

# The Advent Sabbath Review and Herald

Vol. 89

Takoma Park Station, Washington, D. C., September 5, 1912

No. 36



## He Watches Over Israel

He watches over Israel, and sweeps  
The fulness of His mercy into one  
Great ocean of eternal deeps;  
No helm need I, no guide,  
When at my side  
Is the Maker of a hundred suns.

He watches over Israel, nor sleeps,  
Lest I should stumble in the closing  
dark,  
Like some poor leper as he creeps  
By rugged rut or notch.  
Without His watch,  
My faltering feet would never reach  
the mark.

He watches over Israel, and keeps  
The greatness of His mercy to the  
close;  
He slumbers not, nor sleeps.  
In all my little flight,  
By noon or night,  
I know that He will lead me to  
repose.

— *Pall Mall Magazine.*



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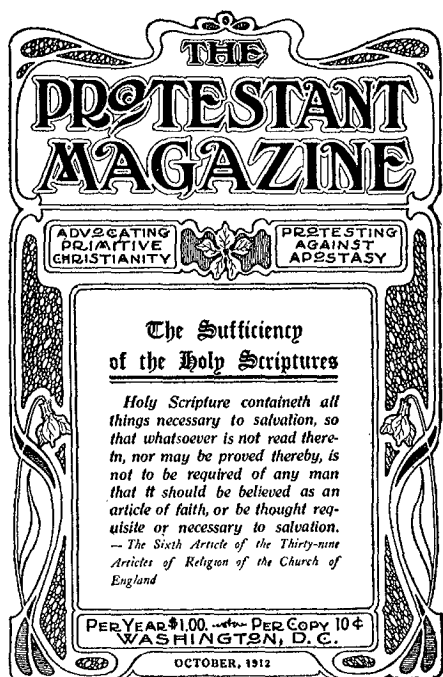
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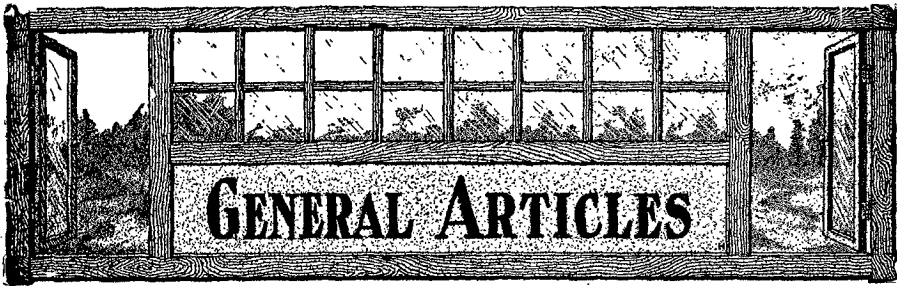
# The Review and Herald

"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, SEPTEMBER 5, 1912

No. 36



## Little Voices

WORTHIE HARRIS HOLDEN

I AM glad that the brook can praise Him,  
As well as the boundless sea;  
That the tiny blade of the grasses  
May join with the forestry;  
That the wee lone flower by the wayside  
Unites with the garden fair  
To utter a fragrant message  
Of his infinite thought and care.

I joy in the summer's sunshine,  
In the winter's frost and snow,  
In the gales that bend low tree-monarchs,  
And the zephyrs that softly blow;  
But the sun pales before his glory,  
And no snow can his raiment meet,  
And the winds that blow are but symbols  
Of his power for those who seek.

I rejoice, though so small and feeble,  
I may sing of his power and might,  
That the God who will note the sparrow  
Is guardian through earth's night;  
And ere long in the day, beholding  
His excellent majesty,  
I shall kneel at his feet adoring,  
And proclaim his great love for me.

## Patmos

MRS. E. G. WHITE

MORE than half a century had passed since the organization of the Christian church. During that time the gospel message had been constantly opposed. Its enemies had never relaxed their efforts, and had at last succeeded in enlisting the power of the Roman emperor against the Christians.

In the terrible persecution that followed, the apostle John did much to confirm and strengthen the faith of the believers. He bore a testimony which his adversaries could not controvert, and which helped his brethren to meet with courage and loyalty the trials that came upon them. When the faith of the Christians would seem to waver under the fierce opposition they were forced to meet, the old, tried servant of Jesus would repeat with power and eloquence

the story of the crucified and risen Saviour. He steadfastly maintained his faith, and from his lips came ever the same glad message: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; . . . that which we have seen and heard declare we unto you."

John lived to be very old. He witnessed the destruction of Jerusalem and the ruin of the stately temple. The last survivor of the disciples who had been intimately connected with the Saviour, his message had great influence in setting forth the fact that Jesus was the Messiah, the Redeemer of the world. No one could doubt his sincerity, and through his teachings many were continually turning from unbelief.

The rulers of the Jews were filled with bitter hatred against John for his unwavering fidelity to the cause of Christ. They declared that their efforts against the Christians would avail nothing so long as John's testimony kept ringing in the ears of the people. In order that the miracles and teachings of Jesus might be forgotten, the voice of the bold witness must be silenced.

John was accordingly summoned to Rome to be tried for his faith. Here before the authorities the apostle's doctrines were misstated. False witnesses accused him of teaching seditious heresies. By these accusations his enemies hoped to bring about the disciple's death.

John answered for himself in a clear and convincing manner, and with such simplicity and candor that his words had a powerful effect. His hearers were astonished at his wisdom and eloquence. But the more convincing his testimony, the deeper was the hatred of his opposers. The emperor Domitian was filled with rage. He could not dispute the reasoning of Christ's faithful advocate, nor match the power that attended his utterance of truth; yet he determined that he would silence his voice.

John was cast into a caldron of boiling oil; but the Lord preserved the life of his faithful servant, even as he preserved the three Hebrews in the fiery furnace. As the words were spoken, Thus perish all who believe in that deceiver, Jesus Christ of Nazareth, John declared, My Master patiently submitted to all that Satan and his angels could devise to humiliate and torture him. He gave his life to save the world. I am honored in being permitted to suffer for his sake. I am a weak, sinful man. Christ was holy, harmless, undefiled. He did no sin, neither was guile found in his mouth. These words had their influence, and John was removed from the caldron by the very men who had cast him in.

Again the hand of persecution fell heavily upon the apostle. By the emperor's decree, John was banished to the isle of Patmos, condemned, "for the word of God, and for the testimony of Jesus Christ." Here, his enemies thought, his influence would no longer be felt, and he must finally die of hardship and distress.

To outward appearance, the enemies of truth were triumphing, but God's hand was moving unseen in the darkness. God permitted his faithful servant to be placed where Christ could give him a more wonderful revelation of himself, and of divine truth for the enlightenment of the churches. In exiling John the enemies of truth had hoped to silence forever the voice of the faithful disciple; but on Patmos he received a message, the influence of which his enemies could not destroy, and which was to continue to strengthen the church to the end of time. Though not released from the responsibility of their wrong act, those who exiled John became instruments in the hands of God to carry out his purpose; and the very effort to extinguish the light placed the truth in bold relief.

Patmos, a barren, rocky island in the Ægean Sea, had been chosen by the Roman government as a place of banishment for criminals; but to the servant of God this gloomy abode became the gate of heaven. Here, shut away from the busy scenes of life, and from the active labors of former years, he had the companionship of God and Christ and the heavenly angels, and from them he received instruction for the church for all future time. The events that would take place in the closing scenes of this earth's history were outlined before him;

and there he wrote out the visions he received from God. When his voice could no longer testify to the One whom he loved and served, the messages given him on that barren coast were to go forth as a lamp that burneth, declaring the sure purpose of the Lord concerning every nation on the earth.

Among the cliffs and rocks of Patmos, John held communion with his Maker. He reviewed his past life, and at thought of the blessings he had received, peace filled his heart. He had lived the life of a Christian, and he could say in faith, "We know that we have passed from death unto life." Not so the emperor who had banished him. He could look back only on fields of warfare and carnage, on desolated homes, on weeping widows and orphans, the fruit of his ambitious desire for pre-eminence.

In his isolated home John was able to study more closely than ever before the manifestations of divine power as recorded in the book of nature and in the pages of inspiration. To him it was a delight to meditate on the work of creation, and to adore the divine Architect. In former years his eyes had been greeted by the sight of forest-covered hills, green valleys, and fruitful plains; and in the beauties of nature it had ever been his delight to trace the wisdom and skill of the Creator. He was now surrounded by scenes that to many would appear gloomy and uninteresting; but to John it was otherwise. While his surroundings might be desolate and barren, the blue heavens that bent above him were as bright and beautiful as the skies above his loved Jerusalem. In the wild, rugged rocks, in the mysteries of the deep, in the glories of the firmament, he read important lessons. All bore the message of God's power and glory.

All around him the apostle beheld witnesses to the flood that had deluged the earth because the inhabitants ventured to transgress the law of God. The rocks thrown up from the great deep and from the earth, by the breaking forth of the waters, brought vividly to his mind the terrors of that awful outpouring of God's wrath. In the voice of many waters—deep calling unto deep—the prophet heard the voice of the Creator. The sea, lashed to fury by the merciless winds, represented to him the wrath of an offended God. The mighty waves, in their terrible commotion, restrained within limits appointed by an invisible hand, spoke of the control of an infinite Power. And in contrast he realized the weakness and folly of mortals, who, though but worms of the dust, glory in their supposed wisdom and strength, and set their hearts against the Ruler of the universe, as if God were altogether such a one as themselves. By the rocks he was reminded of Christ, the Rock of his strength, in whose shelter he could hide without fear. From the exiled apostle on rocky Patmos there went up the most ardent longing of soul after God, the most fervent prayers.

*(To be concluded)*

## May Christians Dance?

E. E. EMENHEISER

THE question is often asked, Is it wrong to dance? Why not ask, Is it expedient? Is it better to dance than not to dance? I think all will agree that dancing is not an essential virtue; for many of the best people never danced. You can not add anything to the worth of your character by dancing. You can not add anything to your Christian life and influence (not even in the eyes of the world) by dancing. If it is not an essential virtue, if it adds nothing to our Christian character and influence, it is certainly not a good thing for Christians to engage in; for the aim of every Christian ought to be to live a virtuous life, to build up a strong Christian character, and live a life that will influence others for good.

A young woman gave the following reasons why she quit dancing:—

"1. I can make better use of my time. The young man or young woman whose highest aspiration is to have a good time, has a very low conception of life. God has endowed us with extraordinary powers of mind and heart, and placed within reach of each one of us the means by which we may develop these powers, and thus fit ourselves for life. The Christian religion means more than church-membership; it is more than a profession; it is a life,—a life that demands every power of mind, and every power at its best. We owe the world not only the best we have, but also the best we can acquire. Does not my time belong to God? If it belongs to him, then it ought to be given to him, and not to the pleasures of the world. Many young people spend more time training their feet than they give to the development of their minds? If I am God's child, and am a member of the Christian church, having pledged my allegiance to Christ and his cause, I can not consistently give my time to the pleasures of the world.

"2. Because I can not take Jesus with me to the dance. A young woman asked Mr. Moody the question, 'May I dance as a Christian?' Mr. Moody's reply was: 'Ask Jesus to go with you; if he goes with you, go; if not, you had better stay away.' She never attended a dance after that; neither will any other Christian that makes it a matter of prayer, and then follows the leadings of the Holy Spirit. Christ said: 'Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.' Think of a Christian shining in a modern ballroom! Every time Christians get ready to attend a dance, they ought to ask themselves Pilate's question: 'What shall I do then with Jesus?' What will you do with him? Will you say, 'Master, I am going to the dance; I know it is not a fit place to take you, but I am going for a good time; when I come back, I want your company and fellowship again?' I always have a great deal of sympathy for the Christian who has to

go to the ballroom for enjoyment. I never yet knew a fully consecrated Christian who wanted to dance. A true Christian finds joy in the study of God's Word, in the prayer-meeting, in doing good. Think of a Christian preferring the ballroom, with its immoral atmosphere and degrading influence, to the Christian church, where God's name is recorded, where his honor dwells, and where he delights to meet with his people! Think of the Christian who would rather go to a dance than to prayer-meeting; rather dance than help to save lost souls! Do you want real enjoyment? Learn to sit at the feet of Jesus, and drink in the word of truth and life; go with him on the mount of transfiguration, and heaven will come to greet your waiting soul, and glory will crown the mercy-seat. If you have Jesus, he will be your all in all. He will give you joy unspeakable and full of glory; an inheritance that is incorruptible, undefiled, that fadeth not away, reserved in heaven for you. Go to the dance for joy and pleasure?—No; not while God is my Father, Christ my Saviour, and heaven my prospective home.

"3. Because dancing leads to immorality. Dancing is not only a waste of time that should be used for self-improvement and in Christ's service, but it is demoralizing and degrading. Bishop Meade said: 'Dancing is not among the neutral things which we may do at pleasure, not among the things lawful, but not expedient; but it is in itself wrong, improper, and of bad effect.' An ex-dancing-master says, 'Two thirds of the young girls that are ruined, fall through the influence of the dance.' Two hundred girls, inmates of the brothel, were personally interviewed as to the cause of their downfall, and from their frank admissions the following figures were obtained: By dancing-school and ballroom, 163; through drink, 20; wilful choice, 10; poverty and abuse, 7. The modern dance, in its very nature, tendencies, and results, is dangerous to social purity. However much we may dislike to tell the truth on this point, we ought to tell it for the good of the young people who are in danger of the damaging influence of the dance. Men take liberties on the dancing-floor that are allowed nowhere else in reputable society. The very poise suggests impurity. The central source of attraction of the modern dance is sex; and I care not what the amusement is that depends upon sex for popularity, it is dangerous to society. Did you ever see man dance with man, woman with woman, for hours at a time?—No; there is no attraction, no fascination, in that kind of dancing. Why do so few young men who dance go to the ballroom for a wife? Why do young men who dance and who have respect for their sisters, want them not to go to the ballroom?

"'But,' says one, 'they danced in Bible times; we read quite frequently about dancing.' Those who appeal to the Bible in justification of the dance should take their Bible and look up every reference

on dancing. They will find that dancing was a religious act; that it was an expression of joy for God's mercies; that dances were always held in daytime; that men and women never danced together; that dancing for amusement was regarded fit only for the low classes; and that there are only three instances given in the Bible of dancing for amusement: The wicked families that Job speaks of, the daughter of the wicked Herod, and the lewd fellow.

"May I dance? — Yes, if a consciousness of my sins forgiven, and if communion with Christ my Saviour, and a hope of heaven and eternal glory, fill my heart with joy, then I may dance before the ark in the house of my God." — *Religious Telescope*.

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**Suffering Affliction**

O. B. KUHN

"IN all their affliction he was afflicted." In the church of Jesus Christ to-day almost every member is suffering affliction. Many are weakened and handicapped because of diseased bodies and racking pains; some are blind, deaf, lame, or crippled; others may be afflicted in business or social life; and in almost every case the affliction is considered a barrier to spiritual as well as temporal progress. It appears so to the natural eye, and the human heart is caused to cry out, "All these things are against me."

Often in prayer- or social-meeting the church is requested to unite in prayer for the miraculous healing of some brother or sister. Ministers are appealed to, and the divine power of God invoked to remove the affliction. If it pleases God not to answer their prayers according to their desires, some are cast into discouragement. Satan besets them with unbelief, and causes them to doubt the love, mercy, and divine protection of our Heavenly Father. But God loves us too well and too wisely to answer our prayers always in the way we wish and designate.

In most cases of physical suffering, violation of natural law either ignorantly, deliberately, or indulgently, is the direct cause of the trouble; and should God heal us and we continue the same evil practises and sinful habits, it would be but a little while until we should be as bad as, if not worse than, we were before the healing.

There is a surer way. "My people are destroyed for lack of knowledge." God therefore sends us light; and through the acquisition of knowledge and its intelligent use, we are able to live in harmony with the laws that govern our being. As we thus walk in the light and faithfully live the principles of health reform, our health improves, our strength increases, our powers develop, and our affliction is gradually removed. This process of healing, though slow, teaches us valuable lessons; we acquire knowledge of our physical being and its laws, and become intelligent in regard to disease,—our affliction,—its causes, and its relation to life and health.

"Would you live for Jesus, and be always pure and good?"

Would you walk with him within the narrow road?

Would you have him bear your burden, carry all your load?

Let him have his way with thee.

"Would you have him make you free, and follow at his call?"

Would you know the peace that comes by giving all?

Would you have him save you, so that you need never fall?

Let him have his way with thee.

"Would you in his kingdom find a place of perfect rest?"

Would you prove him true in providential test?

Would you in his service labor always at your best?

Let him have his way with thee.

"His power can make you what you ought to be;

His blood can cleanse your heart, and make you free;

His love can fill your soul, and you will see

'Twas best for him to have his way with thee."

Those who think their lot is harder than others', and believe that they have been especially singled out to be surrounded by evil circumstances and unfavorable conditions, may know "that the same afflictions are accomplished in your brethren that are in the world;" for "there hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it." "The Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust." "For we have not an high priest which can not be touched with the feeling of our infirmities." "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

"Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience." Paul is a notable example. He sought the Lord thrice for healing. The answer to his prayer was, "My grace is sufficient for thee." Paul's surrender and contentment are expressed in his words, "Most gladly . . . will I rather glory in my infirmities, that the power of Christ may rest upon me. . . . I take pleasure in infirmities . . . for Christ's sake: for when I am weak, then I am strong." Job is an example of patient suffering of affliction; and his words express his confidence in God: "Though he slay me, yet will I trust in him."

