

The Advent Sabbath Review and Herald

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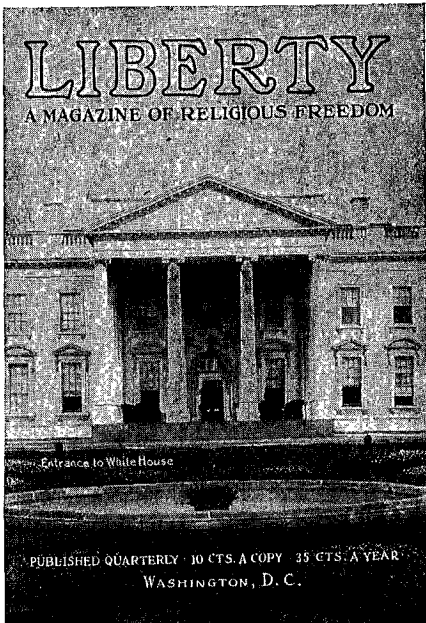
Thanks to the Schools

[On the thirteenth Sabbath of the second quarter, this year, the Sabbath-schools contributed for the purchase of the Selukwe Reserve, in Rhodesia, and the planting of a new mission station in the Dark Continent.]

Thanks to the Sabbath-schools of America for the money raised in June to enable us to open up mission work in the Selukwe Reserve. The word reached us within a week from the time we received the lease. We are sure the Lord has arranged this in his own good time and way; and we are now en route for the new field with hearts full of courage.

T. J. Gibson.

On trek for Selukwe Mission, Rhodesia.
Aug. 13, 1912.



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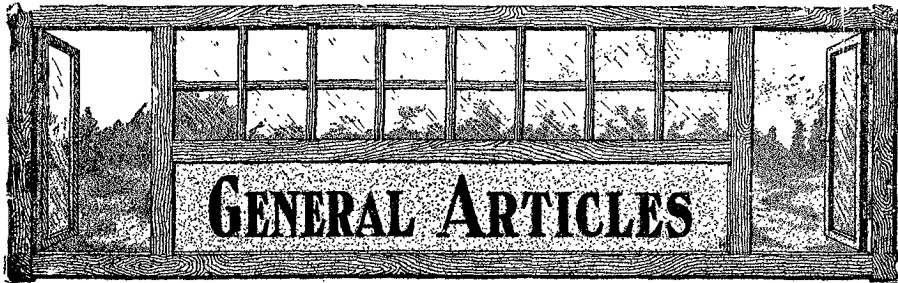
The Review and Herald

"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 26, 1912

No. 39



The Earth Made New

F. FREDERICK BLISS

PIERCE, rolling waves of maddened mien,
And maelstroms wild of depths unseen;
Strong ships on fair and happy quest,
Struck mad by waves at death's behest;
O sea, thy better self is due—
Eternal calm in earth made new!

Fair fields of earth with thorns o'er-
grown,

And wrecks of storms fore'er o'erstrewn,
Your cities foul with sin's dread pest,
Worth scarce surviving at the best,—
Ah, fields of earth, refreshing dew
Distils once more in earth made new!

Pain-throbbing heart of ruined race,
With honor prone in dark disgrace,
With love's fond treasure all despoiled
In wreck of world by sin embroiled,—
Dear breaking heart, thy God to you
Speaks hope again, in earth made new.

Springfield, Mo.

"Have Ye Received the Holy Ghost?"

GEO. E. HOLLISTER

"HE said unto them, Have ye received the Holy Ghost since ye believed?" Acts 19:2. This is a question for us to-day as truly as it was for the believers in the days of the apostles. We should be studying this all-important theme with the greatest earnestness and the deepest interest. Let us read that question again, "Have ye received the Holy Ghost since ye believed?" That question was indited by the Holy Spirit, and to-day it is put to us through the same divine agency:—

"In my dream last night a sentinel stood at the door of an important building, and said to every one that came for entrance, 'Have you received the Holy Ghost?' A measuring line was in his hand, and only few, very few, were admitted into the building. Suppose, brethren, that it had been the question at the door as we came in, what would we have said?"—*General Conference Bulletin, 1909.*

What do you suppose was the purpose of that "measuring line"? Perhaps it was to measure the character of each applicant, and thus to ascertain whether or not he had received the Holy Ghost; for that was the passport, or qualification, for entrance into that building. Well, then, what must be that measuring line, or standard, by which we are tested? The inspired writers reply, "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:14. "God shall judge the secrets of men by Jesus Christ according to my gospel." Rom. 2:16. "Thou art weighed in the balances, and art found wanting" (Dan. 5:27). God said to Belshazzar.

"Few, very few, were admitted into the building." May God in his infinite mercy spare us a little longer, and help us to be willing to receive that priceless gift. "That wondrous gift abused, forever turns away." "It is not so much a question of receiving the Holy Spirit [in the great outpouring] as in yielding to the Holy Spirit already given." We may ask, When, where, and how has the Spirit been given? Nehemiah says: "Thou gavest also thy good Spirit to instruct them," and "yet many years didst thou forbear them, and testifiedst against them by the Spirit in thy prophets." Neh. 9:20, 30. Thus we see, beloved, that the question is easy to answer. Jesus says, "The words that I speak unto you, they are spirit, and they are life." John 6:63. If we have been receiving those words, we can answer in the affirmative. "Those who follow in the light need have no anxiety lest that in the outpouring of the latter rain they will not be baptized with the Holy Spirit. If we would receive the light of the glorious angel that shall lighten the earth with his glory, let us see to it that our hearts are cleansed, emptied of self, and turned toward heaven, that they may be ready for the latter rain."—*Mrs. E. G. White, in Signs of the Times, Aug. 11, 1892.*

Chino, Cal.

Peter's Last Epistle and His Death

(Concluded)

MRS. E. G. WHITE

FOR many years Peter had been urging the believers to grow in grace and in a knowledge of the truth; and now, knowing that soon he would be called upon to suffer martyrdom for his faith, he once more drew attention to the precious privileges within the reach of every believer. In the full assurance of his faith, the aged disciple exhorted his brethren to steadfastness of purpose in the Christian life. "Give diligence," he pleaded, "to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." Precious assurance! Glorious is the hope set before the believer as he advances by faith toward the heights of Christian perfection!

"I will not be negligent," the apostle continues, "to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me. Moreover I will endeavor that ye may be able after my decease to have these things always in remembrance."

The apostle was well qualified to speak of the purposes of God concerning the human race; for during the earthly ministry of Christ he had seen and heard much that pertained to the kingdom of God. "We have not followed cunningly devised fables," he reminded the believers, "when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount."

Convincing as was this evidence of the certainty of the believers' hope, there was yet another still more convincing in the witness of prophecy, through which the faith of all might be confirmed and securely anchored. "We have also,"

Peter declared, "a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts: knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

While exalting the "sure word of prophecy" as a safe guide in times of peril, the apostle solemnly warned the church against the torch of false prophecy, which would be uplifted by "false teachers," who would privily bring in "damnable heresies, even denying the Lord." These false teachers arising in the church are accounted true by many of their brethren in the faith, but the apostle compared them to "wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved forever." "The latter end is worse with them," he declared, "than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them."

Looking down through the ages to the close of time, Peter was inspired to outline conditions that would exist in the world just prior to the second coming of Christ. "There shall come in the last days scoffers," he wrote, "walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." But "when they shall say, Peace and safety; then sudden destruction cometh upon them." Not all, however, would be ensnared by the enemy's devices. As the end of all things earthly approached, there would be faithful ones able to discern the signs of the times. While a large number of professing believers would deny their faith by their works, there would be a remnant who would endure to the end.

Peter kept alive in his heart the hope of Christ's return, and he assured the church of the certain fulfilment of the Saviour's promise, "If I go and prepare a place for you, I will come again, and receive you unto myself." To the tried and faithful ones the coming might seem long delayed, but the apostle assured them: "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God,

wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwell eth righteousness.

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. And account that the long-suffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you. . . . Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

In the providence of God, Peter was permitted to close his ministry in Rome, where his imprisonment was ordered by the emperor Nero about the time of Paul's final arrest. Thus the two veteran apostles, who for many years had been widely separated in their labors, were called upon to bear their last witness for Christ in the world's metropolis, and upon its soil to shed their blood as the seed of a vast harvest of saints and martyrs.

Since his reinstatement after his denial of Christ, Peter had unflinchingly braved danger, and had shown a noble courage and boldness in preaching a crucified, risen, and ascended Saviour. As he lay in his cell, he called to mind the words that Christ had spoken to him: "Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not." Thus Jesus had made known to the disciple the very manner of his death, and even foretold the stretching of his hands upon the cross.

Peter, as a Jew and a foreigner, was condemned to be scourged and crucified. In prospect of this fearful death, the apostle remembered his great sin in denying Jesus in the hour of his trial. Once so unready to acknowledge the cross, he now counted it a joy to yield up his life for the gospel, feeling only that for him who had denied his Lord, to die in the same manner as his Master died was too great an honor. Peter had sincerely repented of that sin, and had been forgiven by Christ, as is shown by the high commission given him to feed the sheep and lambs of the flock. But he could never forgive himself. Not even the thought of the agonies of the last terrible scene could lessen the bitterness of his sorrow and repentance. As a last favor, he entreated his executioners that he might be nailed to the cross with his head downward. The request was granted, and in this manner died the great apostle Peter.



"WISDOM is better than weapons of war."

The Work in the First Apartment of the Sanctuary

S. N. HASKELL

THE work in the first apartment consisted principally of the morning and evening daily services, the individual sin-offerings, and services on feast-days and special occasions. God's visible presence was manifested in the first apartment, or tabernacle of the congregation. God met and communed with the children of Israel at the first veil, or door, of the tabernacle of the congregation (Ex. 29:42, 43; 30:36; Num. 17:4), where the people presented their sin-offerings before the Lord. At times the cloud of glory, representing the visible presence of the Lord, filled the first apartment so that no one was able to enter. Ex. 40:34, 35; 1 Kings 8:10, 11; 2 Chron. 5:13, 14; 7:2. God's presence manifested in the first apartment of the earthly sanctuary was a shadow of the glorious presence and throne of the Father in the first apartment of the heavenly sanctuary, where, after enduring "the cross, despising the shame," the Saviour sat down "at the right hand of the throne of God." Heb. 12:2.

The service each morning and evening was very important. Within the first apartment the high priest offered incense upon the golden altar, and trimmed and lighted the lamps. None but the high priest could perform this sacred work, which typified the adding of the fragrant incense of Christ's righteousness to the prayers of God's people to make them acceptable before him. Rev. 8:3, 4. The high priest also trimmed and lighted the lamps, which were a type of the Holy Spirit emanating from God and shining at some time into the heart of every one, inviting him to accept the Lord and his service. This Spirit shines continually in the life of the individual who is faithful to God.

While the high priest within the sanctuary was performing the daily service morning and evening at the golden altar, the priests in the court were burning the whole burnt offering, the meat-offering, and the drink-offering upon the brazen altar, and the people were gathered without, praying. Luke 1:10.

When the children of Israel were carried into captivity, the faithful ones prayed, as did Daniel, with their windows open toward Jerusalem. Dan. 6:10. They turned toward the temple where from the altar of continual intercession the incense had ascended. This was a beautiful type; for, no matter where from the altar of continual intercessions that may hold us, if we resolutely turn our faces from our surroundings toward the heavenly sanctuary where Christ pleads his blood and presents his righteousness in our behalf, our prayer of faith will bring peace and joy to the soul, and will break asunder the bands with which Satan has bound us. Christ sets before us "an open door, and no man can shut it." Rev. 3:8. It makes no difference what the surroundings may

be, the soul may be free in God; no human being nor the evil one himself can hold in bondage the soul of him who trusts in God. "This is the victory that overcometh the world, even our faith." 1 John 5:4.

Day by day sinners presented their sin-offerings at the door of the first apartment, and either by the blood sprinkled before the Lord or by a portion of flesh eaten in the first apartment, the confessed sins of the people were transferred in type and shadow to the first apartment of the sanctuary. The priest met the sinner at the first veil of the sanctuary, and carried within the veil either the blood or the flesh. The sinner could not look within the sanctuary. By faith he knew that the priest was faithful to present his sin-offering before the Lord, and he left the sanctuary rejoicing in sins forgiven. In the antitype of that service we confess our sins; and although we can not see the work in the heavenly sanctuary, we know that Christ pleads his blood and marred flesh—the prints of the nails—before the Father in our behalf, and we rejoice in forgiveness of sins. The sins are covered, hid from view. "Blessed is he whose transgression is forgiven, whose sin is covered." Ps. 32:1. As day by day the sins of the people are transferred to the sanctuary, it becomes defiled, and must be purified, or cleansed. Sins are forgiven and covered when confessed, and will never be uncovered if the one who confessed them remains faithful; but if he forsakes the Lord and turns back into the world, the part of his past life that was covered with Christ's righteousness while he was faithful, appears uncovered on the books of heaven, for having withdrawn from Christ, he must meet the record of his entire life in the judgment. This is very forcefully taught in the parable of the unmerciful servant, who after he had been forgiven his entire debt, dealt harshly with his debtor, and was then required by his lord to pay all that had been once forgiven him. Matt. 18:23-35; Eze. 18:24.

The time will come when the sins of the righteous will not only be forgiven, and covered by the blood of Christ, but all trace of them will be removed from the books of heaven forever, and will never come into remembrance again. This blotting out of sin was symbolized by the work in the second apartment of the sanctuary on the day of atonement.

Type
Ex. 29:42, 43. Visible presence of God manifested in the first apartment of the earthly sanctuary.

Ex. 30:7, 8. High priest trimmed and lighted the lamps.

Ex. 40:24, 25. The lamps in the earthly sanctuary were burning before the Lord.

Antitype
Rev. 4:2-5. The seven lamps were seen in heaven before the throne; therefore the throne and lamps were in the same apartment.

Rev. 1:13. Christ was seen among the golden candlesticks in the heavenly sanctuary.

Rev. 4:2, 5. The seven lamps of fire were seen burning before the throne of God in heaven.

Type
Heb. 9:6. The priests went always into the first tabernacle, accomplishing the service of God.

Lev. 4:7; 10:16-18. By the blood and the flesh the sins were transferred into the earthly sanctuary.

Lev. 4:7. The marks of sin touched the horns of the altar.

Num. 18:7. None but the priests could look within the veil where the sins were transferred. All that remained of the sin-offering without the veil was burned. All trace of the sin-offering was covered from sight.

Portland, Maine.

Antitype
Heb. 7:25. Christ ever liveth to make intercession for us.

1 Peter 2:24; 1 John 1:7. By the merits of the sacrifice of the body and blood of Christ, our sins are forgiven, and he bears them into the heavenly sanctuary.

Jer. 2:22. The actual sin is marked before the Lord in heaven.

Ps. 32:1. When we confess our sins, they are transferred to the heavenly sanctuary, and are covered, nevermore to appear if we are faithful.

Early Conversions Desirable

WILLIAM COVERT

THE right path for life should be found early. Therefore the young are advised to remember their Creator in the days of their youth, before evil habits block the way, or dark sorrows make the life bitter. See Eccl. 12:1-6.

There are many good reasons why this advice is given; but none of them is more important than the one mentioned by Solomon in Prov. 8:17: "Those that seek me early shall find me." The very young have not gone so far out of the way as their elders, and therefore can the more easily find the good path.

In nearly forty years of gospel work I have seen only a very few who had passed the age of fifty seeking for salvation from sin. Indeed, the great majority who find the Saviour and become happy in his work obtain a Christian experience before their physical powers begin to wane.

Jeremiah, who was himself dedicated to the prophetic work by his parents before he was born, and called unto it by the Lord when he was but a child (Jer. 1:4-7), said, "It is good for a man that he bear the yoke in his youth." Lam. 3:27.

It is fully as essential that a person, in order to be a good Christian and a successful Christian worker, begin early in life as it is that one who desires to become an expert in any profession begin that work early. It is the early years of ardent application that tell for the most in making up the sum total in the work of a lifetime.

It is absolutely impossible for any person to do a vast amount of work in any line who neglects to enter upon that work until after the sap of his life is almost gone, and his vital energies are about used up in some other calling. This is not written to discourage those of ripe years and rich experience from working, but it is written to encourage all, and

especially the young, to consecrate all their powers to God's service at the earliest opportunity. Only those who begin early can put in a long life of service for God. We sometimes hear men thanking the Lord for the privilege of putting in a score of years or more in soul-saving work; but some, by seeking the Lord early, and faithfully improving the opportunities that came to them for doing good, have been enabled to labor earnestly and well for threescore and ten years. In this way they increased the sum total of their life-work. The little things, as well as the larger ones, which Providence placed in their way, received their attention. Patience strengthened as experience gave approved character to their work, and ability increased as years multiplied into decades, until in heaven it was written of them, "Blessed are these who have sought to walk in the ways of the Lord from the days of their youth even down to old age."

Those converted in their youth have grown up in the love of the truth, and have fitted into every nook and corner of God's work because they never allowed Satan to harden their hearts and destroy their Christian flexibility. These are they whom God could use and has used to best advantage in difficult places in his cause. They did not develop stubbornness, but in gentleness and faithfulness served God all the days of their lives. Even now their citizenship is in heaven (Phil. 3:20), and long ago in their souls' desire they were translated into the kingdom of God's dear Son.

No loathsome chapters of crime darken their record, for they sought and found the Lord before the evil days came. The halls of their memory are hung with bright pictures, photographed from souls converted and victories won for heaven.

