Sister Ross attended the camp-meeting at Yountville in 1878, and her decision to keep the first Sabbath after she heard the truth presented, was an illustration of her conscientious endeavor always to honor God. Amid adverse circumstances, she ever stood firmly for the truth; and her life of unselfish service, her patience and kindness, were a living testimony to her neighbors of the power of that truth in her own life. Two months ago she laid to rest her aged husband, for whom she had cared for four years. She died at the St. Helena Sanitarium, June 14. Funeral services were conducted by the writer at the church in St. Helena. Interment was made in the cemetery at Yountville.

D. E. ROBINSON.

STEWART.—Bertha Colcord Stewart, wife of Elder E. L. Stewart, Berrien Springs, Mich., died June 22, 1912, aged forty-one years. She leaves eight children, the youngest being six months old. She desired to live for her family, but, being resigned to the will of God, she committed them, one by one, into the hands of him who sees even a sparrow fall. Besides her immediate family, she is survived by her aged father, three sisters, and two brothers, Profs. W. A. and I. C. Colcord. Elder Stewart, with his family, had labored for several years in British Columbia and Washington, and as Bible teacher in Walla Walla College, and last year was called to take the same position in Emmanuel Missionary College. Sister Stewart was reared in the Adventist faith. She gave her heart to God early in life, and was a faithful helpmeet to her husband in all his labors. We laid her to rest in Hindsdale Cemetery, to await the call of Him who said, "I am the resurrection, and the life."

G. E. LANGDON.

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A LETTER from Elder J. L. Shaw, superintendent of the Indian Union Mission, calls attention to the removal of the mission office and the Watchman Press from 19 Banks Road, Lucknow, India, to 17 Abbott Road, Lucknow. Correspondents should bear in mind this change.

A NATIVE woman walked twenty miles to our Maranatha Mission in South Africa simply to ask the workers, "Why do you work on Sunday?" Through an interpreter she was told from the Good Book just why. When through with the Bible study, she exclaimed, "I never saw it like that before."

THE REVIEW for next week will be a thirty-two-page number, containing, with other excellent matter, the annual report of the statistical secretary of the General Conference, Brother H. E. Rogers. This number particularly will be valuable for preservation, and the interesting facts, figures, and comparisons presented will afford interesting study.

Two editions of *Life and Health* for August were printed, making a grand total of 81,559 copies. Brother A. J. S. Bourdeau, manager of our magazine department, informs us that this entire edition was all sold by July 31, with orders for several hundred copies which he was unable to fill. The sale of the August edition is the largest ever reached by this magazine. All unfilled orders will be supplied with the September number, on which mailing began July 31. The September number of *Life and Health* is one of the very best that has been issued. The instruction throughout is practical, and of such a character as can be utilized by every one. Readers will find much practical help and instruction in this number, which, if applied in the time of need, will save them sickness as well as the expense of a physician. Read this excellent number, and urging will not be required to lead you to carry it to your friends and neighbors.

POSSIBLY the largest camp-meeting of the season convened this week in Southern California, August 5. The brethren stated there would be 450 tents pitched. Elder W. A. Spicer left Washington last week to attend this meeting.

LAST week Elder W. T. Knox left Washington to attend the camp-meetings in Southern Illinois and other States of the Central West. Elder N. Z. Town is attending the meetings in the Southern Union. Brother D. W. Reavis, manager of our periodical department, is attending the Lake Union camp-meetings. Elder J. N. Anderson is visiting the camp-meetings in the Southeastern Union Conference.

THOSE who contributed on the last Sabbath in June for the purpose of securing the Selukwe Reserve in Rhodesia, South Africa, will be interested in what Brother R. C. Porter says regarding his recent visit at this place. He writes: "While in Salisbury, I improved the opportunity to look up the grant of a mission site in the Selukwe Reserve. Not having time to finish the business, I left it in the hands of Brother Henry Wesels to complete the arrangements for the Selukwe lease."

UPON the completion of the last school year many of the students from our schools entered the field to engage in the sale of our publications. The excellent work they have been doing is perhaps more apparent to those connected with our publishing houses than to others. There has been a great quickening of sales, both with our books and with our magazines, due to these additional recruits. Many of these young men and women will be enabled through their work to earn scholarships for the further prosecution of their studies in school. It is to be regretted that many other young people among us, who are now desirous of securing an education but feel that they are handicapped on account of lack of means, do not follow the example of these students who are already in the field. We believe that if they should do this, God would open the way for them, and would enable them to secure means to obtain the education they desire.

THOUGH the enemy of mankind made an attempt to provoke the inventor of the printing-press to destroy his invention lest it be the means of disseminating evil, it is well for us that he listened to that other voice that "bade him desist from his work of destruction, and to persist in perfecting his invention, declaring that, though the occasion of evil, God would make it the fountain of infinite good, and give the right the ultimate triumph."

The printing-press has been, perhaps, the most potent influence in educating the world in right principles, and in disseminating a knowledge of God's work throughout the world. But as parents and teachers, do we aid the youth as we might in selecting and assimilating good reading? The *Youth's Instructor* is our youth's paper. Do we make it a strong educative influence by reading it with the children, and talking over with them weekly the principles it emphasizes? The Boys' number, which has just come from the press, is especially worthy of such treatment.

KINGS are but men after all: They may assert their divine right to rule and reign; they may claim a reverence from their followers amounting to religious veneration and worship, but a lapse of time only demonstrates that after all they are but poor, frail humanity, and, like their subjects, unable to arrest the progress of old age or the attack of mortal disease. This is demonstrated in the recent death of the emperor of Japan. Ascending the throne at the age of fifteen years, he had a long and prosperous reign. During his life he has seen his country immerge from its seclusion of the past and take on much of the refinement of modern civilization. He was justly held in high regard by all his subjects, and sincerely mourned in death. His son, at the age of thirty-three, now becomes emperor. It is probable that the change of rulers will make but little difference in the policy of Japan, unless indeed the new ruler shall take a more open and aggressive part in the affairs of state than did his father, who was largely governed by his counselors.

THE political corruption and official conniving with criminals revealed from time to time in connection with some of our leading municipalities is startling indeed. The country was astounded not very long ago by the revelations made regarding the system of graft carried on in the leading city of the Pacific Coast, and now there comes to light very strong probability if not actual proof of a similar condition of affairs in the leading city of the Eastern Coast. The condition of affairs being unmasked in New York City through the energetic efforts of the district attorney are of a nature calculated to show the terrible state of depravity that exists in some of our large cities at the present time. When those who are set for the upholding of the law and for the apprehension of criminals join league with them, and attempt their defense, profiting by their ill-gotten gains, the situation is deplorable indeed. And such conditions are coming to be characteristic of the time. They point a lesson to the student of the prophetic Word.

IN the large majority of public institutions, and for that matter in the larger number of homes, the need of better and more scientific cookery is most apparent. There is afforded in this department of domestic science in our institutions an excellent opportunity for many of our young people to do good and useful work. Of the value of the scientific training, and of the importance of this subject, Dr. P. S. Bourdeau-Sisco speaks in the Home and Health department of this number. Nearly all our sanitariums afford opportunity for such training.

BROTHER L. R. CONRADI writes that by a little change in the name and in the manner of carrying on the tract society at Riga, Russia, the work of the society may go on undisturbed. The brethren dissolved the association, and formed a private firm, which arrangement is agreeable to the Russian authorities. And really the work of the society has never stopped for a moment, Brother Conradi writes. This is certainly encouraging, and is another illustration of God's special watch-care over his own work in that difficult field.