As in Paul's case, the affliction of some is of the Lord. Paul says his affliction "was given to me . . . lest I should be exalted above measure." David says, "Thou in faithfulness hast afflicted me;" "before I was afflicted I went astray: but now have I kept thy word." "It is good for me that I have been afflicted; that I might learn thy statutes." Some men, like the ancient Israelites, find

their own pleasure in times of prosperity, and it is only through adversity that they will seek the Lord. "When he slew them, then they sought him." "In their affliction they will seek me early."

Brethren, let us encourage ourselves in the Lord; "for our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Soon Jesus will come and "change our vile body, that it may be fashioned like unto his glorious body." Gleams of the golden morning are evidence that the glory of the eternal day is about to burst upon us. "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing." "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." "And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying."

"And there shall be no more curse:" for "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." "He will make an utter end: affliction shall not rise up the second time." O, hasten, glad day! "Remember the word unto thy servant, upon which thou hast caused me to hope. This is my comfort in my affliction: for thy word hath quickened me."

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**A Way to Help**

GEO. E. HOLLISTER

We may help in the foreign missionary work, and yet remain at home. The following is an extract from a letter received from one of our foreign missionaries by a member of the young people's society of Ontario, Cal.:—

"We feel exceedingly pleased to know that you are so interested in our isolated field away in the remotest part of the South Pacific Ocean, and we are glad for your promise to pray for us.

"This year has been a hard one in some ways, but it has also been the most fruitful in results. Your prayers have been heard, I am sure. One man who surrendered to God and the message, said in his testimony that he felt that he was there in answer to the prayers of some one away from this island. I then read your letter in which you said you were praying for these people. We have just finished our week of prayer, and it has undoubtedly been the best we have ever had here. At every meeting victories were gained, and souls drawn to Christ. We have indeed had a great revival, and our people all feel stronger in the Lord."

Surely all of us can take some of our workers and their work to God in earnest prayer, and then write them a good cheery letter, letting them know they are remembered at home.

*Chino, Cal.*





WASHINGTON, D. C., SEPTEMBER 5, 1912

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## Editorial

### Worldly Dress

MODERN styles of dress are calling forth much comment to-day in the secular as well as in the religious press. Various church societies and clergymen in both Protestant and Catholic churches have spoken plainly against the evil influences attending the manner of dress employed by many women at the present time. Narrow skirts, peek-a-boo waists, short sleeves, and low necks are coming in for severe condemnation. And it must be admitted that the condemnation for the most part is just. True modesty and refinement will be manifested in the apparel quite as much as in the speech and general deportment. A modest, retiring nature, such as every true woman should possess, will seek to avoid that attire which makes her at once the cynosure of curious eyes and the subject of slighting remark.

There is an amazing lack of simplicity in the world to-day. The woman or the girl who seeks to avoid the extremes of modern fashion is counted old-fashioned, and her ideas considered far from being up to date. The determining principles in the question of proper dress are conversion and education. With an education as to what constitutes true womanly modesty and reserve, and consecration of heart to the service of God, young women will see little to appeal to them in the vagaries of modern dress. Let our sisters be all that is implied in the term of true Christian women.

### Beginning and Closing the Sabbath With Prayer

THERE was a time when in practically every Seventh-day Adventist home the holy hours of the Sabbath were welcomed by prayer, and the same season of spiritual refreshing was enjoyed at the closing Sabbath hour. With some of our people this excellent practise has fallen into disuse. In some families but little attention is paid to the early Sab-

bath hour. The labors of the week are permitted to encroach upon sacred time. If family worship is engaged in, it is in the late evening rather than at the going down of the sun. In the families of those who are careless in regard to the observance of the Sabbath of the Lord, there is a carelessness also in other things pertaining to Christian experience. The spirit of indifference has entered into their hearts. The family altar has been cast down; sacred prayer is neglected. They do not distinguish clearly between common things and the things of God.

We urge that these indifferent ones stop and consider where they are drifting. The spirit which now possesses them, if allowed to grow, will separate them from God and from his truth. It will affect the hearts of their children, and lead them to carelessness and indifference. On the other hand, the maintenance of the family altar through the week would foster in their hearts a careful regard for the Sabbath hours. From the going down of the sun Friday evening to the same hour Saturday evening, hedge in the Sabbath with prayer and Bible study. This will prove a safeguard in the experience of the entire family.

Do not violate the Sabbath of the Lord at any period of its existence. The first hour, the first minute, is as sacred as any time throughout the period. Honor God by showing reverence for his sacred institutions. In return he will honor you by the presence of his Holy Spirit, and the altar of prayer through the week and at the holy Sabbath hour will become a place where you will meet God face to face, as did Israel of old.

### The Hand of God in History — No. 20

#### Notes on Important Eras of Fulfilling Prophecy

Increase of Knowledge in the "Time of the End"

(Concluded)

THE seeds of a new order of growth were planted in the soil of the New World in the days of settlement that followed the period of discovery. One writer says:—

Diverse and seemingly incongruous as were the nationalities represented in the colonies,— Dutch, French, German, Swedish, Scotch, Irish, English,— they had all imbibed, either by experience or inheritance, something of the spirit of personal independence, and especially of religious liberty. Gustavus Adolphus designed his colony of Swedes for the benefit of "all oppressed Christendom." Penn, the Quaker, established Pennsylvania as "a free colony for all mankind," where the settlers "should be governed by laws of their own making." The first charter of the Jerseys — which were largely peopled by Quakers and

Scotch and Irish Presbyterians — declared that "no person shall at any time, in any way, or on any pretense, be called in question, or in the least punished or hurt, for opinion in religion." And Oglethorpe's colony of Georgia was founded to be a refuge for "the distressed people of Britain, and the persecuted Protestants of Europe;" then the German Moravians settled side by side with the French Huguenot and the Scotch Presbyterian under the motto, "We toil not for ourselves, but for others."— *Thompson's "United States as a Nation," page 31.*

By the end of the eighteenth century a new nation was springing into vigorous life across the sea, founded on the principles of civil and religious liberty, and exerting a powerful influence for a new order of things. All the time the forces of progress and reform in Europe were struggling toward the same ideals.

According to the prophecy, the time of the end began at the close of the period of papal supremacy, in the end of the eighteenth century. That was a turning-point in history. The minds of men were aroused to unwonted activity. The old autocratic order was broken, and the era of constitutionalism and liberty set in. The Papacy, with the closed Bible, stood for the old order. The open Bible and the spirit of genuine Protestantism stood for the new.

The great evangelical movement under Wesley, Whitefield, and others, in the latter half of that passing century, had awakened multitudes. It was a revival among the masses, that made for a new life, and stimulated the desire for education and social betterment. The open Bible had yet freer course; and wherever that agency of heaven goes, enlightenment and progress follow.

All influences conspired to make the opening of the nineteenth century the opening of an era of enlightenment. And back of all uplifting influences, and overruling all, was the Lord, true to his word, inspiring and leading, and ushering in the time of the prophecy, the era of increase of knowledge. As regards the marvelous increase of general knowledge, the late Dr. A. T. Pierson summed up the facts as follows:—

The nineteenth century is conceded to be a century of wonders. Judged by human progress along the highway of scientific discovery and invention, and by the general widening out of the horizon of human knowledge, it is not only unsurpassed, but it leaves all previous centuries far behind. Mr. Gladstone thought that a single decade of years might be found within its limits during which the race had advanced farther than during five hundred decades preceding. This estimate is probably not an exaggeration; but, if so, what must be true of the whole century!— *"Modern Mission Century," page 41.*

Another writer says of the development that came with the nineteenth century:—

It is something more than a merely normal growth or natural development. It has been a gigantic tidal wave of human ingenuity and resource, so stupendous in its magnitude, so complex in its diversity, so profound in its thought, so fruitful in its wealth, so beneficent in its results, that the mind is strained and embarrassed in its efforts to expand to a full appreciation of it. Indeed, the period seems a grand climax of discovery rather than an increment of growth. . . . The negative conditions of that period extend into such an appalling void that we stop short, shrinking from the thought of what it would mean to modern civilization to eliminate from its life those potent factors of its existence.—  
*Edward M. Byon, M. A.*

Two millenniums before, the prophecy had pointed to the closing years of the eighteenth century, and had said that then would be ushered in an age of increase of knowledge. Well we know, however, that it is not primarily increase in merely human knowledge that the prophecy foreshadowed. The wonderful increase in human knowledge, the progress in the arts and sciences, and the inventions that characterize the age are all providential factors; for every means of bringing to men light and information and for spreading knowledge through the world is laid under tribute of service in God's one great purpose. That purpose is the salvation of men, and the ending of the course of sin and apostasy on earth.

When divine prophecy speaks of increasing knowledge, it means first of all increased knowledge of the Lord, the true wisdom, without which the compassing of all the range of learning is but loss. And in the opening up of all the world, and the spread of general education and enlightenment, we plainly see the providential working of the Lord in preparing the way for the gospel message to reach all nations and tribes and tongues in these last days.

The study of fulfilling prophecy in the time of the end leads us directly to a survey of the spreading abroad of the knowledge of God and of his Word by the wonderful achievements of the "century of modern missions."

W. A. S.

### A Testing Message

WE are now nearing the great crisis in the history of this world. To pass through that crisis victoriously means a work of no little intensity. It can not be accomplished by our doing as we please now, and when the final clash of forces takes place, quickly ranging ourselves on the side of truth. Character is not made in a moment. Loyalty can not be demonstrated by one act. Ocean steamers do not start out from port, and wander aimlessly about in the sea, with their captain expecting that when the moment arrives

for him to be at some destined port, he will be there with his ship. How we stand in that day of days will be determined by how we stand now and from now on.

The prophet Malachi speaks of that day of proving in vivid and fearful language. He says:—

"Behold, I send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, will suddenly come to his temple; and the messenger of the covenant, whom ye desire, behold, he cometh, saith Jehovah of hosts. But who can abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he will sit as a refiner and purifier of silver, and he will purify the sons of Levi, and refine them as gold and silver." Mal. 3: 1-3.

In order to prepare the way for the coming of the Lord, it was necessary that God should give to all peoples an opportunity to demonstrate whether they are for him or against him. So our Saviour says:—

"This gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come." Matt. 24: 14.

With this agrees perfectly the following declaration of the revelator:—

"I saw another angel flying in mid-heaven, having eternal good tidings to proclaim unto them that dwell on the earth, and unto every nation and tribe and tongue and people; and he saith with a great voice, Fear God and give him glory; for the hour of his judgment is come." Rev. 14: 6, 7.

Inspiration places the giving of the last message (the gospel of the kingdom, or eternal good tidings) in immediate connection with the end of time, the end of earth's history. In the one place it is "then shall the end come," and in the other "the hour of his judgment is come." These two expressions refer to what is practically the same period. The close of the judgment work and the end of the world are practically synchronous. By both the scriptures last referred to is the world promised a message of warning and preparation before the inhabitants of this world are called to stand before the bar of God. The testimony which Malachi gives is practically the same. The messenger who is sent to prepare the way, before the Lord shall suddenly come to his temple, is the people who are now giving the third angel's message.

That message is a touchstone, which reveals both the character of the individual and his attitude toward the foundation of God's government. It tests the character of those who hear it as the refiner's fire tests and purifies the metal, and as the fuller's soap tests and cleanses the fabric to which it is applied. It is God's last call. Through the ages of the

past he has been calling his people, warning them, admonishing them, pleading with them to turn from that which is dragging them down to ruin, and to lay hold of that which will lead them up to the heights of everlasting peace and joy and righteousness; to turn from the certainty of death unending to the certainty of life everlasting. But he could not continue it forever. To do that forever would mean that sin with all that it brings would go on forever. There must be an end, and it is the proclamation of this threefold message in all the world that brings the end.

The message given us through the prophet Malachi shows this to be the case. The messenger prepares the way, and immediately "the Lord, whom ye seek, will suddenly come to his temple." There he finds the "book of remembrance," in which has been written the deeds and the character of his loyal people. Concerning them he says:—

"And they shall be mine, saith Jehovah of hosts, even mine own possession, in the day that I make; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." Mal. 3: 17, 18.

These are the loyal remnant whom God takes out of the world. Some have been saying that it is vain to serve God, and so they have refused to serve him, and by what they have said and by what they have done, have encouraged others to do likewise. Then, in the day that he makes, God demonstrates whether or not it is in vain to serve God. To that company which he takes out of the world as trophies of his grace, and whom he makes joint heirs with Christ in the eternal inheritance, he makes very plain what the difference is between "him that serveth God and him that serveth him not." And to that company which is left behind he demonstrates that "the wages of sin is death."

Quoting again from Malachi:—

"For, behold, the day cometh, it burneth as a furnace; and all the proud, and all that work wickedness, shall be stubble; and the day that cometh shall burn them up, saith Jehovah of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings; and ye shall go forth, and gambol as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I make, saith Jehovah of hosts." Mal. 4: 1-3.

This shows what is to be the culmination of both the work of the gospel and the work of sin in this earth. The one brings out and perfects a company who will share eternity with God; the other brings out a company who will share

with Satan and with sin the end which they both merit. The righteous, who have been trodden upon in all ages by the Ishmaels of this world and who have been deprived of their rights, civil and religious, and even of life itself, by the Cains of religious oppression, will, in that day, tread upon the ashes of those who have trodden upon them. And the same feet that tread upon the ashes of the wicked in that day, will, before that time, have stood upon the sea of glass around the throne of God, where those who have been redeemed out of this world will sing the song of victory over this world and over the god of this world.

C. M. S.

### Pulling In on the Rope

THE history of the church of God has witnessed the coining of many church creeds. Too many times the adoption of these creeds has shut off further investigation of the truth. The church has said to its members: "Thus far shalt thou go and no farther. This creed is the embodiment of all truth." This, however, could not be justly said of any system of religious faith ever yet adopted by any church in this world. The truth of God is progressive. Just as long as God is higher than man, there will be new revelations of divine truth; there will be new mysteries to be searched out, deeper depths to be fathomed, and higher heights to climb. The Word of God is a great storehouse of wisdom. It speaks of mysteries into which even the angels of God desire to look. These mysteries are infinite, and in their fulness will require an infinite age for their comprehension.

Speaking of creeds, the *Northwestern Christian Advocate* of July 31, 1912, says:—

All human creeds are both right and wrong. No church is altogether right, nor is it totally in error. We husk our corn, thrash our wheat, crack the nuts of the trees, and from them take the essential kernel; we peel our apples, pare our potatoes, and—sort our creeds.

Fire a shotgun at the bull's-eye of a target; the bell will ring, but the whole target is pocked with misdirected shot. Only a few went home. Fire a church creed at the bull's-eye of truth—put every article in it, take fair aim, and let them go. Two or three missives reach the mark; the clear bell of truth will ring out in response; the church applauds: "We alone are the bearers of God's truth." But hush! Any other denomination could have done the same thing. And look, will you, at the marks of error made by those false articles that failed in their course. The whole target face is disfigured, and some even missed it altogether. But sometime, in that fond future, the future of our dreams, we shall bind the false in our creeds and burn it like tares, while the truth shall be gathered into the garner of human hearts made ready to receive it.

While we should earnestly contend for

the faith once delivered to the saints; while we should be careful that scientific reasoning and speculative theories do not lead us away from the cardinal doctrines of God's Word, we should seek to know, as far as possible, all of God and of his truth. From the things which we now know to be his truth, we should reach out continually into the great unknown, seeking by the guidance of the Holy Spirit to learn more of God and of his great plan of the ages.

Dr. Lyman Beecher at one time gave to a graduating class of divinity students this sensible advice:—

Young men, beware of speculation. I myself sometimes engage in it; but before wading out into the great sea of the unknown, I find some old stump of a doctrine by the seashore that has withstood the winds and waves for centuries, and make fast to that. Then I cautiously venture out. There may come along a breaker, and I may be swept off from my feet. I may not know where I am, but I know where that stump is, and I pull in on the rope.

So in our faith and Christian experience we should settle in our own minds some things once for all. We should settle it that God is true; that the Scriptures are his revealed word to man; that the great cardinal doctrines of salvation through Jesus Christ, the perpetuity of his holy law, and other great fundamental truths, are forever settled in our faith, even as God's word is settled in heaven. And we should not permit the enemy through speculations or theories to lead us into that which would contradict or weaken these great principles. If anything comes into our lives that seeks to do this, and we find ourselves losing our bearings, let us pull in on our rope, and get back to the great standard of all truth,—the blessed Word of God.

F. M. W.

### The American Federation of Catholic Societies

#### Rome Makes Plain Her Purposes Concerning America

THE eleventh annual convention of the American Federation of Catholic Societies was held in Louisville, Ky., August 18-21. It was, without question, the most important gathering of this body that has ever been held. The spectacular was in evidence from the beginning till the close, but especially at the beginning.