Aurora, Ill.

Turned Around

ADDIE S. BOWEN

AFTER a trip by train, trolley, or boat, many a person, on arriving at a destination, finds himself turned around. The sun rises in the north perhaps, not in the east, as it does at home, and behold, it goes down at night in the south, while it ought to be high noon when the sun is in the south; and then as darkness comes on, there is the north star straight in the west. How queer! Yet it is so real that reason and try as earnestly as he may to see that what is seemingly north is really east, the delusion remains as if it were the fact. Even his compass can not change it; the needle quivers around the circle to what is west to him, and there it rests; and though he again and again sets it to his north, it will not stay there. Some persons, however, are quickly set right by the compass, by the sun, the moon, or the pole-star.

Let this illustrate conditions in our relation to God and his will concerning us. Naturally, every one is "turned around." In Prov. 21:2 we read, "Every way of a man is right in his

own eyes." In Jer. 17:9 the Lord says the natural heart is deceitful and desperately wicked. We disagree with him, thinking we are good enough, while the Lord says we are on the wrong road, going the wrong way to reach him and his dwelling-place, heaven; which, although not comprehended by the natural heart, is what every sane person desires.

Is not the reason for doing anything that the Book of God says is wrong, found in a desire to get some sort of enjoyment; that is, enjoyment in this present life, to please some or all of the five senses? A man drinks some intoxicant to make him feel good, to drown trouble for a while. Another works hard, and uses wrong methods to get rich, that he may be happier. Another, for the pleasure of taste, eats harmful food or too much good food, and slowly commits suicide. Another takes delight in seeing some one suffer from the lash of his tongue or by his neglect, or finds pleasure in gazing on that which is sinful, or which leads to sinning. The other senses are by nature used for wrong-doing, perverted from the purpose for which the Lord designed them. In the Bible the Lord tells us plainly what real happiness is, and how to find and keep it. Briefly stated, it is to give up our own natural ways of doing that which seems to be right in the pursuit of pleasure or happiness, and to accept God's way.

To Adam and Eve in Eden, to every soul since then, God gave and still gives his only begotten Son to bring peace, rest, and joy in this life, and perfect bliss in the world to come. To believe this is saving faith, real happiness. Those who are turned around, unconverted, think their own schemes for pleasure are right, but the error is no more the truth than north is east.

All through the Bible God points out to humanity the right directions. We are to believe him always, in everything. Eze. 18:30 says, "Repent, and turn yourselves;" the French translation reads, "Convert you, turn you." In Matt. 18:3 Jesus says, "Except ye be converted," etc.; the French says, "Except you change." Peter tells us to repent and be converted (Acts 3:19). Convert is from two Latin words, and means to turn, to change or to be changed from one state to another, from a bad life to a good one, from enmity toward God to love for him. This is both active and passive. The Lord says, "Choose you." Joshua 24:15. He waits. We can choose to be good, but can not make ourselves good. God does what we can not do,—changes our disposition, our purposes, gives us a new heart. Eze. 36:26 and 11:19, 20.

When this change takes place, we are turned from going the wrong way to the right way, and right seems right to us, and our natural ways that seemed right, we now know are wrong. Now it is as with the person who was set right by the compass,—one clear view of God's will and way sets him right.

Others find it very hard to admit that

what seems to them right or nearly so, is absolutely wrong, and that they must turn about; yet by his Word and by those who are going in the right direction, the Lord still works to set them right.

Bradford, Pa.

◆ ◆ ◆ Our Words

BERTHA OSS

IN the third chapter of James the tongue is described as a little member, but a powerful instrument of much good and much harm. "If any man offend not in word, the same is a perfect man." Verse 2. In the sermon on the mount, Jesus said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. 5:48. We are to strive for perfection, therefore we should be very careful of our words. "Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom." James 3:13. "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12:36, 37. How very important, then, that we should guard our words!

"Out of the abundance of the heart the mouth speaketh." Matt. 12:34; Luke 6:45. Surely we need to pray, as did David, "Create in me a clean heart, O God." "Set a watch, O Lord, before my mouth; keep the door of my lips." Ps. 51:10; 141:3. Let us follow in the steps of our Example, in whose mouth was found no guile. 1 Peter 2:21, 22.

Burke, S. Dak.

◆ ◆ ◆ What the Passing of a National Sunday Law Means

FRANK PEABODY

I. WHAT is the nature of any movement in favor of religious legislation?

"Any movement in favor of religious legislation is really an act of concession to the Papacy, which for so many ages has steadily warred against liberty of conscience."—*Testimonies for the Church*, Vol. V, pages 711, 712.

2. To what does Sunday observance owe its existence, and what will its enforcement be?

"Sunday observance owes its existence as a so-called Christian institution to the 'mystery of iniquity;' and its enforcement will be a virtual recognition of the principles which are the very corner-stone of Romanism."—*Id.*, page 712.

3. What will be the significance of the enacting of a Sunday law by our nation?

"When our nation shall so abjure the principles of its government as to enact a Sunday law, Protestantism will in this act join hands with popery; it will be nothing else than giving life [Rev. 13:15] to the tyranny which has long

been eagerly watching its opportunity to spring again into active despotism."—*Ib.*

4. In what will such legislation result?

"If popery or its principles shall again be legislated into power, the fires of persecution will be rekindled against those who will not sacrifice conscience and the truth in deference to popular errors. This evil is on the point of realization."—*Ib.*

5. What will the enforcement of Sunday by law mean to our nation?

"By the decree enforcing the institution of the Papacy in violation of the law of God, our nation will disconnect herself fully from righteousness. When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, when she shall reach over the abyss to clasp hands with Spiritualism, when, under the influence of this threefold union, our country shall repudiate every principle of its Constitution as a Protestant and Republican government, and shall make provision for the propagation of papal falsehoods and delusions, then we may know that the time has come for the marvelous working of Satan, and that the end is near. . . . So may this apostasy be a sign to us that the limit of God's forbearance is reached, that the measure of our nation's iniquity is full, and that the angel of mercy is about to take her flight, never to return."—*Id.*, page 451.

6. What may we expect God to do for his people and work when this is done?

"When legislators shall abjure the principles of Protestantism, so as to give countenance and the right hand of fellowship to Romanism, then God will interpose in a special manner in behalf of his own honor and the salvation of his people."—*Id.*, page 525.

7. What will be the sign of the close of probation?

"God keeps a reckoning with the nations. Through every century of this world's history, evil workers have been treasuring up wrath against the day of wrath; and when the time fully comes that iniquity shall have reached the stated boundary of God's mercy, his forbearance will cease. When the accumulated figures in heaven's record books shall mark the sum of transgression complete, wrath will come, unmixed with mercy, and then it will be seen what a tremendous thing it is to have worn out the divine patience. This crisis will be reached when the nations shall unite in making void God's law."—*Id.*, page 524. Jennings, La.

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THINKING leads man to knowledge. He may see and hear, read and learn, whatever he pleases, and as much as he pleases, yet he will never know any of it, except that which he has thought over, that which by thinking he has made the property of his mind. Is it, then, saying too much if I say that man, by thinking only, becomes truly man? Take away thought from a man's life, and what remains?—*Pestalozzi.*



WASHINGTON, D. C., SEPTEMBER 26, 1912

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Editorial

The Use of Slang

THE disciples of the Lord in the first century were noted for their purity of speech. It is said of Peter and John that when their enemies perceived that they were unlearned and ignorant men, and noted the power and wisdom with which they spoke, they took knowledge of them, that they had been with Jesus. Acts 4:13. There had been something ennobling and elevating in their association with their Master. The holy dignity, the refinement, the beauty of speech, and the purity of language that characterized his life had taken hold upon their hearts. He had become their ideal. It was their joy to represent him. In the holy truths he expressed, the holy dignity that characterized his life-work, there was no cheapness.

A true view of the Lord Jesus Christ will take cheapness out of his followers to-day. When we see Christ as he is, we shall so greatly desire to be like him that the vision will make upon our lives an indelible impression. We find many professed Christians failing to show in their lives this dignity of character. Their conversation is for the most part of the cheap and commonplace. Precious hours are spent in idle chit-chat and gossip. The contemplation of truly ennobling themes finds no place in their hearts, and no expression in their voices. Idle, silly joking and the employment of slang expressions are frequently heard. Such expressions as "You bet," "Where're you at," "Sit up and take notice," and many other cheap, commonplace sayings form a part of their everyday speech.

Nor is it to the younger members of the family, nor to those who are uneducated, that these vulgar, commonplace expressions are confined. We hear many who know better, even public speakers and ministers of the gospel, frequently using expressions of this character.

Their use by this latter class especially is most reprehensible. The minister who in public discourse uses slang expressions or cracks jokes becomes himself a joke, a shallow imitation of what the minister of the gospel should be, in the minds of many of his observers.

If language of this character appears cheap to men, how must it appear to the Holy Spirit and to the angels of God? Some of us may not be blessed with fluency of speech, and for this we may not be responsible; but we are responsible to the extent of doing the best we know. Let us as ministers and laymen, in the pulpit and out of it, avoid the use of slang.

Baptized Into the Name

THERE is significance in the fact that those who surrender to God, become his willing possession, and join his people, are baptized into the name of the Father and of the Son and of the Holy Spirit. All the divinely given formula of the Christian body means something. The old and new dispensations are alike in this. The sanctuary was typical in its construction and in its rituals. All that was done by the priest in the sanctuary of old had its meaning. It is none the less true that the ordinances of the Lord's house now were given for a well-defined purpose, and have their significance in the Christian life.

What does it mean to be baptized into the name of the Father? It means that we have signified our intention of bearing the character of the Father; for his name stands for his character. But to bear his character, we must be in harmony with his will. As his will is expressed in his law, it means that the principles of the law, the law in its entirety, are to be the actuating principles of our life. Christ declared to his followers that seeing him, they saw the Father. That was true because no will but the will of the Father was actuating him in all his life. So the psalmist writes of him:—

"I delight to do thy will, O my God; yea, thy law is within my heart."

And so he says of himself:—

"I am come down from heaven, not to do mine own will, but the will of him that sent me."

Again he says:—

"Believest thou not that I am in the Father, and the Father in me? The words that I say unto you I speak not from myself: but the Father abiding in me doeth his works." John 14:10.

He "emptied himself" that there might be in him nothing to rise up and assert itself and its way in opposition to the way of the Father and the character and purpose of the Father. To be baptized into his name, and yet be out of harmony with his character and

his purpose, is to misrepresent the Father. Having been baptized into the name of the Father, and having been faithful to that baptism, a great company are seen finally standing on Mount Zion with the Lamb, "having his name, and the name of his Father, written on their foreheads." Rev. 14:1. And the revealer, in speaking of the overcomer, says: "I will make him a pillar in the temple of my God, and he shall go out thence no more: and I will write upon him the name of my God, and the name of the city of my God, and the New Jerusalem, which cometh down out of heaven from my God, and mine own new name." Rev. 3:12. This signifies the perfect harmony there is then existing between the Father, the Son, and the overcomer. In place of the rebellion which Satan brought in, there is love, devotion, harmony, loyalty, and all that makes for happiness and peace.

The blessed promise given to the "church in Philadelphia" was given because it had not denied God's name. Yet that denial may be made even while professing his name. Life speaks louder than words.

Thus it is evident that to be baptized into the name of the Father and to be true to that baptism, we must be in harmony with every principle of the law of God. He who calls himself by the name Christian, and is baptized into the name of the Father, and yet repudiates the law of God, which is the expression of the will and character of God, denies by his life what he professes with his lips. He misrepresents God, and can not say with his Saviour, "I delight to do thy will, O my God; yea, thy law is within my heart." Then may such a one expect to hear the declaration, "He that denieth me in the presence of men shall be denied in the presence of the angels of God." Luke 12:9. How much more blessed to be among those of whom it is said, "Here are they that keep the commandments of God, and the faith of Jesus"! It is no light matter to be baptized into the name of the Father.

What is the significance of being baptized into the name of the Son? It means first that we have accepted him as our Saviour, that we are his through the purchasing power of his blood shed on Calvary. But being baptized into his name means that we are taking the same attitude toward the law of God that he took, that we are placing self on the altar, that we are seeking not our own interests, as Satan sought his in heaven, but, like Christ, are laying aside self and putting on the garments of service for others. It means that we shall make his experiences our experiences; that the spirit of sacrifice which he manifested shall be seen in us; that the interests of

others shall be above our own. It means that we shall take the same attitude toward the tempter that Christ took, turning our backs upon temptation, and our faces toward God for the power and grace that will make us victors.

Christ's life was a life of service. If we have been baptized into his name, it means that we have entered a life of service. To live true to that baptism will mean no insignificant struggle, for the predominant spirit of the age is the spirit of self-seeking, self-service, and self-adulation. To receive baptism in the name of the Son, and then go out in the service of self to pattern after the world and imbibe its spirit, is to deny the name and the experience and the character of the Son of God. It means something to be baptized into the name of the Son of God.

What is signified by being baptized into the name of the Holy Spirit? The Holy Spirit was given to be a comforter to an otherwise comfortless world. There is no true comfort to those who are not in the truth. So the office work of the Holy Spirit is to "guide you into all truth." The result of that guiding is the comfort of God, the comfort of the truth. When the Holy Spirit was given in such rich measure on the day of Pentecost, those who received it began at once to bear their testimonies to the truths of the gospel, in the various languages of the earth. They were foreign missionaries at home, enlightening the ends of the earth by enlightening those who had come to Jerusalem from the ends of the earth. The fruit of the Spirit in their lives then, and from then on, was service for others.

We read that "the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control." Being baptized into the name of the Holy Spirit signifies that we have expressed it as our intention to bear such fruit in our lives. But to be baptized into that name, and bear fruit of a different character, signifies that we have denied the name into which we were baptized, and that our lives are denying what our lips profess.

The result of such a profession coupled with such a life is shown in the lesson of the fig-tree which bore no figs. Being in full foliage, it should have had fruit upon its branches; but it had none. It was professing, but not fulfilling. So it withered and died from the condemnation of our Lord. Just so will it be with each individual who, having been baptized into the name of the Holy Spirit, signifying dedication to a life of service, brings no fruit to the garner of God.

The child of earth might well be discouraged, if, after receiving such baptism, he were left to his own resources and his own strength to do all that is

signified by true baptism. But not so. Christ's charge to his followers was: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, *I am with you always, even unto the end of the world.*" Matt. 28: 19, 20. Every assistance that man needs to enable him to live up to his baptism is embraced in that promise; and in testing that promise, we shall not find him lacking, nor the needed help wanting. These thoughts concerning the significance of true baptism are not brought out to discourage any; but that, realizing the deep significance of our baptism, we might be more guarded and more earnest in our lives and our activities; and realizing what Heaven expects of us, that we come to realize also our great need of the help which Christ has pledged himself to give.

If, then, being baptized into the name of the Father, we are set before the world as representing his character; and if, being baptized into the name of the Son, we are placed before the world as those whose lives are representing the life of Christ; and if, being baptized into the name of the Holy Spirit, we are set before the world as those specially, dedicated to the service of others and to the bearing of fruit for the kingdom,—then what circumspection and what diligence, what carefulness and consecration, we should manifest in all our thoughts and words and actions! C. M. S.

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The Hand of God in History

— No. 22 —

Notes on Important Eras of Fulfilling Prophecy

The Era of Bible Circulation

THE Word of God is the fount of knowledge; and the era of increase of knowledge has been the time of increasing circulation of the Bible.

Writing in the early years of the nineteenth century, an English student of prophecy said:—

The stupendous endeavors of one gigantic community to convey the Scriptures in every language to every part of the globe may well deserve to be considered as an eminent sign even of these eventful times. Unless I be much mistaken, such endeavors are preparatory to the final grand diffusion of Christianity; which is the theme of so many inspired prophets, and which can not be very far distant in the present day.—G. S. Faber, D. D., "Dissertation on the Prophecies," Vol. II, page 406 (1814).

The reference was to the British and Foreign Bible Society, the pioneer of all the Bible societies.

It was in those pivotal years of the closing eighteenth century, as the time of the end came, that the direct agencies

were being moved upon for the founding of the Bible society work. How continually the Lord uses the weak things of this world for the accomplishment of mighty results! Surely it was as the sowing of the grain of mustard-seed, this planting of Bible-distributing organizations that have grown into all the world, and given the Word of God to the millions.

The story begins with a little Welsh girl's question,—

"Why haven't we a Bible of our own, mother?"

"Because Bibles are scarce, child, and we're too poor to pay the price of one."

Two miles from Mary Jones's home lived a farmer who owned a Bible. She secured permission to call, and read its pages now and then. The story of the first visit we must repeat:—

The good farmer's wife went away, leaving Mary alone with a Bible for the first time in her life.

Presently the child raised the napkin, and, folding it neatly, laid it on one side.

Then, with trembling hands, she opened the Book, opened it at the fifth chapter of John, and her eyes caught these words, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me."

"I will! I will!" she cried, feeling as if the words were spoken directly to her by some divine voice. "I will search and learn all I can. O, if I had but a Bible of my own!" And this wish, this sigh for the rare and coveted treasure, was the key-note to a grand chorus of glorious harmony which, years after, spread in volume, until it rolled in waves of sound over the whole earth. Yes, that yearning in a poor child's heart was destined to be a means of light and knowledge to millions of souls in the future.—"Mary Jones and Her Bible," pages 58, 59.

