

The Advent Sabbath Review and Herald

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No. 37



The Singing Heart

C. DuFay Robertson

There are days when the breeze makes a sigh in the trees,
When the rain-drops like weary tears start;
But there's never a day can be gloomy or gray
Where is one with a singing heart.

There are mortals we meet in the shop or the street,
With visage as dark as the cloud;
But there's never a face without beauty and grace
For the one whose own soul sings aloud.

Be the sky black or bright over valley or height,
Be the day short and merry or long,
There is never an hour without fragrance and flower
For the man whose deep heart holds a song.

O, there's never a spot in the wide world, I wot,
In the highway, the field, or the mart,
Where there is not a place for the comforting face
Of the one with the singing heart!

— *Christian Advocate.*





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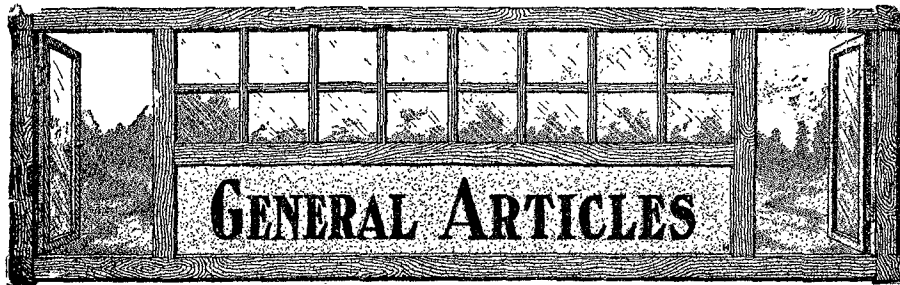
The Review and Herald

"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 12, 1912

No. 37



The Beautiful Days of Heaven

L. D. SANTEE

THEY shall dawn in their wonderful brightness,

Those beautiful days of peace,
When the heart shall thrill in its light-
ness,

And weariness ever cease.
Past and forever all earthly night,
And the sorrow that earth has given,
And hope illumines with colors bright
The beautiful days of heaven.

O days that shall dawn pure and holy,
In the beautiful courts above,
Where the pure, the meek, and the lowly
Shall bask in a Saviour's love;
Where pain and weeping come never,
And no heart is with anguish riven!
O, forever and ever and ever,
Are the beautiful days of heaven!

Sweet days, which thrill in their glad-
ness,
Like the flush of a thousand springs!
There is in thy hours no sadness;
But angels thy raptures shall sing,
While gloom folds her pinions forever,
And crowns to the white-robed are
given.

O, forever, forever and ever,
Are the beautiful days of heaven!
Moline, Ill.

Patmos

(Concluded)

MRS. E. G. WHITE

THE history of John affords a striking illustration of the way in which God can use aged workers. When John was exiled to the isle of Patmos, there were many who thought him to be past service, an old and broken reed, ready to fall at any time. But the Lord saw fit to use him still. Though banished from the scenes of his former labor, he did not cease to bear witness to the truth. Even in Patmos he made friends and converts. His was a message of joy, proclaiming a risen Saviour who on high was interceding for his people until he should return to take them to himself. And it was after John had grown old in the

service of his Lord that he received more communications from heaven than he had received during the rest of his lifetime.

The most tender regard should be cherished for those whose life interest has been bound up with the work of God. These aged workers have stood faithful amid storm and trial. They may have infirmities, but they still possess talents that qualify them to stand in their place in God's cause. Though worn, and unable to bear the heavier burdens that younger men can and should carry, the counsel that they can give is of the highest value.

They may have made mistakes, but from their failures they have learned to avoid errors and dangers, and are they not therefore competent to give wise counsel? They have borne test and trial, and though they have lost some of their vigor, the Lord does not lay them aside. He gives them special grace and wisdom.

Those who have served their Master when the work went hard, who endured poverty, and remained faithful when there were few to stand for truth, are to be honored and respected. The Lord desires the younger laborers to gain wisdom, strength, and maturity by association with these faithful men. Let the younger men realize that in having such workers among them they are highly favored. Let them give them an honored place in their councils.

As those who have spent their lives in the service of Christ draw near to the close of their earthly ministry, they will be impressed by the Holy Spirit to recount the experiences that they have had in connection with his work. The record of his wonderful dealings with his people, of his great goodness in delivering them from trial, should be repeated to those newly come to the faith. God desires the old and tried laborers to stand in their place, doing their part to save men and women from being swept downward by the mighty current of evil. He desires them to keep the armor on till he bids them lay it down.

In the experience of the apostle John during his persecution, there is a lesson of wonderful strength and comfort for the people of God. God does not prevent the plottings of wicked men, but he causes their devices to work for good to those who in trial and conflict maintain their faith and loyalty. Often the gospel worker carries on his work amid storms of persecution, bitter opposition, and unjust reproach. At such times let him remember that the experience to be gained in the furnace of trial and affliction is worth more than all the pain it costs. Thus God brings his children near to him, that he may show them their weakness and his strength. He teaches them to lean on him. Thus he prepares them to meet emergencies, to fill positions of trust, and to accomplish the great purpose for which their powers were given them.

In all ages God's appointed witnesses have exposed themselves to reproach and persecution for the truth's sake. Joseph was maligned and persecuted because he preserved his virtue and integrity. David, the chosen messenger of God, was hunted like a beast of prey by his enemies. Daniel was cast into a den of lions because he was true to his allegiance to heaven. Job was deprived of his worldly possessions, and so afflicted in body that he was abhorred by his relatives and friends; yet he maintained his integrity. Jeremiah could not be deterred from speaking the words that God had given him to speak; and his testimony so enraged the king and princes that he was cast into a loathsome pit. Stephen was stoned because he preached Christ and him crucified. Paul was imprisoned, beaten with rods, stoned, and finally put to death because he was a faithful messenger for God to the Gentiles. And John was banished to the isle of Patmos "for the word of God, and for the testimony of Jesus Christ."

These examples of human steadfastness bear witness to the faithfulness of God's promises,—of his abiding presence and sustaining grace. They testify to the power of faith to withstand the powers of the world. It is the work of faith to rest in God in the darkest hour, to feel, however sorely tried and tempest tossed, that our Father is at the helm. The eye of faith alone can look beyond the things of time to estimate aright the worth of eternal riches.

Jesus does not present to his followers the hope of attaining earthly glory and riches, of living a life free from trial.

Instead, he calls upon them to follow him in the path of self-denial and reproach. He who came to redeem the world was opposed by the united forces of evil. In an un pitying confederacy, evil men and evil angels arrayed themselves against the Prince of Peace. His every word and act revealed divine compassion, yet his unlikeness to the world provoked the bitterest hostility.

So it will be with all who will live godly in Christ Jesus. Persecution and reproach await all who are imbued with the Spirit of Christ. The character of the persecution changes with the times, but the principle—the spirit that underlies it—is the same that has slain the chosen of the Lord ever since the days of Abel.

In all ages Satan has persecuted the people of God. He has tortured them and put them to death, but in dying they became conquerors. They bore witness to the power of One mightier than Satan. Wicked men may torture and kill the body, but they can not touch the life that is hid with Christ in God. They can incarcerate men and women in prison walls, but they can not bind the spirit.

Through trial and persecution the glory—the character—of God is revealed in his chosen ones. The believers in Christ, hated and persecuted by the world, are educated and disciplined in the school of Christ. On earth they walk in narrow paths; they are purified in the furnace of affliction. They follow Christ through sore conflicts; they endure self-denial, and experience bitter disappointments; but their experience teaches them the guilt and woe of sin, and they look upon it with abhorrence. Being partakers of Christ's sufferings, they can look beyond the gloom to the glory, saying, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

Healing of the Body Through the Mind

D. H. KRESS, M. D.

A MOST intimate relation exists between the mind and the body. It is impossible for one to suffer without the other's being affected.

Derangements of the body due to wrong habits of living are often responsible for derangements of the mind, and in these cases improvement in the mental condition can not be expected until the bodily conditions are improved by the correction of wrong and injurious habits. It is also known that heart-sickness is responsible for many physical ills which can not be cured by diet or treatment alone. Remorse of conscience, dissatisfied and restless feelings, discontent, mental despondency,—all interfere with, and mar, the healthful action of the vital organs. Obstinate digestive disturbances and often more serious difficulties may be wholly or in part due to a perverse mental state. When the mind is sick, the entire body is sick. Mind-cure in such cases is the only remedy.

To the palsied man, who was conscious of having brought upon himself this bodily affliction through sin, Jesus said, "Son, be of good cheer; thy sins be forgiven thee." To be healed of the palsy of the body, the palsied mind must first be restored. After this was accomplished, Christ could say, "Arise, take up thy bed, and go unto thine house."

"A merry heart maketh a cheerful countenance," and "doeth good like a medicine." When the heart is cheerful, the stomach, liver, and other organs of the body are at their best. Health of body depends upon health of mind.

A violated conscience is many times responsible for serious bodily disease. It is impossible to wrong another without sustaining an injury to the health, provided the one who does the wrong has a conscience. There is but one legitimate remedy for such. It is found in the book of James: "Confess your faults one to another, and pray one for another, *that ye may be healed.*" If this prescription were more literally carried out, there would be many marked cases of healing.

Feelings of despondency should not be cultivated. An effort should be made by all to look upon the bright side of life. It is important to talk health instead of disease. This was very forcibly illustrated a few years ago. In Australia, at the close of a lecture, in which I dwelt upon the need of cultivating a hopeful, cheerful disposition because of our influence upon others, one of the audience, a minister of the gospel, arose and said, "I wish to relate my experience to emphasize what has been said by the speaker this evening. Several years ago, when editor of a paper in America, I was in poor health, and one morning especially felt very much indisposed for work. A knowledge of the many papers piled up on my desk needing attention led me to make an effort to start for my office. On the way I met a friend, who said, 'Good morning, Mr. —! you are not looking well this morning.' This almost led me to turn around and start for home, but by a renewed effort I continued on my way toward the office. I met another friend, who said, 'Mr. —! you are certainly looking poorly,' etc. This was too much for me, and I turned around and started for home. The next morning I felt worse and less inclined to go to work than on the preceding morning, but I made another effort to go to my office. On my way I was just at the point of turning around and starting for home when I chanced to meet another friend, who said, 'Good morning, Mr. —! this is a bright morning; you are looking real well.' This gave me a mental uplift, and enabled me to get to my office. I worked the entire day, and started for my home at night feeling much better." Then he turned around, and to my surprise said, "The friend who spoke these encouraging words was the lecturer of the evening." This to me had been a trivial thing, and was unconsciously done; but it meant very much to my friend. I determined that night

that I should continue to carry with me a good supply of good cheer with which to greet my friends.

To live to be a blessing to others is one of the paths leading to health. Giving is living; denying is dying. "Is thy cruse of comfort failing? Rise and share it with another." It was not until Job prayed for his friends that the Lord turned his captivity, and gave him twice as much as he had before his affliction.

The prophet Isaiah, in the fifty-eighth chapter, speaks of a people who were evidently seeking health, but were self-centered. The Lord said of them, "They seek me daily." This seems commendable, but the difficulty was, they were selfish. They fasted and afflicted their souls, bowing down their heads like a bulrush, and then said, "Wherefore have we fasted . . . and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge?" The reply was, "Is it such a fast that I have chosen?" God does not encourage selfishness even in prayer. Then he added, "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" And the promise is, when you do this, "Then shall thy light break forth as the morning, and thine health shall spring forth speedily." Disinterested benevolence, living to bless others, brings about a wholesome condition of mind, which in turn reacts upon the entire body, carrying healthy impulses to every organ and cell. This is a remedy for want of which many are perishing. "The liberal soul shall be made fat."

Naught but Heaven

WORTHIE HARRIS HOLDEN

THERE is nothing certain but heaven;
But that is so sure, we know,
That it anchors our cable securely
While we climb from the depths below;
And we forward our every treasure
For safety deposit there,
And enter our names for enrolment
On its citizens' record fair.

There is nothing more worthy of study
Than the glorious theme of the cross;
It exceeds all our highest ambitions,
Embracing all knowledge but dross;
It inspires our noblest service
'Neath the sign of Immanuel,
Fore'er in the circle of ages
Its marvelous triumph to tell.

There is nothing tranquil but heaven;
So we center affections above,
In storms or the heat of the desert
Sustained through the might of his love.
Its solace alone can deliver
Mid the thickening conflict abroad,
For its peace is forever a river
That flows from the city of God.
Portland, Oregon.



WASHINGTON, D. C., SEPTEMBER 12, 1912

EDITOR - - - - - FRANCIS M. WILCOX

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Editorial

Pernicious Literature

THE warning against the reading of much of the literature now in general circulation can not be made too urgent. There is no question but that such pernicious literature as dime novels, cheap story-papers, reports of murders, accounts of the uncovering of crimes by detectives, the comic picture section of newspapers, and other reading of this class is responsible for much of the crime that is committed. Says the *Christian Observer* of Aug. 21, 1912:—

In New York City alone during a single year the Society for the Suppression of Vice seized 63,139 pounds of obscene books, 836,096 obscene pictures, 1,577,441 circulars, songs, etc., and arrested over 200 persons for connection therewith. The names and addresses of 1,102,620 persons were seized. Dealers in this class of literature use every means to get the names of boys and young men, and the business they do is tremendous.

Parents have a right to know upon what mental food their children are feeding from day to day. Says the apostle, "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." 1 Tim. 5:8. Provision for one's household involves more than merely furnishing food for the physical body. The principle stated in this scripture involves the general care of the family, and the providing for all of their needs. Many parents will have a terrible responsibility to render in the day of final accounts in that they have not fulfilled their sacred commission in safeguarding those entrusted to their watch-care.

Dear parents, what account will you be able to render to the Judge of all the earth for the children entrusted to your care? Will you be able to say in that day, "Here am I, and the children which thou hast given me"? or with confusion of face and terror of heart will you be forced to acknowledge that you have

been recreant to your holy trust? This is the time for us to face these questions of parental responsibility. Will you face them bravely, and in the fear of God try to shape and mold the lives of your children for the right? If so, you can confidently depend upon God as your mighty helper.

The Presidential Election

THIS present year above any of its predecessors is one of stirring activity and excitement in the political world. In the United States the contending parties have increased to some half dozen, each eagerly striving for the victory of its cause. Already more or less bitter contention has been injected into the campaign that is being carried forward. This doubtless will increase to the close of the contest. Probably not since the close of the civil war has greater interest centered in the presidential election than is felt in the one now pending.

On the part of Christians, there can be no question in any mind as to the relative value and importance of civil questions when compared with the work and truth of God. The earthly should not supplant the heavenly, nor the human be regarded paramount to the divine. God's children should be careful that the spirit of political excitement, discussion, and debate does not fill their hearts and minds to the exclusion of the Spirit of grace. Of this there is great danger. Sad indeed would it be were the temporal to supplant the eternal in the devotion and regard of the children of God.

Particularly should our workers be guarded lest by some course of conduct on their part political discussion is encouraged and partizan feeling engendered. Some may hold decided opinions regarding political issues, but it is well to consider if the expression of these opinions advances the cause of Christ or increases for good the influence of the gospel worker.

God has a work in the earth; let this ever be kept in mind. The Lord is soon coming, and the world is to be warned of its impending doom. The long battle between truth and error is soon to be consummated, and this earth and our day are to witness the final scenes, and we are participants. We stand either for or against the rule of the Prince of Peace. To stand stiffly for the right, to lift up the crucified and risen Saviour, to manifest in our lives the principles of the gospel of Christ,—this is the work of Christians to-day. And it transcends in importance every other issue which the world has even seen.

If we realize the greatness of the work, and the dignity of our high and holy calling, the Book of God will have more

attraction than the newspaper reports of political speeches and conventions. The words of God will appeal more significantly and sensibly than the words of any political orator. Prayer will not become distasteful, nor the service of God a round of lifeless, meaningless ceremony. If the trend of our political interests and alliances is to lessen our love for God or our labor for souls, then better, far better, sever such relations than to permit ourselves to be thus drawn away.

May the work and truth of God and their interests become the great central thought, the all-absorbing purpose, of every follower of Jesus. Then we may be assured that every other question will take and maintain in our consideration its proper and consistent bearing and relation.

F. M. W.

The Hand of God in History — No. 21

Notes on Important Eras of Fulfilling Prophecy

The Era of Missions

THE spreading "to and fro" of increasing knowledge of God, by the worldwide proclamation of the gospel, was to be the characteristic feature of the latter days.

The history answers to the prophecy. The last decade of the eighteenth century, that opened "the time of the end," opened also the "era of modern missions."

In his "Hundred Years of Missions," Dr. D. L. Leonard says:—

The closing years of the eighteenth century constitute in the history of Protestant missions an epoch indeed, since they witnessed nothing less than a revolution, a renaissance, an effectual and manifold ending of the old, a substantial inauguration of the new. It was then that for the first time since the apostolic period, occurred an outburst of general missionary zeal and activity. Beginning in Great Britain, it soon spread to the Continent and across the Atlantic. It was no mere push of fervor, but a mighty tide set in, which from that day to this has been steadily rising and spreading.

Hitherto all similar undertakings had been isolated, spasmodic, and lacking in reliable support. Spurts of vigor were certain to end in fatal relapse. Except in the case of the noble Moravian work, every attempt had thus sooner or later come to failure. But from this time forward it is no more to be after this discouraging fashion. Or the fact may be stated in this way: Hitherto the churches, ministers and people together, had been indifferent to the spiritual condition of the pagan world. Whatever had been done was the achievement of some single earnest soul, or some monarch, and usually in that case politics entered largely as a directing force. Only a little circle had been aroused and moved to cooperate, while all about was a dead mass of apathy. And so, naturally, the project ended with the originator. But with Carey was ushered in a more excellent way. A few elect spirits were touched.

and from them the flame was diffused to Christians of other names in all the dissenting churches and to the great establishment as well; that is, to the most intelligent and spiritual in each.