At three o'clock on Sunday afternoon, the eighteenth, the great procession began to move. The length of the procession was so great that it took over two and one-half hours for it to pass a given point. It contained seventy-four expensive floats, typifying various periods in the history of the Catholic Church. Not only were the resources of the church in every department drawn upon to make

the parade a success from the spectacular point of view, but the State of Kentucky was made to bear a part in making this Roman holiday. The governor of the State was present to welcome the federation to the State, and the lieutenant-governor was also there to help in the matter and to contribute his part in the actual program of the convention. These State officials were also present at the pontifical high mass which followed the parade, and occupied the most conspicuous place in the church while the Pope's special representative was officiating at the altar in the service of the mass. In addition to this, a regiment of the State militia was brought to the city to participate in the parade, and two batteries of the State artillery added their quota to the great spectacle.

The city of Louisville also contributed its portion to the pageant, and its mayor welcomed the delegates to the city, and was present at the banquet that closed the convention. Everything public in the city of Louisville, and much that was in no way public, bore the trade-mark of Rome during the convention. The yellow and white bunting—the papal colors—was everywhere in evidence.

On asking a property owner of the city why it was that so many Protestants had lent their horses and drays to make the parade a more striking event, the writer was informed that "they had to do it; they knew better than not to do it." He was given to understand plainly that had they not done so, they would have been marked and their business would have suffered in consequence. This was no doubt the reason why department stores owned by Jews were so profusely draped with the papal bunting.

There was manifest throughout this convention a tone of confidence in their ability to carry out their aims in this country, and many striking statements were made as to the demands that they should make of civil officials, and the success with which they were meeting in the demands already made of those in authority.

It is claimed that the American Federation of Catholic Societies now numbers nearly three million members. As it is made up of the members of Catholic secret societies, it can readily be seen that its membership is restricted to men, and that means so many votes. There is no means of verifying the statements given out in reference to the number belonging to this federation; but office-holders and politicians undoubtedly believe the figures given; otherwise there would not be so great haste manifested on the part of public officials to yield to the demands of the federation.

The writer was much interested in the annual reports of the president and secretary of the organization. The report



of the president, Mr. Feeney, dealt very largely with the question of socialism, holding that movement up as the greatest menace now facing this country. He declared that should socialism accomplish its purpose in the world, it would mean the establishment of "the greatest despotism this world had ever seen." If that be true, then might the world well stand in dread of such a calamity; for a greater despotism than that of the Roman Church during the dark ages would certainly turn this world into a veritable purgatory.

The report of the national secretary, Mr. Anthony Matre, was very full and complete, comprising about fifteen thousand words, and giving in detail much of the accomplishments of the organization during the past year. The statement was frequently made that the organization's purposes were pacific and benevolent; but the reports of what had been accomplished and the means by which it had been brought about make it perfectly evident that the organization's one object is the glorification and exaltation of the Catholic Church, and the accomplishment of every aim which the church has set for herself in this country. Now it ought to be apparent that when any church builds up an organization of between two million and three million members who are sworn to do its bidding without question, that organization ought to have the most serious consideration of every American citizen.

By working through officials of the United States government, the federation has blocked the desires of the Filipino people as expressed in their own legislative actions, and is now interfering with similar legislation in the republic of Cuba, and doing that also through officials of the American government. The United States seems thus to have thwarted the will of the people of both the Philippines and Cuba under pressure from this organization. Last year the secretary's report showed the government's willingness to refrain from doing what it intended to do in the matter of the Kongo atrocities; and this year the secretary's report shows the government's willingness to go outside of its own jurisdiction to aid the federation in accomplishing in another republic the purposes of the Catholic Church.

For years the hierarchy has been voicing its intention to "make America Catholic;" the American Federation of Catholic Societies is its most powerful and most pliant tool in bringing about that consummation. Bishop McFaul, in pleading for a more wide-spread distribution of Catholic literature, said: "Thus shall we confer countless blessings upon Catholics and non-Catholics, and bring about the consummation of our hopes by making America a Catholic

country and the brightest gem in the crown of our holy mother, the church."

How this is to be brought about may be judged by such expressions as this voiced in one of the resolutions passed by the convention:—

In exercising their civil functions, they [civil officials] must be guided at all times by the interests of God and country, which must never be supplanted by merely partizan consideration, and that Catholics holding public office are specially bound to live up to their church's standards and be exemplars of the highest citizenship.

The wording of this resolution must be understood in the light of Catholic teaching. The interests of God and country will be made known to Catholic voters by the clergy, and this instruction must take precedence over party fealty or over the personal preferences of the individual voters, and the Catholic official who would "live up to the church's standards" must sink his individual preferences out of sight when the church instructs him as to what measures or men he must oppose or support. This is made certain by the following extract from Secretary Matre's report:—

The shibboleth of this universal union should be "God and Country," and its members should proclaim before the whole world their unswerving adherence to the universal Catholic demand for the absolute independence of the Holy See, that the voice of Christ's vicar may sound to every nation without let or hindrance.

A resolution was passed incorporating this idea and making even more emphatic the church's purpose to take its politics as well as its religious instruction from Rome. The resolution reads:—

We proclaim before the world our unswerving adherence to the universal Catholic demand for the absolute independence of the Holy See, without secular dominance or interference; and while we pray that God in his providence may lighten the burdens of his pontificate, and leave him long to blazon the way we are to follow, we give him the solemn assurance that, in the future as in the past, the greater the fury of his enemies, the brighter will burn the fire of our love, and the more untiring will be our efforts to solace and assist him.

These resolutions and these declarations leave no room for doubt that it is Rome's intention to rule America politically as well as religiously; for the "absolute independence of the Holy See," which would leave him free to carry out his will "without let or hindrance" in "every nation," would put all power under his feet and make all rulers and all peoples subject to him. And that is the aim of the Papacy. When the head of the Catholic Church is so absolutely independent in every country that he can pursue his will "without secular dominance or interference," he will be the supreme ruler of the world. There is no question that for a time he will oc-

cupy that position when the culmination of the conflict is reached, so that the church will say, in the language of Scripture, "I sit a queen, and am no widow, and shall in no wise see mourning." But then comes her end. To attain to that position in this world, it is necessary that she have some such organization to guide the willing and drive the unwilling to an acknowledgment of her sovereignty. This federation will be one of the chief instruments, if not the very chief, in bringing about that condition. Through the influence of the United States, England, Canada, and Australia, the Roman Church expects to lead the rest of the world back to her fold and see them bowing at her feet. That is why this organization is being so earnestly fostered in this country and in England and her dependencies.

In another article we shall speak of how she is, through this organization, dictating in legislation, manifesting political activities in the interests of the church, what the church considers herself able to do with this strong organization, how she is accomplishing her purpose, and how deluded Protestantism is helping the program on. c. m. s.

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## Note and Comment

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### Mission Fund Stringency

THE Seventh-day Adventist Mission Board is not the only board that has to struggle with financial difficulties. Thanks to our generous-hearted, loyal people, our Mission Board so far has never been compelled to show a large annual deficit. The Methodist Foreign Mission Board is confronted at the present time with a large falling off in its receipts as compared with previous years. According to the *Lutheran* of Aug. 8, 1912, they face a debt of \$172,000, "one of the largest debts any mission board ever had." With the same constituency behind it as has the Methodist Foreign Board, and with the same liberal hearts as now possessed by this people, this would be a small deficit for the Mission Board of the Seventh-day Adventist Church.

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### The End of the Race

SENATOR TILLMAN believes that the end of the race for naval supremacy can be reached by the United States' building the best battle-ship that the world has ever seen or ever will see, and, naming it "The Peacemaker of the World," using it to enforce discipline. With the spirit of rivalry which exists, we fear that the end of the race for supremacy never can be reached in this way. If this were done by the United States, Japan or England or Germany or some other nation would seek to build

a larger and better ship, and thus the race would continue. This has been the history of the strife for supremacy throughout the years. The end of human strife and national aggrandizement can come only through the efforts of the one true Peacemaker, the Prince of Peace. When he comes, he will put down all earthly rule, and will settle with the nations of earth the long account of the ages. Earthly kingdoms will pass away, and he will rule whose right it is. For that glad day let us earnestly pray, and while we may deplore the preparations for carnal strife which exist on every side, let us see in them signs of the days in which we live, harbingers of the everlasting reign of peace which will be ushered in with the coming of the Lord Jesus Christ.

### The Courage of His Convictions

EVANGELIST K. C. RUSSELL, of Chicago, according to the *Israelite* of that city (August 10), is a brave man in that he is not afraid to declare what the *Israelite* (Jewish) concedes to be the truth of God. We quote:—

It is not often that a Christian evangelist has the courage to declare that Saturday is the "Lord's day," and not Sunday, and yet this is what Evangelist K. C. Russell did in a sermon at the gospel tent, Chicago and Laurel Avenues, Austin, last Sunday night. This was the contention made in these columns last week in reply to the stand taken by the *Christian Advocate*, which denounced the Olympic games held at Stockholm, on the ground that they were permitted to take place on the "Lord's day." Evangelist Russell declared that the fourth commandment says, "The seventh day is the Sabbath of the Lord thy God." No kind of arithmetic, no kind of almanac, can make seven equal to one, or the seventh mean the first, or Saturday mean Sunday. For centuries past, Sunday, the first day of the week, has been almost universally observed as a sabbath of rest, and it is still designated by some as the "Lord's day" of the Bible. Upon what authority is this assumption based? We answer, This assumption is based on presumption. There are no facts to warrant the conclusion. Christians must thank Constantine the Great for giving them a day sacred to a heathen god as their day of rest.

### This Year's Crops.

BOUNTIFUL harvests are always cause for rejoicing. With the possibility that the crop for 1912 may have an influence to decrease the high cost of living, the promised yield is looked forward to by many with cheerful anticipation. The *Wall Street Journal* estimates that the six leading crops, namely, corn, wheat, oats, barley, potatoes, and hay, will net to the country \$760,000,000 more for 1912 than for last year. Present prospects show a yield of 59,000,000 bushels more potatoes this year than during 1911. It is to be hoped that these expectations will be realized.



### By Faith

IRENE HOLT

It makes me marvel when my soul be-  
holds

The high and holy love Thou hast for  
me;

The perfect trust, and confidence, and  
joy

Thou hast deigned to let me have in  
thee.

I see by faith the fountain's cleansing  
blood;

That Lamb, all torn and bleeding, on  
the tree;

The meek and suffering Lord: and I  
exclaim,

"Wonder of wonders, that he died  
for me!"

I see, afar, the purchase of thy blood,  
Bathed in that gracious, heavenly light,  
Upon the sea of glass before thy throne,  
Triumphantly victorious by thy might.

*College Place, Wash.*

### A Visit to the Tsungwesi Mission

(Concluded)

R. C. PORTER

NEARLY two hundred acres is now under cultivation at this mission. A new brick dwelling, cattle and mule kraals, a new pole-and-mud school building, and huts for the accommodation of the students, have been erected. Eighteen months ago there were only fifteen acres under cultivation, and four native huts on the mission. It is surprising to me what Brother and Sister Sturdevant have accomplished by way of improvements in that short time, aside from teaching in the school, with no white helpers, except Brother and Sister Claude Tarr for a short time; and for about five months Brother Sturdevant has not been at all well. The school attendance has increased from twelve to fifty-five. One not familiar with mission work can scarcely comprehend the many cares that constantly attend mission life. As the work becomes better established, and the older students become settled in Christian experience, they share the burdens, and the work grows lighter.

Eighteen months ago the place now occupied by house and gardens was a thick bush, or forest; the three hundred acres now enclosed with a barbed-wire fence was a wild tract of forest grazing-ground. To-day, nearly two hundred acres of it is under cultivation, and shows a productiveness not generally seen in southern Rhodesia.

On account of the east coast fever among the cattle, which is again prevalent in some parts of Mashonaland, oxen

can not be used for transport, although they may be used on the farm. Brother Sturdevant has been fortunate in being able to purchase mules for transport work.

One interesting feature of the survey of farms in southern Rhodesia is the fact that little regard is paid to the four points of the compass in surveying a farm. The surveyors start with a beacon on some very high mountain or kopje, or mound of rocks, and then run a line to another similar mound for the second beacon, and so on until the four corners are located.

The southwest beacon of the Tsungwesi farm is on the top of a large rock one hundred fifty feet high, standing on top of the mountain along the west border of the basin in which the larger part of the farm is situated. On the top of this rock Chief Dzawo built his huts, and lived for years. His wives were required to carry all needed water from the river up the mountain, and then climb the rock up a very steep stairway. The food was grown by his wives on the top of the mountain, and was all carried up the steep and difficult stairway to the top of this beacon rock. Here the chief lived in heathen luxury. He had a beautiful garden of flowers and trees, under the shade of which he could recline during the heat of the day. Here he was secure from invasion or disturbance by wild beasts, which then abounded in the mountain fastnesses. It is still the custom for the leading chiefs to live in such high places for security.

Since the mission was started here a year and a half ago, lions have frequented the mountain near the house. One was killed by Brother Sturdevant and the boys after a desperate encounter. Four bullets penetrated the lion's body, after which he roared and charged on them in fury. Brother Sturdevant had no time to place a cartridge in the rifle barrel, and but for a charge of buckshot in another barrel, would certainly have fallen a prey to this enraged beast. On receiving the charge of shot in the face, the lion reared straight up to his full height, then fell backward over the rocks down into the long grass below, and died after going a short distance.

A great change has taken place among the natives in this vicinity during the last year and a half. The school then began its work with twelve or fifteen students in irregular attendance. They were untrained, and uneducated, and vacillating. They did not know how far to trust the new white missionary, and they were shy and questioning. Now, fifty-five students, mostly in the home, have settled

down to solid study and farm work, and from one hundred to one hundred fifty regularly attend the Sabbath services. Many of these bear intelligent testimonies to the change which the love of Christ has brought into their hearts and lives. The transforming power of divine grace upon these poor heathen is one of the most wonderful miracles of modern times.

The mission, while located in the basin of the Tsungwesi River and a tributary, lies on the high divide between Beira and Salisbury. The country slopes both ways. It is therefore well located for a health resort for southern Rhodesia. With reasonable care of the health, the indications are favorable for freedom from fever, and the outlook is promising for the success of the mission work.

The temporary help afforded by the coming of Brother Tarr and wife was very timely, and averted a permanent break in Brother Sturdevant's health. Their faithful labors have contributed much toward developing the industrial part of the work, and are greatly appreciated. Brother and Sister Lynn Bowen are now permanently settled on this mission, and are a part of the mission family. They were most cordially welcomed, and their coming has supplied the needed help for successful mission work.



### Our First Visit to Persia

(Concluded)

L. R. CONRADI

URUMIAH is a town of about forty thousand inhabitants. It lies only thirty miles from the Turkish border. There has been considerable dispute with reference to boundary lines. The Turks have advanced their border up into the mountains some thirty miles or more. As they were getting nearer and nearer to Urumiah, and in fact had already a number of soldiers stationed there, the Russians came in, thus creating a rather peculiar condition of affairs,—a Persian country, with a Persian government and police and a Russian force, and also a number of Turkish soldiers. For some time war seemed imminent between Turkey and Russia, but the matter has now been referred to The Hague Tribunal.

While the population of the country is mostly Mohammedan, there are many thousands of Nestorian Christians. One can see a marked difference in their dress. The people about Urumiah speak Turkish mostly, but Persian is their written language, while the Christians use modern Syriac. Since the occupation of the northern part of Persia by the Russians, the people are picking up a great many Russian expressions and phrases, and this is the only language in which we could converse with the driver, who lives at Tabriz.

Urumiah is a city of small compass. We drove almost around it before we entered the city gate. We arrived early in the forenoon, happily surprising Brethren Oster and Dirksen, as they did not expect us until the evening. We

found our missionaries comfortably settled in a pleasant house, the Lord having especially favored them in enabling them to find good quarters with a Syrian Christian family in the city. After we had been boarding ourselves and sleeping in dirty khans, we felt happy indeed to find such a comfortable home. Upon going to the Russian bank to obtain the money on our draft that we might pay the driver, we were calmly informed that, as the duplicate had not yet come, they would not honor the draft. This left us at a loss for a moment, but as the brethren had sufficient money, they helped us out.

We had but three days to spend in the city of Urumiah, and planned our work to make the best of every moment of our time. In this we were favored in many ways. The first day was mostly spent in planning and counseling with

friends, and have obtained a good speaking knowledge of the Turkish dialect spoken here. In harmony with the customs of the country, the afternoon of the second day was spent by us in the reception of visitors, many of whom came to our home, so that we had the opportunity of meeting a number of leading persons, both Mohammedans and Christians. The last day was indeed a very busy one, devoted to counsel, to the reception of callers, and to visiting. We drove out to the Presbyterian Boys' College, located about two miles from town. The grounds are beautifully laid out. Dr. Sheed received us very cordially, and took us over to the hospital building. There are several American physicians here. The head physician kindly showed us many specimens of his successful operations. While we were there, a Kurd from the mountains was present.