Now the girl began to work untiringly to gather money to buy a Welsh Bible of her own. It was in the year 1800, after six years of saving, that she made the barefoot journey of over twenty-five miles to the town of Bala, with the price of the book in her pocket. With glowing heart, she told her story and made her request of the minister, Mr. Thomas Charles, who had secured the last copies of the only Welsh edition then to be had. "Really," Mr. Charles explained to the local elder, a friend of Mary's pastor, "I am very sorry that she should have come from such a distance; for I fear, indeed, that I can not spare her a copy." The only copies left had been spoken for.

Poor Mary! When she heard his answer, her disappointment was so great that she burst into tears, and sobbed as if her heart would break. Mr. Charles was deeply moved, and tears filled his eyes, partly in sorrow for his country, where the Word of God was so scarce, and partly in pity for Mary. He could not bear that she should return home in

grief and disappointment. "You shall have a Bible," he said, and he gave her one of the reserved copies. Mary's tears were now tears of joy as she paid for her treasure.* "Well, David Edward," said Mr. Charles, turning to the elder, who had been weeping, too, "is not this very sad—that there should be such a scarcity of Bibles in the country, and that this poor child should have walked some twenty-eight or thirty miles to get a copy? If something can be done to alter this state of things, I will not rest till it is accomplished."—*W. Canton, in "Little Hands and God's Book," page 22.*

Two years later Mr. Charles was in London pleading for a society to supply Welsh Bibles. The secretary of the Religious Tract Society, Joseph Hughes, said: "Surely a society might be formed for the purpose. But if for Wales, why not for the kingdom? Why not for the world?" Thus the idea was out; and in 1804 the first Bible society was formed. A small committee met for the purpose in the counting-room of the Riverside commercial warehouse of Old Swan Stairs, by London Bridge. The secretary of the London Missionary Society, Mr. George Burder, who was present, entered in his diary for that day the prophetic words:—

March 7, 1804.—Memorable day! The British and Foreign Bible Society founded. I and others, belonging to the tract society, had long had it in view; and after much preparation, in which we did not publicly appear, a meeting was called in the London Tavern, and the society began with a very few. . . . Nations unborn will have cause to bless God for the meeting of this day.—*"After a Hundred Years," page 2.*

"During the first fifty years of its existence," says the society's centenary report, "it issued each year, on an average, 559,000 copies of the Scriptures, complete or in parts; during the next fifteen years, the annual average rose to 1,951,000 copies." And now what is the volume of circulation?—About 7,000,000 copies a year by this parent society alone. And the American Bible Society, organized in 1817, is sending out at the rate of over 3,000,000 copies a year. Other societies are also at work, besides the vast circulation by ordinary sale through the various Bible publishing houses. Truly this is the era of Bible circulation.

It is a wonderful manifestation of God's providence that just as the time of the prophecy came, when knowledge was to be increased, there should spring up this movement that has spread the living Word through all lands. And think of the inventions and improvements and added facilities for multiplying production and hastening distribution that have come with the call of the hour.

On the day of Pentecost, at Jerusalem,

* This same copy, with an inscription by Mary Jones on the title-page, may be seen in the library of the Bible House, in London.

the gathered multitude heard "the wonderful works of God," each in his own tongue. Sixteen or twenty languages, more or less, were represented there. Now the Word of God, in whole or in part, speaks in about five hundred tongues, and each year a half-dozen or more new tongues utter the wonderful works of God for the first time. The British and Foreign Bible Society report for 1911 says:—

The society's list of versions now includes the names of 432 distinct forms of speech. This means the complete Bible in 107 different languages, the New Testament in 102 more languages, and at least one book of Scripture in 223 other languages. Forty-two new versions have been added to the list during the last six years. W. A. S.

(To be continued)



The Causes of Sunday Observance

It is a law of physics that every effect has a producing cause; and while this is true in the physical world, it is just as true in the realm of moral ethics.

What conditions working in the Christian church led up to the adoption of the first day of the week as the rest day of the majority of the human family instead of the Sabbath ordained by the Lord? In a general way, the cause can be denominated sin; the conditions leading up to this step are departure from God, love of the world, and popularity. Every student of church history knows that the purity of the apostolic church did not long remain un sullied. Paul states that the mystery of iniquity was at work even in his day; and he predicted that it would soon develop into the man of sin, who would work havoc with the truth of God. 2 Thess. 2:7. And in Paul's parting exhortation to the elders of the church at Ephesus he tells them that of their own number should men arise speaking perverse things, to draw away disciples after them. Acts 20.

Even in the end of the first century the Christian church began to depart from the simplicity of the faith, and to cater to the ideas and prejudices of the heathen world around them; and by the end of the second century this departure from original purity was indeed marked. Christianity began to wear the garb of heathenism. The conversion of the heathen became more superficial; and as these men united with the church of God, they brought with them many customs and practises of their former heathen worship. Ministerial parity became a thing of the past. The ministers of the larger churches took to themselves influence and prestige which their larger following gave. The churches at Rome, Alexandria, and at some other places became centers of influence and direction for many smaller congregations within their sphere of influence. Thus it was

that the distinctions between the ministers in charge of these various centers and the less prominent churches became more and more marked.

Upon the so-called conversion of Constantine, in the beginning of the fourth century, a new and strange impetus was given to the Christian faith, and the Christian religion became the religion of the empire. Then began the scheming of the various bishops and presbyters for recognition at the court of Constantine. Rome had for centuries been the mistress of the world; and as in the affairs of state her authority had been acknowledged, it seemed but natural that her authority should also be conceded in spiritual matters, especially as the emperor recognized the claims of the church at Rome, and gave to its opinions superior weight and authority.

The popularity of the Christian religion in the empire only served to bring to its standard more subjects of the heathen faith. Scores united with the Christian church more in the hope of temporal gain than of spiritual advantage. And the church itself, having lost its fine sense of the character of Christianity, eagerly held out every inducement to augment its membership from the ranks of its heathen neighbors. Customs, festivals, and practises were modified, given Christian names, and incorporated into the practise of the church. Prominent among these came the Sunday festival. This day was dedicated to the worship of the sun, and upon it were held heathen feasts in honor of that deity. That the Christian church might not appear "causelessly peevish" and deter the conversion of its heathen neighbors, it saw fit to take this day observed by the heathen world and incorporate it into the practise of the church as a Christian institution, not in honor of the natural sun, but of the Sun of Righteousness. And as it happened that this day was the one upon which Christ rose from the dead, it was set apart in honor of his resurrection.

Another reason which prompted this change was that odium, then as now, attached to the Jewish nation. And the so-called Christian church, that it might in no sense be classed with the Jews, the more readily embraced this change. In the Western church the Sunday sabbath was held as a joyous festival in contradistinction to the Lord's Sabbath, which was appointed as a fast-day. And in the love men have for feasting instead of fasting, this distinction between the two days was not without its effect in disposing them to this innovation.

But this change was not accomplished in a moment. The entrance of sin is always insidious, and error creeps gradually into the church of God. Thus it was with the change in the practise of

the early church in regard to the Sabbath. The seventh-day Sabbath, says the historian, was observed for several centuries after Christ; and, indeed, after first-day observance was inaugurated, the observance of the two days ran parallel for some time. But the popularity of the church and the prejudices of its unconverted members from heathenism gradually gave to the first day the prominence, and seventh-day observance sank almost out of sight.

In proof of these statements we have not cited specific historical references. These might be quoted by the score. But every intelligent student of church history will willingly admit the correctness of the above statements.

Thus we see that the Sunday sabbath was wholly a product of the union of professed Christianity and heathenism. It has no foundation in the Word of God. The Sabbath was changed by the authority of the church, and that, too, at a time when the church was far separated from the Lord, and was not directed by his Spirit, nor was it walking in the light. To an institution originating in this way, should we give honor to-day? How does its sacred character compare with the day the Lord blessed and set apart for the use of his children in all ages? Bible or tradition—which is the authority for the Christian? Will you, dear reader, obey the ordinance of the Lord, or the commandment of men?

F. M. W.

Note and Comment

Attracting the Public to Religious Services

REGARDING the means which should be employed in drawing the public to the house of God, the editor of the *Rochester Post-Express*, in a recent editorial entitled "Going to Church," very sensibly remarks:—

We go to church to worship, and if that purpose is lost sight of, all the social betterment ideas and lectures aiming at the improvement of the mind are beside the point. It would be interesting to compare the attendance at churches in which the idea of making the service border on the character of entertainment has been followed with what it used to be in the days when worship, and worship only, was the thing which drew people to the sanctuary. It is all very well to make the service attractive; but if the service element tends to disappear, then the change is likely to do more harm than good. It is not social enjoyment that people ought to seek in church; the ideal of the minister should not merely be that of getting people away from the temptation of the streets. Recitations from the poets and beautiful music will be of little avail if they do not form part of a direct and unmistakable preaching of the gospel. It is not by alluring people with the bait of enjoyment that

their souls are to be won; it is by appealing to their sense of duty. To inveigle people into church under specious pretexts is not likely to win them to prayer; and unless they pray, they might just as well stay at home. Indeed, a man of character may very reasonably resent the trick—for such he is likely to esteem it—of getting him into church with a promise of some entertainment. But the minister with a high ideal of his responsibility, who bids him to come and hear the Word of God, will command respect, and stand a better chance of winning the man for a churchgoer. We have had too much of the meretricious and the *ad captandum* in our churches; why not try the sound and substantial fare which won the hearts and minds of a generation ago? The Bible, explained by a minister in solemn earnest, is infinitely more interesting than talk about magic-lantern slides. If we want men to come to church for their souls' good, why not appeal to conscience?

Increase of American Naval Armament

OF the increase in the way of naval armament which has been made by this country during the last few years, the *Nation* of Aug. 22, 1912, says:—

Few people know how rapidly the navy is being increased in other directions besides battle-ships. Into the Naval Appropriations Bill of this year there has been slipped a provision for 4,000 additional seamen, which will bring the total enlisted force up to 42,000 men. The last large increase was in 1908, and was obtained from Congress largely through the excitement attending the around-the-world cruise of the battle-ships. That increase was 6,000. Prior to the war with Spain the strength of the navy was not 10,000 men. To-day we are withdrawing more than four times that number from productive employments, in addition to the 75,000 taken by the army. This is a more serious drawing off of able-bodied men from industrial life than most people realize.

The World's Great Need

THE great need of the world is practical Christianity. Religion in the minds of many consists too much in form and ceremony and ritualism. The earnest, humble, devoted life is too little in evidence among many who make high profession; but it is such lives, representing the Christian spirit, that will tell more for God than eloquent preaching, fine edifices, and imposing ceremonies. Of this Gen. William Booth, of the Salvation Army, is reported as saying:—

Everywhere I find the complaint that the crowd is turning away from the churches. One of the most striking symptoms of the age is indifference to religion as religion, especially when that religion takes an organized form, and finds its expression in ritual, ceremonies, and formal worship alone. I am not now blaming the churches. I am not a judge of ecclesiastical systems or their methods. But I have an impression that the mass of the people are discovering that there is a great gulf fixed between the profession of love—love which is the

core of religion—and the practise in daily life of those activities and self-sacrifices which will ever spring out of love where it exists. Religion has too widely become a matter of form instead of a living, breathing, active principle,—a withered husk, a dead shell; and the man in the street has thrown it away. "Am I a pessimist?" you ask. Well, the outlook is not promising; I might even say it is melancholy. When I think of it all, I am distressed. The one hope for the future of the world is a people whose religion has become their very life's blood, and their one constraining force. The world needs salvation,—salvation in high places and in low ones, in our aristocracy, in our politics, in our secular newspapers, as well as in the blackest, ugliest, and most devilish sections of the community.

The Union Romanism Seeks

THE desire of Roman Catholics to unite their efforts in behalf of religious reform with their Protestant brethren is indicated in the words of Bishop McFaul, who addressed a mass-meeting at Louisville, Ky., at the gathering of the annual Federation of Catholic Societies. According to the *Washington Post* of Aug. 19, 1912, he said: "Let me say that we Catholics are anxious to hold out the right hand of friendship to all Christian denominations combating the civil and religious evils of the day." But we may be assured that this hand of friendship will be extended to an extent no further than will serve and advance Catholic interests.

We would not ascribe ulterior motives to every kind utterance of Catholic workers. We believe that in her fellowship are Christian men and women. Doubtless there are among her clergymen those who in the fear of God are doing the best they know; but we may be assured that that church will permit none of its prelates to carry the influence of the denomination any further in the support of religious reforms than she sees will redound in the end to her own glory and prestige.

It is not so much the individual priests and prelates that are at fault, but the system under which they labor and the principles which they hold. If followed, this system and these principles would do for Protestants and for the best of men what they have done for the adherents of Rome. The only union of effort which the Roman Church will seek is a union which recognizes the primacy of her claims, and accords to her the supremacy which she demands.

THERE is such a thing as putting ourselves in the way of God's overflowing love, and letting it break upon us till the response of love to him comes not by struggle, not even by deliberation, but by necessity, as the echo comes when the sound strikes the rock.—*Phillips Brooks*.



Have You the Password?

MRS. NELLIE MAY ACKERMAN

HAVE you the password, brother?
 Have you the Master's sword?
 Are you pressing heavenward daily?
 Are you trusting in the Word?

In your forehead is there written
 That which gives you entrance there?
 Know you not that entering heaven
 Means a life of trust and prayer?

Faith in Christ and God's commandments
 In our lives as on we plod,
 Will insure our home of safety
 In the blessed land of God.

In this time of strong delusions,
 Error sweeps with maddening race;
 Buckle on the armor, brother;
 Look to God, he'll give you grace.

To guide right, take heaven's compass
 In the storms on life's wild sea;
 Grasp the cross and keep the password;
 Soon our haven we shall see.

Blessed they who keep the password;
 Entrance through the city's gate
 Will be granted them forever;
 Do not question, do not wait.
Hutchinson, Kans.

A Visit to the Malamulo Mission

(Concluded)

R. C. PORTER

THIS station is planning to raise sixty acres of mealies, four acres of peanuts, five acres of beans, two of sweet potatoes, two of Irish potatoes, two of wheat, three of lucerne, three of fodder, four of garden-truck and fruit, five of cotton, and fifteen acres of rubber-trees during 1913. This will make ample provision for its 105 boarding-students and 104 day-students.

Mantandane has twelve out-schools, with an attendance of 317 students. The total number of out-schools for Malamulo is thirty-five, with an average attendance of forty-four in each. For 1911 the total was 2,003, and for 1912 1,744. This decrease in attendance is due to a scarcity of food, caused by the drought. Students came and wanted to stay, but no more could be taken. There were thirty baptized in 1911, and thirty-nine in the first half of the year 1912. Forty others offered themselves for baptism, but were asked to wait until they had completed a two years' course in Bible study.

This part of Africa is eager for an education. The country is thickly populated; and if we should baptize all applicants on request, hundreds would be

added to the church each year. By requiring them to take a two years' course in Bible study before baptism, the unstable are sifted out.

Brethren C. Robinson and S. M. Konigmacher made a trip into Portuguese Angoniland in search of a mission station in this new territory the last of March. The trip was made on donkeys, which is much less expensive than machilla traveling. After prospecting a few weeks, a good site was selected about one hundred miles from the Mantandane station, and two hundred miles from Malamulo. They hope to be able to start work there in 1913. Until recently this territory has been closed to Protestant missions, being providentially opened since the Portuguese revolution; so we have moved as the "pillar of cloud" has lifted.

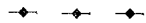
While our mission brethren were on this trip, the lions would often roar around their camping-place, and it was necessary to keep a close watch of their donkeys, as the lions are very fond of donkey meat. They camped one night at the Dutch Reformed Mission in charge of Mr. Andrew Murray. The night before several head of stock had been killed by the lions, so a trap was set, and the bait used was poisoned. The next morning two large male lions were lying near the cattle kraal dead, victims of the poison placed for them.

At one time when Brother Robinson was traveling in northwest Rhodesia, he turned aside into a clump of tall grass to drink from a spring. A lion followed in after him. The native carriers having lazily fallen behind, Brother Robinson was without protection, as they had the guns. The natives, seeing the lion go in after Brother Robinson, nimbly climbed up into trees for safety. Brother Robinson was singing as he went in, and after he had quenched his thirst at the spring, he came back as he went, singing a song of praise. He met the lion squarely in his path, but the singing seemed to frighten it, and it turned out of the path, allowing Brother Robinson—still singing—to pass the place in safety. The natives were very much impressed with their *mfundisi's* (teacher's) composure and deliverance. Brother Robinson believes that God sent an angel for his protection, and also inspired the singing which frightened the lion away. Amid all the dangers from wild beasts confronting our workers in the interior of Africa, in not a single instance has one of them been harmed.

But why mention lions when giving a mission report?—For the same reason that they are mentioned in the Bible ac-

count of the Lord's work. They enter into the experiences of mission life, and show God's protection to-day as in past ages. The Lord sends the angels and shuts the mouths of lions in Africa, when his work and workers are in danger, as verily as he did for his servant Daniel in the earlier history of his work. It greatly encouraged his servants then, and so it does to-day.

I returned to the Cape, stopping en route at the Tsungwesi Mission to meet Brother and Sister C. L. Bowen, who had come to the station during my absence. I also made a short call at Gwelo, where Brother T. J. Gibson met me for some further counsel. At Bulawayo I was greeted at the station by Brother and Sister W. C. Walston, who had come in to give me a welcome back to civilization again. I returned in fully as good health as when I left, in spite of an attack of the fever. I praise God for his love and care for me during these fourteen weeks' travel in the interior, where traveling is very wearisome. I expect to remain at the Cape until the middle of August, when I shall leave for a visit to Natal.