It was the plain people, the masses, that now began to pray and give and go, not tarrying in the least for king or prelate to noise the signal. Or this form of expression will fairly well complete the setting forth of the change which now transpired, so radical and sweeping as to amount to a revolution. Here and now was the beginning of missionary organization. From henceforth as never before, emotion, desire, holy purpose, were to be incarnated in constitutions and by-laws, in memberships and anniversaries, in treasuries and systematic giving, the continual offering of little by each one in great multitudes. And Carey's Baptist society, which originated in his brain, was the model for the scores and hundreds which followed after. Thus was ushered in the happy day of voluntary societies, organizations sustained by such as are interested in the promotion of the objects sought.

And the year of grace 1792 is *annus mirabilis*, the famous date from which to reckon backward and forward. Well may it stand side by side with 44 A. D., when the Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them;" or 53 A. D., when in vision Paul was bidden to lay the foundations of the gospel in Europe. Whatever has been accomplished since can be traced to forces which began to operate a hundred years ago.—*Pages 69, 70.*

The date 1792 (May 31) marks the famous meeting in the back parlor of Widow Wallis's cottage, in Kettering, England, when William Carey, Andrew Fuller, and a few others organized the Baptist Missionary Society, which was the pioneering and inspiring agency in the great revival.

There was a compelling power upon Carey that would not allow him to cease his importunity that the time had come to begin the work. Dr. George Smith has written:—

Even Andrew Fuller, in 1787, replied to Carey's urgency for immediate action: "If the Lord should make windows in heaven, then might this thing be." The fact, published by his contemporaries in 1793, and verified by all the history since, is thus expressed by Dr. Ryland, another unbeliever in immediate duty, like Fuller: "I believe God himself infused into the mind of Carey that solicitude for the salvation of the heathen which can not be fairly traced to any other source."—*"Short History of Christian Missions," page 160.*

It was not because of their numbers, or of their resources, that the members of this little band were able to start a movement that has marked an era. Unbelievers of the world and of the church scoffed hilariously at the notion of a few poor men—"a nest of consecrated cobblers," they were called—setting out to proclaim the gospel to all the world. But "the time of the end" was at hand, the fulness of time for the beginning of

the work, and the living God gave power to these feeble efforts to compass the launching of a mighty world-movement.

There was something decisive done in the decade of history that held those events closing the prophetic period of papal supremacy and those marking the opening of the era of increase of knowledge. The two orders of events present striking contrasts. Mr. W. Canton, historian of the British Bible Society, says:—

In November, 1793, when the Goddess of Reason, garlanded with oak leaves, was being enthroned on the high altar of Notre Dame, William Carey, the devoted Baptist missionary, was sailing within sight of the coast of Bengal. In the following year, when Robespierre, in the ghastly coxcombr of sky-blue coat, white stockings, and gold shoe-buckles, was giving legal sanction to the "existence of the Supreme Being," and to "that consolatory principle of the immortality of the soul," Samuel Marsden, the apostle of New Zealand, had begun his labors among the convicts of Botany Bay. One scheme of Christian benevolence took form after another.—*"History of the British and Foreign Bible Society," Vol. I, page 2.*

The Baptist Missionary Society (1792) was followed by the London Missionary Society (1795) and the Church [of England] Missionary Society (1799). Within a few years (1810) the first American Missionary Society was formed. "This was the beginning of the missionary age," said the late Professor Warneck, of Halle, the historian of missions.

One incident illustrates the powerful revolution of sentiment wrought by the Holy Spirit as the time of God's appointment came. Scotland has led all lands in missionary fervor. But in the Scottish Church Assembly, in 1796, a proposal to go to the heathen with the gospel was met by the introduction of a resolution stating that,—

to spread abroad the knowledge of the gospel among barbarians and heathen nations seems to be highly preposterous, in so far as philosophy and learning must in the nature of things take the precedence; and that while there remains at home a single individual without the means of religious knowledge, to propagate it abroad would be improper and absurd.

Then it was, we are told, that old Dr. Erskine cried out, "Mr. Moderator, rax me that Bible!" and he read to the assembly the great commission, "Go ye into all the world, and preach the gospel to every creature." Out of the incident grew the beginning of the awakening in Scotland.

So, with the predicted hour, came the missionary movement to spread increasing knowledge through all the earth. It brought revival also in the home lands. In 1797 it was written of England: "Christians in every corner of the land

are meeting in a regular manner, and pouring out their souls for God's blessing on the world." From Basel, over on the Continent, German believers sent the message to England:—

It is like the dawn promising the beautiful day after the dark night. It is the beginning of a new epoch for the kingdom of God on earth. Your undertaking and its success fills our hearts with joy and our eyes with tears. . . . You call on the wise and good of every nation to take interest in the work and bear a part. Such a call was never heard of before. It was reserved for the close of the eighteenth century to be distinguished by it.—*"Hundred Years of Missions," page 91.* W. A. S.

(To be concluded)



The American Federation of Catholic Societies

THE American Federation of Catholic Societies is intensely alive to the legislation proposed in this country, and in other places where this government might, through its influence, control or restrict legislation in the interests of the Catholic Church. This was made very plain in the annual reports of both the president and the secretary of the organization. President Feeny reported that the organization had made an earnest effort to defeat a bill pending before Congress which would make it more difficult for illiterate immigrants to come into the United States. The reason for the opposition of this Catholic society to the bill in question is that these illiterates are very largely from the ports of southern Europe, where Catholicism prevails, and therefore are predominantly Catholics. Should the hosts of illiterate Catholics from southern Europe be denied admission to the United States, it would mean that Rome's progress both in numbers and in the accomplishment of her aims would be much less rapid than it is now. Therefore the church will leave nothing undone that she can do to defeat all legislation of that character. The more illiterate the immigrant, the more easily he is controlled by the priesthood.

Mr. Feeny's report also detailed how a bill passed by the legislature of the Philippines on the sixth of last December had been held tabled and defeated in the executive commission through the influence of the American Federation of Catholic Societies with those standing at the head of the government of the United States. In addition to this, the secretary's report revealed how a similar bill which was to be introduced into the legislature of Cuba was being attacked by this organization in the United States. Concerning this matter the secretary says:—

One of the proposed measures was to nullify and make illegal all marriages

performed by the priest, and the introduction of divorce. Your national secretary conferred with the apostolic delegate, now Cardinal Falconio, on this matter, and was advised to write to the bishop of Havana, Cuba, for particulars and suggestions. Bishop Estrada advised that the Federation take up the matter with the President of the United States and Cardinal Gibbons. In his letter to the national secretary, he said, among other things:—

"A letter addressed to the President of the United States, making known to him the disgust felt by all fair-minded Americans at the idea of persecuting the church and depriving the Cuban people of their legitimate desires, and asking him to write to our president here, will do much good. Cardinal Gibbons, I am sure, would lend a helping hand in this affair."

The matter was carefully taken up, and Federation has been advised that a special emissary was sent to Cuba to look into the matter.

The bishop of Havana again wrote the Federation:—

The divorce bill and the bills to take away the validity of canonical marriage have not yet been considered. I fear, however, that the matter will be taken up as soon as the election period is over, and the enemies of the church get time to harm us. For this reason I should ask the Federation to prove as interested in our future welfare as it proved in the past, and I will keep you informed.

It can easily be seen from these incidents how the government of the United States is made a party to the advancement of the interests of the Catholic Church, not only in America, where the government has jurisdiction, but also in Cuba, where it has no legitimate jurisdiction. In this matter the Church of Rome has not hesitated to ask the chief executive of the United States to interfere in the legislation and in the domestic concerns of a sister republic, whose independence she has acknowledged on paper. Neither the President of the United States nor the ruler of any other nation would permit the executive of another country to interfere in the domestic affairs of his nation. But if this published document of the Federation's secretary states the matter as it is, that is what has been done toward Cuba; and the closing statement in the Cuban bishop's letter indicates that he expects the Federation will continue to influence the American President, whoever he may be, to interfere in Cuban legislation in the future as in this case. The bishop's letter indicates that if the proposed legislation should pass, the people of Cuba would be deprived "of their legitimate desires;" therefore the President of the United States must interfere with the legislation enacted by the representatives of the Cuban people so that the Cuban people may have their legitimate desires. It is as if the president of the French republic

should interfere with the passage of bills through our House of Representatives, so that the American people might have their legitimate desires. The American people are supposed to get their legitimate desires through their representatives in Congress, and not through the interference of the executive of some other nation. So it is in Cuba; and this work of the American Federation of Catholic Societies in inducing the United States executive to interfere in the domestic affairs of a sister republic shows to what lengths the Catholic Church will go to accomplish her ends, and what specious arguments she will use in that endeavor.

Bishop McFaul, in explaining what kind of politics was involved in the work of the Federation, cited a concrete case as an illustration. A bill had been proposed in the New Jersey Legislature, the wording of which was displeasing to certain Catholics. They went to the committee having the bill in charge, and asked that it be changed, otherwise we will go back and report to our societies." The reply was: "Gentlemen, for Heaven's sake, don't stir up a hornets' nest on this question. What changes do you want? We will be very glad to make them." That's the sort of politics there is in Federation. And it certainly is high time that we began to know how to employ the prerogatives of American citizenship.

"We represent the Federated Catholic Societies of the State. We are opposed to the phraseology of that tax bill; we ask that it be changed, otherwise we will go back and report to our societies." The reply was: "Gentlemen, for Heaven's sake, don't stir up a hornets' nest on this question. What changes do you want? We will be very glad to make them." That's the sort of politics there is in Federation. And it certainly is high time that we began to know how to employ the prerogatives of American citizenship.

That is not government by legislation, but government by demand and threat, and is entirely outside and contrary to the fundamental purposes of those who framed the government; and if carried to the extent to which they propose to carry it, it would be utterly subversive of republican form of government. There is nothing in the Constitution which even suggests government by that process.

What this Federation will be able to accomplish in this country will depend very largely upon what its actual strength is. Concerning this Archbishop Messmer, of Milwaukee, says:—

Federation can look back with pride upon the work it has accomplished. There are unfortunately far too many Catholics yet who do not understand the purposes of Federation, and know nothing of what it has done. Should they learn of Federation's activities, they will confess, as others have done, that they were surprised to know that Federation has really accomplished so much. Federation is the strongest and most powerful organization in the United

States to-day.—*Secretary's Annual Report.*

Upon this point Bishop McFaul says:—

We are gradually approaching the consummation of our hopes, the unification of the Catholics of the United States. Federation now numbers close to 3,000,000 members.—*Federation Souvenir, page 160.*

Such a union is desirable for the formation of an instrument which will always be ready to voice Catholic sentiment in the State and the nation. We may seldom need it, but when we do, we need it badly, and it must therefore be in such shape that we can immediately put our hand upon it, knowing that it is powerful enough to produce the required results.—*Federation Souvenir, page 162.*

An idea of how the Federation will use that strength and power was given near the close of the secretary's report in a quotation from an editorial in the Newark *Monitor*, which reads:—

Federation is doing more to bring the different races together in concord and harmony than any other instrument yet devised. And should the occasion ever arise, the word whispered by its rulers will throb through millions of hearts for the protection of faith and fatherland. Religion and patriotism are Federation's watchwords; they sum up its purposes; they show forth its ideals; they announce its final object.

Federation does not crawl in slimy secrecy; it stands erect in the light of day. In a certain sense, Federation is in perpetual session. It is a hand that points the way; an uplifted arm to defend; a giant to swing its strength wherever the cause most needs it.

Federation in its presentation to the public is declared to stand for loyalty to American institutions; but there is in the above utterances no breath of loyalty to anything but the Catholic Church and its interests, and wherever they are opposed by anything whatsoever, that "giant" is "to swing its strength." Furthermore, "should the occasion ever arise," as it is certain to do in the not distant future, "the word whispered by its rulers" will call into action the millions who belong to that organization, not for the defense of the Constitution or of the institutions of the American government, but for the accomplishment of whatever object the hierarchy may have in mind, without any reference to Constitution or law or equity. This organization Rome proposes to use as an engine of war upon whatever stands in the way of her ambition. Again and again did this Federation declare its "obedience" to the Holy See and to the representative of the Pope in America. A cablegram expressing that obedience was sent to the Pope before the conclusion of the convention. With such an organization in this country pledged to obedience to the prisoner of the Vatican, it is impossible but that the politics and the legislation of this country will very soon be largely

dominated by that foreign influence; and when we know that the Roman hierarchy has declared itself opposed to the most fundamental principles of this government, we are not at a loss to divine the purposes of that organization or the chief objects of its attack. Lafayette said that "if ever the liberties of the republic of the United States are destroyed, it will be by Roman Catholic priests." He saw farther into the future than many Americans seem able to see; and there can be no question that this organization is being used and will continue to be used by Rome to thwart the purposes of the founders of this nation in regard to the liberties of the people. What Protestants are doing to help Rome attain her purpose in these matters will be considered in another article.

C. M. S.

Note and Comment

Great Fortunes

THERE are some things pertaining to this world that to the ordinary mind are quite incomprehensible in a way. Take, for instance, some of the fortunes represented in the vast combinations of wealth in the present day. The *Record-Herald* speaks of this as follows:—

A well-informed writer on financial topics quotes, as the best information available on the subject, an estimate of the fortunes possessed by nine very wealthy Americans, which is perhaps as good an estimate as can be made.

At the head of the list is the name of John D. Rockefeller, undoubtedly the richest man in the country, and credited with the possession of \$1,000,000,000. Next comes Andrew Carnegie, with \$500,000,000. J. P. Morgan is rated at \$300,000,000, and William Rockefeller, George F. Baker, James B. Duke, James Stillman, Henry C. Frick, and W. K. Vanderbilt are said to have fortunes ranging down from \$250,000,000 to \$150,000,000, in the order named.

These colossal fortunes and scores of others very nearly their equal indicate that we have reached the time spoken of by the apostle James when men should heap up treasures for the last days.

In contrast with this picture we have on every hand an increase of poverty and pauperism. The high cost of living is causing wide-spread and increasing discontent on the part of the laboring classes. A great industrial conflict is being waged continually. Its outbreaking we see occasionally in strikes, the destruction of property, and even of human life; but every day witnesses a growing tenseness and a deepening spirit of rivalry. Arbitration serves from time to time to avert a threatened clash, but this is proving continually less effective. Only as we look beyond this scene of turmoil and strife to the better day of

universal peace that will be ushered in by the coming of Christ the Lord, do we find assurance of changed conditions.



A Serious Situation

CHRISTIANITY is in the greatest peril when it seeks an alliance with the state, or lowers its standard by compromising with false religions or worldly influences. That this temptation confronts Christianity in Japan is evident from the efforts now being made by the false religious systems of that country to effect a basis of cooperation with the religion of Christ. The *Christian Observer* of Aug. 28, 1912, speaks regarding this effort of heathenism:—

A serious situation exists in the attitude of Japan toward Christianity. The *Japan Advertiser*, of Tokio, is authority for a statement that the proposed "new religion for that country is to be in the nature of a rapprochement between Shintoism, Buddhism, and Christianity," and that it will include among other things the introduction of religious teaching in the public schools. For many centuries Shintoism and Buddhism have existed in Japan as distinct religions, and the project for combining them with Christianity can not be regarded as promising success. The attitude of Japan clearly indicates that both Shintoism and Buddhism have failed to satisfy the religious needs of the soul. The Japanese effort to combine Christianity with these two forms of heathenism must, of necessity, result in failure. There are so many points at which Christianity antagonizes every form of so-called religion that even the ingenuity of the Japanese will prove incapable of bringing about an amalgamation of Christianity with their ancestral faiths.



A Matter of Courtesy

UNDER the heading "A Matter of Courtesy" one of our valued exchanges, the *Herald and Presbyterian*, in its issue of Aug. 21, 1912, complains of the discourtesy often shown the Presbyterian Church through the unwillingness of some of its sister churches who believe in immersion to receive into their communion as full-fledged members those who have been poured or sprinkled.

The determination of this question depends upon the viewpoint. On our part we do not see how those churches that believe baptism to be a cardinal Christian doctrine, and that the only Scriptural mode of baptism is by immersion, can permit to enter their membership those who have not received this ordinance. We are quite willing to admit that there are good Christian people in every church. We believe there are many who have accepted the counterfeit of baptism for the true method who know the Lord and are the recipients of his saving grace. They have acted in good faith, and God has accepted them. We believe, however, that with respect to the question of baptism they are greatly in error,

and that before they should be received into the Seventh-day Adventist Church, they should be instructed with reference to what the Scriptures of truth teach regarding the subject. Nor could we feel that we were lacking in courtesy in requiring this of these seekers. In fact, we should consider it not only an act of discourtesy, but injustice as well if we knew them to be in error, and failed, kindly and in a Christian spirit, to set before them what we believe the Scriptures of truth require in the way of Christian experience.



Principles and Methods of Christian Stewardship

AT the recent general conference of the Methodist Episcopal Church, the following principles of Christian stewardship were adopted as a part of the Methodist discipline:—

1. God is the giver and is the absolute owner of all things.
2. Under grace, man is a steward, and the steward holds and administers that which he has as a sacred trust.
3. God's ownership and man's stewardship are best evidenced by the systematic application of a portion of income to the advancement of the kingdom.
4. Biblical and extra-Biblical history point to the setting aside of the tenth of the income as a minimum, and indicate a divine sanction of the practise and the amount.
5. There should be careful, intelligent, personal, and prayerful consideration of the uses to be made of the money thus regularly set aside. This will require study not only of the local situation, but also of the missionary and benevolent work of the church.
6. Consistent use of the balance of the income not set aside.

As aids in carrying out these principles, the following methods are suggested:—

1. Actual or constructive separation of the proportion of income which complies with the foregoing principles.
2. A pledge in writing, in advance, of the amounts to be applied to the regular work of the church (current expenses, missions, and benevolence).
3. A weekly payment of the amount so subscribed, deposited as an act of worship at a public service.
4. Payments from time to time, out of the sums set aside, but not previously pledged, to special causes as may be desired.
5. The plan of keeping a separate "Lord's treasury" is recommended for those who can not attend the services of the church.
6. Free-will offerings or thank-offerings.



