

The Advent Sabbath Review and Herald

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No. 28



The Day's Preparation

WORTHIE HARRIS HOLDEN

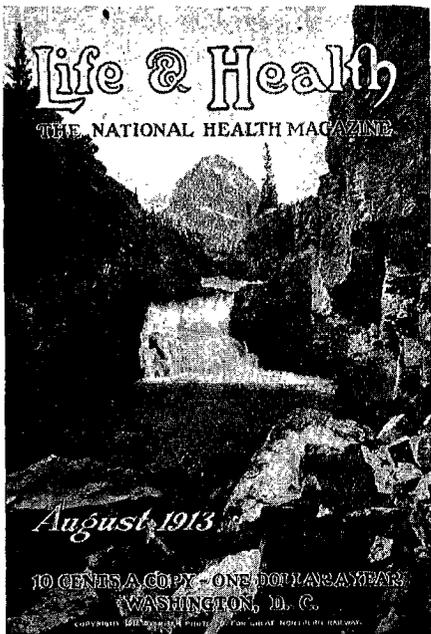
Unlatch the morn with prayer,
Ope wide its door to sunshine of God's love;
Sweet perfumes fill the air
Of promises, bedewed by heaven above.

Breathe deeply till thy soul
Is flooded with the atmosphere of grace;
'Twill make thy being whole,
And courage lend the dismal world to face.

Go forth to meet the day
With songs of praise upspringing from thy
heart,
To sow upon thy way
The joy of heaven that thy lips impart.

Portland, Ore.

Bywell. 10.



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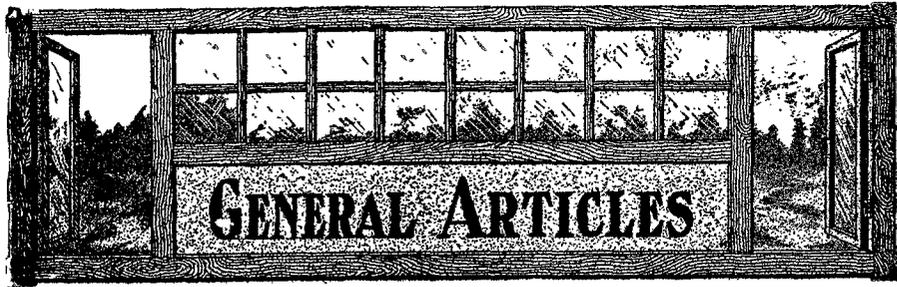
The Review and Herald

"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. 90

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, JULY 10, 1913

No. 28



Drifting Away

L. D. SANTEE

DRIFTING away, drifting away,
Sometimes to weep by a dead friend's
clay,
Sometimes tears by a couch of pain,
But time brings smiles to the lips again;
So through this life we wend our way,
We are drifting, drifting, drifting away.

Drifting away, drifting away,
Hair that was auburn is turning gray,
Faces once smooth are furrowed by
care,
For the burdens of life are hard to bear.
Flowers once fragrant are dead today:
We are drifting, drifting, drifting away.

Drifting away, drifting away;
Nearing ever the judgment-day,
Nearer ever the city bright
Or the awful gloom of a hopeless night;
O let us weep, and God's pity pray,
For souls to perdition are drifting
away!

Drifting away, drifting away;
Flowers that are fairest seldom stay.
Sometimes the orange wreath weaves
her spell,
Sometimes to wear death's asphodel;
Soon comes the shadow of dying day.
We are drifting, drifting, drifting away.

Drifting away, drifting away.
Over the heavens do lightnings play;
Over the earth do mortals weep,
Till the Lord gives his beloved sleep;
Soon shall our earth-life pass for aye.
We are drifting, drifting, drifting away.

Moline, Ill.

The Rending of the Kingdom

MRS. E. G. WHITE

(Concluded)

REHOBAM made a mistake at Shechem that was irreparable. Unwise and unfeeling in the exercise of power, he and his chosen counselors revealed the pride of position and authority. Had they understood God's purpose concerning Israel, they would have listened to the request of the people for decided reforms in the administration of govern-

ment. But instead of following a plan in harmony with God's purpose, they announced their intention of perpetuating and adding to the evils introduced in Solomon's reign.

The Lord did not allow Rehoboam to carry out the policy he proposed to follow. Among the tribes were many thousands who had become thoroughly aroused over the oppressive measures of Solomon's reign, and these now felt that they could not do otherwise than rebel against the house of David. In doing this, they acted in harmony with the prediction of the prophet concerning the rending of the kingdom. Thenceforth the twelve tribes of Israel were divided, the tribes of Judah and Benjamin forming the lower kingdom of Judah, under the rulership of Rehoboam, and the ten northern tribes forming the kingdom of Israel, with Jeroboam as their ruler.

When Rehoboam saw the tribes withdrawing their allegiance from him, he was aroused to action. Through one of the influential men of his kingdom, "Adoram, who was over the tribute," he made an effort to conciliate them. But the ambassador of peace received treatment which bore witness to the feeling against Rehoboam. "All Israel stoned him with stones, that he died." Startled by this evidence of the strength of the revolt, "King Rehoboam made speed to get him up to his chariot, to flee to Jerusalem."

At Jerusalem, "he assembled all the house of Judah, with the tribe of Benjamin, an hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon. But the word of the Lord came unto Shemaiah the man of God, saying, Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the remnant of the people, saying, Thus saith the Lord, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; for this thing is from me.

They harkened therefore to the word of the Lord, and returned to depart, according to the word of the Lord."

For three years after his return to Jerusalem, Rehoboam tried to profit by his sad experience at the beginning of his reign; and in this effort he was prospered. He "built cities for defense in Judah," and "fortified the strongholds, and put captains in them, and store of victual, and of oil and wine." He was careful to make these fortified cities "exceeding strong." But it is not in these measures that the secret of Judah's prosperity lay during these first years of Rehoboam's reign. It was their recognition of the God of heaven as the supreme ruler that placed them on vantage-ground. To their number were added many God-fearing men from the northern tribes. "Out of all the tribes of Israel," the record reads, "such as set their hearts to seek the Lord God of Israel came to Jerusalem, to sacrifice unto the Lord God of their fathers. So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong, three years: for three years they walked in the way of David and Solomon."

Well would it have been for Rehoboam had he and his associates and all Judah remained faithful to the true God. But the pen of inspiration has traced the sad record of Solomon's successor as one who also led his people into the way of apostasy. Naturally idolatrous, headstrong, confident, self-willed, nevertheless had he placed his trust wholly in God, Rehoboam would have developed strength of character, faith in God, and submission to the divine requirements. But as time passed, the king began to put his trust in the power of position and in the strongholds that he had fortified. Little by little he gave way to inherited weaknesses, until he threw his influence wholly on the side of idolatry. "It came to pass, when Rehoboam had established the kingdom, and had strengthened himself, he forsook the law of the Lord, and all Israel with him."

Sad and full of significance are the words, "And all Israel with him." The people whom God had chosen to stand as a light to the surrounding nations, turned from their source of strength, and sought to become like the nations about them. As it was with Solomon, so it was with Rehoboam. The influence of their wrong example led many astray. And as it was with them, so to a greater or less degree is it with every one who gives himself up to work evil.