North Central China

F. A. ALLUM

WE have just closed our general meeting for the North Central China Mission. It was held at Chowkiakow, Honan, from May 3 to 11. The foreign workers in attendance were Dr. A. C. Selmon, Elder O. A. Hall and his wife, Elder J. J. Westrup, and the writer and his wife. All of these took an active part in the meetings, and the blessing of the Lord was experienced from the beginning. We much appreciated the help given by the visiting brethren.

For the first time in the history of this mission, the Chinese brethren selected their own delegates from the churches in Hupeh and Honan to transact the business of the meeting, and to nominate committees for the ensuing year's work. We are sure that in thus giving our Chinese brethren an active part in the management of the mission, we are securing their hearty cooperation, and are thus strengthening the work. All the committee work passed off harmoniously.

The meetings for believers were held in our own chapel, which was taxed to the utmost to accommodate those present. On the second Sabbath, the attendance at Sabbath-school was nearly two hundred fifty. At the consecration meeting held the first Sabbath, a talk on the judgment was given, after which more than fifty of the church-members and inquirers came forward, weeping bitterly because of their sins, and imploring God for forgiveness.

Meetings were held for the heathen every evening, in a forty-by-sixty-foot tent, which was erected in a large compound a short distance from our chapel. This is the first time that a tent has been used in our mission work in China. All present felt that the meeting was a great

success, and we think that from this time on the tent will be an important factor in carrying the message to the people. Every night there was an attendance of four or five hundred, who listened attentively to the subjects presented. When a call was made for those who wished to learn more of the gospel to come forward, many responded. Meetings are being held for these, and we hope some will give their hearts to the Lord. We believe he has still greater things in store for us.

The superintendent's report of the previous year's work was very encouraging, inasmuch as it showed that marked progress had been made. We now have 104 church-members in the North Central China Mission, with 196 inquirers. Literature sales amounted to \$525; the tithe (Chinese only) to \$273.10.

We have set apart the noonday hour for prayer, when we specially seek God's blessing to rest upon his work and workers. Our Chinese brethren join us en-

thusiastically in this plan. Will not our brethren in the home land also enlarge this prayer circle, and pray that "God will sweep back the clouds of evil, and give a few more years of grace in which to work for the Master? Let us cry to God that the angels may hold the four winds till missionaries shall be sent into all parts of the world, and shall proclaim the warning against disobeying the law of Jehovah."

ple in this division by means of our literature was emphasized, and plans were laid for selling 20,000 copies of our *Mandarin Signs of the Times* monthly; 10,000 of these will be sold in the province of Hupeh, and 10,000 in Honan. Thus it will be seen that if each paper reaches ten persons, which is not a large family in China, we shall be reaching no less than 200,000 persons monthly with our truth-laden literature.

During the meeting, Sister Hall and my wife held special services for the women. These meetings proved a great blessing to the seventy or eighty women in attendance. The accompanying cut is a picture of the girls' school which was conducted at the Chowkiakow station during the past year. During the year, ten of the girls in this photo were baptized and admitted into the church.

Near the close of the meeting we were glad to have a visit from Brethren I. H. Evans, R. F. Cottrell, and C. N. Woodward, who came to look over a school

ciety is prepared to publish the Gospels for us as soon as the translation is completed.

In Stanborough Park I was much pleased to find the new sanitarium open, in charge of Dr. C. H. Hayton. Although it had been operating only a short time, there were seventeen patients, and everything promises well for the future of the institution.

Arriving at Birmingham August 1, we found a good attendance of our own people. A large hall had been rented in a good part of the city, seating about six hundred persons. On the Sabbath it was well filled by our own people, and during the evening lectures it was crowded. As the weather was cold and rainy, all our people seemed to be well satisfied with the change,—having the meeting in a hall rather than in a tent. In addition to the hall, there were also good dining-rooms, kitchen, etc., which made it possible to provide the people with good food at cheap rates.

All were interested to hear the good news Brother Boettcher brought from Russia, as well as to learn of the general growth in the European Division. On the other hand, we were all happy to hear of the progress of the work in Great Britain.

During the last four years, fourteen American laborers have returned to their homes, so that in reality Great Britain has no more laborers in 1912 than it had in 1907. But the gap has been filled by native workers, who seem to be developing in a strong way. Four or five were able to report at this meeting that they had been out lecturing since New-year's, and that from twenty to forty persons had taken their stand for the truth in each case.



GIRLS' SCHOOL AT CHOWKIAKOW, CHINA

After a special meeting on tithe paying, at which the financial needs of the Lord's work and the responsibility of each child of God doing his part, were clearly shown, over forty families signified their decision to pay a faithful tithe, and announced their willingness to place a tithe box in their homes. We are using tithe boxes in this field, as the cash, which is the common currency here, is altogether too bulky to be placed in tithe envelopes.

A collection was taken up on the last Friday of the meeting, and over one hundred dollars (Mexican) was pledged for the opening up of the work in the city of Yencheng. This is an excellent collection, when one considers the poverty of the people. A motion was passed requesting each Chinese church-member to pay weekly five cents (Mexican) toward the support of the work of God, this being in addition to the tithe.

The importance of warning the peo-

site in Honan, and also to help in selecting a site for our central station, which we plan to locate in the near future at Yencheng, on the railway line. These brethren conducted the services on the Sabbath day, which were seasons of blessing to all who were in attendance.

A class was held daily for candidates for baptism; and on the last day of the meeting the writer baptized thirty-two in the baptistery of the chapel,—fifteen men and seventeen women. Of these, only seven had previously been members of other missions. We thank God for this fruitage which we have seen in our work, and ask our friends in the home land to continue to pray for the work in this mission, that the blessing of the Lord may continue to be with us, and that many souls may be added to the church in China this year.

In the British Union

L. R. CONRADI

The British Union and the North England Conference held their joint session at Birmingham, August 1 to 6. On my way from Friedensau with Elder J. T. Boettcher, I spent a few days in London and Stanborough Park. I had a very interesting interview with Dr. Kilgour, editor for the British Bible Society, and have since received notice that this so-

ciety is prepared to publish the Gospels for us as soon as the translation is completed.

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Especially marked was the progress of the British Union District, which has been a separate field since Jan. 1, 1912, and comprises the city of London north of the river Thames, and neighboring counties, including the county of Hertfordshire, in which Watford is located. The net gain of the union for the last quarter was ninety-five, with a number still awaiting baptism.

Our British institutions have also enjoyed a good year, and their reports were very encouraging. A number of students have had remarkable success selling our books and earning scholarships.

Sabbath was a very good day. In the afternoon Brethren D. Armstrong and H. E. De'Ath were ordained to the gospel ministry, and Brother Philipps, who has attended the Livingstone College during the winter, was especially remembered in our prayers, as he leaves with several of our German brethren the last of August to join the workers in British East Africa.

Our people seemed to take a keen interest in the deliberations of the union, and Elder W. J. Fitzgerald was unanimously reelected union president. The sessions of the North England Conference were interesting also, and Elder W. H. Meredith was again unanimously chosen as president.

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We Reap What We Sow

ALLEN FRANCIS GAGE

We may mold our lives at will
From childhood's early day,
Our destiny for good or ill;
The while our hearts with rapture thrill
With the music of life's lay.

The hopes of early youth
With eager hands we clasp;
Sometimes the error with the truth
We take to our hearts with little ruth
Of the evil within our grasp.

But in maturer thought,
And in midday's clearer light,
We value less the heritage bought;
We count the chaff as a thing of naught,
Most worthless in our sight.

We seek to undo the wrong,
To purge from the gold the dross,
To remove the discord from the song,
Which will mar the music the whole life
long,
And of the gain make loss.

And if the roots are deep,
As habits of lifetime grow,
We may pray to God as we mourn and
weep,
That nature's lesson we learn to keep,—
We reap what we may sow.

In youth's glad morning light
Then sow but seeds of grain,
That the harvest reaped in life's coming
night
May be but the fruit of seeds of right,
And the sowing be not in vain.

For the reaping will surely come,
In God's own time and way,
When he gathers his saints to the har-
vest home,
And metes to the wicked their final doom,
At the last great judgment day.

Chicago, Ill.

◆ ◆ ◆
**The Home's Responsibility for the
Inefficiency of the Boy in
Business**

MRS. MARY H. MOORE

THIS is an age of research, of prying into the dusty records of the long-forgotten past, or the secret and mysterious causes of the natural phenomena about us. To every effect we must assign a cause, correctly or incorrectly; and when we have thus assigned the cause, fathomed the mystery, or solved the riddle, we carelessly toss the problem by, like a punctured toy balloon, and betake ourselves to fresh inquiries.

Children and youth have been idle and inefficient for generations, and parents and employers have bemoaned the fact, endeavored by persuasion, instruc-

tion, or coercion to secure different conditions, and failing, have endured the situation with what equanimity they could. But now parents and instructors look more deeply into the remote causes, the initial germs of the faults and failures as well as successes and virtues of the rising generation.

Psychology is a favorite study, and child culture a fad. The medical examiner is abroad in the land, and tells us wonderful tales of cures of mental and moral obliquity by the proper sort of medicinal application or surgical operation. The latest experiment is to place deficient children in an atmosphere charged with the proper kind and amount of electricity, and immediately they become studious, wide-awake, and rapid in development.

Meanwhile, the business world is complaining loudly of the inefficiency of the boys of to-day who enter business employments; and since such a large proportion of girls has become wage-earners, complaints are lodged against them, too. But our business to-day is with the boys. Hear the indictment as given by a writer in a recent magazine: "They can neither write neatly, spell correctly, nor cipher accurately; their personal habits are none too admirable, and they have little politeness or respect for their superiors. There is almost universal dissatisfaction with present-day boys."

He also says that it is an almost universal belief that the trouble is not so much with the boy himself as with the system under which he is educated. "If this is the truth, it is surely time for a pedagogical house cleaning; for there never was a time when there was more money, brains, and labor expended on education than at the present time.

There are several elements that enter into the cause of this lack of efficiency. Business has broadened, and requires a vast army of boy workers now where before but few were called for. Opportunities for a higher education are greater now than formerly, and attract the boys of high natural ability to seek the learned professions, leaving the lower type of boys to enter commercial pursuits. Commercial positions pay better than trades, and hence many who should be in mechanical trades are in business, and only giving indifferent satisfaction when they could have been successful as mechanics. The trade-union is largely to blame for this, too; for it has limited the taking of apprentices in order to control the supply of workmen. When the demand for boys in business was less, only the best necessarily were employed, leaving the lower type for industrial positions,

now considered undesirable, and in which there is an actual scarcity of workmen.

The author of the magazine article referred to remarks that the home is equally responsible with the school. This is no doubt true; we may go a step further, and say that since the home has the child first and longest, it is more responsible than the school.

Let us take a position yet further advanced, and make the assertion still more sweeping, and say that the home is wholly responsible. We may as well shoulder the burden first as last. Heredity and environment are both in the province of the home, and all the influence represented or included in these is exerted in and by the home, by its permission, or because of its deficiencies. Hear the statement again: Wherever or whatever the boy is, in school, in business, in society; whether he is a gentleman or a boor, whether he is capable, energetic, industrious, honest, and upright, or the reverse, the boy is what the home has made him or permitted him to become.

Under the home, and secondary to it, the school has a large share in developing the traits of accuracy, application, initiative, and energy so necessary to the business man of to-day. Most of the value of the various studies our children pursue at school outside of mere reading and writing, lies not in the knowledge they give the pupil, but in the mental and moral discipline which they provide.

Some of the modern methods of instruction are deadening to originality of thought. A public-school teacher of many years' experience once expressed her opinion thus: "The effect of our modern school system is to teach children not to think." A boy in the eighth grade in a Chicago school once said to his teacher, "Please, Miss Curtis, talk this lesson to me; I have read it, but can not understand it." He was a victim of the oral method, and had never learned to read and construe printed language for himself.

The home, we say, is responsible for these things. What is meant by the home? Not the four walls nor the atmosphere merely of the place where the family abide; but we mean the personality of those who make the home,—the parents, and, according to most writers, the mother, since she is by common consent considered the home maker.

How, then, shall this responsibility be met, and how shall these boys of ours be trained to take their places in the world's work with credit to themselves and satisfaction to their employers? Careful selection of vocation is offered by one writer as an answer to this question. Any one employed in work congenial and suited to his natural gifts can and will do better work than in an unsuitable position. You have all heard the old illustration of square pegs in round holes, and vice versa. Just as such pegs can not fill the holes in which they are placed, so the boy or man in the wrong place can not give satisfaction.

Another suggestion is that the habit of work, faithful, industrious work, must be formed from early childhood. Small duties suited to age and strength should be required of every child, and he should be taught to perform such duties promptly, accurately, and faithfully, without being constantly reminded of them. A certain small boy, whose duty it was to bring in kindling, had a careless way of leaving a few sticks, and saying it was all done. His mother would say, "Johnny, have you brought in all the wood?" "Yes, mother," Johnny would say; the mother would investigate and require Johnny to go back again and again, if necessary, until he could truthfully say, "It is all in now." Who can tell how much that seemingly small matter had to do with the habits of thinking and working that afterward made him a successful business man?

To create a spirit of initiative, allow the boy to meet difficulties unaided, and find a way out by the exercise of his own wits. If he fails, point out to him the cause of failure, and let him try again.

Power to think independently, and to make decisions unaided, is a valuable trait of character, and it should be trained and developed in the home first, and afterward in the school. Responsibility and experience will develop this power.

"Teaching imparts knowledge," some one has said; "but training creates character;" and it is a character of the right sort that we want in our boys and girls. Character is built up of habits; and habits, good or bad, are the resultants of acts repeated until they become involuntary. The habits of accuracy and care so much desired in boys who are in business, and valuable in any situation in life, can come only from a solid foundation of continuous hard work. This does not mean that children should have no play. That would be as wrong as that they should have all play. But it does mean that in the training of every boy in school or at home, there should be certain tasks assigned that must be performed as carefully, promptly, and accurately as he will have to perform his duties when he becomes an employee in a business house. Done well enough should not be accepted. Done *right* is the only standard.

The end of education is not merely to gain a living, but to give a more abundant life. Parents are not training mere wage-earners, but men to do the world's work.

Home and school must work together to develop power of independent thought and self-reliant initiative. On a certain calendar appears this motto, "Initiative is doing the right thing without being told;" also this one, "Modern business has little use for the man who has to be told the same thing twice."

How many times do you mothers allow yourselves to repeat a command to your boys before it is obeyed? "Johnny, pick up your playthings, so I can sweep," a mother says, and goes about her work.

Johnny hears, but does not heed, as he is too busy with his play. She repeats the command, and again it is disregarded. Finally when the mother comes to sweep the room, the playthings are still there, Johnny is off at play somewhere else, and she picks them up herself. Will Johnny's employer do this way when Johnny is chore boy or office boy? Indeed he will not, and soon Master Johnny has to hunt another job, and mother wonders why Johnny's boss is so hard to please.

The evils set forth in the indictment at the beginning of this article must be corrected both in the home and in the school, or boys will be at a standstill, and the outlook will be dark; for as the writer before quoted aptly says: "The only safe foundation for a strong and prosperous national future is the progressive education of the youth of the present." The habits of respect for superiors, courtesy to inferiors, and politeness to all, are to be secured in the same way by constant vigilance and unceasing labor.

Well may we pause and say, Who is sufficient for these things? There is not an act of a child's life, not a play hour, but has its effect on the man or woman to be. There is not a single command obeyed or disobeyed, not one duty shirked or done perfectly, but is a seed sown for the harvest of the future.

In this field of work as in all others, keeping everlastingly at it brings success; and in no other field is the reward of successful effort so rich and lasting.

As surely as the waters of Niagara, pouring for generations over the rocks, have worn them away, and cut for themselves a passage through that wonderful gorge, so surely the days and weeks and years of faithful, patient, painstaking discipline and training administered by loving parents in a Christian home will, with God's promised blessing, give to the world men and women of power, who will be able to take their places in the foremost ranks of the world's workers.

College View, Nebr.



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."

"PRAYER is not an overcoming of God's reluctance, but a taking hold of his willingness." How ready, then, we should be to claim his promised blessings in behalf of those who crave our help and sympathy, as we bow before the throne of grace! The following requests for prayer have come to us since the last issue of the REVIEW:—

69. A mother in Washington writes asking prayer for her two sons that they may fully consecrate themselves to God, and for herself that her hearing may be restored if it be the Father's will.

70. From the same State (Washington) comes a request for prayer from a sister who has been lame for twenty-four years. She longs to be healed that she may have a part in the work.

71. A burdened sister in Oklahoma asks the prayers of God's people in behalf of her unconverted husband.

72. A sad heart-cry comes from a Louisiana mother whose son is a drunkard. She appeals especially to the mothers in our Noon-Hour Prayer Circle to join her in pleading with God for his salvation.

73. One of our sisters in Ohio who has been unable to walk for eight years desires healing, if it be God's will, so that she may have a part in the canvassing work.

74. The husband of one of our Minnesota sisters, who accepted this truth about two years ago, is being drawn away by worldly influences. She asks prayer in his behalf, and also for herself that she may have strength to stand firmly for the right.