Romanism in the Protestant Press

THE persistence with which the Roman Catholic Church is seeking to advance its own interests, and its attempted encroachments upon the liberties of a free people, continue to be the subject of much discussion in the leading Protestant journals. We present herewith

several clippings which we have made during the last few days from some of the church journals that have come to our office.

Says the *Lutheran Observer* in its issue of Aug. 30, 1912:—

It can not fail to be recognized that at the present time there is an anti-Catholic agitation in this country of more general and determined character than has existed since the days of the Know-nothings. It can not be attributed merely to the avowed anti-Catholic journals, and its present proportions preclude the idea that it is all the result of frightened bigotry. Sober journals whose spirit is the furthest removed from the sensational, are discussing the situation as holding a real menace, demanding recognition and careful attention. If there is no organized and matured plan on the part of the Roman Church to secure unusual rights, if not supremacy in the United States, the circumstantial evidence to that effect is such as would convict a defendant in any court in the world, and the utterances of her own papers would confirm the verdict. Catholics themselves are responsible for the drawing of religious lines by their insistence on the recognition of Catholics as such. The pretensions of the new-made cardinals and the flaunting by them of claims never ventured by Cardinal Gibbons, have had a tremendous effect. The claims of the Indian schools, and conducting them as though still under church control; the exploiting of the Catholic vote, and the pushing forward of Catholics politically as Catholics,—all have their effect. The placing of an Italian plenipotentiary of the Pope in Washington has accentuated the impression. If Rome has not the intentions credited to her, she has herself to blame for the belief that she has. If the intentions are real, the present agitation is essential to the future well-being of the nation. It is not bigotry, but the instinct of self-preservation. It is not fighting a man because of his religion, but a powerful organized body.

The editor of the *Christian Standard* (Cincinnati, Ohio), in his paper of Aug. 31, 1912, makes the following sweeping charges with reference to the Papacy and the influence of its work:—

Those who have even a slight acquaintance with history know the bloody record of the Papacy in its century-long struggle to crush out every vestige of civil and religious liberty. In every country where it has had the power, it has resorted to the most cruel and diabolic means to destroy these liberties, which we Americans regard as our chief national glory. To this end it has not only usurped political authority, corrupted governments, and destroyed civil institutions, but, knowing instinctively that intelligence is its deadliest peril, it has used every means to keep the people in ignorance and superstition. By keeping the people in dense ignorance, the Papacy has been able the more readily to play upon their superstitious fears, and extort from them the huge sums required for the enrichment of the clergy, and for filling the Vatican treasury. Wherever it has been dominant, it has worked so successfully upon these fears, and so multiplied terrors for the subordinate, that it has reduced the people

to extreme and pitiable poverty. In lands where the Papacy has long had sway, illiteracy, superstition, and poverty are the common lot.

After speaking of the efforts of the papal church to gain for its people recognition in the United States, and of the manner in which the government officials have given their influence to this propaganda, citing particularly the Thanksgiving service held two years ago in St. Patrick's Church, in Washington, and the field mass attended by leading government officials, the editor continues:—

Many other instances might be given of impudent meddling with our public affairs, and undue influence exerted upon our public servants, by this hoary nightmare of nations, the Papacy. These, coupled with the occasional boasts of some who have high seats in the hierarchical synagogue, that Roman Catholics will soon control America, forces upon patriotic Americans an exhaustive inquiry as to what manner of thing it is. Will it undermine our free institutions; subordinate the state to the church; forbid all worship except the Roman Catholic; destroy our public schools; and hand us over to those tax-gatherers of a foreign power, the priests? It has done these things wholesale in other lands and in past times, but is there not something in our American atmosphere which can change the leopard's spots?

The editor feels that these efforts on the part of Rome are not being sensed by the people of this country, and proposes to undertake the work of their enlightenment:—

Many of our citizens, blinded by partizanship, or drowsy with the narcotic of indifference to public affairs, idiotically (the Greeks called one who took no interest in public affairs an *idiot*) conclude that this particular man-eater leopard has changed his spots. Many look with imperfect vision and ask, "Is there really a Roman Catholic peril?" For the clearing of the vision of such, we propose to look into the history of this ancient institution and discover the principles that control it. We shall examine the Papacy during the last hundred years, and see if it has changed in essence or aims since the middle ages. In our next we shall consider the rise and progress of the Jesuit order.

The *Northwestern Christian Advocate* of Aug. 21, 1912, contains a report from the Rev. J. T. Wardle Stafford, D. C., British fraternal delegate, of his visit to the American Wesleyan Methodist Conference. Reviewing some of the conditions existing in America and the influences to be observed in the religious life of the people, he says regarding the Roman Catholic Church:—

No man can be a good Romanist and at the same time a friend of the liberties of the people. The center of all interest for the honest Catholic is neither Washington nor Westminster, but Rome. Romanism and republicanism are at opposite ends of the pole. The Roman prelate claims not merely the lordship of the

church, but the lordship of every government on the face of the earth. An infallible pope can have no sympathy with the audacious dreams of a young nation. The prophets of the States are wide awake to the insidious efforts of the Roman Church to control the politics of America. They know that such control would spell the death of American patriotism. Nothing has done so much to weaken the influence of President Taft, himself a good man and in faith a Unitarian, as his constant flirting with Rome.

Says the *United Presbyterian* of July 4, 1912:—

We are not indifferent to the significance of certain facts and tendencies. The hostility of the Roman Catholic Church to our public-school system is all too apparent, while its clergy have not the least hesitation in declaring that their parochial schools should be supported by the state. The Roman hierarchy, heedless of the stern lessons of history, seems unable to resist the temptation to seek after political power. The recent action of Cardinal O'Connell in claiming precedence over Governor Foss, and the comments of the Catholic press thereon, would seem to indicate that there is concerted effort to gain an official governmental recognition of certain prelates, and to establish the Roman Church in a position of official superiority.

We have fairly well-defined ideas as to what this venerable ecclesiastical imperium might do in the United States if it had the power.

The *Christian Standard* of June 22, 1912, quoting the *Catholic Telegraph*, in which Speaker Clark and Cardinal Gibbons were referred to as "America's two grand old men," says:—

Why this strange classification? Has it occurred to any one to refer to Bishop J. M. Buckley and Mr. Cannon as "two grand old men"? Would it occur to any one to make such a comparison? Only a politician working for political support would classify a prelate with a statesman as is here done. The reference would jingle pleasingly to Catholics; evidence the fact that the *Telegraph* seizes upon it as a sweet morsel at once. *This is the very thing Catholics desire, the association of their dignitaries with officers of state.* In a little while it will be taken as a matter of course, by blind Americans; there will then be little distinction between officers of state and officers of the church. Then presently the two can be merged, as has once been done.

◆ ◆ ◆ Naval Review in the North River

"FEATURES of the great naval review in the North River in October have now been arranged by the Navy Department. The fleet will comprise 32 battle-ships, 4 armored cruisers, 4 cruisers, 20 vessels of special type, 8 fuel ships, 26 destroyers, 17 torpedo-boats, and nine submarines, making a total of 120 ships of all classes, with a total displacement of 736,644 tons. The naval militia has been invited by Secretary Meyer to participate. It is expected all the craft will be assembled by the evening of October 12."



Out of the Night

PEARL WAGGONER

DAY had departed; the night had descended,

Casting its mantle of darkness o'er all,
Joining the day's unfilled longings and failings,

Weaving a spell like a funeral pall.

Looking abroad o'er the slumbering hamlet,

Fighting regrettings, and failure, and doubt,

Where is the light that can lessen the shadow,

Deeper within than the shadows with-out?

Looking above at the star-dotted heavens,
Thinking of Him who such host could create,

Might it not be one so small, so all-worthless,

Needs is unnoticed by One so all-great?

Out of infinitude, out of the silence,

Came there a voice speaking peace to my heart:

"Hills may remove, or the stars cease their shining,

Yet shall my kindness from thee ne'er depart."

Wonderful, loving, long-suffering Saviour!

Was there e'er seen such a patience divine?

Mighty to save, and of love everlasting!
Wonder of wonders, this Saviour is mine!

Hinsdale, Ill.

The Armenian Mission Field

Z. G. BAHARIAN

THE two small cities of Haini and Lidjeh are in the province of Diarbekir. Last year on my way from Mush to Diarbekir, I had stopped two days in a village near Lidjeh. Some one led me to Lidjeh, saying that I could see there several Protestants. I met these people, and two days later spoke to them about our message, and left a few tracts to be studied. After my departure they studied them, and some have been convinced of the truth. While we were holding our general meeting in Bardizag, I received a letter from them, asking me to come to them soon. As I could not go then, I wrote to our laborer in Malatia, Brother B. Touzjian, to visit them. He responded, and went to see them. At first he stopped at Haini, where he found two Protestant churches. After proclaiming the message to them, he passed over to Lidjeh. He worked for these persons in Lidjeh, and two began keep-

ing the Sabbath. He writes as follows:—

"Brother Thomas (the local elder of one of the churches here, who is also a builder) kept the last Sabbath together with Brother Donabed and myself, and at once Satan tried to raise a persecution in an unexpected way. Brother Thomas's son and his brother's sons, also several others from Haini, hearing that he kept the Sabbath, called at our room and found him studying the Bible. They at once went out and stirred his coworkers against him, saying, 'As he will do so, and work on Sunday, how can you labor together? It is better you stop working now and go to Haini, that he may be left in a straitened condition.' These coworkers being young and without experience, listened to this counsel, and left. They also found Thomas, and tried to persuade him to come back, setting before him the loss of his honor, and entreating him to delay his obedience at least two months more. But he gave them his clear-cut answer, and rebuked them because they tried to separate him from God's Word.

"Thomas was indeed left in a difficult situation, because he had bargained to build a house, receiving money in advance, and just at the beginning his coworkers drew back to put him to shame. Upon this sorrow was added a letter from Haini stating the sad condition of his wife and his children and his relatives, and inviting him to Haini for a few days. This letter troubled him more, but he answered not. A few days passed, and lo, his coworkers returned and began to work again. So these were days of sorrow and trouble, but of good occasion for prayer."

One Sunday Brother Touzjian was out in the street, and heard a crowd talking about the Sabbath. Going near to them, he saluted them, but they would not listen. He spoke to them kindly to quiet their anger, but seeing no benefit would come, he went away and found another gathering, but was given no opportunity to speak. On his return he met the former crowd, which now showed willingness to hear him. While he was talking, there came in two men who began to make disturbance, and to urge a policeman to stop Brother Touzjian's talking, but he refused, saying: "There is liberty now. Everybody is free to speak or to hear. If you do not wish to hear, you may go away." As Brother Touzjian was leaving the place later, the children began to cry out after him, "Gholo!" "Gholo!" that is, Satan! Satan!

Brother Touzjian returned to Haini and spent eight days talking with nearly

all the people. On Sunday morning he preached in the Congregational church about the second advent of Christ. He was invited to preach that afternoon also, but some opposed, so he was prevented. He left Haini, as it was a busy time for the people. We expect a good harvest next winter.

So the message is arresting the attention of the people, and souls are being gained for the kingdom of God. Glory to his name!

Kara Hissar, Sharhi, Asia Minor.

A New Union Conference in Southeastern Europe

L. R. CONRADI

IN view of the large area of the East German Union Conference and the rapid growth of the work in Hungary and the Balkan States, the General Conference Committee in Europe, after seeking the advice of Elder A. G. Daniells, proposed a division of this field, and the organization of the southeastern portion under the name of the Danube Union. The East German Union Committee heartily agreed to this proposition, and, accordingly, a meeting was called at Budapest, July 9-14, to effect the organization.

Budapest is the leading city in this field. It has a population of nearly one million. It is really a twin city, separated by the beautiful Danube, Buda being on the western, and Pest on the eastern bank of the river. The meetings were held in the very edge of Buda, where a nice lot had been secured, on which two large tents (that Captain Christiansen had made) and several small tents were pitched. On arriving upon the grounds, we found all the fields well represented, about one hundred fifty attending the meeting; and on the Sabbath there were two hundred present. Besides the local men, Elders H. F. Schuberth, J. G. Oblaender, and G. Dail, and Brother Boex, and the writer, were present.

At the opening session about forty delegates took their seats, representing fully all the fields of the union. All felt grateful indeed to the Lord that such an important step could be taken. This new union has a population of about 37,000,000, and in territory it is larger than the East German or West German or future Central European Unions. There are two conferences, the Transylvanian and Central Hungarian, both of which are in Hungary; then six mission fields, — North Hungary, West Hungary, Rumanic, Bulgaria, the Adriatic, and the Theiss-Save Mission. All these fields are supplied with good leaders, and they are in a growing and prosperous condition. The best evidence of their development is the report of the last half-year. At the close of 1911 these fields had a net membership of 1,393. By July 1, 1912, their membership had risen to 1,581, a net increase of 188 members in six months. By the time the organization goes into full operation, Jan. 1, 1913, they undoubtedly will have a membership of about 1,700.

In these meetings quite a number of languages had to be used. The business and the minutes were rendered in German and Hungarian, while there were translations going on in various parts of the tent into the Rumanian, Servian, and Croatian. Sixteen of our brethren from Rumania were in attendance.

The business meetings were characterized by a spirit of unity and a desire to work in harmony with the great spirit of our people throughout the world. The resolutions passed not only expressed gratitude to God for all his goodness in building up the work in this field, but our people also pledged to support and sustain the home work with their tithe and the foreign work with their gifts. Hearty thanks were rendered to the brethren of the East German Union, who had turned their second tithe to the building up of this field, in addition to supplying it with a number of strong workers. When the East German Union turns the financial support of this union over to the European Division of the General Conference the first of next January, it will give with it the second tithe, which will enable the European Division to look after these fields without directly increasing its financial burden. While the two conferences and the Rumanian Mission are self-supporting, the other missions and the union will need about \$9,800 appropriations for 1913.

The tithe in the entire union has trebled during the last three years, amounting to \$10,415 for 1911; so this new union, with the appropriations, will have about \$20,000 for carrying on its work in 1913. Its working force at the close of the first quarter, 1912, was composed of thirteen ordained ministers, fifteen licentiates, twenty Bible workers, and one other worker—forty-nine altogether.

Elder J. F. Huenergardt, who has been laboring in Hungary so many years, and who has fully acquired the Hungarian tongue, and is also well acquainted with the conditions in the Balkan States, was unanimously chosen as union president. Elder August Doerner, who has had a good experience in the Hamburg House as well as in the field, was chosen secretary of the union, of the tract society, and of the Sabbath-school department. The treasury remains in Hamburg, but the branch office in Budapest will serve as the subtreasury. The new union committee is composed of nine members, including the heads of the conferences, mission fields, and Hamburg Branch House at Budapest, and Elder O. Luepke, of the Friedensau School.

Considerable time was given to instruction in church duties, in educating the workers, and in instructing the new officers. Brother Boex gave a good deal of his attention to helping the canvassers. The East German Union has just voted them a good German general agent to develop the canvassing work. They have forty canvassers, but this number is fast increasing. The new branch of the Hamburg House already has its hands full. The Hungarian paper has in-

creased its monthly circulation to 15,000, and the Servian quarterly to 10,000. As larger books appear in these various languages, we feel certain there will be a rapid growth in the canvassing work.

The evening meetings, which were conducted in connection with illustrated lectures, were well attended, the interest growing steadily. Several reporters took notes, and at the close of the meeting quite a long favorable report appeared in one of the leading papers of the capital, which tended to increase the attendance. Several ministers remained on the ground to follow up, in both the Hungarian and the German tongue, the interest that had been created.

The Central Hungarian Conference had its session in connection with the union meeting. Elder Huenergardt was unanimously chosen president of that field, which includes Budapest, and has a population of about 4,000,000. When a call was made to raise the mission offerings, some 2,400 kroner were pledged and raised in cash for this purpose. There was also a liberal Sabbath-school offering.

The Sabbath was a most excellent day. It was a time of revival and seeking the Lord. In the afternoon Brethren Mantu, of Rumania, and J. Murbach, of the West Hungarian mission field, were ordained to the gospel ministry. The occasion was one of special blessing, as was shown by the many hearty testimonies of praise in the social meeting that immediately followed.

We would especially invite the attention of all our brethren to our periodicals in the Hungarian, Rumanian, Bohemian, and Servian tongues. In the States there are many speaking these languages, and a very little effort would interest numbers of them in the good literature presenting the message in their mother tongue. Our Hungarian paper is a monthly, called *Utolso Uzenet* (The Last Message); *Semnele Timpulwi* (Signs of the Times) is our Rumanian monthly; *Hlasatel Pravdy* (Herald of Truth) is our monthly periodical for the Bohemians and Slovaks; and the quarterly Servian paper is known as *Poslednja Objawa* (Last Message). Any one interested in missionary work among his friends and neighbors who use any of these languages, would do well to correspond with his tract society about these publications, or to write directly either to the Hamburg Publishing House, Grindelberg 15a, Hamburg, or to our Budapest Branch, Vallasos iratok nemzetkoezi Kiadohivatala, Vaczi korut 16, I. Et., Tur 41, Budapest, V., Hungary.

It is our sincere hope that our brethren everywhere will remember in their sympathies and prayers the work and workers in this new union, whose territory includes Hungary, Croatia, Bosnia, Rumania, Bulgaria, Servia, and Montenegro, where there is one of the most promising and needy fields in Europe, beseeching the Lord to richly bless all that is being done for the advancement of the third angel's message in these dark lands.

An Earnest Admonition to Missionaries

[A writer in the *Indian Witness*, styling himself "Do Better," has sent some words to missionaries which they would do well to remember and profit by. We present the article herewith.—J. L. S.]

IF there is one thing a missionary has to watch himself about in this land of sunshine and whitewash, it is *infirmities*. "Would the giftie God would gie us to see ourselves as ithers see us, it would from many a trouble free us and sair affliction"—for the one we live with. There are two classes of infirmities,—those we can't help, and those we can help. The first may be a weak body, a timid, sensitive, bashful, or acrid disposition; the second sort, a sharp or slanderous tongue, an unforgiving spirit, a cruel self-will, a gossipy, touchy, bossy, egotistic, critical, or unkind disposition, "believing all things," especially bad things about everybody.