ORPHANS IN THE GERMAN ORPHANAGE AT URUMIAH, PERSIA

our brethren until late at night, and in calling on a few persons. The next morning the Presbyterian school for girls had its annual commencement exercises, at which twenty-two young women were to be graduated; we were kindly invited to be present. In the Presbyterian compound we found a nice brick church, also good school buildings. The exercises were held in a fine new American tent, which had been donated to the Presbyterian mission. This tent was crowded with about three hundred Syrian Christians. Dr. Sheed, who is in charge of the Presbyterian work here, courteously invited us to the front, that we might the better see and hear. A number of the young women recited in the English language, as well as in the Turkish and Parsee. There were also a number of songs rendered, some in English and one in German. After the doctor had addressed the graduates in their own language, they received their diplomas. Among them was one of the daughters of the lady with whom we were stopping. This occasion gave us the opportunity of meeting the leading Christians in the city, and as we were invited to dinner, we had quite an interview with the missionaries, when the question of our entering Persia was thoroughly discussed. Our brethren have made many good

His little boy, who had been afflicted with typhoid fever, was paralyzed in his arms and legs, and the father told the physicians that he would gladly give them one thousand dollars if they would only cure his child. Without question, medical missionary work in a country like this, if it is rightly carried on, acts as a great opening wedge of the gospel. The Presbyterians have medical missionaries in other parts of Persia also. They have been working in this land since 1835. We understand they have about eighty boys in the school here, and they charge about thirty-five dollars a year for board, tuition, and other school necessities. The plan is to carry the school on so simply that the expenses, aside from the teachers' salaries, will be covered by the income. At first the Mohammedans were very shy, but now they have begun to attend the school. They will be charged a much higher rate than the Syrian Christians have paid, but the service will be correspondingly better. The American consul had just come in from Tabriz, but as he was weary from the journey, we contented ourselves with leaving our cards.

From the Presbyterian compound we went over to visit the German orphanage. This institution, as well as the American Mission, suffered from the inroads of the

Kurds. The orphanage is in a beautiful spot,—a large park,—one of the best compounds about the town. In the evening we visited another orphan home, opened by a Syrian physician, and now in charge of an American woman, assisted by a German missionary.

This visit with our missionaries aided us in many ways in obtaining a good understanding of the situation, and in giving them intelligent counsel. As there are so many different languages spoken, it was decided that Brother Oster should continue the study of the Parsee, and also give some attention to the Turkish dialect; while Brother Dirksen will continue the Turkish, and give special attention to modern Syriac. As matters are still so unsettled in the interior, and the province of Azerbaijan (where Urumiah is situated) is a good location for our work, we have considered it advisable to continue here for the present.

We now have churches along the Caucasian border, and a growing work. Some of the German colonists of southern Russia have visited Persia, and may settle at Asterabad, of the Central Asiatic Mission, where already a large Russian church exists. Then again on the other side of the line, in the Armenian field, there is a growing work in old Armenia. Therefore we thought it would be better for the brethren if they could get a foothold here, as this would help to consolidate our work. Then, too, this part of the country is best supplied with passable roads that are being patrolled by Russian soldiers, and consequently are comparatively safe for the traveler. We expect, however, that within a year or so these two brethren will separate, and we hope by that time some native help can be secured, so that each of our workers here may have a native helper. Considerable attention was also given to the question of the preparation of literature in these different tongues, and we hope that something can soon be done to supply the demands of the field in this respect. The task of printing this literature will probably fall to our Constantinople house.

When we consider the fact that Persia has nearly ten million people, among whom are some men of culture, we can at once realize the necessity of our securing a good start in such a field as this. We are glad indeed to see that God has helped our workers in the study of the language and in their efforts to become acquainted with the people and their customs, and we have every reason to believe that in another year we shall see the first-fruits of our work in this land. The seed is being sown. Careful plans have been laid for the extension of the work. Let us remember this new field in our prayers and in our gifts, so that our force of laborers may be strengthened, and the message be carried to every part of this great country.

◆ ◆ ◆  
"THE problems of to-day are quite enough for our wisdom and energy. Tomorrow shall take thought for the things of itself."



### A Song of the King's Highway

ARTHUR W. SPAULDING

DARK and devious are the ways  
That thread the mist-hung hills,  
And the luminous haze of the beacon's  
blaze  
The wight's poor heart but chills;  
For the high flames glare on the robber's  
lair  
And the camp of the brigand bold,  
Who steal the cheer of the hearthstone  
fair  
To lure for the lust of gold.

O, what is the goal of the twisting trail?  
And who shall find the track,  
If storms prevail, and the senses fail  
To trace the footsteps back?  
For the clouds and the night have plotted  
the plight,  
And the thickets hide but foes,  
And the King's highway that holds in  
the light  
Is a way that no one knows.

Ah, I have trodden those rocky steeps,  
And hung on the chasm's brink,  
Where the cataract leaps, and the traveler  
creeps,  
And the shuddering senses shrink.  
And I have spied on the furtive-eyed  
Who watch to plunder the souls  
That have wandered there for the lack  
of a guide,  
And a strange confusion of goals.

And now I raise my voice on high  
To pierce the dark defiles,  
That far or nigh, they may hear my cry  
With whom I walked the whites.  
For the joy that fills and the peace that  
stills  
Have turned the night to day,  
And my heart goes singing over the hills;  
For I walk the King's highway.  
*Madison, Tenn.*



### Home Life—No. 4 Its Religious Opportunities

J. O. CORLISS

HOME and family are God's gifts to humanity for its elevation heavenward. Every child born into the world has given to it, first of all, the influence of home tuition, that under its leadings he may be qualified for the riper duties of advanced life, and in turn give character to those who may be committed to his care. This consideration adds dignity and responsibility to family and home cares, which should be duly recognized by the head of every household.

Parental authority, therefore, should ever be exercised as a God-given obligation, rather than one of impulse. Every precept issued should have the uplift of character in view, and when delivered, its object should be well set forth in

gentle words, either by the relation of some incident or by an illustrative representation. To some this may seem a rather slow and troublesome process, but in the end it will be found to pay, because, when followed, less hasty and regrettable orders will be issued, which are likely to result in their careless observance, or what is worse, deliberate neglect, and consequent loss of respect for all parental direction.

It is not only the privilege, but the duty of parents to instil true principles in the child's mind as early as he can comprehend them in their simple form. The same responsibility requires also that just behavior toward parents and all others be taught the child while in its infancy. As the child advances to the prattling age, where it picks up a vocabulary, it should be taught the impropriety of using low street words, which so easily find their way into many families. If anything in the use of words outside of positive profanity shows lack of refinement, such expressions as "you bet," "you're a peach," "you kid," are certainly in the list of inelegancies. A gentle parental rebuke should follow the use of such expressions before children by any one happening to come among them. Should the child pick up any of them from those outside the home, and repeat them in the home, he should be led to see how uncouth they make him appear in the presence of those whose friendship is desirable.

It is not best to let these things pass by unnoticed, or if noticed, simply call them "cute" sayings; for the retention of these will but court the presence of others as bad or worse, until the child will be on the way to manhood with these blemishes more prominent than his virtues. Having carried them so long, there is little hope of reform, and so these marks of cheap discipline follow on to become the standard of expression in the next generation. The time for reforming any of these bad habits is in childhood, when the mind is plastic and impressionable. Thus the instruction of the Lord is: "Train up a child in the way he should go: and when he is old, he will not depart from it." Prov. 22:6. The instruction here inculcated can not be misapplied if one teaches the way in harmony with the following exhortation: "Provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." Eph. 6:4.

By these injunctions parents are made responsible for the moral well-being of their children, and therefore should use every legitimate means to secure their salvation. It will be well, however, to

see that in doing a duty in this direction one does not make the mistake of provoking the child to wrath, or perverseness. Many children have been driven to desperation by overrigidity in moral discipline. Let this point be carefully studied, and earnestly plead with God to prevent the fatal mistake. Speaking of God's leading, the psalmist says, "Thy gentleness hath made me great."

The first point to be gained is to win the unswerving love of the child, and the second, to have the desired conduct properly set forth in daily *parental example*. For instance, let no burst of passion betray a spirit in contradiction to the oral teaching given. Be careful that no bickering over trifles occurs between parents. One can afford to yield his opinion or preserve quiet for the sake of example, and the good of observing children. Ideas of worship should be assiduously taught to the dawning intellect of the young brain, not only by oral precept, but by positive example as well. The parent who supposes that the small child takes no notice of passing events in the family circle, and therefore is careless of his conduct before him, sooner or later will doubtless be reminded of the true situation by some remark dropped by the child, in a confidential way, in dialogue with a companion.

In later years, many wonder why their children seem to have so little regard for Sabbath sanctity, and question the reason for it, when they have been so correctly taught the obligation of the weekly rest. It may be that in some of these cases the parents might discover the cause by reviewing their own Sabbath record. Perhaps while they were orally teaching the child the sacredness of the weekly rest, they themselves were violating the principles of their own instruction. Possibly some Sabbath necessities, which ought to have been attended to on a prior day, were left to be attended to on the Sabbath itself. Perchance business matters were talked over, and plans laid for the approaching week's work.

In all this, the children are led to see that the Sabbath may be used in secular ways without detriment to a religious profession, and this impression follows on to become a part of their own experience. When due preparation has not been made for each approaching Sabbath, that day fails to accomplish for the family what it was designed to do. The mind needs to be gradually called away from worldly cares by *previous preparation*, so that when the Sabbath arrives, it may be hailed as a gift of heavenly peace, by which one is to be brought more nearly into holy communion with the mind of Jehovah. Let these preparatory duties be the foreshadowing of the Sabbath itself, and then when the holy time arrives, labor will be mute, tumult and care will be hushed.

Stupid indeed must be the mind that will not feel a holy thrill of joy and peace upon entering the Sabbath time, if the proper preparatory program has been followed. The children will not be slow to perceive a radiant change in the

family bearing, and by thus beholding, they, too, will be changed into the same image. So the entire family may be in the Spirit on the Lord's day, and behold visions of ultimate glory in the loyal service of their Master.

Such Sabbath occasions would quickly dispel the notion obtained by some that the day was designed for physical rest alone, and to be used in sleepy, animal sluggishness. Idleness is not rest to the mind, any more than laziness is rest to the body. Genuine rest is that which comes from a change of occupation. Whereas the mind has been quite fully employed with secular things during the six working-days, on the Sabbath let it be entirely given to the things of God. Let worldly plans and pleasure-seeking be turned away, that the home may be wholly sanctified unto the Lord.

No child should be left to doubt or suspect his parents' faith. The home should be a place where the very soul of the parents is laid bare to the child, where communion in eternal matters is free, that the soul of the child may be nourished, and built up to meet life's conflicts in a Christian way. Many a man who has been able to pray for himself, and even for others, has failed of courage to pray with and for his children. Let this barrier of coldness be melted by the fire of God's love, and then tender fellowship will be established between parent and child. The future good of the children depends on this. Let the family life be such that in the end it may be said to the Lord by every parent, Here am I, and the children whom thou hast given me.

*Mountain View, Cal.*



### The Noon-Hour Prayer

"Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice." "And the Lord turned the captivity of Job, when he prayed for his friends."

NINE earnest requests for prayer have come in since last week. For the most part these are from those who are suffering severe physical affliction, or are burdened over conditions existing in their own homes.

33. A sister from Wisconsin writes of the great burden of heart she feels for the salvation of her father and husband, and asks for prayers that God may incline their hearts to him. Her husband is also in very poor health, and she greatly desires that he may be made well and strong for the duties that fall to him.

34. A mother in Iowa desires prayers in behalf of her afflicted son. Some seven years ago the Lord gave him partial healing, but he is still afflicted, and greatly incapacitated for labor. Pray that God may give him perfect soundness.

35. Another mother writes of the burden which she has carried for a long time in behalf of her children. One by one she has presented them by name to the throne of grace, but as yet no answer has come in their conversion. The fa-

ther of the family also is very ill, and no hopes are entertained for his recovery. She desires prayer for her companion that God may work in his behalf.

36. An earnest appeal comes from a sorely afflicted sister in California. For a long time she has suffered with epilepsy. This affects her not only physically, but mentally, and almost wholly incapacitates her for active labor. She greatly desires healing, and urges her brethren and sisters to present her case before the throne of grace.

37. From the same State (California) a mother writes with much concern regarding her son, who works in one of our institutions. He has not yet given himself to the Lord. In consequence of his physical condition, he is becoming unsettled regarding his work. This, she feels, may lead him to seek other employment. She has long since dedicated him to the Lord, and now earnestly desires that God may bless him spiritually, mentally, and physically, and make him a useful worker in the giving of this closing message to the world.

38. The daughter of one of our sisters in the State of Washington has married outside of the truth. Her husband has little sympathy for the faith that she holds. In religious sentiment the family is divided, and it is a matter of much concern to the wife in the rearing of her little daughter. The mother of this sister writes earnestly requesting prayer in behalf of her son-in-law, that God may reveal himself to him and give him strength to take his stand with the remnant people of God.

39. A truly touching appeal comes from a sister in Colorado. Satan has been seeking to alienate her husband's affections, and the integrity of the family relationship has been seriously threatened. The husband recognizes his danger, and desires strength to break away from the influences that are seeking to draw him off. Pray that the members of this family may be more strongly united to God and to each other, and that these parents may work together in the training of their children for God's service.

40. From Michigan comes a request for prayer from a sister who has been a member of this church for thirty years. Her affliction is of a nervous and mental character, affecting both body and mind. She earnestly desires to be healed, and to have a mind to think clearly. Pray for her.

41. The last request we have to present this week is from the wife of one of our afflicted workers. Her husband has recently been obliged to give up the ministry on account of a serious throat difficulty, of such a character as to endanger his life. This sister believes that God is abundantly able and willing to hear prayers, and restore her husband to a place in this work. She pleads earnestly that God's people will pray for his healing if that be in harmony with the divine will.

During the week to come let us carry on our hearts the burden of these afflicted



ones. Day by day as we engage in the noon-hour service, let us present their cases to the Lord; and as we pray, let us believe that God will hear our requests in their behalf and bless them as he sees in his infinite wisdom will be for the best.

### "My Faith Looks Up to Thee"

LORA CLEMENT

THE author of this matchless hymn did not pen the words for other eyes, but in the solitude of his chamber, "with a deep consciousness of his own needs, he transferred to paper, as faithfully as he could, what was passing within his heart." At this time (1875) Dr. Palmer was teaching in New York. He copied the poem in a small morocco-covered pocket note-book which he usually carried. Several years later Dr. Lowell Mason met him on the streets of Boston, and asked for some contributions to a "Hymn and Tune Book" which he was about to publish. The little book containing "My Faith Looks Up to Thee" was shown him, and he asked for a copy. They stepped into a stationer's together, and the copy was made and given him. Without much notice, Dr. Mason put it into his pocket. On looking it over after his return home, he was very much impressed with the words, and wrote for them the tune "Olivet," to which the hymn has been almost universally sung. Two or three days later he met Mr. Palmer and earnestly exclaimed: "You may live many years and do many good things, but I think you will be best known to posterity as the author of 'My Faith Looks Up to Thee.'"

Among the many incidents given illustrating the helpfulness of this hymn, the following is of special interest:—

During a fearful storm at sea, in December, 1882, the propeller of the German steamship "Spree" broke, knocking a large hole through her bottom, and leaving her helpless. She was not only in danger of sinking, but was also being rapidly driven out of her course. The passengers were in a panic, and one leaped overboard to death. Dwight L. Moody was on the ship, and he "inspired all with courage by his splendid composure and oft-repeated assurances that God would answer their prayers and bring them safely to land." They met in the saloon to implore divine help, and the comforting words of this song came unbidden to their lips. On board an apparently sinking ship in mid-ocean, seven hundred persons joined in singing:—

"My faith looks up to Thee,  
Thou Lamb of Calvary,  
Saviour divine!  
Now hear me while I pray,  
Take all my guilt away,  
O, let me from this day  
Be wholly thine!"

Their prayers were answered and their faith rewarded. Mr. Moody says, "God sent the 'Lake Huron' to our rescue, and made the storm a calm."

Good manners are made up of petty sacrifices.—Emerson.



### Improve the Minutes

N. W. VINCENT

IN the struggle of life mid our cares and our toils,  
Many times lack of method our usefulness spoils.  
Putting off till to-morrow the work of to-day;  
Relying on self, neglecting to pray;  
Only thinking of self, forgetting our brother;  
Often attempting our conscience to smother;  
Either drowsy and dull, or too nervous to try;  
Thinking "time enough yet," as the minutes go by;  
Hoping special preferments to us will be given,  
Expecting rich prizes for which we've not striven;  
Making pauses for rest when we ought to be working,  
Indulging in sloth, and our known duties shirking;  
Not till sick rightly prizing our life or our health;  
Underrating the true, overrating false wealth;  
The counsels of Christians setting at naught;  
Eternity slighting, God's counsel forgot:  
So minutes quite lost, our undoing may be.  
God pardons our follies, in Christ makes us free.  
*Caney, Kans.*

### Fireside Correspondence School Fourth Annual Opening

THREE years' experience in conducting study at home by correspondence has made it plain beyond question that this kind of work can be done efficiently. The results we get are gratifying even beyond what we expected when the school was started. Some of the reasons why study at home under our direction is successful, are:—

1. Every student does individual work; he is in a class of one; he really is taking private lessons.
2. No other student sees his recitation paper; he therefore feels free to "expose his ignorance" by reciting the very best he can, and asking all the questions he needs to.
3. Each student recites on the *entire* lesson; he does not merely answer one or two questions—possibly none—in a recitation, then spend the rest of his time listening to others or looking out of the window.
4. He has the teacher's personal criticism on *every essential point* in the lesson; he therefore *knows* that he knows a lesson, or that he does not.
5. Before a student can set down an answer or an opinion in black and white, he must have very definite knowledge of

what he is talking about; he is not coached along by the nod and beck of his teacher or the facial expression of his fellow students; he therefore strives continually to be independent in his thinking.