75. A brother in Pennsylvania earnestly requests prayer for the healing of his mother, who has dropsy.

76. From a sister in Quebec comes an urgent call to pray for her niece, a promising girl fifteen years of age. The mother is a praying woman and desires her daughter educated in our schools, but her father is not a Christian. Pray that she may not be led away by the worldly influences which surround her; also pray for the conversion of her father.

77. A Nebraska sister sends a request for prayer that she may be restored to health, and that if it be God's will, her scattered family may be united.

78. A faithful canvasser working in Ohio, desires prayer for the restoration of her eyesight, and also for the conversion of her brothers and sisters.

79. From the same State (Ohio) a sister writes earnestly asking prayer in behalf of her children who do not know the Lord.

80. A burdened mother in Redlands, Cal., requests prayer for her only son. He was reared in a Christian home and educated in our schools, but has never accepted Christ, and has formed the evil habit of cigarette smoking. She earnestly desires his conversion and healing.

81. A brother from the same State (California) whose hearing has become so defective that he is deprived of all church privileges, desires healing. Let us remember him before the throne of grace.

82. A sister in Michigan is afflicted with nervous prostration. She desires prayers for restoration to health.

83. An urgent request for the prayers of God's people comes from a mother eighty-four years old, in behalf of her son who is an invalid and an unbeliever. She desires his healing and conversion.



CHRIST'S whole life on earth was the assertion and example of true manliness—the setting forth in living act and word what man is meant to be, and how he should carry himself in this world—one long campaign in which the "temptation" stands out as the first great battle and victory.—*Thomas Hughes.*



Forgetting

L. D. SANTEE

"Forgetting those things which are behind, and reaching forth unto those things which are before." Phil. 3:13.

SOMETIMES it is good to remember,
 Sometimes, better still to forget,
 When the shades of a bygone sorrow
 Make unavailing regret.
 In the peace and calm of the evening,
 Who sighs for the heat of the noon?
 When the singer has sung and departed,
 Who cares to remember the tune?
 Why lament for the follies of youth time,

And the sins of our later years,
 Filling our bosoms with sadness,
 And our eyes with the blur of tears?
 Mid the frost and the chill of autumn,
 Who sighs for the briers of June?
 When the singer has sung and departed,
 Who cares to remember the tune?

There's no use in grieving o'er errors
 Or sins that we can not undo;
 It is wiser by far to forget them,
 While the future remaineth to you,
 Looking by faith unto Jesus,
 For grace to endure and be strong;
 Then, when you have sung and departed,
 The Master approves of the song.

Moline, Ill.



The Missionary and His Home

To a family constituted after God's own order was given the divine commission, "Be fruitful, and multiply, and replenish the earth." This primitive family in Edenic purity, environed with Edenic beauty, was the original unit of society, the basis and model of a righteous social structure intended to multiply, or reproduce after its kind, till the earth should be filled with the dominion of the righteous.

Family life has ever been the nucleus about which the kingdom of God is cultivated. The Christian home is the most permanent institution in society to-day. The decorum of civilized society, the church, the school, and even evangelistic and missionary enterprise, are products of the Christian home. Gospel work in foreign lands begins to-day just as the kingdom of God was founded in the beginning. A Christian family is planted in the mass of perverted humanity. Out from such homes is to proceed the power that leavens the dissolute heathen world. It will touch society at its foundations, and multiply families after its kind.

Whether the heathen come to the missionary's chapel or not, they may be depended upon to come to his home. They may have believed all sorts of stories as to the composition of the foreigner's medicines, or the bewitching influence of his healing arts; they may be convinced that the proposed girls' school is a decoy, a slave catcher's trap; but

the very first appearance of the missionary's family is an irresistible attraction. The strange-looking woman, in her odd clothes; the fair-skinned, blue-eyed baby in her arms; the other children, with their bright faces, fair hair, and live, active motions, stand out in clear relief against the background of uniformly dark-complexioned, dark-eyed, black-haired native people; and at once they become objects of curiosity and interest. The father's manly courtesy as he assists the newly arrived missionary family out of the boats, chairs, mule-carts, or whatever conveyance by which they have traveled, leaves its impress. He, the master of the house, makes himself a servant, and with his own hands ministers to the comfort of all the household. To the heathen this is a surprising course of conduct in one professing to be a teacher, a scholar, and a gentleman.

"Christianity has its sweetest fruits and its most gracious work in the home." This new institution, with its equality of man and woman, with its parental authority modified and sweetened by parental devotion and self-denial, with its reciprocal love and confidence on the part of the children, is a great revelation to the heathen. It commands their respect and wins their confidence. In time the missionary home comes to be to many a Bethlehem—a veritable house of bread.

Whether displayed in the mission house or on itinerating missionary tours, the Christian family is one of the most positive, most potent factors in all permanent missionary work. This truth, once recognized, throws upon the family very definite responsibilities. Each member of the family must yield himself to the carrying out of the missionary purpose. One writer has said, "The walls of the home must at least be translucent, that the light may continually shine through." The natives must be allowed to come into contact with the unvarnished life of the home. Its doors must often be open, its table sometimes spread, and the very inner sanctuary of its worship sometimes unveiled. This duty of social intercourse presents one of the most delicate and typical problems of missionary life. To extend Christian hospitality and cultivate Christian fellowship with a heathen people, and still preserve in the growing family high social and spiritual ideals, is not a light task. The church at home may well concern itself for the spiritual safety of its representatives abroad.

A correlative responsibility rests upon the church at home. It has not merely employed a man, his family following him as an incidental. But into an uncongenial climate and unfavorable soil the church has transplanted a scion as a sample of the best fruits of the Christian faith. It thus accepts the responsibility to provide a dwelling suited to the de-

velopment and expression of the family life.

The surroundings of a missionary family in a heathen land are not less noxious, and often more miasmatic, than the slums of a great Western city. Hideous sins, spurning the cover of night, parade the street with magnificent pomp in open day. The gambling den, the brothel, and the slave dealer go unbuked. Diseases of the most loathsome character stalk the street unrestricted. On his daily rounds, the missionary may encounter victims of leprosy, cholera, bubonic plague, smallpox, measles, or other diseases in their season. His home should at least be free from these harrowing, menacing intrusions.

One of the essential features of the missionary home is privacy. It must at times be able absolutely to exclude all but the inner circle. The dwelling consecrated to missionary service must be not only Bethlehem to the multitude, but just as truly it should be Bethel—house of God—to its inmates. When self-preservation, either physical or spiritual, requires it, the missionary home should be able to close its gates, and still not suffer from lack of fresh air and purifying sunshine.

To be most effective, missionary homes must be located in populous centers of influence; but in China the streets of such cities are often filthy, always narrow. There is no green grass; there are no shady parks. The hillsides on the outskirts are covered with graves of multiplied generations of the dead, and the gardens on the level ground are cultivated in such a manner as to render them unfit places of resort. Except on rare occasions the family must find its recreation within the limits of its own home.

The missionary's home should afford an opportunity for the Western mode of life, that the children may be reared in the custom and practises of their native soil, and not degenerate into native practises. It is just as essential that the missionary preserve his own family in its native characteristics as that he refrain from alienating his converts from the customs and practises of their native life.

The healthful, comfortable housing of missionary families in a foreign field, on a scale not too far below that maintained by their fellow laborers in the more favorable climate and more sanitary conditions of the home land, and a provision for the support and education of children when they arrive at a proper age to be returned to the home land, are among the most important responsibilities of the church.

Just now at this present stage of our missionary work is the latest moment which we as a people may postpone definite active attention to this important detail of our business; namely, the housing of our missionaries. Already there has been some loss to our work in China by undue wear and tear, preventable sickness, loss of time in the field, and protracted furloughs at home, and in some instances the almost certain permanent abandonment of the missionary life. If all this has involved a considerable expenditure of consecrated means, what has it cost to individual lives in physical suffering, in mental anxiety and distress to their families and fellow

workers, sometimes augmented by the keener pain of disappointment in a career paralyzed in its rising? That there has been so little waste and loss under existing conditions in China is a cause of gratitude to God.

MRS. J. N. ANDERSON.

The South Missouri Camp-Meeting

THE South Missouri camp-meeting was held on the German Seminary campus, at Clinton, Mo., August 29 to September 8. About four hundred of our people were in attendance, and the evening attendance of the citizens was good. Many were present in automobiles and carriages, and gave respectful attention to the word spoken.

Elder M. Mackintosh began a series of meetings in the city a few weeks before the camp-meeting, and will continue to follow up the interest for some time. The general laborers present were G. B. Thompson, C. G. Bellah, M. B. Van Kirk, G. F. Haffner, J. H. Schilling, S. N. Curtiss, and the writer.

At this meeting the St. Louis Mission field was again joined to the South Missouri Conference. A good spirit was manifested in all the meetings, and many of the people reconsecrated themselves to God. On the last Sabbath of the meeting twenty-six persons followed their Lord in baptism. The call was made for missions and other enterprises, and about \$2,300 was given in cash and pledges.

Elder P. G. Stanley was elected president of the conference. Elder C. J. Kunkel is to make North Missouri his field of labor, and will live in St. Joseph. Elder Z. Walker has accepted a call to the East Kansas Conference, and will live in Kansas City, Kans. Elder H. E. Lysinger will attend Union College this year. Everything seems to indicate that bright days are in store for this conference. May prosperity attend this work, and may the blessing of God rest upon this people.

E. T. RUSSELL.

Virginia Camp-Meeting

THE cause of present truth in the State of Virginia has had a long and checkered career. But we are glad to say that it is still alive, and with the years is gaining ground. Especially during this last year there have been many hopeful signs that the work of the message is taking a new grip.

The Virginia conference, held at the same time as the camp-meeting in Richmond, Va., August 15-25, saw a total number in attendance at both camp-meetings—the white and the colored—of about 225. The business sessions were held principally at the white camp-meeting, and the resolutions taken to the colored camp, where they were deliberated and acted upon.

Many new faces were seen at the meeting, mostly of those who had accepted the truth through the efforts conducted in the city the last year. About fifty were reported as having embraced the truth in Virginia the first six months of 1912. During the same time there was an increase in the tithe of between six and seven hundred dollars over the first six months of last year. And plans are being laid by the conference committee through their force of laborers

to push the work forward more vigorously the coming year.

Besides the regular force of union laborers, there were in attendance at the camp-meeting, Elders F. M. Wilcox, H. R. Salisbury, C. M. Snow, W. W. Prescott, and Dr. H. C. Menkel. Not all of these were in attendance all the time, but enough to make their spirit and service felt and appreciated.

The business sessions of the meetings were not only practical, but deeply spiritual. Resolutions were passed in favor of advance moves along all lines, among both the laity and the ministry. The attendance from the outside at the evening meeting was good, promising favorably for the future efforts to be held in the city. Brethren W. J. Stone and J. H. N. Tindall are endeavoring to do their best in making effective the help which comes to public efforts by connecting the medical work with the evangelical. Their work thus far has been blessed of God, and we confidently expect a substantial advancement for the truth in good old Virginia. The work for the colored is not forgotten; there are over 800,000 colored people in this State. The work of the educational, literature, and religious liberty departments is also receiving careful attention.

B. G. WILKINSON.

Convention of Self-Supporting Workers

THE Nashville Agricultural and Normal Institute of Madison, Tenn., has just closed its annual meeting in the interest of self-supporting missionary work. The entire meeting was of a practical nature. The workers met together for the purpose of counsel, and to study the best methods of tilling the soil, conducting self-supporting schools, and of bettering in general the community in which they are located.

A sweet spiritual atmosphere and a spirit of consecration and unity seldom seen in these days, existed among the workers. While obstacles have to be surmounted, and much self-sacrificing work has to be done, in starting and conducting a rural school, not a discouraging note was sounded by any one present. Unconsciously, the workers gave the impression that they had enlisted for life, and were planning to that end.

The entire meeting was an inspiration to all who were present. I was pleased to see the advance made by this organized effort to conduct self-supporting work. This movement is in harmony with the demands of the message. All can not go forth as paid employees of the conferences. Many are standing idle because no man has hired them; but if they will move out by faith on the promise, "Whatsoever is right I will give you," they will find that their needs are as well provided for as are the needs of the regular conference employees.

If one half of our Seventh-day Adventist farmers, settled in communities where we have so many Sabbath-keepers for the purpose of making money, would sell their houses and lands, and settle in some needy community for the purpose of being missionaries, great blessing would result. The land in the South is cheap, and intelligent cultivation has shown it to be very productive. Those who have already opened schools would welcome help of this kind.

Various industries have already been started by the student workers. Brethren Mulford and West, who are located about thirty miles from the school at Madison, have an excellent sawmill, and a canning industry. These furnish employment to people in the community, and also assist in supporting the school in its work of training the children. Brother C. F. Alden's work was very highly spoken of by Senator Albright, Mrs. Pearl Williams Kelley, general secretary of the Tennessee Library Commission, and State officials who were present. Brother Alden's school is located in a district where great poverty exists, and where the land was considered almost worthless. Through intelligent cultivation he has demonstrated that this deserted land may be made to blossom as the rose. He has many visitors from various parts of the State. Brother Alden is regarded as an authority on soils, and his services are sought wherever farmers' institutes are conducted.

Plans were also laid at this meeting to open up self-supporting medical missionary work in the city of Nashville. The aim is to secure property outside of the city as a training-center for city workers. The chief burden of the workers is to be a blessing to the community in which they are located by living the Christ-life. The Madison movement was at first regarded with suspicion, but it now has the confidence of the State officials and leaders in reforms.

The words of encouragement by Mr. Taylor Stratton, Senator Albright, Miss Moore, State organizer of schools for the study of domestic science, and other influential persons, were highly appreciated.

D. H. KRESS, M. D.

The Southern California Camp-Meeting

THE Southern California Conference held its thirteenth annual conference and camp-meeting in Glendale, a suburb of Los Angeles, August 5-18. The attendance was not so large as had been expected, owing to strict quarantine regulation adopted by the State board of health, and applying to children under fifteen years of age, infantile paralysis being epidemic in the city. Some who had come with their children were compelled to go home; and others, hearing of the quarantine, remained at home.

Over four hundred dwelling-tents were pitched, and more would have been needed under ordinary conditions. Yet notwithstanding the quarantine, there were between fifteen hundred and eighteen hundred persons encamped on the ground. It seemed strange to have a large meeting like this without any children, or children's meetings, for which ample provision had been made.

The first four days of the meeting were devoted largely to conference and other business meetings. At these meetings, reports were rendered in regard to the progress of the work in the various departments during the year. Space will forbid giving these reports in detail as they were given in the conference sessions, so we shall mention only the prominent features.

During the year, 312 were baptized and taken into church fellowship. Six new churches were organized, with an aggregate membership of 131. Three

new church buildings were erected and paid for, at an aggregate cost for buildings and grounds of \$11,050. One church building was purchased from the Baptist people, moved, and repaired at a cost of \$1,900. Five church buildings were dedicated free of debt.

The total membership of the conference is 3,357. The tithe received during the year amounted to \$65,500.53. This was a gain over the preceding year of \$10,178.41, or a per capita tithe of \$19.85.

Offerings to missions amounted to \$21,153.15, and for General Conference work \$35,096.70, making a grand total of \$121,750.38 in tithes and offerings given by this people for home and foreign work. This does not include the amount raised and paid out for church expenses and home missionary work.

The Sabbath-school report showed a gain of twelve schools and 268 members. From this department, \$8,520.67 was donated to missions. This was a gain of \$2,840.45 over the past year. Less than one per cent of the offering was used locally, and it is expected that next year all will go to the foreign field.

The educational work of the conference is in a prosperous condition. Twenty-two church-schools are being successfully operated, thus giving employment to thirty-three teachers, and furnishing Christian educational advantages to 675 of our children and youth. Much anxiety was manifested last year as to the outcome of the proposition to abandon the second tithe as a means of support for teachers, and return to the tuition plan; but the result from the tuition plan has proved very satisfactory. During the year \$11,000 was raised by tuitions and donations, a sufficient amount to pay every teacher in full, and leave no deficit, as in former years. The past year has been the most successful in the history of the Fernando Academy. About 200 pupils were enrolled. This school is largely responsible for the successful church-school work that is being done in the conference, in that it has prepared teachers, and encouraged and fostered this branch of the work. At the same time it has sent out a number of young people who are doing excellent work in the regions beyond. After paying teachers and all operating expenses, the school has a net gain of \$600.

The medical and sanitarium work under the auspices and management of the conference is in a prosperous condition. The Glendale Sanitarium reported the largest patronage of any year of its existence, which brought to the institution a net gain of \$7,516. The Paradise Valley Sanitarium was not so signally blessed financially in its year's operation, it having a net loss of \$765.81 to report. The plant, however, was increased by the erection of a ladies' dormitory costing \$5,474, the means being donated by a patient who is friendly to the institution. A deficit of \$2,250 was sustained by the sanitarium treatment-rooms in the city of Los Angeles. The deficit, however, was accounted for in a large measure by the heavy expense entailed in moving, and in fitting up the present quarters in the heart of the city. Since these improvements have been made on the strength of a seven-year lease, it is expected that no similar report will have to be made in the future.

Interesting reports were submitted to the conference by those in charge of

the religious liberty, book and periodical, and young people's departments, showing activity and increase in each department.

Brother Silas Davis was ordained to the gospel ministry by prayer and the laying on of hands.

Elder F. M. Burg, former Bible teacher of Union College, was unanimously elected president, and Frank Lane was reelected secretary and treasurer. The following-named persons were associated with Elder Burg as an executive committee: J. A. Burden, H. G. Lucas, J. W. McCord, A. G. Christian, A. S. Booth, and the writer.