Now missionaries come out here from various motives, and they and their God must settle that; but what sort of nature they bring with them to the work is what interests the ones they have to work with. Is the new missionary sweet, gentle, helpful, spiritual, tractable, willing to learn? or is the new missionary sour, self-conceited, bossy, and open-eared for all bits of gossip floating about?

A good start is a good thing in mission work, and woe be unto the missionary who hinders the new missionary in the start by whispering some evil thing about a fellow worker; by shrugging the shoulders when a certain one is mentioned, until a suspicion is aroused; by giving some "valuable hints as to whom to watch."

The Word says, "Woe to that man by whom the offense cometh." Whoever poisons the mind of a new missionary against another missionary is causing some one to offend; and I believe the Good Book is true, and that it were better that that whisperer had fallen overboard en route to India than that suspicion, distrust, and unfriendliness should be sown by him in some fresh young heart full of zeal for God. Grace can cover all the infirmities under number one, and the missionary can get a strong body, overcome his timidity, and get thick-skinned, and grow in favor with God and other missionaries.

The cause of the second sort of infirmities is sin. They proceed from an evil heart, and the first thing to do is to go to the cross and get rid of them. Only the blood of Jesus will wash them away. Nowhere in the world can a sharp tongue and a gossipy nature find so ready a sphere of action as in the mission circle. Nowhere in the world is an unforgiving spirit so deadly, and a cruel self-will so cruel to the meek little new missionary as out here. Nowhere in the world can slander so kill and maim as out here, where we all live in the limelight. Nowhere in the world can unkindness be so unkind, and touchiness be so on the lookout for fancied wrongs as here.



He Knows

ALLEN FRANCIS GAGE

HE knoweth all my frame,
And with a father heart
He pities me.
He reaches forth his arm,
Calm grows the soul's deep strife.
The might of his great name,
As he doth take my part,
My foe shall see.
His grace shall sin disarm;
His power shall guard my life.

He knows both day and night;
To him all times are plain
And ope as day.
Each arrow from his bow
Shall meet at last his will.
I need not trust to sight;
Earth's sorrow, woe, and pain,
And rugged way,—
E'en these, I well do know,
His purpose shall fulfil.

He knoweth all my need,
And, knowing that he knows,
I trust his love.
I safe may place my all
Within his gentle hand.
Hath not his word decreed
That even threatening woes
No scourge shall prove?
That I shall never fall
If in his strength I stand?
Chicago, Ill.

The Tonic for the Sick

How few know how to conduct themselves in the presence of a sick person! After twenty-five years of experience it is an increasing conviction that visitation of the sick should be limited almost entirely to a very few. Some stay too long. Some talk too loud. Almost all talk about other sick persons. Few ever laugh or smile. The test of the value of any visit to the sick is its effect upon the patient. So tested, most of our trying to do good to the sick is a clumsy, depressing affair.

There is no finer art under the sun than to pitch one's thought and one's voice to lighten up one's face, to illumine one's soul with gracious good cheer, so that one's coming brings a tonic of strength, and one's going leaves a ray of sunshine on the soul of the sufferer. And even this art of healing is only one aspect of all life. How brutal our charity is sometimes! How abrupt and awkward the hand that reaches the dole! This ought not to be. To fill the stomach while we wound the heart is poor policy. It is the spirit that needs our healing everywhere. Out of two decades of contact with human misery we declare with absolute conviction that in nine cases

out of ten the human need is for what Jesus gave rather than for what we even try to give.—*Universalist Leader.*

Fifteen Million Pupils Ill.

FIFTEEN million American schoolchildren need a doctor's attention. This is the estimate furnished the United States Bureau of Education by Dr. Thomas D. Wood, professor of physical education in the Columbia University Teachers' College.

"Of the 20,000,000 schoolchildren in this country," says Dr. Wood, "not less than seventy-five per cent need attention for physical defects which are prejudicial to health, and which are partially or completely remediable."

Some of the doctor's conclusions are as follows:—

"Several million children have two or more handicapping defects; 400,000 have organic heart-disease; at least 1,000,000 have or have had tuberculosis; about 1,000,000 have spinal curvature, flatfoot, or some other moderate deformity; more than 1,000,000 have defective hearing; about 5,000,000 are suffering from malnutrition; more than 6,000,000 have enlarged tonsils, adenoids, or enlarged cervical glands; more than 10,000,000 have defective teeth which are interfering with health. About one hundred cities have as many different kinds of organizations for the care of health in the schools."—*Selected.*

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."

SINCE the last issue of the REVIEW, our mail has brought a number of earnest requests. Some express their great thankfulness that this department has been opened in our church paper. While they have burdens to present themselves, they feel glad to unite in the noon-day service in behalf of their afflicted brethren and sisters.

42. A sister in Detroit, Minn., who has had poor health for years, and has gradually grown worse until at the present time she is unable to do much of any work, believes that the time has been reached for her to ask direct help from the Lord. If she were well, there is much she could do in the teaching of a church-school or in selling our publications. She desires the prayers of the believers in Minnesota, and especially of the ministers in that conference, that God will give to her health and strength,

43. A burdened wife and mother writes from New Jersey, asking the prayers of her brethren and sisters in behalf of her unconverted children and husband. She has also an afflicted son, for whose healing she feels a special burden.

44. From North Carolina an afflicted brother writes, asking that his case may be presented before the throne of grace for healing, in order that he may have a part in carrying the third angel's message to the world. His heart goes out also in earnest desire for his wife, who has grown cold, and has entered the service of the world. Pray for her restoration to the Lord.

45. A sister in Oklahoma writes in behalf of a relative afflicted with tuberculosis who feels some interest in the truth, and some desire to give herself to the Lord, but has not strength to obey the Master's call. Pray for her healing of body and soul.

46. From Maine comes a request from one of our sisters that her husband, and also a friend of his, who are under conviction of the truth, may be led to yield to this conviction.

47. A brother in Norway writes of one of our sisters in Christiania, who is suffering from tuberculosis of the lungs and of one leg. Let us remember this Scandinavian sister in earnest prayer.

48. The husband of one of our sisters in Ohio is a traveling man. As such, he is thrown into associations the influence of which is to draw him farther and farther away from the Lord. Her heart goes out in earnest desire for his conversion, and she asks the prayers of her brethren and sisters that God may bring this about.

49. A similar request comes from another wife in behalf of her unconverted husband; also in behalf of her daughter, who is suffering with a serious affliction. Pray that God may send healing of soul to one, and of the body to the other.

50. The son of one of our sisters in Maine, who at one time loved the Lord and earnestly engaged in his service, has been drawn off by evil associates. He is her only son. The mother stands alone in seeking to lead him to God. Pray that the earnest desire of her heart may be realized in his conversion, and in the conversion of her husband, who likewise is cold and indifferent.

51. From New York City a sister writes of the wonderful conversion which she experienced some thirty years ago. This prepared her to go through the terrible affliction that followed in the death of her husband. She was left alone with ten children. Later she became a Seventh-day Adventist, and rejoices in the soon coming of the Lord. This hope she earnestly desires to share with her children, but thus far only three of them are keeping the Sabbath. Some of her children are now suffering serious affliction. For their conversion and restoration to health she earnestly requests prayer.

52. A similar burdened request comes from a mother in North Dakota who has two sons, aged fourteen and sixteen

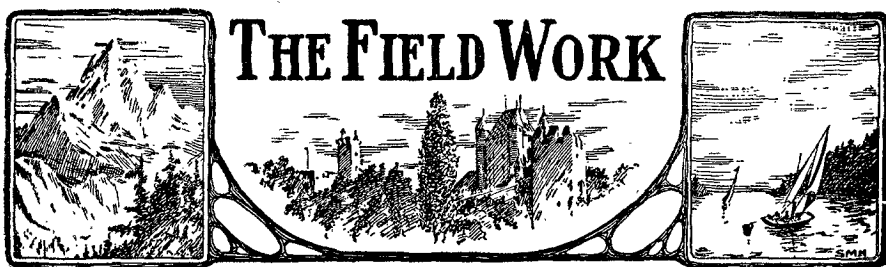
years. They once knew the Lord, but have left the truth. For their return to the Father's house, and for the conversion of her husband, she most earnestly desires the help afforded by the prayers of others.

53. In Fitchburg, Mass., lives one of our sisters who for four years has suffered from a very painful disease. Remedies have proved of no avail, and she is slowly succumbing to its ravages. She asks to be remembered in prayer that the door of deliverance may be opened to her.

54. Of the evil influences associated with worldly schools this people has many times been warned. In order that our youth and children might be safeguarded and trained for God and for his work, Seventh-day Adventists have put into operation the system of church-schools found in this denomination, and the great army of youth among us who love and fear God bear witness to the wisdom of this plan. Some, however, have failed to realize the importance of placing their children in denominational schools. A spirit of heart-anguish is borne by a letter coming from one of our sisters in Michigan regarding this matter. Her heart's desire was to educate her daughter for the work of God. She did not feel, however, that she could arrange to send her to one of our own schools, and sent her instead to a school of the world. In one short year she married out of the truth, and as a result has become careless about questions which she once sacredly regarded. The burden of this mother's heart is that she herself may be sustained in this experience of "the most bitter disappointment of life," and that her daughter may be awakened to her sense of duty to God and to his truth.

These requests for prayer represent but a small part of the great burden borne by a disappointed, suffering world. There are but few hearts that have not felt their full burden of woe, but few homes where death has not entered. Let us hold up in the arms of our faith our suffering, faltering, discouraged brethren and sisters. They need our sympathy and our prayers. And let us not confine ourselves alone to these requests which are made from week to week. Every reader of this paper lives within personal touch of some poor, suffering heart. Let us stand ready to extend the helping hand, to speak the sympathetic word. If we give to others in their affliction love, or sympathy, or temporal benefit, we shall be doubly blessed in return.

"It is possible so to arrange the sails of a yacht that adverse winds send her forward rather than backward; and it is just as possible for human craft out on the broad sea of life so to arrange the sails of their will and resolution that the adverse winds of circumstance and trial and temptation, so far from driving them backward, or in any way hindering their progress, shall bring them on their way. Full many a heroic soul reaches the haven where she would be, by sailing right in the teeth of a biting wind."



Who Follows ?

ELIZA H. MORTON

A LITTLE child in the darkness
Clung close to his father's hand;
"O, listen," he said in terror,
"Who follows us on the sand?"

The father replied most gently:
"Somebody, forever, aye,
Is walking within our footsteps,
And following every day.

"It is true we can not see them,
And, perchance, we can not hear;
But many we influence daily;
So we must be careful, my dear.

"We may lead some soul from Jesus,
When we least expect it so;
Or some word may give an impulse
For the noblest work below."

Who follows within our footsteps?
In the home are tender feet;
And whether we care or care not,
We influence all we meet.
Portland, Maine.

Portland, Maine

THERE are several reasons why Portland is a very important center. First, the State of Maine is the storm-center of temperance and prohibition for the world, and Portland is the ruling city in the State. Second, Portland, with the many islands in Casco Bay, has become one of the largest summer resorts in the United States. Third, the same God that guarded the spot where Abraham offered his son, selecting it as the site of his temple, and promising that the heavenly Jerusalem would cover the spot, has a regard for the birthplace of the message, the place from which he chose the messenger whom he has used as his mouthpiece for over sixty years.

In July, 1911, we reached Portland, only a few weeks before the election which was to decide whether Maine would remain prohibition or not. We found no aggressive temperance work being done by our people in the State. We saw the great need of immediate action, and as the *Temperance Instructor* was the best thing in sight, we conceived the plan of distributing fifty thousand copies of this valuable paper throughout the State. The brethren both in and out of Maine took hold heartily to help as soon as they saw the work moving, and we passed the fifty-thousand mark. The *Temperance Instructor* was distributed in Maine to the number of 53,797, and even our enemies confessed that the Seventh-day Adventists saved the State to prohibition.

After the September election last fall, seeing the need of continuing aggressive temperance work in the State, we requested the Review and Herald Publish-

ing Association to print in tract form the chapter in "Ministry of Healing," entitled "The Liquor Traffic and Prohibition." They not only printed the tract, but very generously gave to the temperance cause in Maine fifty thousand copies, which we have distributed throughout the State. As there was no political issue on, we have had more time in which to plan the work than in the campaign last fall, when everything had to be done in a few weeks.

Sister Jennie Bates, who was in touch with the W. C. T. U. workers, sent a sample copy of the tract to the leaders of all the companies of W. C. T. U. workers in the State, asking them if they should like to use the tracts in their localities. Very cordial replies were received, many asking for from ten copies to two thousand copies of the tracts. They paid enough to defray all expense of shipping the tracts. We received many expressions of gratitude from these faithful temperance workers for the literature. After we had supplied the temperance societies, we began a systematic work of distribution. Our workers visited ministers and men in charge of factories and different institutions and stores; and wherever they found men interested in temperance, the matter was laid before them, and often the worker was cordially invited to distribute the tracts to all the employees, or the man in charge would ask for a sufficient number to give one to each individual in the institution.

One minister took four hundred copies for his congregation. One Sunday-school teacher, who attended our health meetings last winter, asked for a quantity of the temperance tracts. After examining them, her minister had ushers stand at each door, and, at the close of the Sunday-morning service, give a tract to each member of his congregation. In all cases we gave the people to understand that the tracts were printed and given by the Seventh-day Adventists.

On holidays our workers distributed the tracts to the people at the different sea-side resorts. Many interesting experiences were related by the workers. One man to whom a tract was given, carefully examined it, then said, "I wish this had been given me three years ago, before I formed the habit of drinking." We often met individuals who greatly appreciated the work being done; and many spoke in high terms of the *Temperance Instructor* distributed last year. Several said they had been watching the work done by our people; had carefully read the reports of the cooking schools and health schools that have been published in the daily papers from time to time. The following remark made by one woman is similar to others made to the workers, "What I like about the Seventh-day Adventists is that they are not only doing aggressive temperance work,

but by their vegetarian cooking schools they are teaching the people how to live temperate lives."

For six months last winter, we held either a cooking school or a health school every week in the vestry of the Portland church. These were well attended by a good class of people, and we have learned of several influential families in the city who have almost wholly discarded flesh-meat from their tables as a result of the lessons learned at the cooking schools. These favorable impressions that have been made will, we trust, be a ray of light which will some day lead souls into the full light. After dropping our cooking school for a few months, we received so many requests to have the school continued that we held two schools during the month of August, and were well pleased to see a good audience present. The daily papers published gratifying reports of the school.

During the summer we have had three nurses connected with our work. Two of them have taken cases and done regular nursing; the other nurse, Sister Esta Svensen, has given treatments only. She has charged a first-class price, and has done first-class work. By the treatments, she has entered homes where our Bible workers could not gain access.

Our year's work in Maine has been largely in the nature of seed sowing. We have purchased over three hundred dollars' worth of our denominational tracts from the Review and Herald. These tracts were made up into thirty five-dollar packages. Fifteen of these were purchased by our brethren in the churches outside of Portland, and the remaining fifteen packages have been lent, sold, or given away in the city of Portland.

We wish to thank publicly the brethren at Washington for their generosity and kindness in helping to furnish us with literature to carry forward the work here. The Pacific Press has also very generously furnished a club of one hundred weekly *Signs of the Times*, which we greatly appreciate. These papers have all been faithfully used, and we trust have convinced many minds of the truthfulness of this last message of mercy.

During the year the following literature has been distributed by those connected with our training-school in Portland: 682,281 pages of tracts given away; 189,356 pages of tracts lent in families; 3,450 pages of tracts sold; 6,741 papers given away; 2,478 papers sold; 397 bound books sold. The copies of the *Temperance Instructor* distributed last summer are not included in this summary.

While we have not seen all the results that we hoped to see, yet we thank the Lord for a few faithful souls, and that some of them are already developing into good workers. We consider a foundation has been laid here in Portland for a substantial and fruitful work.

S. N. HASKELL.



Haiti

I MUST report at this time the sad death of my wife, which occurred July 11, while engaged in household duties, in which she was always faithful. She was seventy-four years of age. We came to this country from Kingston, Jamaica, thirty-five years ago. Three years later we accepted the Sabbath truth, and have

tried faithfully, all these years, to live up to the light we have received.

We had been united in marriage for thirty-eight years. Before her death, she became convinced that her time was short, for she felt her weakness daily, and in our family prayers she always prayed that, after she was gone, the Lord would keep me steadfast to the end, that we might meet on the resurrection morning. I am now left alone as far as immediate family connections are concerned. The words of her prayer are sounding in my ears continually, and they stimulate me to be more diligent in spiritual things. Her death is widely regretted, as we are well known throughout the town. The Baptist and Wesleyan ministers conducted the funeral service in the Wesleyan church. She now sleeps until the Life-giver comes.

I ask the prayers of all in behalf of my loneliness. I can not work at my trade again in consequence of recent serious sickness, and my advanced age of seventy-three. My short future is with the Lord.

I wish to state also that the Haitian field has been left too long without a minister, as the work is progressing all the time. There are about fifty candidates for baptism. We are hoping that a man may soon be sent to take charge.

HENRY WILLIAMS.



Kuala Lumpur, Malay States

THE following report from a new mission station on the Malay Peninsula will interest our readers. Elder and Mrs. R. P. Montgomery were sent out in the early part of 1911, the first to be sent under the provisional appointment plan. The report is taken from a letter to Prof. M. E. Kern:—

"We received your kind letter and *Seminary Record* a few weeks ago, but have neglected answering till now.

"I am very much interested in the work of the Seminary, the changes taking place there, the students going out into active missionary work, the new students coming to get a fitting up and trimming down, etc. It is very interesting and encouraging, too, for us to read of some of our fellow students at the Seminary who are now in China, India, South America, Cuba, Africa, Egypt, Turkey, and Mexico. Truly the Lord has greatly blessed this institution, and may it continue to send out these heralds of the gospel till the Saviour comes and its good mission is done.