The influence of wrong-doing is not confined to the doer. "None of us liveth to himself." None perish alone in their iniquity. Every life is either a light to brighten and cheer the path of others, or as a desolating tempest to destroy. We lead others either upward to happiness and immortal life or downward to sorrow and eternal ruin. And if by our acts we strengthen or force into activity the evil powers of those around us, we share their sin.

God did not allow this terrible apostasy to remain unpunished. "In the fifth year of King Rehoboam, Shishak king of Egypt came up against Jerusalem, because they had transgressed against the Lord, with twelve hundred chariots, and threescore thousand horsemen: and the people were without number that came with him out of Egypt. . . . And he took the fenced cities which pertained to Judah, and came to Jerusalem. Then came Shemaiah the prophet to Rehoboam, and to the princes of Judah, that were gathered together to Jerusalem because of Shishak, and said unto them, Thus saith the Lord, Ye have forsaken me, and therefore have I also left you in the hand of Shishak."

The people had not yet gone to such lengths in apostasy that they despised the judgments of God. In the losses sustained by the invasion of Shishak they recognized the hand of God, and for a time they humbled themselves. "The Lord is righteous," they declared.

"And when the Lord saw that they humbled themselves, the word of the Lord came to Shemaiah, saying, They have humbled themselves; therefore I will not destroy them, but I will grant them some deliverance; and my wrath shall not be poured out upon Jerusalem by the hand of Shishak. Nevertheless they shall be his servants; that they may know my service, and the service of the kingdoms of the countries.

"So Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house of the Lord, and the treasures of the king's house; he took all: he carried away also the shields of gold which Solomon had made. Instead of which King Rehoboam made shields of brass, and committed them to the hands of the chief of the guard, that kept the entrance of the king's house. And when the king entered into the house of the Lord, the guard came and fetched them, and brought them again into the guard chamber. And when he humbled himself, the wrath of the Lord turned from him, that he would not destroy him altogether: and also in Judah things went well."

But as the hand of affliction was removed, and the nation prospered once more, many forgot their fears, and turned again to idolatry. Among these was King Rehoboam himself. Humbled as he had been by the calamity that befell him from Egypt, he failed to make this experience a decisive turning-point in his life. Forgetting the lesson that God had endeavored to teach him, he relapsed into the sins that had brought

the judgments of God on the nation.

The glory of the kingdom that had been ruled over by David and Solomon had departed, and there remained only a semblance of the former greatness. After a few inglorious years, during which the king "did evil, because he prepared not his heart to seek the Lord," "Rehoboam slept with his fathers, and was buried in the city of David; and Abijah his son reigned in his stead."

Our Blessed Hope

W. A. HENNIG

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13.

To those whose sins are put away by the blood of Christ, his second advent without sin unto salvation must constitute an object of longing expectation. Then it is that the Christian's perfection and happiness are to be complete, for at that time he will behold his Redeemer face to face, to be with him forever; his body will be changed to a glorious body; he will be reunited with those who have fallen asleep in Christ, and together they will enter into their glorious inheritance, which has been provided for them through an infinite sacrifice. There certainly can be no more engrossing theme to those who love the Lord, their kindred, and their future.

The thought that impresses itself upon the minds of many who study the Bible is that the doctrine of the second advent is an essential part of the gospel. By essential I mean a doctrine to which the Holy Spirit has given a very conspicuous place throughout the whole Bible, and made clear that its omission or neglect would render the proclamation of the plan of redemption most incomplete.

The Old Testament patriarchs and prophets often dwelt upon this event in connection with their discourses on the first advent. Their minds were engrossed with this glorious theme. Enoch, the seventh from Adam, prophesied of this coming. The psalmist looked to that day of days when all wrongs would be settled and all difficulties cleared away. Isaiah clearly portrayed Christ's first mission to this earth, and never wearied in describing the events connected with his second coming. Jeremiah and Ezekiel longed for that event, while Daniel saw that crowning day in all his interpretations and dreams.

It is a doctrine upon which the Lord himself frequently discoursed during his earthly ministry, and which the apostles often emphasized in sermons and epistles. The Lord said but little about his sufferings and death, but spoke at great length and with minuteness concerning his second advent. Many of his parables,—as the burning of the tares, gathering and casting out bad fish that were in the net, the talents and the reckoning day, the widow praying for redress, the sheep and the goats, the wise and the foolish virgins,—as well as many of his longest discourses, related

to this subject. Our Lord saw fit to go into all the minutiae of this great theme,—the state of the world preceding his advent; the character of the times; the signs and the manner; the consequences to all the world. Nor was the recording of all this overlooked, for it is fully given by Matthew, Mark, and Luke. Neither did he content himself with the clear enunciation of this matter to his faithful followers, but when "great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore," he told them about the sowing, the harvest, the end of the world, the burning of the tares, and the righteous to shine forth as the sun in the kingdom of their Father. Matthew 13.

This doctrine was taught alike to the simple multitude and the proud Pharisees. He told them that as it was in the days of Noah and Lot, so it would be at his second advent. This was his last theme before the tragic end of his personal ministry among men. When he was before his unrighteous judges and his blood was demanded by frenzied religionists, he declared: "I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." This advent doctrine so prominently advocated by the Lord himself and so minutely and forcefully taught before friend and foe, on almost all occasions, private and public, is beyond all doubt an essential doctrine of the gospel.

The last commission that Christ gave to the apostles was, "Go ye into all the world, and preach the gospel to every creature." Even the most casual readers of the labors and writings of these followers of the Lord will be impressed with the prominence they gave to the second advent. Immediately after the outpouring of the Spirit on the day of Pentecost, as recorded in the second chapter of Acts, Peter declared that to David, who was a prophet, "God had sworn with an oath . . . that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne." This, with the context, clearly indicates Peter's teaching on this great subject; but even more to the point is his discourse, in the next chapter, when he urged the people to "repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things." In his epistles the second advent, the end of the world, and the reward of the faithful are clearly set forth.

John, the beloved disciple, constantly extolled his Master. He spoke of him as one with the Father before the world was; of his part in the creation; how he became a man that he might bear the sins and penalties of mankind; how he returned to the Father after he came forth from the grave; but nothing seemed quite so dear to him as the fact

that this Saviour would come back to receive his followers unto himself, that they might be with him in the mansions at his Father's home. His last statements as we have them recorded in the closing words of the Bible, are the soul-filled prayer, "Even so, come, Lord Jesus."

The apostle Paul makes more than thirty direct references to the doctrine of the second advent, and in two of his epistles reference is made to it in every chapter. But still more certain is the fulfilment of their commission, in this particular, from the manner in which the doctrine is applied.

If these disciples wished to comfort the church under trial, they said: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." "If we suffer, we shall also reign with him." If they wished to encourage the weak to steadfastness: "And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming." If the apostles wished to comfort the broken-hearted in the presence of the spoil that death had won: "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." If necessity impelled them to repress a censorious and judging spirit, the coming of Christ was their plea: "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." If they wished to encourage the necessity of victory over unlawful lusts and passions: "When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry." "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." Or if they wished to encourage patience under great monetary provocation: "Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. . . . Be patient therefore, brethren, unto the coming of the Lord."