The camp-meeting was a season of great spiritual refreshing. Each day the time was fully occupied with Bible studies, sermons, studies on church order and organization, home and practical religion, and mission work with our books and periodicals. The services on the two Sabbaths were especially blessed of God. Hundreds came forward for special prayer, giving themselves anew to God, and quite a number gave themselves to the Lord for the first time. Twenty-six were baptized at the close of the meeting, and several others will be baptized in their home churches. The Sabbath-school offerings for foreign missions amounted to \$900, and the special collection for the same purpose amounted to \$5,155 in cash and pledges. Twelve hundred dollars was raised in cash and pledges for the establishment of a school for the Mexican believers in Arizona.

The sales made at the book-stand amounted to over \$2,800. The three couples from among the workers of the conference whose names are given below, were selected by Elder Spicer for labor in the regions beyond: Brother Robinson and wife for Africa, Brother Davis and wife for Mexico, Brother McKeague and wife for Honolulu.

The death of Sister J. O. Corliss on the last Friday of the meeting, brought a feeling of sadness to all hearts. An impressive memorial service was conducted in the large pavilion on Sabbath afternoon, in which several speakers took part, each paying a heartfelt tribute to the life and character of the deceased. The funeral and interment took place the following Monday at Mountain View.

The laborers from outside the conference who took an active part in the meetings were Elders W. A. Spicer, J. N. Loughborough, J. O. Corliss, E. W. Farnsworth, and G. W. Reaser, and Dr. George Thomason.

The people left the meeting for their homes full of courage, each determined to press the battle to the gate, and thus hasten the return of the blessed Master.

GEO. A. IRWIN.

North Missouri Camp-Meeting

THE North Missouri camp-meeting was held in the City Park at Hamilton, Mo., August 29 to September 8.

The writer reached the ground the evening after the first Sabbath, and found a strong temperance program being rendered in the large tent, on which occasion Dr. G. A. Droll delivered a temperance address which was illustrated by stereopticon.

The attendance of our own people was fairly good throughout the meeting, some leaving after the first few days, and their places being filled by others who came

for the latter part. Thus a good portion of our people in the conference shared the blessings of the camp-meeting.

There were three public services held each day, the evening services being quite well attended by the people of the town. The business of the conference, which passed off with the utmost harmony, occupied the nine-o'clock hour each day. An early morning devotional service was held, and meetings for the young people and the children were conducted at regular hours each day. The number in attendance who had not yielded their hearts to the Lord was comparatively small, and most of them surrendered during the meeting. On the closing day six young people were buried with their Lord in baptism.

The writer occupied the eleven o'clock hour each day in a series of Bible studies. Many expressed themselves as having received much help through a knowledge of the way to live successful Christian lives, as taught in the Scriptures. The afternoon services, which were quite largely in the nature of revival meetings, proved a great help to our people, many of whom enjoy few religious privileges during the year between camp-meeting seasons. The evening discourses were planned largely for the benefit of the public.

The laborers present during portions of the meeting, besides the conference workers, were Elders Chas. and G. B. Thompson, W. A. Spicer, E. E. Farnsworth, and the writer. Brother S. N. Curtiss, of the Kansas City Branch of the Pacific Press, was also present during the early part of the meeting. The earnest labors of these visiting brethren were much appreciated.

Some changes were made in the personnel of the conference officers. Elder A. R. Ogden, who had carried the responsibility of the conference presidency for four years, had accepted the presidency of the Iowa Conference. The delegates and our people present deeply regretted the loss of Elder Ogden, but they were highly gratified that they were successful in securing the services of Elder E. E. Farnsworth, who responded to a call by telegram from the Southwestern Union Conference, and was present during the last two days of the meeting, having been elected president of the conference before he arrived. Elder Farnsworth attended the North Missouri camp-meeting two years ago in the interest of the young people's work, and he was welcomed to the position to which he had been chosen.

The conference has prospered under Elder Ogden's administration, and a strong spirit of harmony and good-fellowship prevails. Among the important measures brought before the conference in the form of recommendations, which called forth earnest discussion and which were unanimously adopted, were the following:—

"Whereas, This ever-expanding world-wide movement has assumed proportions demanding an expenditure equal to fifteen cents a week a member of the entire membership of this denomination, be it—

"Resolved, That we cheerfully accept this responsibility as a sacred obligation, and that we earnestly endeavor to make our individual weekly offerings not less than fifteen cents.

"Whereas, The plan of carrying for-

ward an annual Harvest Ingathering campaign has proved a great blessing to those who have engaged therein, and has been a fruitful source of financial strength to the work in the needy mission fields, be it therefore—

Resolved, That we take hold of this movement this year with renewed zeal and energy, improving it as an opportunity for placing the truth in the hands of the people in the home land, and providing means for extending the work in the regions beyond."

Other resolutions were passed, which recognized God's care over the work and workers during the past year, the importance of the canvassing work, and the obligation to help carry the financial burdens of Union College; set forth plans for handling the remainder of the old General Conference Association indebtedness which was assumed by the Central Union Conference at the time of its organization; emphasized the importance of the Sabbath-school work; and expressed appreciation of the faithful services of Elder and Mrs. Ogden in building up the work of the conference and the Sabbath-schools.

The following are the new conference officers: President, Elder E. E. Farnsworth; secretary and treasurer of conference and tract society, Miss Allie Guthrie; executive committee, E. E. Farnsworth, C. J. Kunkle, V. Nutter, A. F. French, S. N. Curtiss; religious liberty secretary, J. C. Bradley; Sabbath-school secretary, Mrs. E. E. Farnsworth; corresponding secretary of educational and young people's departments, T. J. Roach; medical missionary secretary, Dr. G. A. Droll. Ministerial credentials were granted to E. E. Farnsworth, J. W. Beams, A. F. French, V. Nutter, J. M. Campbell, C. J. Kunkle; ministerial licenses to E. W. Swap, T. J. Roach, J. C. Bradley; and missionary licenses to Miss Allie Guthrie, Mrs. E. E. Farnsworth, Wm. Whorton, H. E. Darby, Lillian Lickey, W. H. Turner, Mrs. W. H. Turner.

A. T. ROBINSON.

The Baraboo (Wis.) Camp-Meeting

THIS meeting was held, according to appointment, September 5-10. The camp was located in the central part of the conference, and the weather was pleasant, but the attendance of our people was small. However, we had a good meeting, and all present were strengthened and encouraged by counsel, prayer, and study of the Word. From day to day, different lines of missionary work were studied, and many questions were considered with profit to all.

Dr. W. T. Lindsay, of the Madison Sanitarium, with a trained nurse, was in attendance two days, and gave valuable instruction in medical missionary work.

The Sabbath brought a great blessing to the camp. The Sabbath-school lesson was a practical one, and the offering to missions amounted to fifty-one dollars. The Holy Spirit was present, and in the following services conviction rested upon all, and reconsecration for service was made. Four gave their hearts to the Lord, and were baptized the following day. The attendance from the outside at the evening services was good, and some became much interested in present truth.

No help was furnished from the union conference, nor from the General Conference elsewhere; but the Lord is ever present in the person of the Holy Spirit when his people meet together for worship.

The day following the close of the meeting the conference committee and the sanitarium board held a council, giving careful study to the work for the fall and winter. The work in the sanitarium is moving on very satisfactorily, and much good is being done. It becomes necessary, however, for us to borrow a few thousand dollars until our subscription list is completed, to meet some notes that are past due.

Among other things, the advisability of holding fall camp-meetings was considered, and in view of the small attendance the last two years and the expense of nearly one hundred dollars above receipts, it was the mind of the committee not to hold a fall camp-meeting next year, but to have the annual meeting quite centrally located, and urge all to attend. Some general meetings may be held during the winter.

It would be well for us all to meditate upon the instruction and exhortation given in Heb. 10:25, 35-39: "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching. . . . Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul."

Quite a number have accepted the truth as the result of our tent efforts, and many others are studying to see if these things are so. Some have become interested through the work of our churches. If we all work, watch, and pray, greater results will follow. Our courage is good, and the work in the conference as a whole is prospering, and the outlook is hopeful.

W. H. THURSTON.

Work of the Press Bureau

As we continue to put forth efforts to have articles concerning our denomination published in the newspapers, the Spirit of the Lord goes before us, and the editors not only receive us cordially, but publish practically everything that is written. Success has crowned our efforts on a six weeks' tour among camp-meetings in the Central and Lake Union Conferences, with the result that the Adventists and the views they hold are much better known to-day in the localities where the meetings were held than before the camp-meetings began.

The camp-meetings of the Indiana Conference at Kokomo, the East Michigan Conference at Bay City, the Nebraska Conference at College View, and the West Michigan Conference at Kalamazoo were visited, and were widely advertised through this powerful medium, which is within the reach of every one who will write for it. Not only were the meetings at Kokomo given

very wide publicity through the press of that city, but the large dailies in Indianapolis and other cities in the State printed accounts. Scores of residents of Kokomo were attracted to the camp-grounds through reading the reports in the newspapers. While on their way to the camp-meeting some of our brethren and sisters were on an interurban trolley car which stopped several minutes in one of the towns. A resident of the town asked those on the trolley if they were going to the camp-meeting at Kokomo. Receiving a reply in the affirmative, the resident stated that he had read accounts of the meeting in the newspaper of his home town. We never can tell how widely advertised was this meeting, nor how many people had some phase of the message brought to their attention for the first time through the reading of the reports in the secular press.

The Bay City papers published long accounts of the East Michigan Conference meeting, as well as the dailies of Detroit, Flint, Saginaw, and other cities in that territory. The writer had been warned that the Bay City editors would give no recognition to his items, and visited the offices anxious to learn how the editors felt toward our denomination. Not only was he given a cordial reception, but the editors were eager to know if he intended to furnish daily reports, as to do so would give them the services of a reporter who would otherwise attend the meetings, to gather news at some other source.

The Lincoln newspapers threw open their columns for the publication of reports of the Nebraska camp-meeting, and at its close these papers alone, taking the accounts collectively, had published several pages about it. A camper, who evidently had looked upon the press feature of our work with incredulity as far as having success in getting items published is concerned, announced that he did not believe the big dailies of Omaha would publish accounts; but much to his surprise the papers of that city gave us very liberal space, notwithstanding the fact that the camp-meeting was held sixty miles away. Not only did the Omaha papers publish daily reports, but placed some of them on the front page, the show-window of a newspaper. Dailies in Hastings and other places throughout Nebraska also printed reports from the camp-meeting. The dailies of Kalamazoo were very liberal with their space for reports of the West Michigan Conference meeting. The dailies of Battle Creek and other cities also opened their columns, with the result that the people of the western section of that great State had opportunity to read of what the Adventists are doing toward spreading the gospel of the soon coming of our Lord.

The success that has attended the efforts of several of our brethren at camp-meetings in different parts of the United States ought to inspire others to take an active part in the dissemination of the truth through this mighty medium. The Lord can and will use the secular press of the world as a powerful factor in the work of reaching every nation, kindred, tongue, and people with the gospel in this generation.

W. L. BURGAN.

Four new converts were baptized at Chatham, Ontario, Canada, several weeks ago by Elder M. C. Kirkendall.

Young People's Work

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

M. E. KERN - - - - - Secretary
 MBEADE MAC GUIRE - - - - - Field Secretary
 MATILDA ERICKSON - - - - - Corresponding Secretary

What Can Our Schools Do for the Young People's Work?

WHAT can our schools do for the young people's work? Much in every way. The school is a center of influence that is felt not only in the local and union conferences, but also in the uttermost parts of the earth. Efficiency in the field is quite likely to seek the level of efficiency in our schools. But to be more specific, I shall suggest the following ways in which the school can be a help to the young people's work:—

First, we can conduct as nearly as possible model Missionary Volunteer Societies. Perhaps nothing that we can do will be more effective in building up this work in the field than for us to have in actual operation earnest, active societies in our schools. Ideals, methods, and spirit will be carried from here to all our churches. Hence we should as far as possible follow the plans outlined by the General Conference department in such matters as reporting, organization, and membership.

Second, we can conduct a Missionary Volunteer Band. At Emmanuel Missionary College we have for a number of years conducted such a band. It meets once a week during the time of chapel exercise. Other missionary bands are meeting at the same time. The Missionary Volunteer Band studies and discusses such questions as "Standard of Attainment," "The Reading Courses," "Personal Work for Young People," "Practical Missionary Work," "How to Organize a Society," "Relation of the Missionary Volunteer Society to the Missionary Society of the Church," and "The Work of the Young People's Societies of Other Denominations." The work done in this band prepares our students to go into the field as conference secretaries, and to help build up societies in the churches.

Third, we can encourage young men of ability who are looking forward to the ministry, to enter this work, as a stepping-stone to their life-work. It does not require very extensive observation to convince one that our most successful ministers and conference presidents are those who take an active interest in the young people and their work. Hence the advantage of entering the ministry through this channel.

Fourth, we can interest our young people in the Standard of Attainment by encouraging our denominational history and Bible doctrine classes to take the Standard of Attainment examinations. Then we could also help to give character and dignity to the Certificate of Attainment by allowing those who hold the certificate credit for work in Bible doctrine and denominational history as far as the work done is the equivalent of what we require in these classes. The examining board of the Lake Union Conference at its recent meeting showed its spirit of cooperation by passing the following resolution:—

"Resolved. That the Certificate of At-

tainment issued by the Young People's Society of Missionary Volunteers be accepted in lieu of examination in doctrines and denominational history, for teachers, where said certificate is not more than three years old, and the grade is at least eighty-five per cent."

There is other help that we can lend; such as encouraging students to take the Reading Courses, to engage in magazine campaigns and the Harvest Ingathering campaign, and support missionaries in foreign fields by systematic giving. No doubt many other ways and means will suggest themselves to the reader's mind, so it is not necessary to go into further details. The young people's work and the educational work are most intimately related; and if the workers in the two departments cooperate as they should, the one is sure to strengthen and build up the other. Souls will be saved and workers prepared for the Lord's harvest.

O. J. GRAF,

President Emmanuel Missionary College.



"What the Young People's Work Has Done for Me"

ACTIVE work in our Young People's Missionary Volunteer organization has been a source of great spiritual help to me.

I have experienced a keen interest in Bible study, and have found special help and strength in our consecration services and prayer bands. Personal work for others, with its mutual benefits, has been a direct result of this close association and communion together with the Father of all.

I owe much of my interest in and zeal for missions to the studies and stirring talks given in connection with our young people's work. A realization of the enormity of the work to be done and the self-denial and self-sacrifice of the workers, has created in my heart a desire to deny self and to "send" where I can not "go."

HELEN N. RICE,
 Sanitarium, Cal.

The work of the young people's society brings to those who take part in it the greatest problem of Christian life. How can we make our society a living agent for saving souls from the sin of the world and for spreading beyond our homes the light of the message? That is the question we face. It is more difficult to solve than crossing the Alps. It is this question that confronts the young people's society, that humbles me, that leads me to bow before the only God, the only Source of strength, for the solution of this great need.

HALSEY RINE,
 P. U. College, St. Helena, Cal.

It has done for me what it has done for so many of our young people,—made me a part of God's work. The work which the young people have taken upon themselves to do, as a society under the direction of the church, has brought them into that relation to the church which they should occupy; it has made them a part of the church. Before, they "belonged to the church;" now, they are a part of the church. Then, they were a burden to the church; now, they help to bear the burden. Then, they were the anxiety of the church; now, they are learning to be anxious for others. To my mind, this is the best result of the organization of the young people. The church is God's organized representative

on the earth; to be an active part of that representative of God is the greatest thing in the world. Every true church is a working body; every true member of the church is a working individual; if all the members of the church, young and old, are true members, they all will be workers. This is the ideal condition; and it is the condition where the young people are organized for work, and do work.

MAX HILL,
 Sanitarium, Cal.

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

Enforcing the Blue-Laws of Pennsylvania

THE people of Monroe County, Pennsylvania, have had a good example of what it means to enforce regard for a religious institution. The Law and Order Society of that county secured evidence against a druggist and a bootblack by employing some one to make a purchase at the drug store on Sunday, as a basis of arresting the druggist for breaking the Sunday law. It was not difficult to secure evidence against the bootblack, and thus two parties were brought into court.

Commenting upon this matter, the *Daily Record* of Stroudsburg, Pa. (Sept. 11, 1912), shows that it is not in harmony with this Sunday-law crusade:—

"The State treasury will be enriched by receiving the fines paid by these reputable persons. The State needs the money. Daubert went into the store of White, and bought two cigars on Sunday, the druggist himself selling them to him. Then Daubert forgot the obligation he owed White for past favors, swore out the complaint before Squire Robert Gruver. The readers of the *Record* know how the populace feels toward the fellows who seek evidence for prosecutions of this nature. The officers knew White sold on Sunday; he didn't try to hide anything. The officers knew the Greeks shined shoes on Sunday; they didn't try to hide anything. But Daubert had to be picked up to do the society's detective (?) work.

"And it is not ended yet. They told the justice they were so very, very sorry that they were compelled to act. There are the old blue-laws of 1794, and they must be enforced.