6. We do not require the lessons to be sent in on a fixed day; the student many times take extra time to work out the more difficult lessons or points in a lesson without feeling hurried or nervous over it; if a lesson has to be returned, he can take time to do it over without feeling that some one is getting ahead of him. On the other hand, we fix a limit of time to his scholarship in the school so he will not fall into plodding or indolent habits.

7. The student gets excellent practise in *good expression*, no matter what subject he is taking; for we criticize his writing in respect to spelling, punctuation, use of capital letters, sentence structure, choice of words, clearness and coherence of thought, and other qualities of good composition, including neatness, order, and legibility.

In these seven and various other helpful ways we are serving about two hundred students the year round. We now have our work thoroughly systematized, and are equipped to serve twice this number the coming year.

### Who Our Students Are

Among our students the past year were:—

1. Thirty-eight teachers, from the elementary school to the college, seeking to advance in teaching efficiency.
2. Twenty-five farmers,—fathers and sons, sometimes in the same family.
3. Twenty-seven mothers and daughters at home, besides seventeen who classify themselves as housewives.
4. Students—those unable to go back to school, those in school but unable to take a certain subject there because of conflict, those who lack only one or two subjects of finishing a course.
5. Then come ministers, foreign missionaries, secretaries, canvassers, nurses, stenographers, and those employed in all kinds of occupations and professions.

### Our Opening Date

We have chosen for our fourth autumn opening, October 7. It is the beginning of the best season for study. We do not need to urge our old students to continue, —some of them have been members of the school ever since it started,—but we do urge all who have not had the courage and determination to make a beginning in this interesting work, to attend to all the preliminaries for enrolment before our opening date, and start in promptly with the new year. For a calendar containing full information on the subjects we offer, the terms of tuition, and our methods of work, address Fireside Correspondence School, Takoma Park, D. C., or —

W. E. HOWELL,  
Principal.

**The Work in New Orleans**

For a long time there has been realized the need of a church building in New Orleans. But how to secure the means with which to pay for such was the problem so hard to solve. Thanks be to God, the way has opened for us to secure a very suitable building at a most reasonable price.

For several months our services were so overcrowded that we did not feel free to invite people to attend our meetings. We prayed earnestly that the Lord would open the way for us to obtain a church building. We had not been praying long when we heard that the Christian Scientist people had outgrown their church, and were planning to build a fine edifice. We called upon them, and found that they would accept \$4,000 for their building. This amount our little church thought we could raise by soliciting help outside of our own people, hence we made the purchase.

The building is centrally located, being easily reached by street-car from all parts of the city. It is in excellent condition, is well lighted, contains six electric fans, has five

gas-heaters, and will seat over three hundred persons. The pews are plain, but comfortable. This church was formerly owned by the Christian denomination, who had a baptistery built, which will serve us in the future for our baptisms.

We are now meeting in our new Sabbath home, having paid ten per cent down, the remainder to be paid on or before Jan. 1, 1913. Our little company here responded liberally to the call for funds with which to buy this building, raising in cash and pledges the first time the matter was presented, the amount of \$900. Other pledges have since been made, bringing the amount up to about \$1,100. Our young people have been selling the *Watchman* the last few weeks to raise money to apply on the fund, and have been having good success.

Pray for the advancement of the work in this large city of the South.

W. P. McLENNAN.



**A Tennessee Rally**

It is the custom of the farm mission schools in Tennessee to hold quarterly conventions in their different groups, for consultation and for the study of the questions and conditions in which they are mutually interested. The last of July the usual gathering of the Sumner County group was connected with an agricultural rally for the benefit of the farmers and neighbors.

The rally was held on the grounds of the Fountain Head school, where Brethren Mulford and West have for four years been building up a work whose value to the community has been recognized by many influential citizens. In

these four years not only have a church and a flourishing Sabbath-school been established, and a prosperous day-school been in operation, but the material conditions of the people, physical and economic, have been fostered through the many forms of influence which the school has exercised.

The meeting was presided over by Prof. E. A. Sutherland, president of the Nashville Agricultural and Normal Institute. Several teachers and students from this school were also in attendance, as well as Prof. Chas. F. Alden and wife, from the Ridgetop school, representatives from the Sumner County schools, and about one hundred of the neighbors.

The exercises were held outdoors, under the great oaks and chestnuts,

have become acquainted, we see in these schools a mighty lever for the truth, not only in their immediate communities, but to an extent that can not now be accurately measured.

The agricultural rally closed in the afternoon, and was followed, that evening and the next morning, by a most inspiring council relating to the spiritual efforts and the development of the self-supporting auxiliary work.

ARTHUR W. SPAULDING.



**West Texas Camp-Meeting**

THE West Texas conference and camp-meeting were held in the city of Abilene, Tex., August 1-11. Although there had been terrible droughts in that section of the State for several years, there was a good attendance of our people. On account of the North Texas camp-meeting continuing until August 4, the writer did not reach the West Texas camp-meeting until Monday, August 5. The blessing of the Lord was present at the meeting from the very beginning; and although there were conditions of a somewhat complicated nature existing in this conference, we are glad that the Holy Spirit was present, and a great victory was won in the camp.

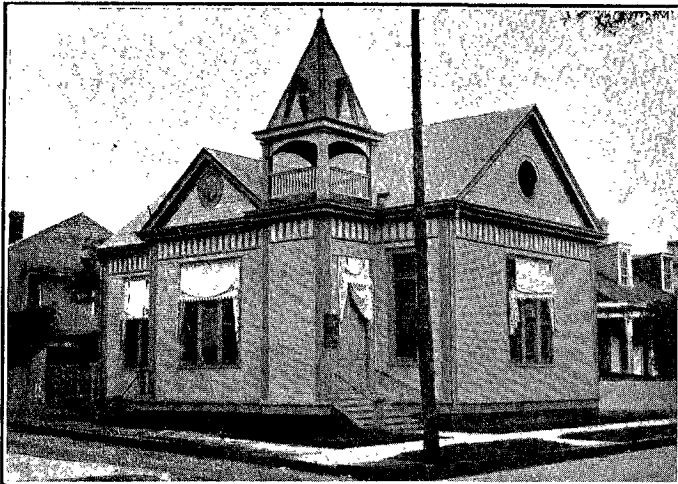
It was especially encouraging to see how the Lord worked for the young people, and there were quite a number who gave their hearts to the Lord for the first time. A goodly number also of them who had been backslidden from God gave their hearts anew to the Lord.

Some confessed to their having robbed God in tithes and offerings. As a result, their own souls had been robbed of the peace of God and of the joys of salvation. It is impossible for persons who know this truth and who know the calls of duty, to enjoy freedom in the Lord Jesus while they are dishonest with God. May the Lord help all his people to be true to him and to be honest with their Maker.

It was evident that God had been doing a real work on the hearts of the people; for when the call was given to contribute to missions to make up what was behind on the Fifteen-cent-a-week Fund, in less than three minutes the people made up this deficiency; and for some time after, they were constrained by the Spirit to give liberally. Several hundred dollars more than their quota was given to missions, and we hope that God will bless the people for their spirit of liberality. It was remarkable how willing the people were to give. This simply illustrates the fact that when the Holy Spirit reaches the hearts of men and women, they are willing to show their appreciation to the Lord Jesus by returning to him a portion of what he has given to them. Besides the offerings to missions, about eighty-five dollars was donated to the Jewish home.

The workers from outside the conference were Elder G. F. Watson, president of the Southwestern Union, and his son; Elder E. E. Farnsworth, to represent the young people's work; Brother A. F. Harrison, to represent the book and publishing work; and the writer.

The proceedings of the conference passed off harmoniously, and the same officers were reelected. There was a good outside interest to hear the truth, and night after night the audiences,



SEVENTH-DAY ADVENTIST CHURCH BUILDING RECENTLY PURCHASED AT NEW ORLEANS, LA.

where also a hygienic dinner was served to the company. The visitors, after an inspection of the farm and buildings and the expanding canning industry of the school, expressed much surprise and gratification at the evidences they saw of a definite work being done by this school for its community, the importance of which the government, and they as its representatives have of recent years begun to see.

The question is often asked how the expenditure of such efforts for the material betterment of the people is of value in teaching them the last gospel message. The answer is that the higher the physical and material conditions of a man, the better opportunity is given him for comprehending and accepting spiritual truth. You may preach against tobacco, but so long as tobacco seems to the farmer to be his only profitable money crop, he is likely to persist in raising it and in using it. Right here our schools are striking at the foundation of the habit, by establishing canneries and advocating the raising of tomatoes, beans, and other vegetables, which make a better profit with less work than tobacco, while at the same time, in their school-rooms, they are showing the physiological and economic evils of the weed. They tell of the danger, and they provide the way of escape.

This far-sighted policy, combined with care for the sick, and other phases of the self-supporting school work, has shown fruits already in the beginning of a change in public sentiment and customs. And in view of the favorable attitude of public-spirited officials toward a few of our schools with which they

which were large and interested, gave excellent attention as they listened to the word of God. A number of the townspeople were much stirred, and it seems that the time is ripe for a good work.

The different departments of the conference received their proper attention, and we hope that the blessing of the Lord will attend the work and the workers of the West Texas Conference during the coming year. F. C. GILBERT.

**The \$300,000 Fund**

ACCORDING to action taken by the General Conference Committee in its council at Friedensau, Germany, in 1911, the Treasury Department of the General Conference closes the account of the \$300,000 Fund with the accompanying report. The committee very much regret that instead of realizing from this effort the full amount desired, we are obliged to conclude our effort after having received only \$178,000. And yet, notwithstanding this disappointment, we should not feel warranted in submitting this, the concluding report of the fund, without stating our great appreciation of the substantial assistance so many of our brethren have rendered the Mission Board and our brethren in foreign fields, in securing for them suitable sanitary homes to enable them to live with some degree of safety in the unfavorable climates in which they are situated, as well as furnishing them some facilities for carrying on their publishing and sanitarium enterprises. Eternity alone will reveal what this has meant to them and to the cause.

The fund is being sent out to the different fields interested as rapidly as possible. We expect that it will all be in the hands of those for whom it was designed before the close of the present year.

The accompanying report gives in detail the results from every local and union conference that has contributed to the fund. While this report closes the account of this large fund, yet the Mission Board will be glad to continue to receive from our brethren any donations for the purpose of securing homes for our brethren in foreign lands. These donations will be applied on the regular mission fund. W. T. KNOX.

**Statement of \$300,000 Fund**

Aug. 1, 1912

**Atlantic Union Conference**

Central New England .....	\$ 3853.60
Greater New York .....	3480.35
Maine .....	542.61
New York .....	1916.58
Northern New England .....	1207.33
Southern New England .....	673.13
Western New York .....	2043.90

Total .....

**Canadian Union Conference**

Maritime .....	356.94
Ontario .....	1832.80
Quebec .....	643.35
Newfoundland .....	.....

Total .....

**Central Union Conference**

Colorado .....	3219.29
East Kansas .....	2020.19
Nebraska .....	12080.00

North Missouri .....	\$ 1154.28
South Missouri .....	557.60
Western Colorado .....	923.51
West Kansas .....	2313.56
Wyoming .....	1864.22
St. Louis .....	118.50

Total .....

**Columbia Union Conference**

Chesapeake .....	1219.74
District of Columbia .....	1638.12
Eastern Pennsylvania .....	2708.85
New Jersey .....	2005.70
Ohio .....	5824.70
Virginia .....	512.35
West Pennsylvania .....	1463.86
West Virginia .....	516.00

Total .....

**Lake Union Conference**

East Michigan .....	5387.90
Indiana .....	4841.14
Northern Illinois .....	3020.76
North Michigan .....	874.43
Southern Illinois .....	2291.34
West Michigan .....	6681.79
Wisconsin .....	2472.76

Total .....

**Northern Union Conference**

Iowa .....	6758.31
Minnesota .....	4566.70
North Dakota .....	2397.37
South Dakota .....	3280.02

Total .....

**North Pacific Union Conference**

Montana .....	1649.64
Southern Idaho .....	2244.26
Southern Oregon .....	1169.94
Upper Columbia .....	3774.53
Western Oregon .....	4495.81
Western Washington .....	4114.17
Alaska .....	7.15

Total .....

**Pacific Union Conference**

Arizona .....	776.11
California .....	10834.73
Southern California .....	6994.80
Utah .....	264.65
Central California .....	2861.39
Northern California-Nevada .....	3268.21

Total .....

**Southeastern Union Conference**

Southeastern Union .....	70.66
Cumberland .....	1890.24
Florida .....	1955.83
Georgia .....	896.32
North Carolina .....	544.60
South Carolina .....	508.00
Asheville .....	1.00

Total .....

**Southern Union Conference**

Alabama .....	268.81
Kentucky .....	348.20
Louisiana .....	539.82
Mississippi .....	723.53
Tennessee River .....	1037.47
Southern Union Mission .....	6.15

Total .....

**Southwestern Union Conference**

Arkansas .....	386.06
New Mexico .....	264.85
North Texas .....	1336.27
Oklahoma .....	2078.26
South Texas .....	337.21
West Texas .....	184.20

Southwestern Union Miss...	\$ 3.05
Total .....	5189.90

**Western Canadian Union Conference**

Alberta .....	832.60
British Columbia .....	944.98
Manitoba .....	1082.60
Saskatchewan .....	1065.00

Total .....

Grand total .....

**Young People's Work**

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

M. E. KERN	Secretary
MEADE MAC GUIRE	Field Secretary
MATILDA ERICKSON	Corresponding Secretary

**Value of the Reading Courses**

THIS phase of the Missionary Volunteer work is not only interesting, but it is of great importance. Why?—Because it enlists the interests of our young people in a work which, if continued, will be as lasting as eternity. It does this by creating a love for pure, healthful reading that will uplift and ennoble the soul; it develops perseverance, and enables the young people to place a value on their spare moments, guarding them wisely; also, it awakens in them a deeper interest in their young friends, whom they often can enlist in the Reading Course by lending them books, or better yet, by having them secure the books for their own personal study.

In any line of work much more can be accomplished by having a system and working to it each day. This is very clearly the case with our reading. Horace Mann said, "Resolve to do a little reading every day, if it is but a single sentence. If you gain fifteen minutes a day, it will make itself felt at the end of the year."

The selection of the right kind of reading is vitally essential now, when Satan is working every device possible to place before the world, and more especially before our young people, trashy literature, which not only consumes hours of precious time, but creates an insatiable desire for more like it. This kind of reading is shallow and not hard to understand, and is no food for the mind. It is sad to know that the effect upon those who read such literature is that they soon lose their love and desire for deeper reading. Dear young people, you who are tempted on this point, will you not fall on your knees before God and plead with him for help to overcome this habit? He will help you. You will then relish the books that have been tasteless to you, and the Bible will be a precious book. You will have a greater interest in the Reading Course, and enjoy reading the books. Napoleon said, "Show me a man that reads good books, and I will show you the man that moves the world." Do we not have a message now that is moving the world? God is using human instrumentalities in this message. The young people of this denomination are acting an important part in the closing drama. The Lord of the harvest is selecting and placing responsibilities upon

those whom he can trust; but those whose minds are filled with the poisonous miasma of infectious reading will be left out.

Parents, what are you doing to help your children? Do you begin when they are small to select the best reading for their expanding minds, and, as they grow older, do you read with them and enter into their confidence, that you may know what they are feeding upon? Do you advise them what is best, and warn them against that which is unsuitable, and pray together with them that God will strengthen the desires for healthful reading? They must have something to read, and if you procure the best for them, it will be money well invested; for you will be abundantly rewarded when in after years you see your boys and girls anchored in the truth. This cooperation between parents and children will inspire confidence in each other, and bring in the conditions that make a happy home. In nearly every case, better results will come from this way of dealing than by arbitrary government over your children's reading.

Each year now an excellent opportunity is afforded you to join with your children in the Reading Courses, which will help them and you, too. It is true that you are burdened with cares, and their school work takes much of their time; but set aside a little time each day when all can gather around the fire-side; and plan to make it an interesting time. Missionary fires will begin to burn brighter. Your boys will love the home circle better than outside society, which so often proves detrimental. Now is the time to get ready to begin the courses for 1912-13.

Keep close to your children. Know what they are reading; for the influence their reading has on their minds is lasting. A noted skeptic gave as a reason for his hatred of the Bible the reading of an infidel tract when a boy. Two young men, on the scaffold to be publicly executed for murder some years ago, exhorted the youth to let cheap novels alone, for such reading had been responsible for their fall. We must do our best to prevent Satan from stealing the youth from our ranks; for they are the goldmine of this denomination.

MRS. H. W. CARR,  
M. V. Secretary, Western New York.