A doctrine that was so often and so forcefully declared by our Lord, so strongly advocated by the early apostles, and of such manifold use for exhortation, for reproof, for consolation, and for encouragement, is most certainly an essential part of the gospel.

There is another sense in which the

doctrine of the second advent is an essential, for it cannot be omitted without rendering the proclamation of the gospel incomplete, unfinished. As regards the Lord, the apostle calls it "the glorious appearing," and as regards us, he declares it to be "that blessed hope." To omit the one would rob the Saviour of his glory, and to omit the other would take from the church its object of hope. To hide the first advent would be to conceal the incomprehensible condescension of God,—the mystery of divinity clothed with humanity, and the cancelation of man's debt on the cross. To omit the second advent would equally veil the marvels of redemption, for it exhibits man in the glory of God.

At the first advent God appeared as man. At the second advent man will appear in the very image and glory of God. Mortal clay with which the great God shrouded his divinity was exhibited to the astonished universe at the first advent. At the second our poor fallen race, whom sin has debased and would utterly ruin, shall be seen not only redeemed, but exalted to the right hand of the Majesty on high, and forever united to the Creator through him who is not ashamed, even now, to call us his brethren. At the second advent he shall see of the travail of his soul and shall be satisfied. This is truly the gospel, the glad tidings of great joy to both the Redeemer and the redeemed,—lost man not merely saved, dying man not only made undying, sinful men not only made pure, but manhood accepted into everlasting union with God. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" Truly, then, without the doctrine of the second advent the preaching of the gospel would be incomplete and the Saviour himself robbed of a chief glory.

In teaching the first advent we recount many glorious achievements of our blessed Saviour. We speak of the shedding of his blood in our behalf; how he overcame death; how he led captivity captive and gave gifts unto men; how he sent down the Holy Spirit to guide us into all truth; how he forgave sins and filled our hearts with peace; how he inspired men with a hope that scattered the mists and made the future bright. This advent was the means, the second is the end. The sufferings of Christ were the means; the glory and crown, the end. He was manifested that all wicked works and ravages of sin might be destroyed, but much of this is a matter of faith, and will so remain until the second advent. The warfare with sin, with ourselves, and with the world never ceases. The sorrows incident to mortality are unavoidable. The great apostle Paul was led to exclaim, "If in this life only we have hope in Christ, we are of all men most miserable." But the second advent, "that blessed hope," "the glorious appearing," enabled this same apostle to rise above every infirmity and sorrow, and to triumphantly declare: "I have fought a good fight, I have finished

my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

Let us contemplate "the hope" that is laid up for us in heaven, and then instead of being of all men most miserable, we shall say with Peter, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." It is certain that the doctrine of the second advent is as essential to the gospel in reference to our personal and complete redemption as it is to the glory of Christ.

Looking, waiting, for the second advent is another vital statement in the text, and is essential to the full enjoyment of the gospel. Jesus said, "Ye are my friends, if ye do whatsoever I command you." "What I say unto you I say unto all, Watch." Seventeen times the command to watch and wait for the second coming of Christ is repeated in the New Testament. The instruction to wait for the coming of the Lord was prominent in all the labors and writings of the apostles. Paul gave as a testimony of his work: "They themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; and to wait for his Son from heaven." Peter fully recognized the importance of this attitude on the part of the Christian, and in his first letter speaks to the believers as those "begotten again unto a lively hope" of salvation "ready to be revealed in the last time," and admonishes "to gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." John wrote: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."

But even more specific is the teaching of Christ in Matt. 24:42-51. A blessing is pronounced upon those who are watching and waiting for his return, while a curse rests upon those who declare he has delayed his coming and begin to eat and drink with the drunken and to smite their fellow servants. A promise of rulership over all his goods is given to those who wait, but the reward of the hypocrite is the sad fate of those who scoff at his coming.

To talk of faith, love, hope, or any other Christian grace without obedience is vain. The wise man builds in strict conformity to the commands of his master, and his structure will stand alike in

calm and storm. Just as sure as the foolish man knowingly disregards some of the commands, so certainly will he go down to utter ruin with his work of a lifetime. To obey is better than sacrifice, and is, in fact, the only infallible test of true discipleship.

Obedience in the matter of looking and waiting for the return of the Bridegroom is no careless, distasteful task to the true bride. He has ransomed her from bandit captivity, and saved her from death. To her, he is "the chiefest among ten thousand," the one "altogether lovely." For her he left his Father and throne, and forsook the glories of paradise. For her he took the form of a servant and endured countless wrongs and indescribable hardships. Her heart swells with reciprocal love, and she often repeats the sweet promise that he will, in person, come back to her. She seeks him whom her soul loves, she counts the days until "the winter is past, the rain is over and gone; . . . the fig-tree putteth forth her green figs," for that is a promised sign of his return. She will not sit down and idly wait for his return, but will stand as a watchman in the highways, and byways. All her work will be done in the spirit of the One for whom she is waiting, and she will shout, when he does appear, "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."

"Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing." "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the seas, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever."

Hearing, an Important Talent

(Continued)

A. E. PLACE

WHAT a life that must be where every soul, every being, every created thing, is not only *in* harmony, but *is* harmony itself! Think of a life whose breath enfolds no storm, and whose cadences can never be followed by a dirge or requiem,—a life from which has been eliminated even the minor chords, many of which are sweet to us today, because they speak of sorrow. But sorrow or its remembrance will not be there. As I consider this, my heart cries, O God, prepare my soul for that great day! Then comes the question, How can God prepare me, or any one, for that day, except by teaching us our part in the work of *today*,—the work of eliminating the discords, and encouraging and strengthening the harmonies and all things which tend to produce true harmony.

Can we look over life's experiences without exclaiming, "Alas, that language, designed by the Creator to be a

source of gladness and joy, should become babel, or the human voice a jargon! Alas, that the innocent, cooing babe should later use his voice in cursing his own mother, or that he should flee in fear from the voice of his own father! Alas, that men or women, created in the image of God, and posing before the world as followers of the divine Son of God, should use their God-given voices in carrying or extending a reproach against a brother, injuring a reputation, or questioning a character before any but the person in question! Alas, alas, that a brother should lend his ears for the reception of these things, or anything which he knows tends to discord and division! Did the poet have a view of these things when he wrote,—

"But sin hath darkened all the mind
And veiled the heavenly light?"

It is useless for us to disregard the fact that sad discords are found in nearly all our experiences, or that we are face to face with discordant environment. But it is wise that we ask ourselves the questions, What lessons may I learn from the facts as they exist? What is my duty? What is the duty of every child, every young man or woman, every parent, yea, every individual soul? Is there *anything* that I can do to better present conditions, in my own heart, my own home, my church, and the world? If we are impressed that we can and ought to do something, let us first heed the counsel of the Great Teacher, "Take heed therefore how ye hear."