"Since coming to this place our health has been good. Mrs. Montgomery, while at Singapore, had the dengue fever for a few days. Aside from a few colds, this is the only sickness we have had since arriving in the Orient. I do not think we could have had better health in the home land. However, the constant heat and the humidity of the atmosphere eventually pulls one down. We are not able to do as much hard work as in the temperate climate. We are truly thankful for good health, and for such a delightful climate in which to labor.

"Concerning the work here,—and that is what all of us are most interested in,—we can report some advancement. Our meetings have been in progress for some time, and a goodly number are attending regularly. Most of those who attend are good, substantial people, and are convinced of the truth of the mes-

sage. We are giving some Bible studies to them outside of regular meeting hours, and no doubt some of them will take their stand for the Sabbath soon. One Tamil man is arranging to start a small printing-house of his own so he can keep the Sabbath and employ a few others who want to obey.

"Mrs. Montgomery has a number of Chinese Monyas with whom she is studying the truth in Malay and English. (Monyas are Strait-born Chinese women; the men are called Babas.) One woman especially is becoming deeply interested. Some of the people who do not have faith enough to begin to obey are working with their friends and relatives, and circulating literature.

"We have been having a pretty hard pull of it, but now the clouds are beginning to roll back, and we can see a few rays of sunlight. We are glad for the privilege of being right here. I know this is the place the Lord wants us. We have met with some experiences that have driven us nearer to him. Will you remember to pray for the feeble efforts put forth in Malay?"



Ohio Conference and Camp-Meeting

THIS meeting was held on the fair-ground in Springfield, Ohio, from August 15 to 26. It was said to have the largest attendance of our people of any meeting held in the State for a number of years. About nine hundred from the various churches in the State were camped on the ground or occupied rooms in the vicinity. About two hundred of these were young people, and about one hundred were small children representing the kindergarten department. The fair-ground in Springfield is surrounded with quite a large population, and is only about one mile from the center of the city. The close proximity of the meeting to the people of the city encouraged a good attendance, especially at the evening services. The laborers from the General Conference and from the union conference were A. J. Haysmer, Meade MacGuire, I. A. Ford, B. G. Wilkinson, R. T. Dowsett, J. E. Shultz, S. M. Butler, N. S. Ashton, J. W. Mace, and the writer. Most of these laborers spent only a part of the time at the meeting. However, it was my privilege to be at the meeting from the beginning until its close. But few changes were made in the election of officers, Elder E. K. Slade being reelected to the presidency of the conference.

The meeting was said to be one of the best that the brethren of Ohio have enjoyed for a number of years. During the year of 1911 the tithe of the conference was over \$30,000. During the first six or seven months of 1912 quite a large increase in both tithe and mission offerings was seen in the conference over the corresponding portion of the former year. More than one hundred had been baptized in the churches just previous to the camp-meeting. Only thirteen were baptized at the meeting, but a larger number returned to their homes to receive the ordinance. Both Sabbaths there was a strong revival movement, in which a goodly number found the Lord for the first time, and hundreds consecrated their lives anew to the service of God. The first Sabbath \$120 was contributed by the Sabbath-school to foreign

missions. The last Sabbath the offering amounted to \$388.98, making a total offering by the Sabbath-school of \$517.98. For the purpose of liquidating the indebtedness of the Mount Vernon College there was raised in pledges and cash \$2,900. About one thousand dollars of this was pledged on condition of the sale of property. There was also donated to foreign missions, besides the amount given in the Sabbath-school, about \$1,250. The sales from the book-stand amounted to \$800. The sales of our literature in the conference during the year 1911 amounted to more than \$25,000, and the first half of 1912 indicates that it will go considerably over \$30,000 the present year. There are about thirty employed laborers in the conference. Ohio has a number of young men who, with God's blessing, will develop into strong laborers.

I was much pleased to see the good spirit upon the grounds. Elder Slade has the confidence of the brethren, and the loyal support of all the churches and the laborers. It was pleasing to see him lead out in various lines of work calling for self-sacrifice in advance movements. It was a great pleasure personally to attend this meeting, and to meet a goodly number of the old Sabbath-keepers who were the backbone of the conference twenty-five or thirty years ago, and it was a greater joy to find among the laborers and active men and women of the conference those who were but children when I left the conference. While I could not ignore the fact that the older members of the conference show the marks of the frost of time, I was glad to know that they are loyal and true to the message. During the meeting I was often reminded of some who were most active among the laity twenty-five years ago, who are now sleeping in Christ, awaiting the resurrection.

The brethren returned to their homes feeling that God had greatly blessed them during the meeting, and with hope and courage to believe that greater advancement will be made in the Ohio Conference the coming year than ever before.

R. A. UNDERWOOD.

Colorado Camp-Meeting

THE annual camp-meeting of the Colorado Conference was held in Denver, August 15-25. The camp was in Rocky Mountain Lake Park, in the suburbs of the city, and was easily accessible from the street-car lines. There was a good attendance of the people from the city. Many showed a deep interest in the fundamental doctrines of the message, which were presented each evening; and some, I understand, began the observance of the Sabbath during the meeting.

A lot was secured, and plans made to place a tent near the park and further develop the interest aroused by the meeting. The prospect seemed good for the raising up of a strong company of Sabbath-keepers.

The attendance of our own people was fair; about one hundred tents were pitched. The location of the camp was in many respects an ideal one, and the weather was fine nearly all through the meeting.

The business of the annual session of the conference was marked with the utmost unity, and the desire was expressed to move forward with the work in a

strong, aggressive manner. The reports rendered during the conference indicated progress. Nearly \$1,200 was pledged for the work of the Eastern Colorado Academy, at Loveland; and about \$450 for the foreign mission work. The Sabbath-school offerings during the meeting amounted to \$226. About one hundred believers have been baptized during the year. In addition to these, thirty-four were baptized at the camp-meeting, and some others will be baptized in their churches upon their return home.

The officers elected for the coming year were about the same as for the past year. Elder C. R. Kite has the confidence of all and was unanimously re-elected president. In addition to the union and local conference laborers, Elders W. A. Spicer, G. F. Haffner, J. H. Schilling, and the writer were present, and shared in the blessing and labor of the meeting. Much of God's precious Spirit was manifested daily as the people of the Lord humbled their hearts and put away their sins.

During the camp-meeting I spent one evening at Lupton, where Elder H. M. J. Richards and a company of workers have been holding a tent effort during the summer. At this place I found twenty or more who are keeping the Sabbath. A lot has been secured, on which they hope to erect a church building. I enjoyed the privilege of speaking to a good congregation in the tent, on the progress of our work in the various mission fields of the world.

Personally, I enjoyed meeting with our brethren and sisters in their annual convocation in this conference, and am encouraged to believe that the Lord will greatly bless his work in this prosperous State the coming year.

G. B. THOMPSON.

Tennessee River Conference and Camp-Meeting

THIS meeting was held at Camden, Tenn., August 15-25. It was not only the largest meeting ever held in the conference, but it was, to say the least, one of the best in the entire history of this field.

In addition to the ministers and workers of the local conference, there were present Elders S. E. Wight and E. H. Rees, of the Southern Union; Elder O. Montgomery, of Indiana; Elder E. L. Maxwell, of Louisiana; Elder H. B. French, of Texas; and Prof. C. L. Stone, of the Southern Training-school. These brethren all rendered good service in making the meeting a spiritual and financial success.

The business of the conference was transacted quickly and harmoniously. It having been previously understood that the writer, who had had charge of the work of the conference during the last eleven months, had been asked to connect again with the Southern Publishing Association, Elder Maxwell was unanimously chosen president on the first Monday of the meeting. This gave Brother Maxwell an excellent opportunity to become acquainted with all the details of the conference work. A new secretary and treasurer was also chosen, Brother T. E. Pavey, the former secretary having accepted a call to Alabama.

The treasurer's report showed an encouraging gain during the year in both tithes and offerings, and the conference

year closed with a substantial balance in the treasury, approximately \$1,400. The book and periodical sales during the year showed an increase of more than \$1,500 over the previous year. Five hundred dollars was raised in cash and pledges toward a nine-hundred-dollar tent and camp-meeting fund. Over \$200 was raised for the Nashville Sanitarium, in addition to the substantial donations made to that institution in Nashville last winter. Contributions to missions during the meeting amounted to about \$750.

During the year Elder W. R. Elliott, of Alabama, and Elder C. A. Hansen, recently pastor of the church at Grand Rapids, Mich., were added to the force of laborers in the Tennessee River Conference. Elder Elliott, who has been in this field about two months, will follow up the good interest developed at Camden, while Elder Hansen, who arrived only in time for the latter part of the camp-meeting, takes charge of the work in Nashville.

The outlook is encouraging. The workers are devoted, the conference is united, and the people are courageous and willing.

C. P. BOLLMAN.

Our Work in Mexico

IN the month of June, 1897, the writer first came to Mexico. At that time there were in operation in Guadalajara treatment-rooms for the higher class and also for the poor. A piece of property had been bought in the western part of the city, and a sanitarium was in process of construction. Elder D. T. Jones was in charge of the work, and there was a small force of laborers, consisting of doctors and nurses. The first doctor and workers had wonderful success and much practise among the people, but the later work, especially in connection with the sanitarium, was not so successful.

Toward the end of the year 1899 the writer and his family, with Brother and Sister Marchisio and Brother Placencia and family, came to the city of Mexico to open up evangelistic work. We began visiting, canvassing with the only books we had in Spanish, which were very few; such as, "Christ Our Saviour," "Gospel Primer," and "Steps to Christ."

We had settled in Tacubaya, one of the principal suburbs of Mexico City. As far as we know, there was but one other American family and one English family in this suburb. On visiting the Mexican families, many of them inquired why we did not start a school. They were anxious for their children to learn English. Teaching having been our occupation for the most of our lives hitherto, we decided to try it again, and soon had a school for the children of the higher class, numbering about forty. This was not strictly a missionary school; the children paid tuition, which largely met the expenses of the school. Through the school we became acquainted with quite a number of families. Some of them asked us what we believed, and we took pleasure in giving them Bible readings. A Sabbath-school was started in connection with the school, and many of the children attended this, and seemed to have no objection to studying the Bible.

A little later the Spanish paper that had hitherto been published in Guadalajara, was transferred to Mexico City, and we began its publication. In less

than a year's time it was necessary to publish three thousand copies in order to meet the demands.

When the work had grown somewhat, others came to our assistance. Elder G. M. Brown spent five or six years in the country as superintendent of the field. For the first two or three years we hired the paper printed, and then it seemed best to establish a small printing-office of our own. Elder Brown led out in this work, and he and about a dozen others of us bought a piece of land, put up a small building, and installed a little printing-press. This has grown until we now have quite a well-equipped printing-house, and publish three papers and the Sabbath-school lessons for all our Spanish-speaking fields.

Elder Brown's health failing, he returned to the United States, and Dr. W. S. Swayze took charge of the work for a short time till we could secure another superintendent. Elder G. W. Reaser came, took charge of the work, and spent considerable time in trying to find a place to establish an industrial school. But this has not been carried out as yet. From time to time, we have had small schools here in Tacubaya, and one in San Luis Potosi, and a purely native school in La Visnaga. We are still anxious for the time to come when we can establish a training-school for workers, so that we may have at least a few natives prepared to assist in the work.

A few faithful canvassers have stood by the work from the beginning; and as a result of the literature scattered, interest has been created in a number of places, until we now have fifteen companies of believers scattered almost from one end of the republic to the other.

At Salina Cruz, in the south, one young Spaniard received the paper and some tracts, and a little later twenty were keeping the Sabbath. This happened before any laborer had even visited them. The work has extended in that part until we now have four small companies numbering about fifty Sabbath-keepers. These are descendants of the Zapotecan Indians, although, of course, they are not all pure-blooded Indian. They are superior in many respects to the Mexicans in other localities, and are religiously inclined. There are about one hundred thousand of this tribe in that part of the country, and we have only one Spanish brother as a worker in all that field.

In San Luis Potosi, where Brother Julius Paulson is established in business, we have another company. In this place two families of tinsmiths began to keep the Sabbath through reading, and wrote me to that effect. I asked Brother Paulson to hunt them up. He finally found them when looking for some bread pans to use in his bakery. This work has grown, extending out into the surrounding country, so that we now have three other small companies not far from San Luis Potosi. The only laborers we have for them and all that region is Brother Marchisio. But the work is growing, and a number are awaiting baptism in that part of the field.

In Torreon, several years ago, the colporteurs scattered papers, and soon we heard of an interest there. I went to the place, and found one good family keeping the Sabbath. They had been keeping it about a month before I visited them. After a series of meetings, six others joined us. The work has extended from

there till we now have companies in Terreon and Gomez Palacio. There were a number of believers in Santa Barbara before the revolution. We have not been able to hear from that company for several months, for all that northern region has been in the hands of the revolutionists, and there has been no mail received at the post-office department for Chihuahua during this time. Brother Juan Robles was looking after these companies until a short time ago, when we thought it best to send him to aid in the interest that was aroused in Monterrey. The Mexican brother and sister who accepted the truth by reading are looking after the interests as best they can, without any compensation. They write me that six await baptism.

Brother H. L. Rawson went to Monterrey near the close of last year, as there were a few interested ones there asking for help. He soon had quite an interest; and when Brother Robles and one of our canvassers joined him, the interest grew until it became necessary to rent quite a large place for the meetings, the attendance being about seventy-five. The congregation now numbers about forty. Fifteen or more have signed the covenant, and quite a number are awaiting baptism.

Scattered about in various other parts of the country are small companies of believers, and from a number of places come appeals for help, but we have no one to send them.

"Pray ye therefore the Lord of the harvest" that he will send laborers into *this* part of the harvest-field. Surely *now*, if ever, the King's business requires haste.

G. W. CAVINESS.

The Conferences of the West Indian Union

THE West Indian Union Conference is made up of four local conferences and six mission fields, all situated on the shores of the Caribbean Sea, with the exception of the British Guiana Mission. The development of our work in the territory of our four conferences has been steady and encouraging from the time of the introduction of the message. The present standing, while far from meeting the ideal of the earnest workers in the field, stands nevertheless as a witness to the mighty working of the divine Spirit in behalf of those who sit in darkness and the shadow of death.

The membership of the four conferences, now numbering nearly 3,500, has not been won without many a struggle and hard-fought battle. Beneath a tropical sun or through pouring rain, over mountain and plain, the faithful workers have carried the knowledge of the message to certain victory. This has not been done without Death taking his toll. Tropical fevers and plague have done their work in Trinidad, Porto Rico, Jamaica, Grand Cayman, British Guiana, and Central America. The thinning of our ranks from time to time, although bringing sorrow of heart, has, by stimulating the living to more earnest effort and deeper consecration in service, brought forth fruit as well.

The story of the seed sowing in these conferences is a thrilling one, and is an excellent example of the fulfillment of the promise, "My word . . . shall not return unto me void." Every field bears witness to the result of scattered litera-

ture, and to this must be attributed much of the success that has attended the work in these fields.

South Caribbean Conference

The South Caribbean Conference, composed of the islands of Trinidad, Barbados, Santa Lucia, St. Vincent, Grenada, and Tobago, has a constituency of 824 members. It was in the years 1889 and 1890 that we find the first believers in Barbados and Trinidad as a result of reading our literature. For several years these early converts were without any help except correspondence carried on with believers in the States. For years they were without churches, having to gather in rented halls or in their own homes.

The first minister visited Barbados about the year 1892, and Trinidad in 1894. The first church in Trinidad was dedicated at Couva in January, 1897. There are now fourteen churches and four companies in the conference. There are substantial church buildings in Barbados, St. Vincent, Grenada, Tobago, and in different parts of Trinidad. This conference was organized in 1906, having been formerly a part of the East Caribbean Conference, which was organized in 1903. The work is onward throughout the field.

West Caribbean Conference

The West Caribbean Conference, which is composed of the republics of Panama, Costa Rica, and Nicaragua, together with St. Andrews, Old Providence, and Corn Islands, was organized in 1906. The work in this field was pioneered by Elder F. J. Hutchins, who was stricken with tropical disease in 1902, at Bocas del Toro, where he left a company of believers and a mission property to witness to his faithfulness unto death. To-day we have a growing conference of 484 believers, who are members of eleven churches and eight companies, most of which are located on or near the coast line of the Caribbean Sea.

The conference owns several substantial church buildings, and is conducting several church-schools. The development throughout the conference gives assurance of a healthy growth. The administrative building, which is owned by the conference, is located at Cristobal, Canal Zone. The front part of the first floor is used as a chapel, and the rear part as the conference office and book depository, while above these are three suites of rooms for the use of conference workers. Nearly all the believers in this field speak English. Until recently but little effort has been put forth for the Spanish-speaking people, who compose the vast majority of the population.

Central American Conference

The Central American Conference is made up largely of Spanish-speaking people, except along the coast and in the Bay Islands, where there are several thousand who speak English. It was among the latter that our work began, and these make up largely the present constituency of the conference. The territory embraced by this conference includes the republics of Guatemala, Spanish Honduras, Salvador, and the colony of British Honduras.

The beginning of the message in this field can be traced to a woman of Honduras, who on visiting California in the year 1885, embraced our faith, and on

returning to her home scattered much literature among her own people. The first minister to visit the field was Elder T. H. Gibbs, in 1887. Later, in 1892, Elder Hutchins began his labors in this field, and continued until 1900, when he was relieved by Elder H. C. Goodrich.

The work developed rapidly among the English-speaking people, and at the present time we have in this conference eight churches and two small companies, with a membership of 244. In Guatemala City a graded school is conducted in English for the Spanish-speaking people, and is doing good work, as well as being self-supporting.

Jamaica Conference

The Jamaica Conference was organized early in 1903, ten years after the coming of the first minister to the field. Among the first to accept of the faith was Sister M. Harrison, who received the message about the year 1889. In 1893 she went to America to attend the General Conference, and made an appeal for ministerial help. In response to this appeal, Elder A. J. Haysmer and wife were sent to the island. The first church was organized in 1894, with a membership of thirty-seven. To-day this church has a membership of more than 450. There are in this conference thirty-six organized churches and twenty-two companies, with a total membership of 1,852. The conference owns thirty-two church buildings, and ten others are in process of construction.