**The Reading Courses for 1912-13**

THIS has been the banner year in Missionary Volunteer Reading Course work. More Reading Course certificates have been sent out than were issued during the first three years the Reading Courses were conducted. In one week more than one hundred certificates were sent out. One secretary called for seventy at one time. Five of our conferences now hold more than fifty certificates each.

Truly the Reading Courses are holding their old friends, and all the time making new ones. Judging from the large sales of the Reading Course books for courses beginning in October, next year will in all probability be better than this one.

The prosperity which the courses are enjoying is a source of deep gratitude to those in charge of the young people's work, for the courses are doing much to create and foster among our youth an appetite for good, wholesome reading. What one worker said not long ago ex-

presses the opinion of others, and emphasizes the importance of this work. To his mind no other effort that is being put forth in behalf of the youth is wielding so strong an influence for good as are the Missionary Volunteer Reading Courses.

The courses for 1912-13 begin in the *Instructor* of October 1. We heartily recommend these courses to you. The books, selected by a large committee of workers, are among the very best published. The workers chose those books which they believed to contain valuable information, and to be particularly useful in helping the youth to equip for more efficient service in the great army of Prince Immanuel. The books to be read in the courses are as follows:—

**Senior Course, No. 6**

"Uplift of China," by Arthur H. Smith.

"Patriarchs and Prophets," by Mrs. E. G. White.

"The American Government," by Frederic Haskins.

**Junior Course, No. 5**

"Winning the Oregon Country," by John T. Faris.

"Pilgrim's Progress," by John Bunyan.

"Daybreak in Korea," by Annie L. A. Baird.

We shall much appreciate your cooperation in enrolling young people in these courses; and you are also cordially invited to join the circle. M. E.



**From the Field**

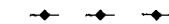
SEPTEMBER is the time for the next Standard of Attainment examination.

OUR Missionary Volunteers in the Northern Union are raising a thousand dollars for a hospital in Canton, China.

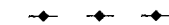
OUR Missionary Volunteers in the Atlantic Union have recently given a large gospel tent to promote the work among the foreigners.

THE Missionary Volunteer reports received from the Australasian Union show that our young people there, during the first quarter of the year, gave almost a thousand dollars to missions.

IN Port of Spain, Trinidad, is a thriving Missionary Volunteer Society. Early in July the members held a temperance rally, which was very well attended, and which brought them a silver collection amounting to \$10.



ENCOURAGE your sons and daughters to bring their friends home. Meet them, talk with them, and let them know you are interested and want them to come. This will mean a little expense, probably, but it need be very little expense, and the after-years will repay you fourfold. Young girls and young men crave sociability; and if the parents do not provide a bright, cheerful home, with the friends to contribute to their pleasure, they will go outside to find it. Let your home be the general meeting-place. Encourage your sons and daughters to introduce their young friends to you.—*The Circle.*



"A FAMILY without prayer is like a house without a roof, exposed to all injury of weather, and to every storm that blows."

**Medical Missionary Department**

Conducted by the Medical Department of the General Conference

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

**Washington (D. C.) Sanitarium**

WHILE there is, perhaps, nothing of extraordinary interest to report from this institution, it may be in order to tell something of its work at present. The patronage for the summer season has been only normal, including persons of various classes of society.

The opening of a ward for those requiring specially low rates has met with ready favor on the part of a number. A great need is felt for endowed beds for still others who can not meet even the present low prices. If those who have means to bestow for the suffering could be made acquainted with some of the calls that come almost every day, there would surely be some response to help in this most worthy effort.

Several surgical cases have been received of late, all doing well. A number of these have been from our own people.

The medical superintendent, Dr. H. N. Sisco, assists in tent-meetings held in and near Washington, by giving temperance talks. Dr. P. Bourdeau-Sisco is also helping in this way. She returned from a postgraduate course in New York City with encouraging reports of her experience.

A recent addition to the medical staff is that of Dr. C. M. Cram as assistant physician. The doctor was graduated from the George Washington University with honors, and is prepared to render good help.

A class of fifteen graduates next week, leaving but one class in training, it having been decided by the board of directors to discontinue the training department, at least for a time. Several graduate nurses from the field are planning to enter the postgraduate course conducted by the Sanitarium and Seminary.

The Branch Sanitarium, at No. 2 Iowa Circle, in charge of Dr. Margaret Evans, is making good progress. Several persons of prominence have given it patronage. The summer season is somewhat dull as compared with the winter work, when at times every available room is occupied, besides many persons coming for treatment. The quiet days are being utilized for painting and otherwise improving the interior, the work being done by members of the Sanitarium family. Dr. Evans also assists in tent-meetings in and near the city, as well as taking active part in the city dispensary work.

The Washington Sanitarium city dispensary grows in influence and usefulness with remarkable rapidity. Physicians from the Sanitarium and the branch find their hours at the dispensary fuller and longer with increasing duties.

The former business manager, R. T. Dowsett, is now engaged in his new duties as secretary, treasurer, and auditor of the Columbia Union Conference. The work of the new manager is made easier by the assistance of F. L. Hommel, who, as house manager, assumes many duties of internal nature.

The combination of the work of the Washington Sanitarium and the Foreign Mission Seminary, while presenting many problems, is making successful headway toward more effectual usefulness of the institutions as a strong training-center. That this feature is appreciated is indicated by the great number of applications from persons who wish to avail themselves of the opportunities offered. The prospects are good for a crowded term this year. Persons of advanced training and experience are taking advantage of the special courses offered.

The Sanitarium family has been giving special attention to spiritual improvement the past few weeks, and several have received blessings in deeper consecration.

A special request is made that our people will pray for this institution, that it may prosper spiritually and financially. Cooperation is earnestly solicited from those who can give it.

L. A. H.

### Physician Wanted

A CALL comes from one of our conferences for a young physician, perhaps one who has just been graduated, who has the missionary spirit, and desires to take part in missionary work, instead of engaging in institutional work or in private practise. Such a doctor is now wanted to engage in conference medical missionary work. A consecrated man is desired, one who is willing to go right into the homes of the people and give simple treatments, and show the people how to give them; one who will visit and pray with the people, and, if necessary, hold short Bible studies as well as speak in public. He will probably be asked to fill the position of medical secretary of the conference. If any such person is available, suitable information may be sent to the General Conference Medical Department, Takoma Park, D. C.

We also have a call for a young physician to connect with a private sanitarium enterprise in an Eastern State. Further information given on application.

L. A. H.

### A "Rest Home" for Consumptives

UNTIL recently, no special provision has been made by our health institutions for the care of tuberculous patients. The need has been strongly felt, and suggestions have been made at times that we establish an institution especially for this class of sufferers, who of necessity are barred from our sanitariums. Mention was made a short time ago of the opening of the Phoenix Rest Home, at Phoenix, Ariz. The following, taken from the *Pacific Union Recorder*, expresses the sentiment and attitude of some of our brethren toward this enterprise, and will be encouraging to those interested in seeing such an effort succeed:—

"Brother G. A. Roberts has for several months been conducting an institution for the exclusive care of tuberculous patients. The place is known as the Phoenix Rest Home. It is located in a very pleasant environment about four miles from Phoenix. Some of our own people have enjoyed the benefits of this institution. It is the only one of its kind, so far as the writer knows, that is operated by our people. We believe that, being in one of the very best climates in

the world for the cure of tuberculosis, and conducted conscientiously on the most approved methods for the conquering of this disease, it ought to receive the hearty support of our people, at least to the extent of recommending patients in the early stages of this dread malady to hasten to the institution. Mail addressed to G. A. Roberts, Phoenix Rest Home, Phoenix, Ariz., will receive prompt response."

From a personal letter from Brother Roberts we get some details of the progress of this work. Although the rates are quite moderate, the enterprise has met all expenses from its beginning, and it has not been necessary to go into debt for anything. No dissatisfaction has been expressed by patients; nearly all of those who have left the home have gone because their improved condition permitted them to go. Some have gone away practically cured. Physicians of the city lend support, and business men are friendly. Those in charge have purposed that those who come shall receive spiritual help as well as physical. Encouraging results are seen in this direction.

L. A. H.

## 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

### Sunday in the Post-Offices

UNTIL further legislation upon the subject becomes effective, first- and second-class post-offices throughout the United States will not be open for the purpose of delivering mail to the general public on Sunday. This new order of things has been brought about by the proviso attached to the post-office appropriation bill passed by Congress just before adjournment. Reference has been made to this proviso in these columns, and a report has been submitted of the protest made against it. So far as we have learned, no effort was made on the floor of the Senate to prevent its passage, although a letter was written to each senator, calling his attention to this proviso, and urging that it be eliminated from the bill.

This legislation is similar in character to the condition upon which appropriations were made to two or more great expositions; namely, that the gates of the expositions should be closed on Sunday. It is a legislative recognition of Sunday, although it does not require the observance of the day on the part of any one. Every such act familiarizes legislators with the idea of making laws relating to Sunday, and thus prepares the way for the passage of a law which makes it a crime to do ordinary work on that day.

### Resolutions Adopted

AMONG the resolutions passed at the recent session of the Arkansas Conference are the following:—

"15. *Whereas*, The advocates of religious legislation are pursuing a systematic plan of educating the people of the country, preparatory to the enactment of religious laws, therefore—

*Resolved*, That we plan a more aggressive campaign along religious liberty lines—

"(a) By the giving of sermons in our churches on these topics.

"(b) By a wider circulation of the magazine *Liberty*.

"(c) By newspaper articles in places where there are local issues, or where the subject is being agitated.

"(d) By an earnest circulation of the book 'American State Papers.'

"Believing that the spread of Romanism is a great menace to religious liberty in this Protestant country, therefore,—

"16. *Resolved*, That we recognize in the *Protestant Magazine* the very material to meet the situation, and that we urge upon all our church-members as well as conference workers, the importance of studying this magazine themselves, and securing subscriptions wherever possible.

"*Whereas*, The Bible and the Testimonies of the Lord teach us that the lawmakers must have an opportunity to know this message, and—

"*Whereas*, The book 'American State Papers' has proved an efficient agency in God's hand of getting the truth before State legislators, therefore—

"17. *Resolved*, That we put forth an earnest effort to raise a fund for the purpose of sending a copy of 'American State Papers' to each legislator."

BEFORE leaving for Hawaii last night, Secretary of the Interior Fisher submitted to President Taft a letter fully setting forth his decision with regard to the wearing of religious garb by teachers in government Indian schools. The President has not yet examined Mr. Fisher's decision, and it will not be made public until it is forwarded to Mr. Valentine, Commissioner of Indian Affairs. The religious garb question has been the subject of controversy since Commissioner Valentine issued an order several months ago prohibiting members of Catholic religious communities from wearing their distinctive dress while teaching in government Indian schools. Mr. Valentine's order was subsequently suspended by President Taft pending a full hearing before Secretary Fisher. Since the hearings were concluded, Mr. Valentine has denied a report that he purposed to resign his commissionership.—*The Washington Post*, Aug. 25, 1912.

As a result of the indorsement of the Boy Scout movement in America by Cardinal Farley, and in England by Cardinal Bourne, a tremendous impetus has been given to the Boy Scouts in America by Catholic clergymen and laymen throughout the country. With the approval of Cardinal Farley, a troop of Boy Scouts has been organized in St. Patrick's Cathedral in New York City.

"SOME folks—many, indeed—rebel against the drudgery of every-day life. But rebellion will not reduce drudgery. It may increase its burden. The best antidote for drudgery is the spirit of joy. Be happy in your work, and your tasks will seem light, heavy though they may be."

If you see a fault in others, think of two in yourself, and do not add a third one by your hasty judgment.—*Falmmer*.



# Christian Education

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

## Our School in the Levant

A VERY interesting letter has come from Brother E. E. Frauchiger, telling of the work of the students in our Constantinople school, which illustrates the value of training our young people while in school to be successful missionaries in the field.

The picture below shows the class, with its teachers; the other, our first canvasser in Macedonia, who has been having excellent success among the Greeks and Turks. Last quarter his sales led all the others.

Next year the school will begin in the spring, and run through the summer, so that the teachers can devote the winter to evangelistic effort, as that is the best season of the year for this. Brother Frauchiger says:—

“The Levant School began its work Nov. 1, 1911, and closed on May 1. This is the first time we were able to send out so many laborers. The students have been distributed in the Levant field as follows:—

“The Armenian field, to which Brother Megerditch has gone as a colporteur. He is having good success in the cities of Marsivan, Amasia, Tokat, and Sivas.

“The Cilician field, where Brother Anastas is acting as canvasser and Bible worker in the vilayets of Konia (Acts 14:6), which was called the district of Lycaonia in the time of the apostles. He is now on his way to Antioch, in Pisidia. He reports good results, and has found quite a number of interested persons. The Turkish tracts, which the workers were afraid to sell in Constantinople, he is selling where he now is, without fear. Already one man has accepted the truth in Akshehr, formerly called Antioch. Acts 13:14. Brother Apovian, a second canvasser, has been placed in the Cilician field, and is at present in Alexandretta. He will soon be on the way to Antioch, Syria, where the first believers in Christ were called



OUR FIRST COLPORTEUR IN BEREA

Christians. Acts 11:26. His final destination will be Aleppo.

“The Grecian field, for which we could supply a colporteur. Brother Savvas, a Greek by birth, was ready to answer the Macedonian call, and he is doing well in Salonika.

“Central Turkish field, to which we have sent Brother Dicran, our first native colporteur, who is working in the border cities on the Black Sea, which were formerly called Bithynia, Pontus, and Paphlagonia. He has been very successful, and has found entrances for the truth. Brother Hovsep has been sent as colporteur and Bible worker to Brusa, which was the capital of the Ottoman empire before the invasion of Constantinople. It has about eight thousand inhabitants. Besides the Sabbath services, Brother Hovsep holds two other meetings each week. Also, Brother Nazikan has been placed as canvasser in the main city of the former district of Cappadocia; namely, in Kaiserie. He also reports better results than he ever had before.

“Brother Melchiori, who had rendered

faithful service in Constantinople for two and one-half years, was ready to follow a call to the Italian part of the German-Swiss Conference.

“Brethren Garabed and Apar have been appointed to do translating and secretary work. Brother Aram and Sister Araxi are helping Brother Voigt in the tract society. Sisters Miriam and Satenic are preparing to take up the school work among our churches.

“Ninety per cent of our class are engaged in direct endeavor in the field. We are glad to see that the everlasting gospel is being given in four different languages—Turkish, Armenian, Greek, and Arabic—in the region where the light shone so brightly two thousand years ago. Although the Moslems are forbidden to read Christian tracts, the laborers report that they are saying they can not refrain from reading them.

“The canvassing is the most important work that can be carried on at present. We hope that all these places where we are following the footsteps of the apostles may again be revived.

“Our students represent more or less the whole Levant field. From the east, we have one from Bagdad; from the south, one from Tarsus, the birthplace of the apostle Paul; from the west, some from Smyrna; others from the heart of Asia Minor; and some from the north of Bithynia. Our curriculum consisted of history, geography, and arithmetic, by Brother Voigt; physiology and Bible for the first year, by Dr. Pampaian; Bible for the second year, church history, and canvassing, by myself; English, by Sister Kalfa; Turkish, by Mr. Haroutunian; Armenian, by Mr. Redrossian; while Greek was given by a Greek priest.

“We are especially thankful that our students are cheerful in the Lord, and that they are successful in their labors.”



TEACHERS AND STUDENTS OF THE LEVANT SCHOOL

EXERCISE your souls in a loving sympathy with sorrow in every form; soothe it, minister to it, succor it, revere it. It is the relic of Christ in the world, an image of the great Sufferer, a shadow of the cross. It is a holy and venerable thing.—Butler.

# The Publishing Work

Conducted by the Publishing Department of the  
General Conference

N. Z. Town Secretary

## Perfect in Weakness

A STAMMERING word for the Master,  
Blundering, timid, and slow,  
But the best he could do, for his purpose  
was true,  
But his heart was a-thumping so;

Yet the angels seized it and bore it  
On pinions happy and strong,  
And made it a sword in the war of the  
Lord,  
The struggle of right against wrong.  
— Selected.

## Selling "Daniel and the Revela- tion" to Chinamen

WHILE canvassing recently in northern California, I was able to sell some copies of the good book "Daniel and the Revelation" to Chinamen, notably to young Chinese, who, of course, were educated and able to read English. They seemed pleased to get this most timely book. Though the sales were limited to this class, and the class is not large, yet the orders ranged from cloth at \$3 to full morocco at \$5 a copy. The delivery reached one hundred per cent, as I did not lose a single order. Later, in Arizona I sold a copy of the same book to an educated Chinaman who was the manager of the commissariat of a large mine. May the Master bless the reading of it to the salvation of dear souls, and may waves of influence be started by such sales that will reach the shores of eternity.  
WALTER HARPER.

## A Word From Cuba

WHEN we last sent a report to the REVIEW, we could speak only of our hopes and plans for the future. There were but two of us in the field, and we had just started work. That was only five months ago; but now conditions have changed. We still hope and plan for the future, but are glad to report that God has helped us to realize some of our hopes, and that a start has already been made.