These words of Christ indicate that hearing may and *should* be trained. And why not this gift as truly as any other? We have almost unlimited evidence that this is possible. The necessary training is that which teaches the ear to catch and hold melody and harmony, and as far as possible eliminate discords when it is not necessary or duty to hear them.

We might illustrate this in different ways. We sit at the table two or three times each day. If we are wise men and women, we educate our eyes and our tastes to accept such portions of food placed before us as we, by experience, have demonstrated to be for our after-meal comfort and health, and to positively discard those portions which the same experience has demonstrated to be injurious to us. If we are wise, we apply the same rule to the *quantity even of the good food* which we take. Reason should teach every one, whether he will follow it or not, that health and happiness depends upon faithful adherence to this rule. So each day, often more than two or three times, sometimes all the day long, we are at a table loaded with wholesome and unwholesome words and sounds. Reason here as emphatically teaches that if we would be healthy in mind and soul, we must apply the same rule.

This process of selecting, and especially of eliminating, is a hard and trying one for the dyspeptic at either table, but let no one say that it is impossible, for in the name and strength of God *it can be done*. Jesus said, "Take heed." He

can and will do the rest if we will *let* him. He who will take heed how he hears, will find he has taken a step in the work of eliminating discord from the world, a step in the direction of that kingdom which is free from the heart-aches that discord causes.

San Jose, Cal.

(To be concluded)

Following the Presence of God

B. G. WILKINSON

FOR the building to stand, the foundation must be correct. Should you think of trying to run the machinery of a great mill while refusing to use the big fly-wheel? It is hard work to live without God. Success follows only that which is right, and the presence of God alone teaches us what is right. The Eternal is the plumb-line according to which all else must be squared. "In him was life," says the evangelist, "and the life was the light of men,"—light to show us the road ahead, life to give us power and energy to move forward; these are the blessings that come from having the presence of God. Some people are running straight into destruction; they have life,—not God's life,—but they do not have light. Others are so far from God that they are like the arctic regions; they have light but no heat, and so they do not produce anything.

"In thy presence," says the psalmist, "is fulness of joy." What the world needs today is more joy and less misery. Peter could not impart money to the lame man at the temple, but he made him happier than did the rich people who passed that way. Peter had been with Jesus to learn of him, and now Jesus was with Peter to keep going the chorus of praises which followed his own steps while upon earth. We should not have so many joyless homes if we had more persons in these homes who enjoyed the presence of God. Do not keep your face like an iron fence; let some becoming smiles show that you are made of flesh.

In the wilderness, fresh every morning, manna fell from the hand of the Unseen Guide. Do people know that you are rich, that you have a rich Father, who, though unseen, supplies you every day abundantly?

It is the presence of God which fills the heart with love. Selfishness bids us adopt the attitude of hate toward our fellow men. Our carnal hearts make us see value in only that which benefits us personally. The Spirit of God teaches us the value of the soul. There is no caste nor any system of class with him who dwells in the sunlight of God's presence.

A farmer rushing across the country was stopped by an artist. "Did you see that glorious sunset?" said the painter. "No," replied the other, "I am looking for a cow and a calf." The child of God sees heaven in everything, from the deep-toned voice of old ocean's roar to the tiny moat that floats in the sunbeam. The bee sucks honey out of even the rock. Some eyes need glasses in order

to see. Men need prayer to help them see God. And "they who seek a throne of grace find a throne in every place." If men want to know God, he will graciously admit them to companionship with him, awaken them to life's immortal powers, and send down upon them dawning light.

It is God who stirs us up. When we prefer using cushions to using shoe-leather, it is God who gives us a mind to work. Then we produce something. We contribute to the world's need instead of standing in the bread line. In place of submitting to injurious desires we make them submit to us. We are not to be as the glutton, who sits down to the table and says, "There is no higher heaven than this." We battle against rum, against disease, against all things injurious to soul and body. As God has worked hitherto, so now we work. As he inspires himself, so now he inspires us. The world needs more of the presence of God; we also need more of his presence. And having become acquainted with the Lord here, we shall, in heaven, continue that acquaintance throughout eternity.

Takoma Park, D. C.

A Judicial Error Regarding the Sabbath of the Fourth Commandment

C. E. HOLMES

IN looking over some court decisions relating to Sunday laws, the writer recently came across a very interesting and striking statement concerning some mistakes made in dealing with this question. This statement was attached as a note to a decision given by Judge Caldwell, of the United States Circuit Court, E. D., Arkansas. It is found in "Federal Reports," 1884, page 308.

We believe that in many instances the courts have failed properly to discriminate between religious and civil matters, especially in dealing with Sunday legislation, and our belief is confirmed by the facts thus authoritatively stated:—

The Fourth-Commandment Sabbath Is Not Sunday

"Remarks may occasionally be found in opinions of courts, seemingly laying some stress on the religious view of the question, and the fourth commandment. In illustration of this fact, the case of Hill vs. Wilker, 41 Ga., 499, may be cited, where the court, to support the presumption that the law of Kansas, like that of Georgia, forbids contracts on the Lord's day, says: 'We are sustained in this presumption by the fact that a contrary view would suppose the people of Kansas to have annulled the decalogue, and to have permitted by law the disregard of Christian obligations, and not only forgotten, but violated, the injunction: "Remember the Sabbath day, to keep it holy; on it thou shalt do no manner of work." ' The court overlooks the fact that the fourth commandment, a part only of

which it quotes, relates to the seventh day of the week; and that if the laws of Kansas were in harmony with that commandment, the contract which the court was considering, to have been invalid there, must have been executed on Saturday.

"The curious and obvious error of the court in Hill vs. Wilker illustrates the danger of a civil court, which deals only with the temporal affairs of men, predicating a judgment on its interpretation of the Bible commands relating to spiritual affairs, and justifies a brief reference to the origin of the Lord's day, and the legal distinction between that and the Sabbath. It is a common error to confound Saturday, the seventh day of the week, the Sabbath of the Jews, and the day of rest in the fourth commandment, with Sunday, the first day of the week, properly called the Lord's day. . . .

"Writers on ecclesiastical law are not quite agreed as to what extent the obligations of the commandments and Levitical law were abrogated by the advent of our Saviour; but conceding that the fourth commandment delivered to the Jews is of universal obligation, the fact remains that that commandment has never been observed by the Christians so far as relates to the day of the week."

The Sabbath a Definite Seventh Day

At this point the writer of the statement clearly sets forth the fact that the Sabbath of the fourth commandment is the *seventh day* of the week. It is also frankly admitted that there is no divine proof for the keeping of Sunday as a religious institution:—

"The commandment declares explicitly that 'the seventh day is the Sabbath of the Lord thy God.' While many of the commandments are very short, that relating to the observance of the Sabbath is worked out at considerable length, and great stress is laid on the day of the week to be observed, and the reason for observing that day.

"The command to observe a day of rest is not any more explicit than the direction as to what day it shall be. Ex. 20: 8, 11. There is no account in the New Testament of the change from the seventh to the first day of the week, or even of the institution of the Lord's day. Just when and by whom it was instituted, and when it was first observed as the day of worship, and how it was otherwise observed, are questions involved in some obscurity."