In Kingston the conference has a fine schoolroom connected with the church building. This room is twenty by fifty feet, and is divided by folding doors into the primary and preparatory departments. The enrolment of the school is over seventy, and it is doing good work. Several other schools are conducted in other parts of the island.

The Watchman Press, property of the West Indian Union Conference, is located at Riversdale, Jamaica. The work is onward, and all along the line passes the word of good cheer.

D. E. WELLMAN.

East Kansas Camp-Meeting

THIS camp-meeting was held in the beautiful Soudan Park in the city of Emporia, August 8-18, and was attended by about three hundred representatives from the different churches. The weather was ideal, and everything favorable for a good meeting.

Services were held in both the English and the German language. Those who were present to assist the local conference laborers were Elders J. H. Schilling, G. F. Haffner, and S. S. Shrock, in the German; and Elders G. B. Thompson, E. T. Russell, M. B. Van Kirk, C. G. Bellah, Brother S. N. Curtiss, and the writer, in the English.

There were a large number of young people on the ground, and their earnestness was manifested by their regular and prompt attendance at the meetings held especially in their interest. These meetings were in charge of Brother J. S. Yates, superintendent of the young people's work.

The spiritual interest was good throughout. More than forty were baptized at the close of the meeting, and one thousand dollars was given in cash and pledges to missions. The Sabbath-school offerings for the two Sabbaths amounted to one hundred eighty dollars.

The business of the conference passed off harmoniously. The reports rendered showed a healthy growth in all departments. Four new churches were admitted into the conference. There was a marked increase in tithe during the year. The Strode Industrial School gave an encouraging financial report, showing a net gain in last year's operation of about two hundred fifty dollars.

Elder W. F. Kennedy was reelected president, with the same staff of assistants as last year. All entered heartily into the responsibility of the future. We hope and expect to see East Kansas contribute her quota to all the calls necessary to the finishing of the work of God in the earth. Personally, I was glad to renew my acquaintance with those with whom I had formerly associated and labored, and to enjoy with them the rich blessings of God.

CHAS. THOMPSON.

British Guiana

It has been some time since I reported concerning the work in this field. It has not been because I had forgotten to do so, but because I have been very busy in the work here in the colony.

I have not yet visited among the Indians in the interior, but we have some Indians here near the coast. They do not live like those in the interior, however. There are in the interior only about 5,000 Indians, and they live in tribes and have no regular villages. They may be here this month, and fifty miles distant the next. To labor for them, one must give his life to that work, live among them, go where they go, and live on what they live on, as it is very hard to get provisions from the coast. It takes about thirty days to go up by boat (not a launch), and then ten days must be spent in walking.

I should like to go up among them, but there is more work down here on the coast than I can take care of properly. There are thousands here who have never heard this message. They must hear it, and that soon. The work is going forward, and souls are accepting the truth.

I returned from a visit up the Demerara River a few days ago. Mrs. Boger accompanied me; it was her first trip into the interior, and she enjoyed it. It was a very busy time for us all the way. At Wismar, about ninety miles from Georgetown, we stopped overnight; I spoke to a large audience, and married a couple the next day. Then we went on up the river to our mission station at Bootooba, and held meetings there every evening, helping to clear the land during the day. We are trying to get this land ready for the raising of rubber-trees and farm products. We have a school here. On Sabbath afternoon two believers were buried with their Lord in the watery grave.

That night about three o'clock we started down the river in a small launch, and stopped at the home of one of our brethren and held some Bible studies. We then left for Wismar in a small canoe, called a *coriall*, arriving there about 11 A. M., where we held Bible studies until about 3 P. M. The people seem to hunger for the truth, and we had a pleasant visit with them. At 3:30 P. M. we went down to the water and baptized three very intelligent persons. These were the first to accept the truth

in this place. We now have a Sabbath-school here of about twenty members, and others have taken their stand for the truth.

We reached home the next day very tired. The day following, it was necessary to be off on another trip just as hard as the last. But it is the Master's work, and I want to do all I can before the end.

The work is onward, and we are of good courage in the Lord. Of course, there are trials, but there are also victories for the faithful. 2 Chron. 20:15 has some encouraging words for me.

E. C. BOGER.

The Norwegian Annual Meeting

THE thirty-sixth annual Norwegian meeting was held in Bergen, May 7-13. Several workers' meetings were held before the conference opened. In the morning the writer conducted a prayer-meeting. The Spirit of God rested upon us, and many hearty testimonies were borne. To the glory of God it can be said that this gathering was, in the full meaning of the word, a festival.

We found the place hallowed by the Lord's presence. Church-members and workers alike had prayed beforehand that the meeting might be successful, and daily we experienced the consciousness that the Lord was hearing the prayers of his children. Peace and unity prevailed in all the business transactions, as also in the lectures and testimony services. All the delegates were present at the beginning.

Although several important matters were to be acted upon this year, the work went on quickly. From the annual report we learned that ninety persons had embraced the truth during the year. Two churches had been organized, and were received into the conference. The treatment-rooms in Christiania showed a net gain of \$878.57. Through the canvassers the publishing house sold during the year 1911 \$19,755.36 worth of books. The tithe for the same year was \$8,337.52. Tithe and gifts sent to the union conference amounted to \$3,659.58, about twice as much as we sent in 1907. Since then the tithe alone has increased \$1,890, and we have experienced a corresponding gain in the Week of Prayer Offerings and Sabbath-school gifts.

The plan was considered of dividing the Norway Conference, making a west and an east conference. This was unanimously carried, the division to be dated from Jan. 1, 1912. The writer was elected president of the East Norwegian Conference, and Elder O. J. Olsen of the West.

Those present from outside the conference were Brethren J. C. Raft, J. T. Boettcher, Guy Dail, C. C. Jensen, E. Arnesen, and A. C. Christensen. All these workers labored earnestly to make the meeting a success. Brother L. R. Conradi, on account of sickness, was not present for the first time in thirteen years.

The Sabbath was an especially blessed day. In the morning from six-thirty o'clock to eight o'clock, we had a successful young people's meeting. The Sabbath-school offering amounted to \$41.39, or \$24.30 more than last year. Brother Boettcher preached at eleven o'clock. At the close, opportunity was given for those who desired to yield to God, to stand, and a number arose;

afterward nearly all renewed their covenant with Heaven. In the afternoon, after a short talk by Brother Dail, we had a most solemn ordination service. Brother A. O. Narem was set apart for the ministry. At five-thirty we celebrated the ordinances; and in the evening Brother Raft delivered a good lecture on health. This Sabbath will surely be long remembered.

Monday morning, after seeing some of our brethren and sisters off, we went once more to the meeting-hall to have a season of prayer. It lasted for two and one-half hours. Surely none of those who were present will forget this meeting, which bound us together anew. From the testimonies borne we learned that every one realized the nearness of the great day, and that every one must consecrate himself wholly to the work of God, and by his help fight the battle to the finish.

Five were baptized at the conference, and a week later Elder O. J. Olsen baptized fifteen others.

As we now are scattered throughout the country, we want to show forth that we have been with Christ and learned of him. Having filled our lamps and vessels with oil, let us shine as bright lights in this dark world. As was emphasized during the conference, we shall endeavor to lead at least one soul to Christ the coming year, and more, if possible.

N. C. BERGERSEN.

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

Religious Liberty Restricted in Russia

It has been generally understood in this country that religious freedom had been granted in Russia, and this has been interpreted as meaning that the different denominations were at liberty, under certain well-defined conditions, to conduct public religious services, and to propagate their views. Either this was a misunderstanding of the intent of the proclamation, or the Russian government has changed its mind. This is clear from a "circular" recently issued by the ministerium of the interior, which refers to the activities of those who are "harvesting good harvests to the detriment of the prevailing faith," and declares that these activities must cease. This circular is here given entire:—

"Circular Regarding the Sects"

"Since the imperial decree of April 17, 1905, and Oct. 17, 1906, which guaranteed religious liberty not only to the citizens of Russia, but also to the followers of other sects which are not forbidden by the criminal law, there has been manifested a systematic striving to use the guaranteed graces for a far-reaching propaganda among the believers of the true faith.

"In spite of the different regulations of the ministerium of the interior, which were to curtail the unlawful workings of the sects, one must come to the decision, from the different things that have been sent to the ministerium, that

the Baptists and Adventists belong to the most active sects. They do not circumscribe their work, but on the other hand make their influence greater year by year, not only among their own followers, but also among those who do not belong to them.

"This kind of work of the sects is not only established by the facts in the official papers, but they themselves openly publish their success in their writings.

"From their own periodicals one can find exact reports and descriptions of their work and the great number of so-called evangelistic 'messengers,' and that these messengers go from city to city and from village to village, everywhere establishing a far-reaching propaganda in order to bring in an artful life among the sects, especially by means of their much-attended revival meetings, which, according to their own testimony, they organize, and are working day and night to carry forward these revivals. They do not only hold readings with the so-called 'brethren,' but also with those who are interested, and even those who gainsay them. They also conduct regular children's meetings, hold water baptism even in the open air for the newly converted ones, and conduct meetings so as to attract the attention of strangers to them. They also carry on a far-reaching street mission work, and as the result the figures in their reports show that the workings of these sects are attracting the attention of the ignorant believers of the right faith in the villages who are not firm in questions of faith. They are thus harvesting good harvests to the detriment of the prevailing faith.

"Such a work of the sects shows a determination on their side to transgress the laws that have no reference to persons of the Orthodox faith, and they are also transgressing the regulations of the ministerium of the interior of Oct. 14, 1910, regulating the organizing of prayer-meetings and other religious services. In this way they procure for themselves a cloak of a false understanding of religious freedom, and further procure the privileged position which other confessions of faith enjoy who have long been in the kingdom and are acknowledged by the law. Such determinations and desires of the sects which have no lawful foundation must not be tolerated. The prevailing law and the regulations of the kingdom have given the different sects a large scope in religious affairs. These, however, are conditioned by the decree of the high throne, and upon this territory there can not be permitted any enlargement of this law, nor the boundary-line overstepped.

"Therefore the authorities of the ruling powers must make it their duty to strictly see to it that the sects come up to all the regulations with reference to the laws regulating their holding meetings, and that these laws are not transgressed nor allowed to be interpreted wrongly, only allowing the religious liberty according to the highest acts to prevail.

"The authorities are also instructed to especially see to it that if these laws and regulations regarding the faith of the different sects are not adhered to, the guilty ones are to be lawfully dealt with.

"At the same time it is necessary, in order to check the bad influence of the prayer-meetings and other religious services of the sects upon the believers of the Orthodox faith, first, that the local

authorities be instructed to see that the regulations of the fourth of October, 1910, are in no wise given way to; and second, that special care be taken in allowing the different sects to conduct meetings which, according to paragraph five, are not dealing with religious questions, nor are after the nature of a prayer-meeting; and if they serve as a propaganda among those of the Orthodox faith, they are not to be permitted. It is furthermore necessary, since the regulations of the fourth of October, 1910, have already been before the public two years, to instruct the local authorities to report to the government whether these resolutions shielding the true church have been successful. Resolutions and other suspicions with reference to this law should be sent to the ministerium of the interior."

From a letter written by Elder J. T. Boettcher, president of the Russian Union Conference, these paragraphs, dealing with this circular, are taken:—

"I feel it my duty to send you a copy of the latest circular that has been sent out by the ministerium of the interior in Russia. We call it a circular in Russia. This, however, means a law, because the ministerium of the interior has a perfect right to make any law it has a mind to, regardless of the lawmaking body. If this law is carried into effect, it will mean bitter persecution to us. As I wrote you in my last letter, the effects of it are already being felt. It is very hard for our brethren to open places of meeting. But this is the Lord's work, and I believe his eyes see it all, and his ears hear it all.

"We must not be surprised at any time to hear that a number of our people in Russia, and even the workers, are imprisoned; but I believe if all of God's people will make it a special subject of prayer, he will send deliverance."

Our people everywhere will take an anxious interest in this matter, and we suggest that the situation in Russia be made a subject of earnest prayer.

Russia at Odds With the Vatican

RELATIONS between Russia and the Holy See are so strained just at present that a break of diplomatic intercourse is considered imminent, and the recall of Nicholas de Boulatzell, who for three years past has been accredited as Muscovite envoy to the Vatican, is almost assured.

Proselytizing, where it means the weaning of people from the state church of Russia, is sternly forbidden in the czar's dominions and is punished as a crime, and many Roman Catholic priests in Poland have been exiled for this offense.

Nicholas II has endeavored to increase the freedom of worship accorded to non-Russian creeds, and now complains that advantage has been taken of his liberality to convert no fewer than 500,000 persons from the Orthodox Greek rite to Roman Catholicism in Russia.

This looks, of course, as if there might be a revival of rigorous measures on the part of the imperial authorities against the Roman Catholic clergy in Russia, and as if before very long there would be again complaints of persecution, ridiculous as the idea seems now.—*Correspondence of the Washington Post, Sept. 1, 1912.*

Christian Education

Conducted by the Department of Education of the
General Conference

H. R. SALISBURY

Secretary

The Summer School in Portland, Oregon

OF the four months I have been away from the General Conference Office, visiting schools, attending educational conventions, camp-meetings, and summer schools, no time was more pleasantly or profitably spent than the three weeks at Portland. At this place the Pacific and North Pacific Union Conferences had united their schools, and had sent nearly two hundred church-school teachers and their instructors.

The location of the grounds was beautiful,—a grove within five minutes' walk of the street-car, yet far enough from the city to give quietness and seclusion. All lived in tents, which were pitched in a large circle, with four or five inside the circle for the assembly meeting and the classes. The food was served on the cafeteria plan. One feature of the service which deserves mention was the preparation of the few, but well-cooked dishes. This was as it should be. We are forgetting too much that vegetarianism ought to include healthful living.

The school was in charge of Profs. B. J. Cady and C. C. Lewis, the educational secretaries of the two unions. Professor Cady acted as manager. Professor Lewis spent his whole time in teaching. The result of the summer school was greatly to strengthen the work of the church-school teachers, and also to unify the methods in teaching. The strongest teachers of the two unions were the instructors.

In the evening, from 7:30 until 9, general topics were discussed in the large assembly tent. These meetings proved a source of great benefit and encouragement to the teachers, giving them opportunity to present before their associates, for consideration and help, difficulties which they had met during the year. This plan also gave those of experience an opportunity to bring before the others the best plans for carrying on the church-school work. Miss Sarah E. Peck, the normal director at Union College, was present for nearly two weeks, meeting each day with the normal classes.

One subject at our round table which received attention, and concerning which definite recommendations were carefully worked out, related to the best method to be followed in making practical missionary work a part of the church-school curriculum, and in conducting it in such a thorough and systematic manner that it shall become a part of the students' training, just the same as any other subject. Plans were laid for the preparation of matter that can be used by all our schools one hour each week. Full information concerning this important subject will soon reach all the teachers.

The educational work on the Pacific Coast is well organized, and its promoters are enthusiastic, because they believe in the principles of Christian education. We hope our brethren and sisters in these two unions will appreciate that they have a corps of well-trained teachers, who are laboring with all diligence

to build up a strong system of schools on the Pacific Coast that will give their children a thorough education, while instructing them in the fear of God and preparing them as missionaries in the Master's great harvest-field.

The Swedish Seminary

THIS seminary is located on a seventy-eight acre farm thirteen miles west of Central Station, Chicago, and about five miles outside the city limits.

The next school year will begin the eleventh of September. We have a strong, efficient faculty, and the seminary is in that way prepared to do thorough work. Its course of instruction includes the study of Bible, ancient and modern history, physiology, simple treatments, arithmetic, bookkeeping, algebra, psychology, pedagogy, astronomy, biology, etc. Studies are offered not only in Swedish and English, but also in German, Latin, and Greek. English is taught up to the fourteenth grade, and those who want to study the Swedish language thoroughly are afforded excellent opportunities.

Music, singing, sewing, and housekeeping are also taught by efficient instructors. An earnest effort is made in helping the young people to become useful in some branch of missionary work. The Bible is the standard of right, and nothing is taught contrary to its holy and divine principles.

Who Should Attend

Students below fifteen years are received only by special permission from the faculty; but to all other young people who desire to receive an education, we extend a hearty invitation. It is a place where students of Swedish parentage have a splendid opportunity to learn their mother tongue so that they can use it fluently, and at the same time they have a good chance to study English under competent teachers.

We desire the cooperation of our American brethren. Ministers and other brethren should encourage students of Swedish nationality to go to the Swedish Seminary. Even if some of them work in the American field later, they should learn their mother tongue, because it is most valuable to know more than one language. We have a great work to do among the Swedish nationality in this country. We appeal to all parents of Swedish nationality to send their young sons and daughters to the Swedish Seminary. It is not hard to master both Swedish and English, and all students of Swedish parentage ought to do that in order to be so much more useful. But in order that they may succeed, they should be encouraged to come to the Swedish Seminary, where they have the opportunity to study both languages at the same time.

The Expenses

The expenses of attending the school are about fifteen dollars a month. We charge nine dollars a month for room, light, heat, plain washing, and tuition. We have the European system of boarding, with a minimum price of six dollars a month. As a rule, the cost for board does not exceed that amount.

Special Advantages

The students, in company with their teachers, have opportunities to visit the

great institutions of Chicago, like the public library, the art institute, the Field Columbia Museum, the academy of science, etc. Such visits are very educational when the things are viewed from the right standpoint. It makes the studies in Bible, history, zoology, astronomy, botany, etc., intensely interesting, and it creates a deeper reverence for God and admiration for his wonderful works.

For further information write to the president of the seminary, Prof. G. E. Nord, R. F. D. 1, Box 20, La Grange, Ill.
S. MORTENSON.

Study at Home

Fireside Correspondence School

I WISH it were possible for every reader of this article to look over the neatly prepared lessons lying on my desk as I write, some coming in, some going out. It would give a very definite and concrete idea of the practical working of this very interesting and effective method of study. But as this can not be, the next best thing is to give a little inventory of these lessons, without duplicating the subject, just as they happen to come:—

Penmanship: by a church-school teacher, aged 23, lesson 16. Pluck admirable.