During the month of July, instead of two workers in the field, we had thirteen. They put in 1,416 hours, took 999 orders, with a total value (including \$74.44 worth of papers and small books sold by the church-members) of \$2,908.94. This brings our literature sales in Cuba to \$7,308.87 for the first seven months of 1912. With the Lord's help, we shall not only reach our aim of \$10,000 worth of orders, but that amount of deliveries also. We give God all the praise for this success.

These are some of the results in dollars and cents. There are far greater results than these. In Cruces, which has been canvassed for both the health book and "Coming King," there is a company of seven who have been keeping the Sabbath faithfully for over three months as a result of the work of the canvassers there. Last week I visited them, and there were thirteen adults and eleven children at the Sabbath-school. When I left they pleaded that some one be

## Colporteurs' Summary for July, 1912

	Book Sales			Magazines		
Atlantic Union Conference	AGTS.	HRS.	VALUE	NO. COP.	VALUE	TOT'L VAL.
Maine .....	14	1340	\$ 2257.60	3095	\$ 309.50	\$ 2567.10
N. New England .....	9	647	486.95	1920	192.00	678.95
Massachusetts .....	10	805	452.60	4015	401.50	854.10
S. New England .....	9	1123	1138.40	3035	303.50	1441.90
New York .....	33	3179	4088.42	2624	262.40	4350.82
Western New York .....	7	1070	1323.25	1285	128.50	1451.75
Greater New York .....	13	615	556.02	5610	561.00	1117.02
Totals .....	95	8779	10303.24	21584	2158.40	12461.64
<b>Columbia Union Conference</b>						
Ohio .....	17	2414	1722.40	4384	438.40	2160.80
West Virginia .....	10	1236	1768.80	1185	118.50	1887.30
Virginia .....	12	710	515.50	1090	109.00	624.50
Chesapeake .....	16	1583	1833.20	1145	114.50	1947.70
Eastern Pennsylvania .....	28	2656	2589.35	4715	471.50	3060.85
West Pennsylvania .....	20	1745	1314.76	4825	482.50	1797.26
New Jersey .....	21	1424	1527.70	2663	266.30	1794.00
District of Columbia .....				560	56.00	56.00
Totals .....	124	11768	11271.71	20567	2056.70	13328.41
<b>Lake Union Conference</b>						
East Michigan .....	16	1718	1647.05	5150	515.00	2162.05
West Michigan .....	7	1078	881.30	1010	101.00	982.30
North Michigan .....	9	461	456.10	360	36.00	492.10
Wisconsin .....	27	3887	3686.85	2065	206.50	3893.35
Northern Illinois .....	24	3289	2914.85	7689	768.90	3683.75
Southern Illinois .....	21	2012	1569.60	1425	142.50	1712.10
Indiana .....	13	1212	1083.10	1765	176.50	1259.60
Totals .....	117	13657	12238.85	19464	1946.40	14185.25
<b>Canadian Union Conference</b>						
Ontario .....	3	361	429.00	8176	817.60	1246.60
Quebec .....				810	81.00	81.00
Maritime .....	10	425	399.95	3640	364.00	763.95
Newfoundland .....				195	19.50	19.50
Totals .....	13	786	828.95	12821	1282.10	2111.05
<b>Southern Union Conference</b>						
Louisiana .....	4	318	109.25	325	32.50	141.75
Alabama .....	15	1923	1075.50	745	74.50	1150.00
Kentucky .....	17	1681	1058.72	1035	103.50	1162.22
Mississippi .....	24	1911	1585.45	805	80.50	1665.95
Tennessee River .....	24	2353	1554.00	1300	130.00	1684.00
Totals .....	84	8186	5382.92	4210	421.00	5803.92
<b>Southeastern Union Conference</b>						
Cumberland .....	13	2079	1495.97	2050	205.00	1700.97
Georgia .....	20	1977	1605.85	1855	185.50	1791.35
North Carolina .....	23	3200	2812.05	779	77.90	2889.95
South Carolina .....	10	1242	1475.75	300	30.00	1505.75
Florida .....	14	1476	2129.25	815	81.50	2210.75
Totals .....	80	9977	9518.87	5799	579.90	10098.77
<b>Southwestern Union Conference</b>						
Arkansas .....	19	1284	1529.65	785	78.50	1608.15
Oklahoma .....	35	4276	6931.15	1435	143.50	7074.65
West Texas .....	15	1422	1343.40	75	7.50	1350.90
South Texas .....	20	1896	3815.90	350	35.00	3850.90
North Texas .....	39	3255	5738.25	5232	523.20	6261.45
New Mexico .....	7	537	509.90	690	69.00	578.90
Totals .....	135	12670	19868.25	8567	856.70	20724.95
<b>Central Union Conference</b>						
North Missouri .....	11	727	1554.50	5070	507.00	2061.50
South Missouri .....	8	420	1058.10	953	95.30	1153.40
East Colorado .....	17	1709	1052.55	770	77.00	1129.55
West Colorado .....	4	323	329.65	445	44.50	374.15
Nebraska .....	26	2301	2268.50	3859	385.90	2654.40
Wyoming .....	11	1631	1694.30	210	21.00	1715.30
East Kansas .....	19	1218	1250.45	1965	196.50	1446.95
West Kansas .....	7	604	807.50	830	83.00	890.50
St. Louis Mission .....	1	208	133.95	1572	157.20	291.15
Totals .....	104	9141	10149.50	15674	1567.40	11716.90
<b>Northern Union Conference</b>						
Iowa .....	17	2240	2159.75	6922	692.20	2851.95
Minnesota .....	22	2324	2896.25	7661	766.10	3662.35
North Dakota .....	20	2557	3823.95	1444	144.40	3968.35
South Dakota .....	15	1873	1785.48	662	66.20	1851.68
Totals .....	74	8994	10665.43	16689	1668.90	12334.33

	Book Sales			Magazines		
	AGTS.	HRS.	VALUE	NO. COP.	VALUE	TOT'L VAL.
<b>Pacific Union Conference</b>						
N. California-Nevada	5	520	\$ 1219.99	615	\$ 61.50	\$1281.49
Arizona	2	103	555.59	...	....	555.59
Southern California	8	1177	2015.51	1070	107.00	2122.51
Utah	2	130	169.00	460	46.00	215.00
Central California	3	286	886.70	86	8.60	895.30
California Coast	11	1443	1385.05	6660	666.00	2051.05
Totals	31	3659	6231.84	8891	889.10	7120.94
<b>North Pacific Union Conference</b>						
Western Washington	17	1895	2928.70	3110	311.00	3239.70
Upper Columbia	14	1581	2194.15	100	10.00	2204.15
Western Oregon	12	1265	1171.65	2550	255.00	1426.65
Southern Idaho	7	571	609.95	330	33.00	642.95
Montana	5	589	716.00	525	52.50	768.50
Southern Oregon	6	762	941.45	405	40.50	981.95
Alaska	...	....	....	...	....	....
Eastern Oregon Mission	...	....	....	...	....	....
Totals	61	6663	8561.90	7020	702.00	9263.90
<b>Western Canadian Union Conference</b>						
Alberta	7	345	522.50	2790	279.00	801.50
Manitoba	6	831	998.10	700	70.00	1068.10
British Columbia	5	195	685.60	2052	205.20	890.80
Saskatchewan	14	2677	5574.40	125	12.50	5586.90
Totals	32	4048	7780.60	5667	566.70	8347.30
Subscription lists	...	....	...	37841	3784.10	3784.10
Foreign and Miscellaneous	...	....	...	7143	714.30	714.30
<b>Foreign Union Conferences and Missions</b>						
British	65	....	4753.40	158604	3218.33	7971.73
Australasian	66	4590	7157.30	...	1856.54	9013.84
South African	10	1162	1227.78	1267	107.10	1334.88
Indian	4	447	403.10	...	....	403.10
Scandinavian	115	15831	7846.48	8275	606.83	8453.31
German Unions (2)	519	47883	12340.90	173668	5812.80	18153.70
Russian	34	1282	1692.29	...	....	1692.29
Siberian	1	38	55.30	...	....	55.30
Latin	8	2446	1549.66	8738	230.41	1780.07
Mexican	8	....	....	9144	420.49	420.49
Cuban	13	1416	2834.50	...	74.44	2908.94
Porto Rico	...	211	225.00	...	....	225.00
West Caribbean	9	196	221.90	4394	276.82	498.72
Philippine Islands	3	217	407.61	...	....	407.61
Levant	13	935	128.25	...	....	128.25
Venezuela	...	....	14.00	...	....	14.00
Japan	...	....	4.34	5808	144.29	148.63
Brazil	13	929	553.50	...	....	553.50
South American	23	1212	1949.53	...	26.68	1976.21
Totals, Foreign	904	78795	43364.84	369898	12774.73	56139.57
Totals, North America	950	98328	112802.06	191937	19193.70	131995.76
Grand totals	1854	177123	\$156166.90	561835	\$31968.43	\$188135.33

**Comparative Book Summary**

	1907	1908	1909	1910	1911	1912
Jan.	\$26,325.50	\$25,929.06	\$40,677.06	\$42,532.23	\$44,495.65	\$53,931.97
Feb.	26,369.61	30,466.40	48,748.21	50,990.34	53,923.57	53,525.18
March	36,253.65	35,757.15	52,703.85	55,711.55	73,015.56	73,374.99
April	35,276.76	43,858.29	55,109.54	64,042.39	73,548.31	73,027.32
May	51,097.51	67,455.44	82,971.94	86,333.58	81,923.78	94,166.15
June	65,317.23	82,878.67	124,412.34	112,606.05	135,888.76	137,838.38
July	75,691.57	120,973.89	95,445.21	103,919.12	127,256.86	156,166.90
Aug.	46,590.68	66,946.38	71,652.97	91,145.11	91,810.46	.....
Sept.	32,503.48	51,148.56	55,625.41	66,523.65	86,001.72	.....
Oct.	40,646.45	62,719.91	52,669.93	62,461.13	81,367.89	.....
Nov.	30,016.77	53,787.31	49,964.99	58,211.68	67,600.00	.....
Dec.	25,361.54	39,873.18	45,759.73	54,663.93	58,386.24	.....
Totals	\$491,450.75	\$681,794.24	\$775,741.18	\$849,140.76	\$976,218.80	.....

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

TOTALS		TOTALS		TOTALS		TOTALS			
1909	1910	1911	1912	1909	1910	1911	1912		
Jan.	71094	89462	122202	121666	Aug.	174136	152520	215773	.....
Feb.	91812	116198	99234	144257	Sept.	102033	120020	135179	.....
March	134206	132165	244003	207529	Oct.	108571	116157	164537	.....
April	120582	183981	192757	189498	Nov.	106860	102795	110326	.....
May	115145	174886	141204	162220	Dec.	90737	99137	98541	.....
June	163545	193727	145025	163120	Totals	1447510	1703187	1866363	
July	168689	222146	197582	191937					

sent to teach them more. Also in the small city of Guanabacoa, near Havana, there are three who have taken their stand for the Sabbath as a result of the work of one of our canvassers there. Many others are interested, and we look for greater results in the future.

Such things as these give us courage to press on to greater things in the future. The Lord will surely cut this work short in righteousness. We send this short report of the work here with the prayer that it may interest and encourage others to answer the call, and devote their lives to the millions beyond that lie in darkness. G. A. SANDBORN.

**Wanted: A Worker**

God never goes to the lazy or the idle when he needs men for his service. When God wants a worker, he calls a worker. Scripture and history attest this truth.

Moses was busy with his flocks at Horeb. Gideon was busy thrashing wheat by the wine-press. David was busy caring for his father's sheep. Elisha was busy plowing with twelve yoke of oxen. Nehemiah was busy bearing the king's wine cup. Amos was busy following the flock. Peter and Andrew were casting a net into the sea. James and John were busy mending their nets. William Carey was busy mending and making shoes.—Selected.

**Field Notes**

THREE persons have taken their stand for the truth at Oak Grove, Mo.

THREE persons were baptized a few weeks ago at Washougal, Wash.

A SABBATH-SCHOOL of forty members has been organized at Elmhurst, Cal.

FOURTEEN new believers recently united with our people in Detroit, Mich.

ELDER R. B. CLAPP reports the baptism of six persons near Brattleboro, Vt.

ELDER J. W. CHRISTIAN reports the baptism of two persons at Oconto, Nebr.

A BAPTISMAL service was held some time ago at Cedar Falls, Iowa, in which six persons participated.

ELDER J. F. OLMSTED reports that ten candidates were baptized and taken into the Columbus, Ohio, church on Sabbath, August 10.

ELDER C. M. GARDNER, of the Northern California-Nevada Conference, reports the baptism of twelve new Sabbath-keepers at Turlock, Cal.

Six persons have recently begun to observe the Sabbath in Vernon, Vt., and on August 3 a church was organized at that place, with seventeen charter members.

A NEW Sabbath-school, with a membership of sixteen, is reported at Minatare, Nebr. Six persons were baptized by Elder J. W. Christian at Julian several weeks ago, and at Williams a church of fourteen members has been organized. Elder A. T. Robinson recently baptized six persons at Edison.

## News and Miscellany

Notes and clippings from the daily  
and weekly press

— Appropriations aggregating \$1,019,000,000 were made during the second session of the Sixty-second Congress, which adjourned August 26.

— Under a provision of the post-office appropriation bill recently passed, after September 1 no mail will be delivered on Sunday at any first- or second-class post-offices in the United States.

— A permanent organization to fight against the supply of impure milk is being effected in Chicago. The board of health and many prominent physicians and citizens are interesting themselves in the effort to secure pure milk for the city.

— New Jersey has voted \$500,000 for a survey for a ship-canal across the State, from South Amboy to Bordentown on the Delaware. The survey is made with the hope that the national government will construct a ship-canal over the line for the passage of war-ships from New York Bay to the Delaware, by an inland route.

— It has been discovered that about half the immigrants arriving at San Francisco from the Orient are afflicted with hookworm. The *Journal of the American Medical Association* notes the fact that a number of laborers engaged in market gardening on a tract of land within the corporate limits of San Francisco, have been quarantined because of the discovery of hookworm among them. The sale of their vegetables has been forbidden until such time as the disease has been eliminated.

— Liberals in the northwest of Nicaragua are joining the revolt against the government, and the insurrectionary movement is daily becoming stronger. Bands of liberals are attacking towns in the department of Chinandega, and others are wandering about the country like bandits, subsisting on cattle and provisions taken from the plantations. Foreigners in that section are very apprehensive, and have appealed to the government and the American minister and American consuls for protection, which can not be given. They have been advised to flee to Managua, but in many cases that is impossible. The liberals are antagonistic to Americans and other foreigners.

— Although \$2,000,000 has been raised in various funds for relief of the sufferers from the wreck of the "Titanic," this sum will not be sufficient. It will all be required to meet the demands already allowed, and many claims are as yet unadjusted. Applications have been made from wives and children of the crew as follows: 239 widows, 533 children under sixteen years of age, and 213 other dependents. Applications have also been made for the relief of the dependents of 461 of the passengers lost in the wreck. These represent thirteen different nationalities. Half wages are now being paid to the dependents of the drowned crew, with additional help where the families are large. This will be done until proper actuarial estimates are made as to the amount required for relief of all sufferers.

— Last year American travelers left \$350,000,000 in Europe, spent for their own pleasure and gratification.

— The town of Ronan, Mont., on what formerly was a part of the Flathead Indian reservation, was practically destroyed by fire on August 24. The loss is estimated at \$500,000. Only two stores and a few residences were saved.

— Statistics of the first six months' fire losses in this country and Canada, have been gathered by the *New York Journal of Commerce*, and they reveal a total of \$134,417,750 for the half-year. In 1911 it was \$129,691,750; year before last it was \$99,228,850.

— Moscow's richest merchant, a German named Hinkel, who died recently, left his \$2,500,000 fortune to his employees under the terms of his will recently filed. Every man who had been with Hinkel for as long as five years received a comfortable fortune. They decided to continue the business as a stock company, to found an asylum in honor of their benefactor, and to continue to contribute to his favorite charities.

— Josef Baier, a Bavarian glass-cutter, after many years of patient toil, has succeeded in putting together a watch whose every wheel and screw, with the frame and each of the three covers, is made of glass. No other material has been used in its construction, except for the springs, which are of the ordinary make. As a timekeeper Baier's masterpiece is absolutely accurate. Its dimensions are twenty inches by eight and a half.

— A serious flood situation exists in England. The city of Norwich, on the Wensum, 98 miles northeast of London, is almost isolated. All train service between London and Norwich and Cromer has been suspended, and many local services are affected. The entire county of Norfolk is a swamp, and Lincolnshire, Suffolk, and the other eastern counties are in an alarming condition. Everywhere crops are being destroyed.

— Munich has the finest public market in Europe, but Leipzig is to have the grandest railway station. Only a fortnight ago the greater part of the new "Bahnhof" was opened to traffic. It is the work of ten years, and neither thought nor cost has been spared to make it a model of elegance and convenience. It has a frontage of 350 yards, and 400 trains daily will run over its twenty-six tracks. It will be finished in 1915, having cost £7,000,000.