When the measure known as the Johnston District Sunday Bill was reported to the United States Senate, during the Sixty-second Congress, we find its accompanying report falling into the same error mentioned above. It was submitted from the Senate District Committee by Mr. Johnston, of Alabama. He argues thus:—

"The seat of government of the United States is, with one exception, the only territory within its jurisdiction in America where the fourth commandment has been repealed or is practically ignored, or where at least the universal

sentiment in favor of a legislative day of rest does not prevail."

The senator erroneously supposes that the Sabbath of the fourth commandment is Sunday. But if Sunday were the true Sabbath, there would be no place in civil law for its enforced observance.

Takoma Park, D. C.

"Abiding in Christ"

ALLEN WALKER

"He that saith he abideth in him ought himself also so to walk, even as he walked." Abiding in Christ, then, is walking even as he walked. What a high standard of attainment is here held out to those who profess to be abiding in Christ! But only through Jesus can this standard be reached.

Our Lord "did no sin, neither was guile found in his mouth;" and in John 8: 29, speaking of his close relation with the Father, he says, "And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him." Then if we walk even as he walked, we shall live a sinless life, and do always those things that are pleasing in his sight. This is exactly what the Saviour meant when he said, "Abide in me." The command to abide in Jesus implies the possibility to comply with the command.

Before Jesus began his life here on earth as a divine copy for all who will be saved, he was made a little lower than the angels, and partook of flesh and blood, thereby bringing himself down on an equality with humanity. While in possession of this nature, he was tempted in all points as we are, yet never once yielded to temptation. In living this sinless life he had access to no power that is not freely offered to us. If Jesus had once exercised his divine nature in meeting temptation, his life would not be a perfect example for the human family to follow, because we do not possess inherent divine nature as he did, and therefore cannot have this advantage in striving against sin. The Captain of our salvation, in order that his life might be a perfect example, always met and conquered Satan through the strength of God, claiming the same power which is given to those who abide in him.

How encouraging to know that if we continually maintain the same relation to Jesus that he enjoyed with his Father, we can do always those things which are pleasing in his sight, and have the assurance that we are daily abiding in him. Further, we can make our requests to him in full assurance that he will hear us, for the promise is, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Those who are not abiding in Christ are as withered branches that have been severed from the vine and cannot bear fruit, but, said Jesus, "He that abideth in me, and I in him, the same bringeth forth much fruit." All who are not abiding in Christ when he comes will cry for the rocks and the mountains to fall on them.



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Editorial

A Day of Revelation

THE day of judgment will be a day of revelation. At that time "the Lord . . . will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." Man may deceive his fellows; he may pass for gold when he is but dross, for a child of God when he is a hypocrite at heart. By fair exterior he may seek to gloss his evil purposes and unholy desires, and make a pretension of devotion and piety. He may do, under the cover of darkness and secrecy, that which he would refuse to do in the light. He may deceive, believing that he will never be detected in the deception; but just as true as there is a God who takes account of all human actions, some day the record of every life must be met. "Every one of us shall give account of himself to God."

We cannot hide from the all-seeing eye of the Infinite. God sees all and notes all. In the books of heaven, day by day, is made an absolutely true record of what we are in fact, rather than what we profess to be.

The Lord in his infinite mercy affords opportunity for the purging of that record. Hour by hour and moment by moment his Spirit convicts us of sin. The voice of that Spirit is heard sounding in our ears, "This is the way, walk ye in it." "Turn ye, . . . why will ye die?" "Today if ye will hear his voice, harden not your hearts." "Now is the accepted time; . . . now is the day of salvation." For all our mistakes and sins we may obtain pardon, and when our cases are called at last in the hall of heavenly judgment, in the parlance of earthly jurisprudence they will be "thrown out of court," because it will be found that we have been pardoned, that the sacrifice of Christ avails in our behalf. Our Advocate in the heavenly courts will plead our cause, and by the merits

of the sacrifice which he himself has made will show reason why judgment should not be pronounced against us.

The apostle Paul speaks of this experience in the case of repentant sinners: "Some men's sins are open beforehand, going before to judgment; and some men they follow after." It is our privilege today to send our sins beforehand to judgment, to be disposed of so that we shall not find them confronting us in the day of final reckoning. Failing to take advantage of this generous provision of the great Judge, we shall stand confronted with the record of our lives. Shame will cover our faces, and confusion will fill our hearts. No place will be afforded whither we can flee for refuge. We can neither bribe the jury nor buy off the Judge, and we shall stand without excuse because the great Judge who has called us to account provided a means of escape. We have not only done despite to his name, but we have despised as well the means whereby he sought to recover us from our rebellion.

We cannot afford today to tamper with sin. We cannot afford to run the risk of placing ourselves for one moment under its hypnotic power. One transgression, one departure from the path of rectitude, may involve in its train the lowest depths of moral degradation and separation from God at last. Our only safety is in avoiding sin's pollution. "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

"When the Judge shall weigh our motives

For eternal gain or loss,
Shall we stand as gold before him,
Or as vile and worthless dross?

"Shall we hear the glad words spoken:
'Faithful servant,' and 'Well done,'
Or the dread and awful sentence,
'Thou art wanting,' sinful one?"

"Shall we heed the Spirit's pleading,
While for mercy we may call,
Or delay till God's handwriting
Seals the final doom of all?"

Our Reconciliation in Christ

WHEN man in Eden fled from God's presence, he was simply fleeing from life to the silence of an eternal death. If God had needed to be reconciled, he would simply have allowed man to continue to flee from his presence, and to go down into a grave that would hold him forever. The race would have stopped right there, and the history of Adam would have ended with his sin. His career would have been closed; the

experiment would have been finished; and everlasting silence would have settled down upon the place that was intended for the eternal and joyous habitation of man.

Satan, in the beginning, taught the innocent pair that God was unjust in withholding from them even one tree of that glorious garden. His deception succeeded, man sinned, fled from God's presence, and, as a race, has been fleeing ever since. Now Satan comes with the second unjust accusation against God, teaching that God must needs be reconciled, appeased like the gods of the heathen; and that by the sacrifice of his own Son. But our blessed Lord was not sacrificed for that purpose. If Satan can succeed in making man believe that Christ was sacrificed for that purpose, he has accomplished a masterpiece in the war of the ages against the best interests of man. If he can induce religious teachers to teach that, then his success is the more complete, his charge against God so much the more convincing. Accusing God of injustice in the beginning, and then making it appear that God must be reconciled, Satan attempts to shut the door of salvation in the face of man. He succeeds in shutting that door in the case of those who believe those sophistries. Let us see what Inspiration teaches in reference to this matter of reconciliation.

God has never been the enemy of man. His own declaration is: "I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee." Jer. 31:3. He says of himself: "I have no pleasure in the death of him that dieth, . . . wherefore turn yourselves, and live ye." Eze. 18:32. "The mercy of the Lord is from everlasting to everlasting." Ps. 103:17. "The Lord is good; for his mercy endureth forever." Jer. 33:11. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

It has always been man's sin that has put a cloud between him and his Maker. It is not that God has withdrawn himself from the sinner; but, as in Eden of old, when man has sinned, he has hidden himself from his Maker. "Your iniquities have separated between you and your God, and your sins have hid his face from you." Isa. 59:2.