"Now, gentlemen, members of the Law and Order Society of Monroe County, get down to business. The laws of 1794 referred to call for the discontinuance of every kind of business, and you must stop everything in the borough on Sunday, or you are not prosecuting, but persecuting. There are trolleys here to be stopped, steam roads, livery teams, milk-wagons, newspaper wagons; there is no end to the violations of the blue-laws, and it is up to you, gentlemen, to stop these things. You have made yourselves the self-ordained conservators of the morals of the people; now carry out the work outlined. Either do this, or admit publicly that you are not sincere in your motives. That is the situation in a nutshell here in the borough of

Stroudsburg, and no one can gainsay it. The law is plain; now go after the law right, and do it quick. It is too late to pick one here and there. Everything must be stopped, and at once."

Can any one be so foolish as to suppose that the cause of true religion is advanced by any such methods as these? How much better it would be to remove from the statute-books these remnants of union of church and state in the colonial times, and depend wholly upon the preaching of the gospel in the effort to advance the interests of the kingdom of God upon earth!

The New Postal Law

It becomes more and more apparent that the motive back of the effort to secure the passage of the Sunday-closing proviso attached to the Post-office Appropriation Bill was a religious one. While some who favored the proviso disclaimed any such idea, yet even they can not prevent this action of Congress from being interpreted and used as legislation in favor of the religious observance of Sunday. The general secretary of the Lord's Day Alliance, Dr. George W. Grannis, engineered the movement to secure this law, and regards it as a great victory in behalf of Sunday observance. This is clear from his statements in the public press. From an article by him in the *Christian Advocate* of New York (Sept. 12, 1912) we make the following extracts:—

"The outcry of the secular press of New York City against the action of Congress closing all first- and second-class post-offices of the country to the public on the Lord's day ought not to pass unnoticed.

"The reasons for this action, in common with most of the great movements which underlie the moral and spiritual interests of the nation, are not understood by those who deal almost exclusively with matters secular and temporal. The fact is, conditions under the law that went into effect last Lord's day, will differ but little from what has been in operation in over ninety per cent of the offices for more than a year. The only difference, what has been gained depended almost entirely upon the will of the Postmaster-General. A word from him could have changed all. We had no fear of the present administration's going back to the old order, but we had no way of knowing how long the present administration would be in power, or what the attitude of a new administration might be. To make sure, Congress was appealed to, and saw fit to put its seal of approval upon a movement that has resulted in greatly increasing the efficiency of the service, and resulted in a great moral and spiritual uplift to the men in the service. We have the assurance from postmasters in many of the leading cities that since the men in the service have been relieved from unnecessary Sunday labor, there is a marked improvement in their moral tone. In further proof of this, the Hon. W. G. Haskell, postmaster of Cedar Rapids, Iowa, said to the writer in June last, that since the men in his office had a chance to attend church, eight of them had become Christians, and that he, though not a professed Christian, was daily helped and inspired to better living by their example. The Lord's Day Alliance of the United States, through its general secretary, has led

this movement, and everywhere the men in the service express their gratitude through arrangements for public meetings, banquets, receptions, etc. . . .

"The following letter from Mr. Grandfield, First Assistant Postmaster-General, proves that the restriction of Sunday delivery of mail has not been the great hardship that the press of New York City would have people believe:—

Nov. 11, 1911.

"Your letter of the 10th instant, enclosing copy of the program of the twenty-third annual meeting of the Lord's Day Alliance of the United States, to be held in New York City on Monday evening, November 13, has been received. I regret exceedingly that the pressure of official business will prevent my attending the meeting.

"The success that has attended the department's efforts to reduce Sunday work in post-offices is very gratifying, and speaks volumes not only for the tact displayed by our postmasters, but for the strong sentiment of the American people in favor of observing Sunday as a day of rest. The department has received thousands of letters commending this action to one protesting against Sunday closing, and the employees of the postal service throughout the country owe a debt of gratitude to your organization and similar organizations that have brought about the wonderful change in public sentiment.

"Yours very truly,

"C. P. GRANDFIELD,

"First Assistant Postmaster-General."

"We could lengthen this story beyond all reasonable limit; but why should we? The mail service under the new order is better than ever in its history. The men in the service are a unit in declaring that it is the best of all reforms that have come to them. Business has not suffered, and the traveling public has in no sense been inconvenienced."

In spite of the outcry of the secular press, it is hardly likely that this proviso will be repealed. It is more probable that further legislation will be demanded and secured, now that the first step has been taken.

Medical Missionary Department

Conducted by the Medical Department of the General Conference

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

The Work of the Medical Missionary*

(Continued)

THE graduation of the sixth class of medical missionaries from the Washington Sanitarium marks this occasion to-night. It is appropriate that we should consider at this time the character of the work of the medical missionary nurse, and some of the principles involved in the education of those who go out to engage in this service.

In discussing these questions, we shall refer to the nurse by the use of the feminine pronoun, for the reason that for the most part this kind of work is con-

finned to this sex, although it affords to devoted men as well as women an opportunity for Christian service.

The efforts of many noble workers have added luster and brought glory to this calling. Among these might be mentioned particularly Florence Nightingale, who did such heroic work on the battle-fields of the Crimea; Sara C. Seward, who gave her life for the cholera sufferers of India; and scores of others equally as faithful and self-sacrificing.

Daily it is being demonstrated that true heroism is not to be found alone on the field of battle, nor does it belong alone to the old-time days of chivalry. We meet it more often among the world's humble toilers than on the field of carnage and bloodshed. The weary, burdened mother, spending her life for the most part within four walls, and laboring in the fear of God to train her little flock for a part in the world's great work; the faithful husband and father, oftentimes handicapped by circumstances, but toiling in patience and in love to sustain the lives dependent upon his labor; the devoted nurse, risking her life to save the sick and suffering,—these are among God's noble men and noble women; and when the unerring Judge makes up his great roll of honor at last, some of these will head the list, rather than those whom the world has counted great.

The warrior, often fired by unholy ambition, praised and flattered by an admiring world, and urged on by the hope of winning glory and renown, risks life to kill and destroy. How different the warfare of the nurse! Comparatively unknown, she labors alone, risking her life to save, happy in the consciousness of bringing cheer to some lonely heart, or comfort to some afflicted home.

Her work possesses much of heroic endeavor, and but little of romance. This word belongs to story and song, to poetry and fiction. It finds small place in the plain, practical duties of the missionary nurse; for her service is not comprehended alone in singing songs to the disconsolate or carrying flowers to the sick. She may do these when occasion affords, but to the more practical, homely phases of her work she must devote her larger energies. She must meet life in its most trying phases. Burning fever, wasting famine, desolating pestilence, poverty, squalor, ignorance, and prejudice,—these are her enemies. Disputing the claims of death, she must snatch from his cruel grasp those whom he would bring under his thralldom. She stands before the world as a teacher, an educator. By precept and example she points the way of better living, teaching the principles of natural law, and seeking to lead men to their acceptance.

The nurse may not choose her field or subjects of labor. Wherever duty calls, she must go; and the call of duty largely must be determined by the needs of suffering humanity.

To her field and subjects of labor the medical missionary nurse sustains a two-fold relationship. The first of these relationships is that of a nurse, in the common acceptance of that term. As such she must possess requisite knowledge to properly perform the duties that fall to this calling. Here is a great responsibility. Human life is in her keeping. The manner in which she deals with her

* Address delivered by F. M. Wilcox to the graduating class of the Washington Sanitarium Training-school for Nurses, Sept. 5, 1912.

charge determines the question of life in this world, and possibly the destiny of the soul at last. No careless neglect, no listless indifference, no love of selfish gratification, must be permitted to imperil the life committed to her care.

How necessary that the nurse be thoroughly trained for her responsibilities! She must have more than knowledge in the abstract, more than the theory of books. She must possess wisdom and understanding to apply that knowledge properly. Knowing the laws of health and the language of disease, she must be able to apply the science of healing to each particular condition. This will test her power of adaptability, a qualification which, perhaps next to knowledge itself, will make her work truly efficient. As the nurse goes out from the institution, she will meet varied conditions and unusual situations. She will often be compelled to devise new facilities for treatment, and create munitions of war where none before existed. All this emphasizes the practical character of her work, and the need of a careful training to meet the conditions.

We have spoken of the missionary nurse from the professional standpoint. Let us consider now the missionary nurse from the missionary point of view. As related to our consideration of the question at this time, and in its relation to Christian evangelization, this latter viewpoint is the more important. Better the missionary without the training of the nurse than the nurse without the missionary spirit. Both, however, are important; and in their union, the power of each is increased tenfold. The missionary idea should be the controlling passion in the labors of the medical missionary. Through ministry to the physical needs, she may find entrance to the heart.

It was in this manner that Christ, the greatest of all medical missionaries, labored. He "went about doing good." He healed the sick and comforted the afflicted; he bound up the bruised reed and fanned into new life the smoking flax. While addressing at times vast concourses of people, he was more often found by the side of the suffering. His chief labor was in personal ministry. Where human need was greatest, suffering and pain most poignant, there his ministry was most marked.

To the palsied man who sought healing, he declared, "Thy sins be forgiven thee." When some questioned his authority, he bade the sufferer arise and walk, thus showing the intimate relationship existing between the relief of the soul and the health of the body. All disease, either directly or indirectly, results from sin; and many there are to-day, as in the time of Christ's earthly ministry, who by finding peace of mind in forgiveness, or by the exercise of faith and trust, would find as a result quietness of nerves and healing of physical ailments. It falls particularly within the province of the medical missionary to administer this balm of double healing.

To no class of gospel workers is entrusted so sacred a personal ministry as to the missionary nurse. She enters into the very life of the one for whom she labors. To her is confided a knowledge of the deep soul secrets, the goadings of long-violated consciences, the yearnings of crushed spirits, the burdens of grief-stricken hearts. To her the curtain of

the life is lifted, and she alone may enter. What an opportunity is hers! And how recreant would she be to her sacred trust and God-given opportunities, were she to make light of the confidences reposed in her, or fail to meet the demand made upon her Christian sympathy and helpfulness.

Watching unto prayer, she may speak at the right time the word which will mean life to the soul of the downcast and discouraged, and awaken in the heart of the afflicted new impulses after God, and new purposes to do right.

The missionary nurse above all other laborers for God must preach the gospel through personal ministry. Her kind words, cheering smiles, and sympathetic touch will reveal, above the ministrations of the pulpit, the life and love of Christ.

But only in God, and by his wisdom and grace, may she become a savor of life and blessing. It is only by divine power that she may be preserved from falling a prey to the adverse influences she is seeking to combat. Hers must be a life of prayer and faith and hope. Human skill must ever prove powerless in meeting human needs. Heaven can use knowledge if sanctified. Unsacred human ability may become a savor of death, a channel of cursing. Hence the nurse should pray in faith, and work in faith, giving to the Great Physician the credit for every achievement. Thus will she become a laborer together with God in the world's great work for the salvation of lost and suffering humanity.

(To be concluded)

News and Miscellany

Notes and clippings from the daily and weekly press

—There were twenty-eight persons injured, many seriously, when east-bound train No. 6 of the Nickel Plate road was derailed on the afternoon of September 10, near Erie, Pa.

—Three persons were killed and fifty injured by a tornado which worked a ten-mile trail of destruction across the northern part of Onondaga County, New York, on September 15.

—New York City has twenty-one industries in each of which the annual product is valued at more than \$20,000,000. The largest of these industries is the manufacture of clothing, and next comes the printing and publishing business.

—Aviator Paul Peck, of Washington, D. C., holder of the American duration flight record, was fatally injured at Chicago, Ill., on September 12, when the biplane in which he was flying suddenly crashed to the ground. He died several hours later.

—The great forest fires, which unfortunately occur almost every autumn, leave vast quantities of "fire-killed timber." This is now being used extensively for many purposes, being preferred in some cases to green timber. Fruit-growers, for instance, are said to prefer it for packing-boxes because it is almost odorless, and does not impart an unnatural flavor to the fruit. Telephone-poles and railway ties are also made to advantage from fire-killed timber.

—Forty-six war-vessels, quite a respectable little navy in themselves, are just now in the builders' hands in various stages of completion, intended for Uncle Sam's navy, according to a report issued by the Naval Construction Bureau. The list includes six battle-ships (all dreadnaughts), eleven torpedo-boat destroyers, seventeen submarines, one submarine tender, two seagoing naval tugs, four naval colliers, and one gun-boat.

—Gen. Count Maresuke Nogii, hero of the Russo-Japanese war and supreme military counselor of the Japanese empire, and his wife, the Countess Nogii, committed suicide on the night of September 13, in accordance with the ancient Japanese custom, as a final tribute to their departed emperor and friend, Mutsuhito. The general cut his throat with a short sword, and the countess committed hara-kiri. Following the Samurai custom, the couple had carefully prepared their plans for killing themselves, and timed them so that they would be coincident with the departure forever from Tokio of the dead emperor.

—The Twenty-third International Eucharistic Conference, which convened in Vienna, Austria, September 12, is likely to establish a record as to the number of strangers in attendance, 80,000 tickets having been sold to foreigners as compared with 13,000 at the Montreal congress two years ago. It is estimated that not less than 120,000 visitors are in attendance, and the hotels are so crowded that titled visitors are glad to obtain sleeping quarters in the hotel bath-rooms. Many thousands of pilgrims have found shelter in 400 schoolhouses.

—War to the death has been declared against typhoid fever by the government's health experts. Realizing that typhoid each year causes more deaths and greater economic loss in the United States than does cholera in Russia, or bubonic plague in other nations, the Public Health Service, armed with increased powers granted by Congress at the recent session, is going to make this campaign against disease its greatest. Simultaneously, the State Department at Washington and the Canadian officials at Ottawa have referred this question to the international joint commission, which has charge of questions regarding the pollution of boundary waters between the United States and Canada.

—In a wide-spread, popular, but unarmed form, the revolution which for the last seven months has spread throughout Mexico, reached the capital city on the night of September 14, when mobs of thousands, crying, "Long live Porfirio Diaz," "Death to Madero," paraded the streets, halting finally in front of the Chamber of Deputies and demanding that President Madero be driven from the chair, and the aged ex-ruler recalled from Europe to take his place. The congress is in session, considering the government's petition for a \$50,000,000 bond issue, the proceeds to be used in putting down the revolution. The mass of the people are opposed to this loan, as the public debt of the republic has increased nearly twenty-five per cent since the Madero government came in, Nov. 6, 1911. On September 15, 500 Mexican rebels attacked fifty Americans at El Tigre, a gold-mining camp.

— During a football game in Belfast, Ireland, September 14, a fight took place in which sixty persons were injured, two seriously.

— An aviation club in Paris, France, is raising a fund for the erection of a monument to commemorate the aerial achievements of Wilbur Wright in France in 1908.

— Reports of new outbreaks of cholera in Syria and Sardinia, whence come many immigrants to the United States, have set into motion once more the intricate machinery with which the United States public health service protects the nation against the ravages of the Asiatic scourge.

— Old Pop, a magnificent poplar-tree, 110 feet high, and twenty-two feet in diameter at the base, which has stood before the Woodford Mansion in Fairmount Park, Philadelphia, for 250 years, has been cut down. This was necessary because the tree has long been a lightning conductor, and a target for bolts from all electric storms.

— The telephone has become so much an essential part of the every-day life of the average American that we take it for granted as occupying an equally prominent place in the life of other peoples, and yet of the 22,000,000,000 conversations officially reported for 1911, 14,500,000,000, or sixty-six per cent of the total, were in the United States.

— The Pan-Hellenic Union of America, with a membership of 4,000 Greeks, has just closed its annual convention, held in Boston, by voting \$806,000 for various charitable purposes and works of relief. In addition, it was announced that during the past year the union had expended \$27,000 in the relief of unemployed Greeks in the United States.

— The Post-office Department will be ready on January 1, next, to inaugurate the general operation of the parcel-post. The law admits to the mails practically all kinds of merchandise that can be safely transported, including products of the farm and garden as well as factory products, provided such articles do not weigh over eleven pounds, nor exceed seventy-two inches in combined length and girth.

— The State Department has announced that already eighteen nations have accepted the invitations to participate in the Panama-Pacific exposition in San Francisco in 1915. These are Bolivia, Canada, Costa Rica, Cuba, Dominican Republic, Ecuador, France, Great Britain (provisionally), Guatemala, Haiti, Honduras, Japan, Mexico, Nicaragua, Panama, Peru, Salvador, and Uruguay.

— The number of surviving Union soldiers and sailors of the civil war on the pension rolls at the close of the fiscal year, July 31, was slightly under 500,000. Of the number reported twelve months ago, 529,884, more than 35,000 have since died, and more than 2,000 new pensioners have been added to the rolls. It is rather remarkable that almost fifty years after the close of the war there are nearly half a million survivors drawing pensions, this number representing almost twenty-five per cent of the total enlistments of the Union army during the four years of the civil war. The death-rate, however, is now about six per cent a year.

— A subway system which will cost \$150,000,000 is planned for Chicago.

— A devastating typhoon, accompanied by heavy rains and high tides almost amounting to tidal waves, brought death to between 30,000 and 40,000 Chinese in the province of Chekiang, September 9.

— The last ten minutes of every hour henceforth are to be "silent" minutes for every wireless machine all over the world, in order that distress calls may have a clear field.

— Etna is reported to be in a state of activity once more. A new mouth has opened on its northeast side, which vomits lava in great quantities. Several earthquake shocks have accompanied the eruption.

— The "Gigantic," a new steamer of the White Star line, is to have a double bottom. This will cost \$350,000, and will cause a loss of 250,000 feet in space. This, it is claimed, will make such disasters as that of the "Titanic" impossible.