— Not much has been heard about Persian affairs since the sensational career of the young American minister of finance ended. It was conceded that under his direction and control the fiscal affairs of the nation were rapidly emerging from a chaotic state, and that the administration was honest and economical. It appears that since Russia forced the retirement of Mr. Shuster, things have been going from bad to worse. A well-informed correspondent of a London journal states that the government can only be saved from swiftly going to ruin, if it can be saved at all, by the extinction of sovereignty and partition between Russia and Great Britain. In finance, native resources are exhausted and a large foreign loan is necessary, but it can not be had because of the disorderly condition of the country.

— One hundred sixty cases of infantile paralysis were reported to exist in Buffalo, N. Y., up to August 27.

— A disastrous fire occurred at Petersburg, Va., on August 27. The property loss is estimated at \$150,000.

— About one tenth of the electric lamps made in the United States every year are used for advertising signs.

— During the coming winter the White Star Line steamship "Olympic" will undergo a renovation costing close to \$1,000,000.

— Strange as the statement may at first seem, it is conservative to place the damage done yearly by rodents in the United States at \$150,000,000.

— Items of interest to our prohibition friends are that at the recent election Texas went "dry," and that the Lackawanna road will hereafter insist that its employees shall keep out of saloons when off duty as well as when at work, its officials being convinced that the only safety for a railway man is to avoid the use of intoxicants altogether.

— The Hindus may become nearer neighbors to us than they are at present. At the estimated cost of \$600,000,000, France is considering the gigantic task of extending a railway from Tangier to Juba, across the continent of Africa, to the shore of the Indian Ocean. The motive power will be electricity, and this will be generated by waterfalls near Lake Tchad. This route would enable Londoners to go to the Indian Ocean in five days. The trip from New York to India could then be made in about two weeks.

— The British Board of Trade has closed its inquiry into the cause of the sinking of the "Titanic" last April, a disaster resulting in the loss of 1,517 lives. The findings of the court are that excessive speed, an inadequate watch, and insufficient provision for the manning of the life-boats were among the main reasons for such a serious loss of life; that the Leyland liner "California" might have reached the "Titanic" if it had really attempted to do so. The track followed by the great ship was considered reasonably safe if proper vigilance had been exercised. More life-boats, more water-tight compartments, more efficient drilling of the crew, and a better lookout constitute the recommendations of the court.

— Although one of the most inaccessible cities on earth, Mecca each year has visitors in such numbers that it must be ranked in this particular with London and New York. Even the world's metropolis on the Thames can boast no such cosmopolitan character as is imparted to this mysterious city in the wilderness of Arabia by the myriads of pilgrims who, at the cost of incredible pains, annually crowd into its confines. This city is the oldest place of resort in existence; yet of all the millions who have visited it, not a score of Christians are known to have come out alive. No flag of citizenship would save a man's life were he known to be a Christian within the sacred precincts of the city where the prophet himself decreed that no unbeliever should set foot. "Mecca," says Dr. Samuel M. Zwemer, of Arabia, "has become the religious capital and the center of universal pilgrimage for one seventh of the human race."

—The executive committee of the Presbyterian General Assembly recently took steps toward raising an endowment fund of \$10,000,000 for the support of aged and infirm ministers of that denomination.

—A school for teaching women to be carpenters, builders, and bricklayers is to be started in Winfield, Long Island, in the fall. It is reported that nearly forty women have already been enrolled in the two years' course of the school. There are at present three women master builders in business in New York City.

—In a number of skin-grafting operations he has recently carried out, a Philadelphia physician has used the lining of egg-shells instead of human skin. One of the patients he is reported to have successfully treated in this way was a woman who had the skin burned off her back. The physician declares that the suffering which has been imposed on human donors of skin for such operations is unnecessary.

—Serious outbreaks of infantile paralysis, most feared of all infant diseases, have occurred in two sections of the United States public health and marine-hospital service. At Los Angeles 128 cases, most of them fatal, were reported to the service up to August 12; while at Buffalo 86 cases were reported up to the same time. It is only within the past four years that the disease, which is peculiar to the Scandinavian countries, has become epidemic in this country. It has not been general, but has appeared in first one section and then another.

—For the first time in the history of the United States the Secretary of State has been designated as a special ambassador to a foreign power. President Taft assigned Mr. Knox as a special United States representative to Japan to attend the funeral of the late Emperor Mutsuhito on September 12, with the statement that the mission was given to the premier of the cabinet as an evidence of the American friendship for Japan. When Viscount Chinda, Japanese ambassador to Washington, heard of the mission, he asserted that it would be taken by the Japanese people and government as an act of the greatest courtesy, and one calculated to make even warmer and more cordial the existing relations between the two governments.

## NOTICES AND APPOINTMENTS

### Camp-Meetings for 1912

- ATLANTIC UNION CONFERENCE  
 Maine, Norridgewock . . . . . Aug. 29 to Sept. 8
- CANADIAN UNION CONFERENCE  
 Maritime, Scotts Bay, Nova Scotia . . . . . Sept. 3-10
- CENTRAL UNION CONFERENCE  
 South Missouri, Clinton . . . . . Aug. 29 to Sept. 9  
 North Missouri, Hamilton, Aug. 28 to Sept. 8  
 West Kansas, Salina . . . . . Sept. 5-15  
 East Kansas, Lawrence (colored) . . . . .  
 . . . . . Aug. 28 to Sept. 8  
 West Colorado, Delta . . . . . Sept. 26 to Oct. 6
- LAKE UNION CONFERENCE  
 West Michigan, Kalamazoo . . . . . Sept. 3-11  
 Wisconsin, Baraboo . . . . . Sept. 5-11
- PACIFIC UNION CONFERENCE  
 Utah, Salt Lake City . . . . . Sept. 3-8  
 Arizona, Phoenix . . . . . Oct. 17-27

### SOUTHEASTERN UNION

Florida, Ocala . . . . . Oct. 3-14

### SOUTHERN UNION CONFERENCE

Mississippi, Brookhaven (colored) . . . . .  
 . . . . . Aug. 30 to Sept. 8  
 Alabama (colored) . . . . . Sept. 27 to Oct. 5

### Florida Conference Association

THE sixth annual session of the Florida Conference Association of Seventh-day Adventists will convene on the camp-ground at Ocala, Fla., at 10 A. M. Friday, Oct. 4, 1912, to elect officers for the ensuing year, and to transact such other business as may properly come before the association.

R. W. PARMELE, *President*;  
 B. W. SPIRE, *Secretary*.

### Florida Sanitarium and Benevolent Association

THE fifth annual session of the Florida Sanitarium and Benevolent Association will convene on the Seventh-day Adventist camp-ground at Ocala, Fla., on Monday, Oct. 7, 1912, at 10 A. M., to elect officers for the ensuing year, and to transact such other business as may properly come before the association. The voters of this association are the regularly accredited delegates to the Florida conference.

R. W. PARMELE, *President*;  
 W. L. BIRD, *Secretary*.

### Publications Wanted

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

Mrs. S. A. Winterton, "Cypress Grove," Newellton, La., will appreciate a continuous supply of the *Youth's Instructor* and *Our Little Friend* for use in a mission Sabbath-school.

### Business Notices

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.

A PERSECUTED sister who is at present unable to earn her living in public, greatly desires a temporary home. A dressmaker and school-teacher; musical; thirty-seven years old. References. Write soon. Mrs. Jennie M. Grogan, R. F. D. 1, Stanley, N. Dak.

## Obituaries

NORTH.—Helen North was born in Denver, Colo., July 21, 1907, and died in Hutchinson, Kans., Aug. 18, 1912. Little Helen was an obedient child, and loved the Saviour. The Sabbath-school was one of her greatest pleasures. Her parents and little brother are left to mourn. The funeral services were conducted by the writer. N. T. SUTTON.

STECH.—Roscoe Floyd Stech was born at Hagerman, N. Mex., Oct. 18, 1899, and was drowned in the Willamette River, near Salem, Oregon, Aug. 9, 1912. He had crossed the river in a rowboat, and in stepping out at the landing slipped into the water. Roscoe was a faithful boy, happy and cheerful. He had always attended church-school, and could repeat many Bible verses. We believe he will come forth in the first resurrection. Words of comfort were spoken to a large circle of friends and relatives by the writer. C. F. FOLKENBERG.

LAWHEAD.—In Hillsdale, Mich., Aug. 5, 1912, Mrs. Cora W. Lawhead, aged 52 years, 2 months, and 26 days, fell asleep in Jesus. Cora Wright was born near Hillsdale, Mich., May 9, 1860. Her parents, John D. and Mattie Wright, were believers in the third angel's message, and the daughter was brought

up in the faith. At the age of twelve years she was baptized and united with the church in Battle Creek, Mich. She completed her education at Battle Creek College and at the State normal school at Ypsilanti, Mich., from which she was graduated in 1879. After teaching five or six years in the public schools of Battle Creek, she became a member of the faculty of Battle Creek College in the winter of 1885-86. She was married to James W. Lawhead June 27, 1886, but continued her class work in the college until her husband was called to be principal of Union College, College View, Nebr. While he held that position, and later during the term of his presidency, Mrs. Lawhead was an efficient helper, both in the class-room and in administrative work. From 1896 to 1904 Professor Lawhead was the principal of Mount Vernon (Ohio) Academy, and from 1904 to 1907 he was president of the Washington Training College at Takoma Park, D. C., and during both periods Mrs. Lawhead shared her husband's labors and responsibilities. In 1906 Mrs. Lawhead suffered from a severe illness, which caused her friends considerable anxiety for some months; but her recovery seemed to be complete, and she continued in usual health until the fall of 1911, when some indications of cancer appeared. During the winter, this dread disease developed further, and in the early spring of the present year, an operation was performed by a skilful surgeon, which brought temporary relief, but the best medical skill was unable to effect a permanent cure. A few weeks before her death, she was taken to Hillsdale, Mich., where she could have the benefit of her mother's association and care. She made all preparations for the final change, knowing that it was near, and fell asleep with full trust in the Saviour, whom she had loved and served during all the years of her active life. She leaves a husband, two sons (Cecil aged 18 and Harold aged 13), a mother, and a sister (Mrs. S. N. Curtiss), besides many intimate friends in various places, all of whom hold her in affectionate remembrance. The funeral services were held on August 7, and she was laid to rest in the family lot near Hillsdale. Mrs. Lawhead's winning disposition endeared her to all who became acquainted with her, and through her sincere and consistent Christian life she exerted a helpful influence. Many a former student will remember her acts of kindness and her encouraging words. She rests in hope, and will awaken on the morning of the resurrection to greet again those who have here shared her joys and sorrows. Blessed sleep! W. W. PRESCOTT.

## The Advent Review and Sabbath Herald

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WASHINGTON, D. C., SEPTEMBER 5, 1912

## CONTENTS

## GENERAL ARTICLES

Patmos, <i>Mrs. E. G. White</i> .....	3
May Christians Dance? <i>E. E. Emenheiser</i> .....	4
Suffering Affliction, <i>O. B. Kuhn</i> .....	5
A Way to Help, <i>Geo. E. Hollister</i> .....	5

## EDITORIAL

Worldly Dress — Beginning and Closing the Sabbath With Prayer — The Hand of God in History, No. 20 — A Testing Message — Pulling In on the Rope — The American Federation of Catholic Societies .....	6-10
---	------

THE WORLD-WIDE FIELD .....	10-12
HOME AND HEALTH .....	12-14
THE FIELD WORK .....	14-16, 21
YOUNG PEOPLE'S WORK .....	16, 17
MEDICAL MISSIONARY DEPARTMENT .....	17, 18
STATE AND CHURCH .....	18
CHRISTIAN EDUCATION .....	19
PUBLISHING WORK .....	20, 21
NEWS AND MISCELLANY .....	22, 23
MISCELLANEOUS .....	23

BROTHER E. J. HILLS and wife, of Penn Grove, Cal., sailed August 31 for China. Brother and Sister Hills, on their own responsibility, go to China to join their son, W. F. Hills, who is in charge of our mission at Swatow.

MISS ENIE V. MARTIN, a Bible worker in Texas, responded recently to a call from Mexico to connect with that field. She reached Tacubaya, Mexico, August 18, and writes that she is very glad to be there where the need is so great.

WE deeply regret to learn of the death of Mrs. J. O. Corliss, which occurred at Glendale, Cal., August 16. Our readers are acquainted with Elder J. O. Corliss through the excellent articles which he has furnished the REVIEW from time to time. They will remember him in prayer in his great bereavement.

RECENTLY while in Richmond, it was our privilege to visit Drs. R. S. and Olive Ingersoll, who are conducting what is known as the Virginia Sanitarium. This institution is privately conducted, but maintains a close and harmonious affiliation with the conference work. These physicians have found a wide field in this large and growing city, and the Lord is abundantly blessing their efforts. We were very sorry to find Sister Olney, mother of Dr. Olive Ingersoll, in very poor health.

IN order that the teachers may have opportunity to attend the next General Conference, most of our denominational schools will begin the coming school year earlier than usual. The Foreign Mission Seminary opens September 4; Emmanuel Missionary College, at Berrien Springs, Mich., begins its work September 10; Walla Walla College, at College Place, Wash., opens September 11, according to announcements which have been sent to this office.

PROF. H. U. STEVENS and wife, of College View, passed through Washington last week on their way to Argentina, South America. Professor Stevens goes out to answer the call for a principal for the River Plate Academy at Diamante, Entre Rios, the training-school for South America. After finishing work at Union College, he spent some time in the University of Chicago, preparatory to accepting this call. The earnest prayers of many friends will follow them as they enter upon their work in this needy field. They sail by way of England, spending nearly three weeks there en route.

C. L. BUTTERFIELD, of the Korean Mission field, writes while seated under a tree on the site of their new headquarters in the suburbs of Seoul, July 25, that the first shovel of earth was turned that morning in their long-contemplated building enterprise. A printing-office, and three dwelling-houses, two stories high, are included in their building contracts, all of which are to be furnished and ready for use November 15. Thus another field is provided with actual necessities as the result of the \$300,000 Fund. All the above is to be provided at an outlay of \$6,725.

IT afforded us much pleasure to spend several days last week at the Virginia camp-meeting in Richmond. An excellent interest was shown by the citizens, the attendance from the outside at some meetings running up to nearly one thousand. This interest has been developed largely through the labors of Elder J. H. N. Tindall and his company of workers, who have been making a special effort in Richmond during the last few months. Here has been demonstrated the value of uniting medical and evangelistic effort. Elder W. J. Stone, the president of the Virginia Conference, believes firmly that the health work should be made an entering wedge to evangelistic labor. The excellent class of people who have come into the truth in this conference during the last few months attests the wisdom of this plan. As a result of this work during the last year in the city of Richmond, thirty or more accessions have been made to that church. A deep interest exists throughout the city, which will be followed up by earnest efforts during the coming winter. It was encouraging to see a new spirit of power attending the message in the Old Dominion, and it is a source of satisfaction to some of our faithful workers, to Elder R. D. Hottel, Brother A. M. Neff, and others, who have long borne the burden of the work, to witness the impetus which is now attending the cause in that conference. A more complete report of the camp-meeting and conference will be furnished later.

IN a letter from Elder G. F. Jones, written at Java, East Indies, July 14, he states that he is compelled to leave the islands, physicians recommending that he seek the dry altitude of Colorado without delay. He and his wife expected, therefore, to come on at once. Brother and Sister Jones have labored long and faithfully in the East, and they will be greatly missed, especially now that there are so few laborers left in the East Indies. May this effort on their part be greatly blessed of the Lord in restoring Brother Jones to health.

FROM every part of the field excellent reports reach us of the work being done at the camp-meetings in the various conferences. The meetings are resulting in a revival and quickening of Christian experience on the part of our members. There has been a goodly number of accessions to the church, many finding the Lord for the first time, and showing their faith in him by baptism. Plans have been laid at all the meetings for the earnest prosecution of the work. One purpose to-day possesses the minds of the people of God, and that is the carrying of the gospel message to earth's remotest bounds. What an inspiration is afforded by the concert of prayer which is daily ascending to God, and by the concerted effort being put forth in every field! Wherever we are in the harvest-field to-day, we may realize that we are not alone. We belong to the army of the Lord. We are members of the great family of God, including his children both in heaven and in earth. Heavenly agencies are cooperating with us. The Lord Jesus is going before us as our captain. We have the Holy Ghost as our guide. Surely in these considerations all should find courage and inspiration.

## Sabbath, September 28

A GREAT privilege is given to the Sabbath-schools in the home land on September 28. It is the privilege of providing mission homes for our workers in China. It is estimated that these homes will cost, on an average, one thousand dollars apiece. How many homes can we build with this one day's offering? The Sabbath-schools will answer this question.

Four cottages have already been erected in China, and one in Korea. Of these Elder I. H. Evans writes:—

"We are indeed grateful that we have been able to make a beginning in providing homes for our workers in the East. To be sure, it is only a beginning, but it gives promise of better days for our workers, and longer service in the cause of God. The price of these homes will soon be more than saved in the extra time the laborers can remain at their work each year. Other homes will be provided as soon as funds are available. Our workers are pleased with their homes, and are most grateful to our brethren and sisters in the home land, who by their self-sacrifice have supplied means with which to erect the buildings."

Remember the date.

Remember to plan to give liberally.

Remember to report correctly the amount and the purpose for which it is given.

MRS. L. FLORA PLUMMER,  
Cor. Sec. Gen. Conf. S. S. Dept.