In view, then, of God's everlasting love toward men, of his ever-enduring mercy, and the fact that man has hidden from God, and not God from man, with whom is the reconciliation necessary? What was the purpose of Christ's ministry? what the purpose of his life and sacrifice upon the earth? The Bible answers: "But all things are of God, who recon-

ciled us to himself through Christ, and gave unto us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation." 2 Cor. 5:18, 19.

Thus has the Word made plain that it is man who must be reconciled to God, not God who must be reconciled to us. God never has been unreconciled. His arms have ever been stretched out toward the erring race, and are stretched out still. Christ's work in the earth was "to reconcile all things unto himself." "And you . . . hath he reconciled in the body of his flesh through death." Col. 1:20-22. We are told in Rom. 5:10 that "we were reconciled to God through the death of his Son."

So the plea of God's representative in the land of the unreconciled is, "We pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5:20. The ministry of Christ, the ministry of those who are Christ's, is "the ministry of reconciliation,"—the reconciliation of an unreconciled world to the great God whose love is everlasting, whose mission is ever-drawing, whose kindness never faileth, and whose arms will continue to be stretched out to the human race as long as there is hope of saving a single soul. Christ died that he might ransom out of the enemy's land those who had forfeited their heritage, bartered their souls, and fled from the face of God, that he might turn them, win them, and bring them back with him, the fruits of his ministry of reconciliation.

C. M. S.

How the Lord Repaid

THE familiar scripture about the bread cast upon the water and returning later to the giver is illustrated by the following incident from the German:—

A poor man with an empty purse came one day to Michael Feneberg, the godly pastor of Seeg, in Bavaria, and begged three crowns, that he might finish his journey. It was all the money Feneberg had, but as he besought him so earnestly in the name of Jesus, in the name of Jesus he gave it.

Immediately after, he found himself in great outward need, and seeing no way of relief he prayed, saying, "Lord, I lent thee three crowns; thou hast not yet returned them, and thou knowest how I need them. Lord, I pray thee give them back."

The same day a messenger brought a money letter, which Gossmer, his assistant, reached over to Feneberg, saying, "Here, father, is what you expended."

The letter contained 200 thalers (about \$150), which the poor traveler had begged from a rich man for the vicar; and the childlike old man, in joyful amazement, cried out, "Ah, dear Lord, one dare ask nothing of thee, for straightway thou makest one feel so much ashamed!"

It was a pleasing sequel to a benevolent act. Doubtless many who read of it may recall experiences of kindly aid extended which have never come back, in kind at least. But there is blessing in the generous deed itself; and as for further reward, and return, let it be remembered that the Lord does not settle all the accounts monthly or yearly, or in this life. The settlement in full will come sometime, of a surety, with many a surprise to kindly hearts as the record of the angels is opened. So "cast thy bread upon the waters: for thou shalt find it after many days."

W. A. S.

Are the Dead Conscious?

THIS is the question raised by a correspondent of the *Sunday School Times*, as published in that paper of May 3. The writer asks, "Can we know whether people who die in the Christian faith go to be with Christ at once, or whether they are at rest, as in a sound sleep, till the Lord comes and the dead in Christ shall rise first?" The editor, usually so clear in his exegesis when replying to questions from his readers, in our judgment utterly misapprehends the teaching of the Scripture on this subject. He teaches that at death the righteous go to their eternal reward, basing his argument upon such incidents as the conversation between Christ and the thief on the cross, the parable of the rich man and Lazarus, etc., and discounting the plain, obvious teaching of the Word of Truth as found in the positive teaching which it gives on this question.

The Bible clearly teaches,—

1. That man possesses a nature inherently sinful and dying, and that far from possessing immortality here, this condition is set before him as something to be sought for. Rom. 2:6, 7.

2. That immortality is inherently possessed only by God. 1 Tim. 6:15, 16.

3. That for man immortality is brought to light through the gospel. 2 Tim. 1:10.

4. That as the result of seeking after immortality through complying with the provisions of God's grace and the acceptance of the life of the Lord Jesus Christ through faith, immortality is bestowed on the saints at the end of the world, at the second coming of our Lord and Saviour Jesus Christ. 1 Cor. 15:51-55; 1 Thess. 4:16-18.

5. The Scriptures teach further that the resurrection at the last day is absolutely essential to the salvation of God's people. 1 Cor. 15:16-18.

6. The finally impenitent, having rejected the provision made for their escape from sin and death, are destroyed in the fires of the last day. Matt. 3:12; Mal. 4:1-3.

7. The contrast in the destinies of the human family is not drawn between eternal life in glory and eternal life in suffering. It is clearly made between life and death. Rom. 6:23.

Life is the gift of God. No man can earn it. It does not come by inheritance. It is bestowed as the free gift of the grace of God upon his believing, obedient children. Contrast with this the fate of the impenitent who are paid the wage they earn. They receive death for their portion. Having failed to receive the life of God, which is in Christ Jesus, they are deprived of natural life forever, and cessation of existence is their portion.

This view of the question magnifies the merits of the sacrifice and offering of the Lord Jesus Christ. Without that sacrifice the human family was doomed to utter extinction. Adam and his posterity would have gone down to a death that knew no awakening. Christ by his sacrifice frees the whole human family from the Adamic death. In the final resurrection every man shall arise to receive the reward of the deeds which he has done here in this world. Upon the wicked the second death is visited. This is the judgment of God as the penalty for their personal sins. The righteous, having accepted the life of the Lord Jesus Christ, are saved from the results of their own transgressions, and live in him and with him through all eternity.

This is the plain, direct, positive teaching of the Scriptures of Truth. Every passage which, standing by itself, might be considered in any sense ambiguous or of doubtful meaning, reasonably harmonizes with this positive teaching. This view makes of the plan of salvation and the Word of Truth one harmonious whole. The view taught by the *Sunday School Times* makes the Scriptures contradict themselves, demerits the sacrifice of our divine Lord, and makes of no consequence the final resurrection and judgment. It is better to believe God than to put confidence in the theories of men.

F. M. W.

Serving Tables

It was a wise provision of the early Christian church that those engaged in the ministry of the word should not devote their time to serving tables. Later the apostle Paul emphasized this same idea when he said, "No man that warrerth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier." As the Master requires of the consecrated life an undivided heart, so Heaven demands that those who give themselves to the ministry of the word should render undivided service.

It is to be regretted that the spirit of speculation and commercialism finds entrance to the hearts of some who have taken upon themselves the sacred ministry of the word. The *Christian Advocate*, in its issue of May 1, speaks of a minister who devotes a portion of his time to raising mushrooms and peddling them about the town where he lives, while at the same time he is seeking to carry the pastorate of a church. In another part of the country is a minister who is engaged in poultry raising. He spends time lecturing at the county fairs and before farmers' associations on the raising of poultry, at the same time seeking to preside over the spiritual affairs of the church, which affords him an ample salary for his support. Says the *Advocate*, "Their devotion to business is exemplary, but their notion of the ministerial office is unique, to say the least."