Bookkeeping: by a homesteader, aged 34, just began. Enthusiastic.

Grammar: by a stenographer, aged 21, lesson 25, began last year.

Advanced rhetoric: by a teacher, academy graduate, aged 24, lesson 10. Well done.

Church history: by a lecturer, lesson 15. Already completed advanced rhetoric and journalism. Excellent grasp of the subject.

Bible doctrines: by an academy teacher, aged 25, lesson 39. Standings high.

Composition-rhetoric: by a girl at home, lesson 37. Already completed stenography and penmanship.

Algebra: by a teacher, aged 19, lesson 15. Average standing so far, 99.

Journalism: by a school principal, lesson 16. Already completed advanced rhetoric, and just enrolled for church history.

In a letter accompanying the lesson on journalism, this progressive principal says: "To me there is something really inspiring about these correspondence lessons. They keep me feeling young and student-like, and that I desire above all things."

This correspondence study brings out the best and the weakest in every student. One who has partly completed two courses, on suffering a temporary interruption, wrote the other day that she should complete these courses if it took the rest of her lifetime to do it. Another who had had to do two or three lessons over, said she had never thought of becoming discouraged. It is those who definitely decide to do something for improvement and who persevere until they accomplish what they set out to do, that make something in the world.

Last year's work brought decidedly the best results since the opening of the school three years ago. We are sure the fourth year will bring still better. Many of our students from last year will go on this year. Some have been members of the school ever since it

began, and say they want this kind of study to continue a part of their work for life. Is it not time, reader, that you were getting started in this good way, too?

Our fourth annual opening occurs October 7. See that all preliminary arrangements are made before that date, so that all can start together at the beginning of the best season of the year for study. Calendar on request by addressing either the school or the principal at Takoma Park, D. C.

W. E. HOWELL.

The Publishing Work

Conducted by the Publishing Department of the
General Conference

N. Z. Town - - - - - Secretary

An Omission

It is to be regretted that the following articles, "The Summary" and "Our Student Colporteurs," did not appear in this department last week, in connection with the "Colporteurs' Summary for July, 1912." Copy for the same was furnished by the Publishing Department, but through the oversight of the editor of the REVIEW, they were omitted. Study the summary of sales published last week in connection with these explanations and comments.

F. M. W.

The Summary

Our summary this month needs little comment. It speaks for itself. Last month the book summary was \$2,000 ahead of any previous one, but this month it is \$18,000 ahead of last month, and \$29,000 ahead of the corresponding month last year. There is also a gain of \$4,000 in magazine sales over the previous month. The totals from foreign fields show an increase of \$6,600 over any previous report.

It is with fervent gratitude to God that we send out this splendid report. Will not the readers of the REVIEW pray that God may abundantly bless the seed that is being sown by our colporteurs?

Our Student Colporteurs

We wish to express our grateful appreciation to our students who have been laboring so enthusiastically and faithfully during the vacation period, and whose efforts have largely helped to make possible the excellent showing in the accompanying summary. With but few exceptions, these young people have been blessed with splendid success. Some have earned as high as three scholarships during the vacation. One young woman earned a scholarship in twelve days. Others have earned scholarships in fifteen days; but let none of those who failed to make phenomenal records become discouraged. The results in the kingdom of God may be as great from the work of those who sold few books or magazines as from that of the ones who sold more.

We hope that as these students now return to school, they will do their utmost to interest others in this branch of God's work, and that a goodly num-

ber may decide to dedicate their lives to it. The calls from the foreign fields for strong leaders in the colporteur work are very urgent, and the Mission Board is looking for these workers from among the young men who are now preparing for service, and who are gaining successful experiences here in the home land.

Three Car-Loads of Books

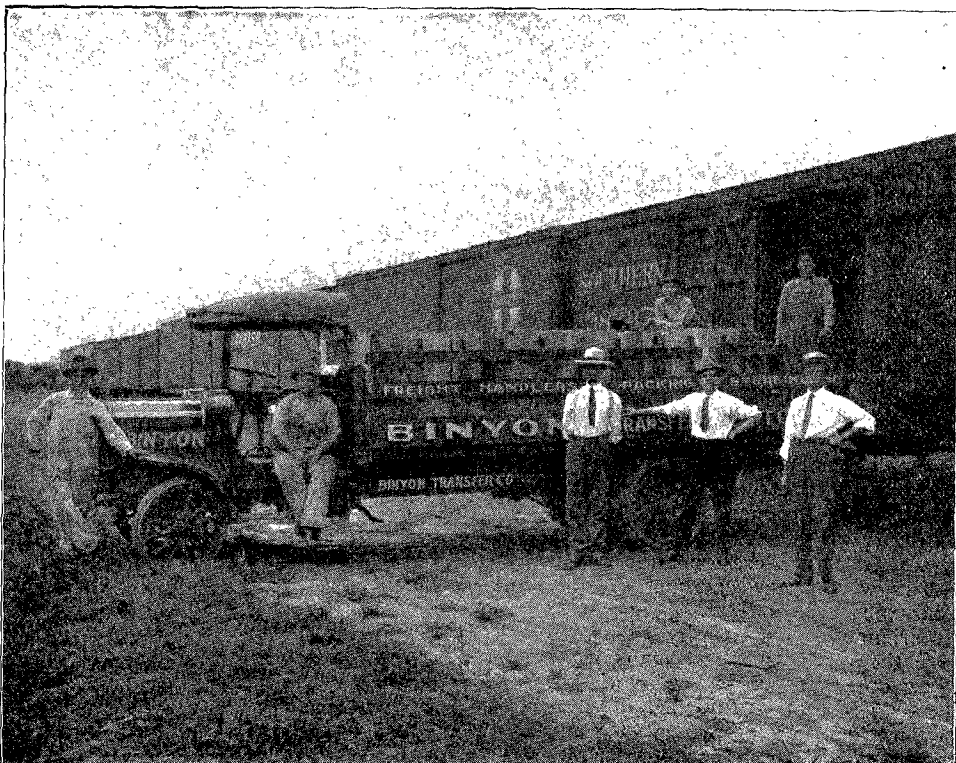
THE accompanying picture shows the unloading at Fort Worth, Tex., of one of the three car-loads of books ordered from the Southern Publishing Association, Nashville, Tenn., which was received at its Western branch Aug. 5, 1912. The car shown in the cut contained 104 cases of books.

The same day these books reached Fort Worth, there were also received from the Pacific Press and Review and Herald Publishing Associations, shipments containing 33 cases, weighing 14,177 pounds.

In order to accommodate so many books at one time, it became necessary to secure an additional storeroom. These

chapters, and 24 full-page illustrations.

We have also received from the International Tract Society in Hamburg a brochure of twenty-four pages, giving a brief history of the progress which has been made by that society since the beginning of its work in 1889. At that time it was little thought that a large publishing house, issuing publications in more than twenty languages, would be the result. The office force has increased to nearly seventy regular workers. A great work has been done during the last few years in sending out literature to the various European, Asiatic, and African fields. Nearly 532,000,000 pages of books and papers have been printed, the aggregate sales of periodicals amounting to 984 marks, and of books and tracts to 4,391,000 marks. In addition to the work carried forward from Hamburg, branch houses have been established in Basel, Switzerland; Riga, Russia; Constantinople, Turkey; and Budapest, Hungary. It is worthy of special mention that the Gospel of Matthew, prepared and published by the Hamburg house in the Chasu, one of the German East African languages, was the first



and other books now on the way are for the fall deliveries of the colporteurs of the Southwestern Union Conference.

New Books

WE have just received from the Hamburg Publishing House the following new books:—

"Hymns and Tunes" in Polish; "Steps to Christ" in Hungarian; "The Mystery Unfolded," by Elder L. R. Conradi, in German; and a collection of sixteen new tracts in the Croatian, Dutch, Lettonian, Polish, Rumanian, and Servian languages. In "The Mystery Unfolded" the author traces the unfolding of the mystery of God as revealed in the prophecies down through the ages from creation until it is finished "in the days of the voice of the seventh angel." The book has 270 pages, 21

part of the Bible ever issued in that tongue. Surely, through the good providence of God, our brethren have been enabled to accomplish a great work. May the blessing of God continue to be with the faithful workers laboring in this important field.

At a certain spot on the coast of Maine there is a fresh-water spring below high-water mark. Twice a day the tide rushes in and covers up the spring, and twice a day the spring gushes forth again, washing itself free of the sand and the brine. Is not the Bible such a spring? When the tide of worldliness rushes in and threatens to drown our spiritual life, the new life will rise up again, fresh and pure and sweet, if fed from the well-springs of the Word of God.—Selected.

Church Missionary Work

Divine Leading

SARAH K. BOLTON

If I could feel my hand, dear Lord, in thine,
And surely know
That I was walking in the light divine,
Through weal or woe;

If I could hear thy voice in accents sweet,
But plainly say,
To guide my trembling, groping, wandering feet,
"This is the way,"

I would so gladly walk therein; but now
I can not see.
O, give me, Lord, the faith to humbly bow,
And trust in thee!

There is no faith in seeing. Were we led
Like children here,
And lifted over rock and river bed,
No care, no fear,

We should be useless in the busy throng,
Life's work undone.
Lord, make us brave and earnest, true and strong,
Till heaven is won.

—Selected.



[The following program was arranged by J. R. Ferren, missionary secretary of the Pacific Union Conference.]

Suggestive Program for Fourth Sabbath Service in Planning for the Ingathering for Missions Campaign (Sept. 28, 1912)

NOTE TO THE ELDER.—You should secure at once advance copies of the Harvest Ingathering number of the *Signs Magazine*, with which to supply those assigned parts in this program. It is designed that this service shall be one of life and interest, and that it shall give some idea of what this special paper contains, creating a desire to take part in the campaign. You should plan to make the closing part of the program strong, finishing with definite plans for one or more practical services in which the work of distribution will be thoroughly organized. The leaders in the church work should be appointed a committee, or form themselves into one, to lead out in the campaign. You should supply each family with a copy of the paper at this service, also see that all have the instruction and general information leaflets. You may wish to change some features of the program. If it will add to the interest, do so, introducing local experiences or other material that will be of greater help. Give each one taking part sufficient notice, and urge all to put their best energies into the service.

OPENING SONG: "Christ in Song," No. 547; old edition, No. 397.

SCRIPTURE READING: Rev. 14: 6-16.

PRAYER.

SPECIAL MUSIC.

INTRODUCTORY READING: "Looking Missionward," by the elder.

READINGS. from Ingathering *Signs*:—

"A Voice From Bengal," page 457;

"A Hindu Basket-Maker's Conversion," page 457 (read by one person).

"Progress in West Africa," page 481;

"In the Region of Victoria Nyanza," page 484 (read by one person).

"He Had No Money, but He Gave His Heart," page 486;

"The Call for China," page 442 (by one person).

SPECIAL MUSIC, if desired.

TALK: Let some one present briefly the definite needs from articles beginning on page 440,—

School buildings in Korea.

Gospel tent for Japan.

The need of men to carry the message.

A hospital in China (see page 443).

TALK: Another should briefly tell some of the points presented in the first two articles, touching,—

Every dollar goes.

Amount given last year.

Mission funds needed for 1912.

APPEAL by elder for entire church to take part in the campaign, based on,—

The rapidly ripening fields.

The great world movements opening countries to the gospel.

The influence of telling the English-speaking world of the great work and needs abroad.

Promises given through the spirit of prophecy (page 5, "General Information and Instruction Leaflet") concerning money to be given by men of the world for carrying forward the gospel message.

ANNOUNCEMENT of definite plans for organizing the work.

(The program may be shortened if desired.)

Looking Missionward

THE prophet Isaiah, looking down to the time when God's work should be finished in the earth, wrote: "Arise, shine; for thy light is come, and the glory of Jehovah is risen upon thee. For, behold, darkness shall cover the earth, and gross darkness the peoples; but Jehovah will arise upon thee, and his glory shall be seen upon thee. And nations shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: they all gather themselves together, they come to thee. . . . Then thou shalt see and be radiant, and thy heart shall thrill and be enlarged; because the abundance of the sea shall be turned unto thee, the wealth of the nations shall come unto thee." Isa. 60: 1-5, A. R. V.

What a wonderful growth we see in the world-field since Seventh-day Adventists took up their work shortly after the passing of the time in 1844. Truly our hearts "thrill" with joy as we behold the lights multiplying out in the darkness. At the close of 1911 the reports showed that lights were shining from eighty-seven distinct mission fields, as nearly as they could be listed, while 2,464 missionaries were laboring to win souls to Christ. And what is still more encouraging, instead of there being more laborers at home than in fields outside the United States, as has been the case so many years in the past, at the close of last year there were actually fifty-one more laborers abroad than there were workers reported in the home land.

This is evidence that the Spirit is urging upon the people of God the importance of arising, and taking the light to the nations of the earth. A strong tide missionward has set in. This is as

it should be. And people are coming to the brightness of the light. Down in dark Africa many scores have turned from their degrading demon worship the past year, and have found in the third angel's message the peace of God for which they had long sought, but in vain. In China many who were in dense heathen darkness a few months ago, now arise in their meeting, and with faces "radiant" with the blessing of heaven, thank God for the advent hope and the Sabbath truth. In cold, dark Siberia and Russia about a thousand hearts have been warmed with the message the past year. In dark Catholic lands, like Spain, Mexico, and South America, light is breaking despite the opposition, and about five hundred souls are turning to it each year; while in Europe hundreds of new believers are found every few months. Altogether, a gain of 4,449 believers was reported for last year throughout the world.

What does all this mean? Is it not at least the beginning of the answer of God in the world to-day to the words he put into Isaiah's lips centuries ago, "Thy light is come, and the glory of Jehovah is risen upon thee . . . and nations shall come to thy light"?

And may we not also expect that the Lord will fulfil the word that "the wealth of the nations shall come unto thee"? Just before Israel left Egypt, God so turned the hearts of the Egyptians to favor his people that they gave much gold into their hands, which was used later in instituting God's worship in the wilderness. But the Israelites went to their neighbors and invited them to render this assistance.

Next week another opportunity will come to all of us to go out among our friends to solicit help in sending on more missionaries to waiting fields. Altogether, about \$132,000 has been given us by those not of our faith in the Harvest Ingathering efforts the past four years. Truly God is good to thus favor his people. May the self-sacrificing labor of the missionaries, some of whom have reported a few of their experiences especially for the Ingathering number of the *Signs* now ready to be placed in the hands of the people, urge us forward in our efforts to accomplish more this year than ever before in behalf of missions.

T. E. BOWEN.



"THERE is a beauty of life and character that in itself is a continual charm, and sheds a lovely radiance on this hard world of selfishness and sin. How beautiful God has made everything—the sun, the sky, the stars, and all the landscapes. Beauty must have an intrinsic worth of its own, else there would not be so much of it that none but the eye of God sees. Truly 'he has made everything beautiful in his time.' Why do we carry flowers into a sick-room, place them in the sanctuary, lay them on our coffins, strew them on our graves?—Because there is a ministry in beauty that sweetens, comforts, and exalts. To store one's self with all the gracious amenities of life; to scatter smiles and tender, sweet-toned words; to be gentle, kind, and winsome; to adorn one's self with all the arts and practises of good breeding, is to make the world easy for one to live in, and easy for one to get on in, and a glad place for others to live in."

News and Miscellany

Notes and clippings from the daily
and weekly press

— More than 21,000 persons arrived in New York last week, returning to their homes after spending the summer abroad.

— The figures for the drink bill of England are staggering. Last year they were \$813,986,145, an increase of more than \$25,000,000 over 1910.

— The New York Bible Society distributed in July more than 50,000 Bibles, an increase of more than 100 per cent over the distribution of any previous month.

— The funeral of the late emperor of Japan will cost \$1,000,000. Of this amount \$750,000 will be provided by the government, and the remainder from the emperor's private funds.

— The inhabitants of the island of Nicaria in the Aegean Sea, recently occupied by the Italians, have petitioned the European powers to be united to Greece. They claim that Turkish misrule is unbearable, and they desire autonomy.

— The funeral services for General William Booth, founder of the Salvation Army, were held in London, August 28, and toward the end were converted into a great revival meeting, during which thousands accepted the invitation to come to the "mercy-seat."

— Four hundred girls, dressmakers, employed at a Brooklyn factory, are on strike against the use of profanity by the foremen and other male employees of the shop. They demand that foremen and others be instructed that no profanity or abusive language shall be used in the workrooms at any time.

— Suit has been begun by the United States government to dissolve the so-called moving-picture trust. The defendants are said to print from 2,500,000 to 3,000,000 feet of these pictures a week, controlling from 70 to 80 per cent of the film business. Their capital stock is represented as being \$100,000,000.

— London was recently for a time cut off from telegraphic communication with the rest of the country and with the continent, and connection with America was also severed, by a fire in the general post-office, in which building the central telegraph office is situated, and where all the wires of the service are concentrated.

— The national monument to the forefathers on Monument Hill in Plymouth was struck by lightning and badly damaged recently. Several large stones in the heroic figure of Faith, which is the center of the group, were displaced, and the tablet inscribed with the names of the Pilgrims who came in the "Mayflower," was blackened by the lightning.

— The discovery of a secret revolutionary conspiracy against the Chinese republic has led to the capture and imprisonment of the leader. Documents and badges found indicate that the secret movement had already chosen officials to take the places of those now in power. The unearthing of the plot has caused quite a sensation in Chinese circles around Hongkong.

— Julius Rosenwald, a leading Chicago merchant, made birthday gifts amounting to \$687,500 on his fiftieth birthday, all going for charity and education.

— As a result of torrential rains on September 2, throughout western Pennsylvania and West Virginia, thirty-six persons are dead. The damage done to property is estimated at \$1,500,000.

— All ships going five miles out to sea from American ports must be equipped, after September 15, with life-saving service sufficient to save all passengers and crew.