— A most valuable discovery is announced, a water-proof cement which will not crack. Mixing residual petroleum oil with the usual concrete makes it water-proof without in the least impairing its tensile strength. Concrete is being extensively used in building, but its tendency to crack has been a great disadvantage.

— The Illinois Central Railroad will take an active part in the extermination of mosquitoes along its line, especially in the South. For this purpose it will use goldfish, stocking all pools along the line. Ordinarily, minnows will destroy mosquito larvæ as fast as will fish, but they can not live in stagnant water. The railroad company has found a goldfish in Lake Pontchartrain which will live in such pools, and this will be the source of supply.

— In 1884 the discovery of pygmy hippopotamuses in Liberia was announced. If there were any, they were very rare, and they came to be considered mythical. Two years ago Carl Hagenbach, the well-known animal trainer, sent men to Africa for the purpose of finding these animals. The hunt was successful, and a pair has reached New York City. The male is thirty inches high and seventy inches long. The female is only eighteen inches high.

— The Germans are leading the world in methods of helping and caring for the weak or disabled members of society. By common consent, their systems of pensions for old age and for compensation of working men for injuries are the most efficient that have been devised. There has been inaugurated among them banks designed to afford credit to artisans and small business men and to farmers, which are exciting much attention in other countries. Money is loaned at low rates, and without onerous restrictions. The rural banks are known as the Raiffeisea. The other banks are known as Schulze-Delitzsch. About forty per cent of the loans are on current account, and workmen and small tradesmen needing this aid are able to secure it on the guaranty of their fellows in the association. Loans for fixed periods are made on the cooperative pledges or by discounting bills of exchange, and also on mortgages; while a few loans are granted without guaranty of any sort.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1912

CENTRAL UNION CONFERENCE

West Colorado, Delta Sept. 26 to Oct. 6

PACIFIC UNION CONFERENCE

Arizona, Phoenix Oct. 24 to Nov. 3

SOUTHEASTERN UNION

Florida, Ocala Oct. 3-14

SOUTHERN UNION CONFERENCE

Alabama (colored) Sept. 27 to Oct. 5



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*.



Massachusetts Conference

THE second annual session of the Massachusetts Conference of Seventh-day Adventists will be held at South Lancaster, Mass., from Tuesday, October 8, to Sunday, October 13, for the purpose of electing officers for the ensuing year, and for the transaction of any other business that may properly come before the conference.

Each church in the conference is entitled to one delegate for its organization, and one additional delegate for each ten members. A full delegation from all our churches is earnestly desired.

H. C. HARTWELL, *President*;
H. B. TUCKER, *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*.



Nebraska Sanitarium Training-School for Nurses

THE continued growth of the work at the Hastings sanitarium has caused the faculty to materially increase the membership of the class that is now being assembled for the coming year. There is still opportunity for a number of consecrated young men and women to connect with the class.

As there is no hospital in Hastings, physicians of the city and surrounding territory bring their work to the sanitarium, thus affording a practical training for students, such as can be obtained in few of our institutions.

A three years' course is given for women, and a two years' course for men. We desire to correspond with young men and women who love the message, and desire to connect with the medical missionary branch of the work. Address the Nebraska Sanitarium, Hastings, Nebr.

Business Notice

FOR SALE.—A pleasant seven-room house in Memphis, Tenn. All modern conveniences. Vines, roses, fruit-trees. Finely fitted for poultry. Memphis excellent field for labor. Illustrated booklet sent free, giving full terms, etc. J. S. Washburn, 665 Decatur St., Memphis, Tenn.



Memory Verse Cards

ALL orders for the fourth quarter Memory Verse Cards should be sent in before September 30. Orders for these cards will be filled as long as the edition of seven thousand sets lasts. Those who order late may not be able to get them. Order at once.



Publications Wanted

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

Late, clean copies of papers and magazines for free distribution are requested by Elsie Booth, Gravette, Ark.

Mrs. Kate Taylor, 6503 Cedar Ave., Cleveland, Ohio, will appreciate copies of our papers for reading-rack work.



Report of Auditors' Convention

HAVE you ordered a copy of the report of the recent auditors' convention? Every conference president, as well as every person having to do with the management of any institution in the ranks of this denomination, should have a copy of this work, that he may become familiar with the principles of correct management discussed, and the proper plans of work therein outlined. Order a copy at once, as the supply is limited. Price, 15 cents. Address this Office.

Obituaries

COOLEY.—Died in Dundas, Ontario, Aug. 28, 1912, the beloved wife of John Cooley, aged 47 years and 3 months. Sister Cooley accepted present truth in 1898, and remained faithful to the end. Her husband, five sons, and two daughters are left to mourn. The writer conducted the funeral services.

MATT J. ALLEN.

WALTERS.—Abigail Stedman Walters was born in Ontario, Wayne Co., N. Y., Feb. 15, 1839, and died at her home in Spencer, Ohio, Aug. 15, 1912. She was married to Henry Walters Jan. 25, 1859. Four children were born to them. The deceased was baptized in 1892, and fully identified herself with this people. She was a faithful member of the church, a woman of exemplary Christian character. Her husband and two children, a son and daughter, are left to mourn.

MRS. JENNIE FREEMAN.

EMERY.—Sister Jane Emery was born at Westmoreland, Jamaica, in 1872, and died Aug. 23, 1912. She spent nineteen years in Panama City, and six years in Bocas del Toro. Three years ago she accepted the third angel's message, and was a faithful member of the Seventh-day Adventist Church at the time of her death. Her husband and one daughter are left to mourn, but they sorrow not as those who have no hope. Words of comfort were spoken from 1 Cor. 15:19, and we laid her to rest to await the call of the Life-giver.

J. A. REM.

SWEET.—Mrs. Mary Sweet was born Dec. 18, 1843, in the State of Pennsylvania, and died Aug. 15, 1912, at the home of her daughter in Dubuque, Iowa. When eighteen years of age, she was united in marriage with Dr. Richard Sweet. To them were born six children, two of whom are left to mourn. The deceased was a faithful member of the Dubuque Seventh-day Adventist Church. During the last three years of her life she suffered much, but her trust in God was constant, and she fell asleep in the blessed hope.

E. W. WOLFE.

OTIS.—Laurel Leroy Otis, infant son of Dr. and Mrs. L. J. Otis, died suddenly on Sabbath, Aug. 17, 1912, aged 14 months and 25 days. The funeral services were held in the Methodist church of Ontario, Cal., and words found in Matt. 13:28, "An enemy hath done this," formed the basis of remarks made by the writer.

J. ERNEST BOND.

EVANS.—John Herbert Evans, son of David and Martha Evans, was born in Coalton, Ohio, July 18, 1885, and died in Columbus, Ohio, Aug. 30, 1912. His sudden death was a great shock to the family. His mother, aged grandmother, four sisters, two brothers, and many relatives and friends are left to mourn. The funeral service was held at the home of his mother, in Jackson, Ohio, and he was laid to rest in the Jackson cemetery.

JOHN FRANCIS OLMSTED.

SULLIVAN.—Donna M. Sullivan fell asleep in Jesus at Phoenix, Ariz., Sept. 5, 1912, aged 25 years. With the hope that she might be benefited by the change of climate, her husband brought her from Texas to Arizona just nine days before her death. The deceased was reared in this truth, and the testimony borne of her is that she possessed a beautiful Christian character. Her husband and a little son five years old, together with her parents, four brothers, and one sister, are left to mourn.

G. W. REASER.

HOLDEMAN.—Cornelius L. Holdeman was born near Goshen, Ind., March 2, 1863, and died at his home near Ponoka, Alberta, Sept. 1, 1912. The larger part of his life was spent in the States. Nov. 9, 1892, he was united in marriage with Miss Lillian Ham, of Madison, S. Dak., who is left to mourn. The deceased was converted at the age of twenty-five years, and upon his baptism united with the Seventh-day Adventist Church, of which he was ever after a faithful member.

C. A. BURMAN.

GEAR.—Erba Hazel Gear, daughter of C. C. and Esther Gear, was born Oct. 8, 1890, at Downing, Wis., and died Aug. 19, 1912, at Dallas, Oregon. For several years Sister Gear had made her home with her parents at Chitwood, Oregon; and she was laid to rest in the little cemetery at that place. At the age of fourteen she was converted to the faith of Seventh-day Adventists. Her friends mourn, but not as those who have no hope; for they confidently expect to meet her again in the morning of the resurrection.

T. H. STARBUCK.

HASKINS.—Clarisa L. Haskins was born in England, April 13, 1824, and died at her home near Angola, Ind., Aug. 28, 1912. At the age of twenty she was married to Edison Murry. Three children were born to them, all of whom preceded her in death. In 1857 she was united in marriage with Willis Haskins, who died in 1883, leaving his wife and one son to mourn. Sister Haskins was converted at an early age, and was an earnest Christian. She accepted present truth in 1845. The writer spoke words of comfort from 2 Sam. 14:14 to the large concourse of people who attended the funeral service.

U. S. ANDERSON.

GOODWIN.—Nancy A. Meeker was born at St. Charles, Butler Co., Ohio, Oct. 18, 1830, and died July 24, 1912, aged 81 years, 9 months, and 6 days. She was united in marriage to John C. Goodwin, of Smithfield, Pa., in September, 1854, and moved to Mechanicsburg, Pa., in 1855. Mr. Goodwin died Dec. 12, 1870. Of their five children, three preceded the mother in death. In early life she was converted under the labors of Benjamin Fish, and united with the Methodist Church. In 1873, under the preaching of S. H. Lane, she was convinced of the seventh-day Sabbath, and was one of the thirteen charter members of the Seventh-day Adventist Church organized in Mechanicsburg, Jan. 13, 1874. She died in full faith of the soon coming of our Saviour and of the resurrection. All her hope and trust was in God. Besides one brother and one sister, she leaves two sons and five grandchildren. The funeral was conducted in the Mechanicsburg church.

O. MONTGOMERY.

EATON.—Mrs. Eleanor Green Eaton peacefully passed away at her home in Watertown, Wis., Aug. 31, 1912, aged 80 years, 1 month, and 3 days. An aged companion and several children are left to mourn. Years ago she embraced this truth, and fully identified herself with the Seventh-day Adventist denomination. Loyalty and faithfulness marked her life till the last. The funeral services were conducted by the writer. Text, Rev. 1:18.

W. W. STEBBINS.

BISHOP.—Mrs. Ruby Bishop was born at Palma Sola, Fla., and died at St. Petersburg, Fla., Aug. 14, 1912, after an illness of only four days. Sister Bishop had long believed this truth, but never united with the church. Her illness caused her to seek the Saviour, and she was confident that her sins were forgiven. A husband and five children, together with her mother, two sisters, and one brother, are left to mourn. The funeral services were conducted by W. S. Chapman.

M. C. BIRD.

KELLOGG.—Ella Osborne Davis Kellogg was born in Berwick, Maine, Aug. 28, 1858, and died in Battle Creek, Mich., Sept. 2, 1912. She was the daughter of Obadiah and Elmira Davis, who removed to Battle Creek in 1868, and were substantial members of the Seventh-day Adventist Church there for many years. The deceased was married to Mr. W. K. Kellogg in 1880, who, with their three children, survives. Her illness was protracted over three years, and during this period she demonstrated the power of divine grace to sustain even in times of extreme weakness. The end came peacefully, leaving an unblemished record of faith and Christian living.

G. C. TENNEY.

ROBISON.—Thomas De Witt Robison died Sept. 5, 1912, at Lemoore, Cal. He was born at Humphrey, Nebr., Nov. 4, 1884, and was married to Grace O'Neil Sept. 13, 1907. Together they engaged in teaching in our denominational schools. Because of Brother Robison's health, they were obliged to give up their school work some years later, and traveled to various places in the hope that he might be benefited. In the spring of 1911 they settled in Fresno, Cal., and from there moved to Lemoore, where our brother fell asleep in Jesus. He was faithful to the end, and we believe that he will have a part in the first resurrection. His wife, mother, two brothers, and two sisters are the immediate relatives left to mourn. The funeral services were conducted by Elder E. H. Adams and the writer.

J. H. BEHRENS.

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ON August 27, Brother S. G. White and wife, of California, sailed from Seattle for Shanghai, to join the missionary staff in China.

BEFORE his departure last week for Burma, Brother George A. Hamilton was ordained to the gospel ministry, the service taking place in the Foreign Mission Seminary chapel.

THE General Conference Committee Council has been in session in Takoma Park, D. C., during the last week. Many important questions have been considered. Next week we shall have a report of the gathering.

EUROPE reports several departures for the mission fields. W. Seiler and wife and Brother H. Palm sailed from Hamburg, August 29, for the Victoria Nyanza Mission, German East Africa. Brother E. B. Phillips, of England, joined the same boat at Southampton, en route to the British East African Mission field.

A TELEGRAM from the Pacific Press received at the General Conference Office last Thursday morning, September 19, stated that during the week orders for 46,000 copies of the Harvest Ingathering *Signs* had been received, bringing the total number of orders on that date up to 262,000. Many of these first orders from conferences will no doubt be greatly supplemented later. A lively interest is being manifested in this effort for missions as the time draws near to begin solicitation, September 30.

LAST Sabbath the churches in and about Washington, D. C., were favored with the services of several of our leading ministers. Elder M. C. Wilcox, editor of the *Signs of the Times*, spoke at the First church; Elder L. R. Conradi, of Europe, at the Memorial church; Elder S. N. Haskell, in the Seminary chapel; and Elder H. S. Shaw, of the Canadian Union Conference, in the Takoma Park church. The churches greatly appreciated the labors of these earnest workers.

MUCH is being said to-day about the conservation of resources. As applied to the work of this denomination, there is nothing more important than the conservation of the life of our workers, particularly those who go out to represent us in the great strongholds of sin in the foreign mission fields. Sad indeed it is to see some of our most faithful workers, after gaining a valuable experience in the mission field and becoming acquainted with the language, fail in health, and either succumb to some deadly malady or be compelled to return home in a state of invalidism. What a great loss to the denomination is represented in experiences of this kind, and how much might be saved in life and working energy and missionary money if those working in mission fields could be provided with such facilities as would enable them to properly carry forward their work. An effort has been made recently to provide homes for our missionaries. The need of this is well emphasized in the excellent article by Mrs. J. N. Anderson, found on page 15, entitled "The Missionary and His Home." The Sabbath-school offerings on the last Sabbath of September will be applied for this commendable work of conservation. Every reader will have an opportunity to demonstrate his practical interest in this effort.

Brighter Prospects in Maine

THE writer had the privilege of attending the Maine camp-meeting through almost its entire session, and greatly enjoyed with the brethren and sisters of his native State the feast of good things which the Lord had prepared for his people there.

There is certainly progress in Maine; and a new spirit of hope and courage and determination has taken hold of the people in that State. The report that a large number had joined their ranks during the past year was welcome news, and cheered the hearts of all. The report that over \$6,000 worth of our literature had been sold in the State since the last report was rendered, was also a source of inspiration, and will cause the conference officers to labor with greater zeal and courage than before to make large reports of this nature regular features of their annual gatherings.

There was manifest a spirit of hearty response whenever evidences were presented to show that the culmination of our work and of our hopes is drawing near. The convicting and converting power of God was clearly manifest in the meetings, and those in attendance felt richly repaid for the time spent at this gathering. We believe the past year has demonstrated that God is ready to do great things for the progress of his cause in Maine.

C. M. S.

The Harvest Ingathering Campaign

FOR the past three or four months the constituency of the denomination has, through the columns of the REVIEW AND HERALD and the various union and local conference papers, been kept informed of the plans of the General Conference concerning the Harvest Ingathering campaign for 1912. An excellent medium for this campaign has been provided in the October number of the *Signs of the Times Magazine*, printed by the Pacific Press Publishing Association, and now ready for distribution. The time set for the campaign is upon us, the general plan providing for a special effort in all the churches by all members, from September 30 to October 4, to continue, as may be necessary in individual cases, throughout the remainder of the year.

Before this time a thorough organization for the effort has without doubt been perfected in all the churches. Every member should plan to have a very definite part in the work, and to fully cooperate in the general plans of the denomination in the circulation of this paper and the securing of funds for our mission work.

In past years the results of these campaigns have been of great assistance to the Mission Board in helping it meet the heavy demands made upon it; but with the experience gained in past campaigns, the excellent medium supplied, and the urgent need of expansion of our work in all heathen lands, every one should plan for a much larger work than in any previous year. The Mission Board will look with a great deal of interest for the reports that will be received immediately following the time set for the campaign.

W. T. KNOX.

The Offering for October 5

THE attention of the readers of the REVIEW AND HERALD has in previous issues of this paper been called to the needs of the Negro Department in its efforts in behalf of the colored people of the South, and to the fact that the General Conference Committee has set apart Sabbath, October 5, as the time for the regular annual offering of the denomination for the benefit of this important and very needy work.

During the past year the General Conference has expended from \$35,000 to \$40,000 for this work. The reports of the colored laborers indicate very encouraging results in almost every State in the South. The Mission Board hopes for a very liberal response to this appeal.

W. T. KNOX.

WE have omitted to mention that Brother Frank Raley, formerly secretary and treasurer of the Northern New England Conference, sailed for Jamaica the first week in August, where he is working in the West Indian Union Conference office, at Riversdale.

WE learn that Mrs. A. L. Shidler, of the Foreign Mission Seminary, has just sailed from New Orleans for Havana, Cuba, to join her husband, who is engaged in the canvassing work in that field.