It was quite in keeping with the spirit of the ministry of the early church to forsake all and follow the Master, and the return on the part of some of the twelve to worldly pursuits was an indication of a state of doubt regarding their divine call, or a misapprehension as to what was involved in that call. We have no evidence in the Word that the call to the service of God involves any less sacrifice today. The gospel is the same. It has not been modified to meet modern conditions; and if the gospel is to do its appointed work, its representatives must give it with the same spirit that characterized its exponents in the days of our Lord's earthly ministry.

Note and Comment

Juvenile Strikes

WE have heard in the past of juvenile delinquency of various sorts, from the truancy of the average schoolboy and schoolgirl to the more serious outbursts of human nature in the juvenile heart, but it remains for the last few months to furnish a series of strikes carried forward by boys and girls of school age in various parts of the country.

In New York recently, one hundred schoolboys, annoyed by rules to which they were subjected, went on a strike, breaking windows in the school building, smashing furniture, and singing "Where's the Chicken Ax?" as a protest against some of the staid and sober songs forming part of the school exercises. In Pittsburgh, a few days previous, some ten thousand schoolchildren paraded the streets, and that, too, with the encouragement of their parents, as a protest against a certain school official. On the same day of the New York affair two hundred or more schoolchildren,

ranging in age from eight to twelve years, broke up a grammar-school in Cambridge, Mass., by going on a strike for less study and more play. Not only did they refuse to attend school themselves, but a procession of more than one hundred marched, in riotous disturbance, to another schoolhouse where children were peaceably going on with their lessons.

In reference to these incidents the *Los Angeles Tribune* remarks:—

These incidents are among the most serious of many that have marked an age of social unrest. They denote a breaking down of discipline, especially of home training, that leads to wonder what the future holds in store for a troubled country. Considered in connection with the immodest dressing of young girls that is seen in every American city, it denotes a serious loss in the old ideals of America. If the boy will not submit to discipline, the man will rule neither his own bad passions nor others'. The girl who cares nothing of what is thought or said of her demeanor will make neither a good wife nor a good mother. These conditions are now wide-spread and general. They are cause for the most serious attention of the country.



A New Definition

THE Protestant Episcopal Church, which meets in general convention next October, will have placed before that body a petition signed by many prominent churchmen of that denomination, asking that the word Protestant in the church name be changed to that of Catholic. According to the *Independent*, "there is a wing in the Episcopal Church which hates this name of Protestant because they are really more inclined to the Catholic Church than to their Protestant sister churches." It is this party in the church which is strongly advocating the proposed change. Speaking of this agitation, the editor of the *Independent*, in the issue of April 10, says:—

Certainly the denomination which bears the name of the Protestant Episcopal Church is not catholic in the sense in which the Roman communion is catholic. But on the other hand, it is not Protestant. It has stopped protesting, as have all our other Protestant bodies. That means that the word Protestant has lost its etymological meaning. It no longer suggests hostility to the Pope. The Protestant denominations are going about their own business, and in their churches you will hear ten protests against civic corruption to one against their ancient enemy. Protestantism simply means the churches which are not subject to the Vatican, nothing more, and one of them is the Protestant Episcopal Church. . . . The name Protestant is not a beautiful one, but it is no longer a quarrelsome one. It is not a name to cling to, but it will do till a better one is found.

What has occasioned this new defini-

tion of Protestantism? What has brought about this change in the attitude of the Protestant churches toward Romanism? It certainly is not because Rome has come over on to Protestant ground. She boasts that she never changes, and if we are to accept the oft-expressed sentiments of her modern teachers and theologians as representative of the spirit of the church, we find that spirit in full accord with the spirit of the church in the past. Rome to-day would relate herself to governments, to heretics, so called, to everything, in fact, that does not meet her mind and conform to her standards, precisely as Rome did when she possessed the power to enforce her decrees. A change has taken place in Protestantism. It no longer protests as it once did, because to protest would be to condemn her own practices as well as the practices of Rome. Little by little it has come to view questions from Rome's standpoint, and all this is most regrettable.

The Scriptures of Truth in their purity and simplicity need today as never before to be held forth as the one true foundation of faith and the only test of morals. Some there are in the Protestant connections who recognize the dangerous trend of the present day Rome-ward. They are sounding the warning. We as Seventh-day Adventists need to sound it, not as others who have not the light of truth for this day, but we need to give the warning as the warning of God, as that contained in the Scriptures of Truth, in the prophecy of the third angel's message. The only thing which will check the advance of Romanism is the pure, unadulterated gospel of the Word.



Suggestive Songs

A WARNING cry is being raised today against some of the suggestive songs which in too great a measure enter into so-called "popular music." Says Maud Powell, the famous American violinist:—

American music has been handicapped and thrown into disrepute through the unspeakably depraved modern popular song. I am heartily in favor of a board of censorship for the popular song. We censor moving pictures and, in extreme cases, censor the drama. We need toning for the popular song. Its words, if spoken, would call for arrest. Its effect on young folks is shocking. The vicious song is allowed in the home by parents who, no doubt, have not troubled themselves to look at the words. As a result the suggestive meanings are allowed to play upon immature minds at the dangerous age. It is from the popular song that the popular suggestive dance sprang. Together and apart they are a menace to the social fabric.

These timely words of warning should be heeded.



General Quarterly Meeting in Northern Korea

C. L. BUTTERFIELD

JANUARY 2, in company with Dr. Riley Russell, it was the writer's privilege to ride on horseback from Soonan to Sa Kwara, a distance of thirty miles, to attend a general meeting for this section. We feared a very cold trip, but the sun shone out warm enough so that the snow melted a little, and while it was harder for the ponies to travel, it was pleasant for us riding.

There were about ninety in attendance at the meeting, representing three churches and seventeen companies. Reports were read from each place, showing the condition of the churches. Some of the encouraging features of the reports were as follows: From the eighteen places only six persons were reported as being discouraged, while sixty-two new believers were reported for the past three months. About seventy are awaiting baptism. The present Sabbath-school attendance numbers more than six hundred. From ten of the eighteen places tithe was paid during the quarter, amounting to 150.05 yen. All present promised to pay tithe from this on. Sabbath-school offerings were reported from all but one place, totaling 57.22 yen; and annual offerings were reported from eight places, amounting to 97.42 yen, making 304.69 yen as the total of funds raised. These figures are much better than we have had in the past. The general quarterly meeting is proving a great help also.

God has certainly blessed the work in Korea during the past year, and our people are more firmly established in the truth than ever before. Three of our magazine workers were in attendance and gave reports of their work, which showed that they were selling from twenty to fifty of our five-sen magazines daily. That is very good, and when we consider that three years ago these same men declared that papers could never be sold in Korea, we feel to thank God for the success they are having in giving the message through the printed page. Pray for the work in Korea.