— In addition to the 600 foreign visitors to the eighth annual congress of applied chemistry, over 2,000 of the most prominent manufacturing chemists in the United States attended the deliberations of that body, which opened in Washington, D. C., September 4.

— It has been officially announced that the British government will make a formal demand upon the United States government for arbitration of the British claim that the Panama Canal Toll Act, as recently passed by Congress, violates the Hay-Pauncefote treaty.

— One passenger and five trainmen were killed, three other persons were fatally injured, and twenty-one were slightly hurt September 1, when train No. 112 on the Lake Shore division of the Chicago and Northwestern Railway, running thirty miles an hour, was derailed two miles north of Lyndhurst, Wis., as the result of a washout caused by a cloudburst.

— A revolutionary plot was recently formed on the battle-ship "Ivan Ziatoust," of the Black Sea fleet, to seize the Russian imperial family on the imperial yacht and compel the czar to abdicate. The plot miscarried, and sixteen seamen and a petty officer were all arrested and then shot to death. The czar, the czarina, and their five children were all on the imperial yacht, being conveyed from Valta to Sevastopol.

— A new and striking example of the efficiency of medical science to repel one of the most deadly forms of disease plague from our shores, has been afforded recently. The strict measures taken by the public health service have successfully prevented the bubonic plague, which has broken out in Cuba and Porto Rico, from spreading to our mainland. As is nearly always the case, the plague started in China — its practically inexhaustible storehouse. The officials in the health service have carefully watched its progress across the Pacific and around the lower end of South America, jumping from island to island and from port to port. Its sudden appearance in the West Indies was the signal for prompt action. No incoming vessel is now allowed to land until it has been thoroughly fumigated to rid it of rats, which are the principal carriers of the disease germs. All vessels lying at anchor at any pier are required to have large rat shields on all hawsers, and to keep guards at gangplanks to prevent rats from landing. At the same time, war on rats has been declared in all coast cities, and a tremendous slaughter of rodents is the result, in addition to keeping off the much-dreaded disease. Fifty cases of bubonic plague were discovered in the islands to the south of us, but so far as is known not a single case has broken out in the United States.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1912

CENTRAL UNION CONFERENCE

West Kansas, SalinaSept. 5-15
West Colorado, DeltaSept. 26 to Oct. 6

PACIFIC UNION CONFERENCE

Arizona, PhoenixOct. 24 to Nov. 3
SOUTHEASTERN UNION

Florida, OcalaOct. 3-14

SOUTHERN UNION CONFERENCE

Alabama (colored)Sept. 27 to Oct. 5

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Chesapeake Conference Association

THE Chesapeake Conference Association of Seventh-day Adventists, a body corporate under the laws of the State of Delaware, will hold its annual meeting in connection with the conference meeting in Baltimore, Md., Oct., 10-17, 1912. The first meeting will be held on Monday, October 14, at 9:30 A. M. This meeting will be for the election of five trustees for the association, and for the transaction of such other business as may properly come before the association.

R. T. BAER, *President*;
EMMA S. NEWCOMER, *Secretary*.

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Chesapeake Conference

THE thirteenth annual session of the Chesapeake Conference of Seventh-day Adventists will be held in Baltimore, Md., Oct. 10-17, 1912. The purpose of this meeting is the election of officers for the ensuing year, and the transaction of such other business as may properly come before the conference. The first meeting will be called Friday, October 11, at 9:45 A. M. Each church in the conference is entitled to one delegate for its organization, and to one additional delegate for each ten members. A full delegation is desired from all our churches.

R. T. BAER, *President*;
EMMA S. NEWCOMER, *Secretary*.

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Western Colorado Conference Association

THE Seventh-day Adventist Association of Western Colorado will hold its fourth annual meeting in connection with the annual conference and camp-meeting, at Delta, Colo., Sept. 30, 1912, at 9 A. M. This meeting is called for the election of officers, and the transaction of such other business as may properly come before the association.

E. A. CURTIS, *President*;
J. L. HUMBERT, *Secretary*.

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Western Colorado Conference

THE fourth annual session of the Western Colorado Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Delta, Colo., Sept. 26 to Oct. 6, 1912, for the election of officers for the ensuing year, and the transaction of such other business as may properly come before the conference. The first meeting of the conference is called for September 27, at 9 A. M. All delegates from the churches should be present for the first meeting, that there may be no delay in the work of the conference.

E. A. CURTIS, *President*;
J. L. HUMBERT, *Secretary*.

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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 campground 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*.

International Publishing Association

THE ninth annual meeting of the membership of the International Publishing Association will be held at College View, Nebr., beginning Tuesday, Oct. 1, 1912, at 9:30 A. M., for the election of a board of trustees for the ensuing year, and for the transaction of other business that may come before the meeting.

The members of this association consist of the executive committees of the General Conference, the Central Union Conference, the Northern Union Conference, and the Southwestern Union Conference; the board of trustees and counselors of the International Publishing Association; and the editors of the foreign periodicals published by the International Publishing Association. A large representation of the membership is desired at this meeting.

E. T. RUSSELL, *President*;
G. W. ERFURTH, *Secretary*.

The "Watchman," the Present-Truth Evangelizer

THE October number of the *Watchman* will be a splendid City number. The cover page will represent a beautiful night scene in New York City. The editor will write on "The Peril of the Cities." This article should be read by every one, and widely circulated. It will indicate how the iniquity abounding in the cities has tempted the judgments of God.

An interesting report of the National Reform Convention will be given. The propaganda of this movement is gaining ground, and we as children of the truth should be earnest in our efforts to offset the influence of this movement.

Elder I. H. Evans will furnish a well-illustrated article on "Confucius and Confucianism." Elder Evans is in charge of the Asiatic Division, and we believe the Lord has a message to give in this article.

Prof. B. G. Wilkinson will write on "The Position of the Law in the Christian Dispensation." Many honest in heart have a misconception of the law and the position it should properly occupy. This article will give a clear exposition of the subject.

G. H. Heald, M. D., has contributed an interesting article entitled "Plague a Menace to the United States." In view of the present possibility of this country's being invaded by a scourge, we believe this article should be widely read.

Truly our magazines are doing a noble work. One good brother some time since forwarded \$25 to the *Watchman*, with the request that fifty names be placed upon our list for six months, and the names were carefully selected. The following letter, which was written by a woman not of our faith, is a result of this brother's interest in presenting the message to others:—

"The *Watchman* still comes to me as a welcome visitor. I think it is fine, and we all like it. Your publishing house is indeed sending out good literature, and I pray that the blessed message may be sent to the uttermost parts of the earth, and accomplish wonderful results. Since beginning this letter, I have received another valuable copy of the *Watchman*. I have not finished reading it, but from what I have read of it, I believe it is the best issue yet published. I certainly wish your publishing house unbounded success in the distribution of such splendid literature. As I see from the wrapper that the subscription is about to expire, please write and tell me

what I shall send for a year's subscription, and I will remit."

With the Spirit of God working on the honest in heart through our Spirit-filled magazines, do not more want to have a part in this work by sending us a subscription for a friend?

Rates in quantities: Five to forty copies, 5 cents each; fifty or more copies, 4 cents each. Yearly subscription price, \$1.

Order through your local tract society.

Publications Wanted

THE following-named persons desire late, clean copies of our publications sent postpaid:—

H. J. Peters, Newhome, N. Dak., would appreciate clean copies of our tracts and periodicals for free distribution. Only recent issues of weekly papers are desired.

A continual supply of clean copies of the *REVIEW AND HERALD*, *Signs of the Times*, *Youth's Instructor*, *Our Little Friend*, *Life Boat*, and tracts, will be appreciated by Emma Kincaid, 505 Sangamon St., Lincoln, Ill.

J. Gregory, care of Paradise Valley Sanitarium, National City, Cal., desires a continual supply of *Signs of the Times*, *REVIEW AND HERALD*, *Youth's Instructor*, *Our Little Friend*, *Life and Health*, *Watchman*, and foreign literature.

Mrs. Augusta Bivin, of Nonesuch, Ky., wishes to thank those who have kindly sent papers to her. At present she has all the literature that she can use.

Business Notices

WANTED.—Experienced single man to work in bakery. Geo. A. Keppler, 419 Chestnut St., Hamilton, Ohio.

FOR SALE.—House and three lots in city of 5,000. Seventh-day Adventist Church; healthful location, near mountains. Good water, mild climate. About seventy-five young bearing fruit-trees: peaches, plums, pears. Terms: easy payments, some cash down. Address J. A. Sweney, 1210 S. John St., Albuquerque, N. Mex.

Obituaries

GOULD.—Marcus Gould was born in Fairfield, Vt., May 10, 1839, and died at Essex Junction, Vt., Aug. 15, 1912. We laid him to rest to await the return of the Life-giver. The funeral services were conducted by the writer.

A. J. CLARK.

ANDREWS.—In Otay, San Diego Co., Cal., Aug. 24, 1912, Frank D. Andrews was instantly killed by the kick of a horse. He was a bright little boy, aged 5 years, 1 month, and 9 days. The family are stricken with grief, but they sorrow in hope of the new life that has no end.

W. M. HEALEY.

SHUPE.—Baby Ruth Shupe was born July 10, 1912, and died Sabbath morning, July 13, 1912, at Superior, Wis. Though her little life was so short, she is sadly missed by her father, mother, two sisters, and one brother. Words of comfort were spoken by Elder John Hoffman at the funeral service.

MRS. JOHN HOFFMAN.

HODGE.—Mrs. Julia A. Hodge died in San Diego, Cal., Aug. 13, 1912, aged 81 years, 5 months, and 17 days. Sister Hodge was a native of Ohio, and had been a consistent member of the Seventh-day Adventist Church for twenty-four years. Four sons and one daughter are left to mourn.

W. M. HEALEY.

SHULTS.—Anna May Augusta Shults, daughter of Brother and Sister G. C. Shults, died at the Florida Sanitarium Aug. 5, 1912, after a painful illness of three months. She was nine years old, and her loving disposition endeared her to all who knew her. Though a great sufferer, she never forgot the Sabbath-school songs she had learned, and always asked that those be sung which expressed love for the Saviour. Funeral services were conducted by W. S. Chapman.

M. C. BIRD.

KINGSLEY.—Lewis J. Kingsley was born in Colton, N. Y., and died at the age of 77 years at the home of his daughter in Concord, N. H. He was buried in Dickinson Center, N. Y. One son and three daughters survive.

A. J. CLARK.

CRAMPTON.—Edmund H. Crampton was born in Cortland Co., N. Y., July 17, 1838, and died at his home near Marietta, Tex., Aug. 6, 1912. He accepted the third angel's message in 1873, and remained a faithful member of the Seventh-day Adventist Church until his death. He leaves a wife, two brothers, and an adopted daughter to mourn.

* * *

UPSON.—Died at Leslie, Mich., July 17, 1912, Sister Mareta Ada Upson, aged 65 years, 11 months, and 16 days. Early in life she was converted, and united with the Seventh-day Adventist Church, of which she remained a faithful member until her death. Her husband, four sons, and one daughter are left to mourn. Her life was a benediction to all who knew her intimately. The funeral services were conducted by the writer, words of comfort being spoken from Rev. 14:13.

L. G. MOORE.

NORDYKE.—Noble Nordyke was born in North Carolina, Feb. 11, 1832, and died at Wolcott, Ind., aged 80 years, 6 months, and 4 days. He was married to Mary E. Vinson in 1852. Forty-six years later she passed away, leaving her husband and three children. Fourteen years ago Mr. Nordyke married Mrs. Eliza Carpenter, who survives. He united with the Seventh-day Adventist Church in 1886, and ever remained faithful to this truth. He was held in high respect by all who knew him. The writer spoke words of comfort from Rev. 14:13 to the large concourse of people who attended the funeral service.

W. A. YOUNG.

LINANDER.—E. M. Linander was born Sept. 2, 1844, at Ronneby, Sweden, and died at Galbis, Cuba, Aug. 10, 1912, at the age of 67 years, 11 months, and 8 days. About seventeen years ago our brother accepted present truth at Huron, S. Dak., afterward transferring his membership to the Memorial Church of Washington, D. C., of which he was a member at the time of his death. In September, 1910, the family moved to Cuba, where Brother Linander fell asleep in the hope of a part in the first resurrection. His companion and one daughter, together with many relatives and friends, are left to mourn. Words of comfort were spoken by the writer from Job 19:25-27.

J. E. ANDERSON.

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THE Washington (D. C.) Training-school for Missionary Nurses held its graduating exercises Thursday evening, September 5. There were fifteen graduates from the three years' course, and two from the postgraduate course, which was arranged last year in connection with the work of the Foreign Mission Seminary.

LAST week another party left the homeland for India, going by way of the Pacific. The party consisted of Elder M. D. Wood, his wife and two children, and Brother and Sister V. E. Peugh. Brother and Sister Wood have been in India before, having labored among the Marathi people of west India under the direction of another mission board. Both attended the Seminary last year. They leave two children in College View, Nebr., to continue their studies. Brother Wood was ordained at the Nebraska camp-meeting before leaving for the East. Brother and Sister Peugh have also been connected with the Seminary and dispensary in Washington during the past year, and go out in response to a pressing call for help among the Tamils of south India.

The College of Medical Evangelists

WE have received the annual announcement of the Loma Linda College of Medical Evangelists for 1912-13. The school year opens September 26. This college affords to its students excellent opportunities in hospital and clinical work. We would call special attention to the following important resolution passed by the Department of Education of the General Conference:—

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

"Whereas, The members of the Department of Education of the General

Conference of Seventh-day Adventists in attendance at the annual council held at Loma Linda, June 1-6, 1912, have carefully examined the work of this institution, inspected its laboratories, library, course of study, clinical facilities, recognition by other medical schools and the Council on Medical Education of the American Medical Association, and have noted its efficient faculty and its broad and substantial plans for the future; we therefore unhesitatingly—

"Recommend to our young people who are contemplating the medical work that they attend the College of Medical Evangelists, of Loma Linda, Cal., rather than other medical colleges, because we believe by so doing they will be much more efficiently prepared for work in the great advent movement."

Six courses of study are offered to those of our young people desiring a training along medical lines,—the medical, a combined course whereby the student may receive a Bachelor of Arts degree upon completing the third year of the medical, a medical evangelist course, the evangelist nurses' course, a special missionary course of one year, and a cooks and bakers' course.

The Harvest Ingathering

UP to August 24, 72,614 Harvest Ingathering *Signs* had been ordered, as reported by the brethren at the Pacific Press. The largest order from any one conference was from Greater New York, 10,750. Many of the conferences had not yet sent in their orders, perhaps on account of the camp-meeting season.

Of the Missions *Signs* Elder Allen Moon, president of the Lake Union, says:—

"A copy of the special *Signs of the Times* has just come to hand. I am sure no one need hesitate to present this paper to friends and neighbors. It certainly will appeal even to strangers, for it is attractive in appearance. The illustrations are clear, and not too many in number. The print is plain, and the execution generally all that could be asked. The articles are well prepared. It can not fail to interest the people in the cause of missions. We can not expect success if we engage in the circulation of this paper as a mere business transaction, but the Lord has promised the riches of the Gentiles to his consecrated people. It would be well to remember this campaign at our prayer-meetings, and around the family altar. It is right to pray for the conversion of the heathen, but our prayers will be much more likely to be answered when we show our faith by a spirit of cooperation, and enlist as many others to help as we can."

Opening of the Foreign Mission Seminary

THE season for the opening of our schools, when the Adventist youth are leaving their homes to enter upon definite lines of preparation for the Master's service, is always one of great interest to the entire denomination. And in no school is there, perhaps, such general interest as in the Foreign Mission Seminary, because of its intimate relation to the giving of "the advent message to all the world in this generation." It is the gateway to the regions beyond.

The Seminary began its sixth year's

work on Wednesday, September 4, with appropriate exercises. Addresses were made by Prof. W. W. Prescott, Prof. H. R. Salisbury, Dr. H. N. Sisco, and Brother L. A. Hansen.

Professor Prescott emphasized especially what he termed the A B C in the qualifications of missionaries,—A, adaptability; B, breadth; C, consecration.

The apostle Paul, the great missionary of the early church, possessed these qualifications. As to the first, he became "all things to all men" that he might save some. Adaptability does not mean the sacrificing of any principles that we hold, but it is that quality that enables one to fit into a position, to recognize the vital need and to address himself to it, and to instil into the minds of the people those principles of truth which he holds. In order to do this, he must adapt himself to the situation, and reach out and win the souls of the people, rather than make some change in their outward form of life.

As to breadth, our missionary operations call for the very best mental ability we have. The fact that we are operating in many fields where the people are ignorant is no reason why we should send workers lacking in education to these fields. That so-called breadth of view which looks upon all religions as more or less equal, is not what is wanted. That is not breadth, but narrowness. The Christian religion excludes all others. Gal. 1:8.

This same missionary said, "Neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord." This is consecration. Now when these three qualifications meet, we shall have just that kind of workers who will do efficient and effective work in the foreign fields.

Dr. Sisco spoke of the importance of medical missionary work, and of the facilities at Washington for giving a training in this line. He said, in part: "Aside from the general instruction in our medical work here, we have that which is very practical. I refer to the dispensary in the city of Washington. We have quite an ideal situation there. The dispensary has been running ever since the first of May. We have found that it is just the place where our nurses can get that training which they will need when they go out into the foreign field, where they will meet conditions similar to the ones found in this poor section of Washington. Besides ministering to the physical needs of the people, our nurses are bringing light and hope into the hearts of those whom they treat from day to day. Thus the nurse is effectually combining the missionary and the medical phase of this message."

Several graduate nurses have already entered the postgraduate missionary nurses' course, and others are coming. Another special feature of the Seminary this year is the class of colporteurs in training for foreign service, under the leadership of Brother J. A. P. Green, of Mexico. The opportunities afforded by the Seminary for ministerial training, and the needs of the great Eastern cities, have attracted several young men from various parts of the field.

The indications are that the Seminary will have a successful year's work. Others planning to enter should do so very soon.

M. E. KERN,
 President.