On the Isthmus of Tehuantepec

G. W. CAVINESS

ABOUT five or six years ago a young Spaniard in Salina Cruz received the truth through reading. He was a brick-and-stone-mason, and while supporting himself at his trade he presented the truth to others, and soon had a company of twenty believers. After a year or so

we took him into the employ of the mission, and he has been working there ever since.

Some of the brethren moved from Salina Cruz to other parts, carrying the truth with them and creating an interest in new places. Another brother, in Ixtaltepec, received literature, and after much correspondence and answering of questions he and several of his family

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Photo by C. L. Butterfield

BELIEVERS ATTENDING THE GENERAL MEETING AT SA KWARA, KOREA

accepted the truth, and the work has extended until now we have four companies in that part of Mexico. In Salina Cruz there still remain a few faithful souls. It was my privilege to baptize one good brother in that place. The baptism took place in a little bay of the Pacific.

From Salina Cruz our worker, Antonio Sanchez, and I, took boat to Puerto Angel, a distance of about ninety miles. The boats load and unload during the day, and sail at night, so we were one night on the water. The next forenoon we arrived at the little port, where a brother met us with horses and took us to Pochutla, a small village about ten miles inland. This place is in a quaint little valley among the hills. The houses are generally made with mud walls and thatched roofs. The distinguishing feature of the village is the great number of chickens, and the chief amusement is cock-fighting. One thing that I never noticed in any other part of the world is that the roosters begin crowing at eight or nine in the evening, and crow every hour or half-hour till about three o'clock in the morning, from which time it is a continuous crow, commencing at

one end of the town and passing to the other. The houses are not fenced in with high walls as in many other places, and the chickens roost in the trees, and at night it seems as if every tree for a mile in each direction is full of the music of chanticleer.

The people in this part of the country seem to be an honest, serious class. As the boats do not pass very often, we were compelled to remain over three weeks. We had meetings every night and on Sabbath. The last Sabbath we were there we had the pleasure of baptizing ten, including Brother Sanchez, who desired rebaptism. He had been baptized in another denomination, but after seeing more of the truth he felt it would be a privilege to be baptized into the Seventh-day Adventist Church. The scene was one long to be

remembered. We went out into the country about three miles to a beautiful stream so clear one could see the bottom in any part of it. While examining the candidates, many of them broke down, and with tears begged forgiveness of their brethren and also of the Lord.

One man, the father of quite a number of those baptized, had heard something of the truth, and had attended a few of the meetings, but had given no sign of a desire to join us. While administering the rite, I glanced at him as he stood on the bank, and saw that he was deeply affected, even weeping. The next day he assured us that he had not understood the matter before, but he believes he does now, and it is his intention to be baptized later when his wife and another son can be present and be baptized also.

Two brethren in this place are in the employ of the government, and it is possible that they will lose their positions, but we believe the Lord will take care of them, and that other employment will be found where they will be able to keep the Sabbath of the Lord. Surely God is working by his Spirit on the hearts of these people. They are beginning to pay

tithe, and this little company at this time paid more than fifty pesos.

From Pochutla we returned to Salina Cruz, and by rail went to Ixtaltepec. This is only about two miles distant from Espinal, so we held meetings part of the time in one place and part of the time in the other. These are little Indian villages. The land both in the villages and in the surrounding country is held in common. Each family chooses a spot in the village for its home, and then goes out in the country a short distance and chooses a spot for farming; this is cleared up and used as long as the family wishes, but without any title to the land.

In this part and all through the isthmus live the Zapotecan Indians, said to number about one hundred thousand. The great reform president, Juarez, was a full-blooded Zapotecan Indian, and Porfirio Díaz also came from the state of Oaxaca, and is of the same race on his mother's side.

These people are serious and religiously inclined, and could there be more effort put forth, we should certainly see a goodly number brought into the truth. It was my privilege to baptize eight, three from Espinal and five from Ixtaltepec.

We went on to Puerto, Mexico, the northern terminal of the Tehuantepec Railway, where we found a few interested ones. Brother Sanchez expects to move to this place soon to see if we cannot raise up a company at this end of the isthmian line. The four companies we have in this part of the field are now paying tithe, and for some months past this has been sufficient to pay the salary of the one worker there.

Although it is very warm in the summer, yet many live there the year round. Many foreigners are found, especially in the two ports at either end of the railway line. Six months of the year the weather is very agreeable, and we believe that a good worker from abroad could spend half the year there and the other half farther up in the mountains on the table-land. The city of Oaxaca has about the same altitude as Guadalajara, and there is no reason why a worker from abroad might not have his home in Oaxaca, and labor in that part of the country during the hot months and in the lowlands the rest of the year. We earnestly hope that a suitable laborer may be found for this part of the republic. Here also we might soon organize a state conference.

While we were in Pochutla, the uprising took place in Mexico City. As there was no boat, it was impossible for me to leave. I might say it is a matter of seven days for mail to reach Pochutla from Mexico City. As soon as we arrived where we could get mail, we learned that nothing had happened to our people in Tacubaya, for which we were thankful. On reaching Mexico City we found a new government, and business going on as usual. The houses injured in the battle are being repaired rapidly. Many think the new government will be able to bring about peace. We do not

know what is in the future, but we do know that so far the Lord has protected his work and workers, and also our brethren; not one suffered personal injury in the recent disturbance here in the city.

In spite of difficulties the work is onward. During the last six months I have baptized eighty persons,—three were rebaptized, the others were all new ones. I have visited all the companies except at Guadalajara and Santa Barbara. The former is asking that I go there to baptize four who are ready. From the first places which I visited in the north come requests that I go as soon as possible to baptize more who have taken their stand for the truth. Surely God is good!

There is great need of help for this distracted country. We need those who will be like Gideon's three hundred, and Gideon's proclamation will have to be the message given to those who think of coming to this field: "Whosoever is fearful and afraid, let him return and depart early."

◆ ◆ ◆ Poor, Degenerate Humanity at Kalyan, India

M. D. WOOD

I AM so profoundly impressed with the sad condition of the people of Kalyan that I feel I must tell you about them. When I go to the railroad station, I am often hindered from crossing the bridge that leads to the cars, first, by an old man with a broken leg, sitting on the ground. He looks at me in a most pitiable manner, and says: "O, sir, I am so needy! please give me a pice." I am in a hurry to catch the train, and perhaps have no pice to spare, so I feel compelled to leave the needy man without aid.

Before I get onto the first step of the bridge, I meet a blind woman with nothing but dirty rags on her back, and a scrawny little waif astride its mother's hip, nursing for its life from an impoverished breast, while a half-grown, sad-faced girl, who leads her poor mother with a bamboo stick, puts out her hand toward me and says: "Give me something; my mother is blind, and I am very hungry." A twinge of pain goes through my heart, and I push my way up through the motley crowd of dirty-clothed Hindus and Mussulmans and get to the middle of the bridge.

Here sits a blind Hindu, screaming at the top of his voice, and banging together a pair of cymbals. He calls out the names of the Hindu gods, and at least pretends that he is very devotional. He, too, is in dire need, and must rely upon the sympathetic charities of the passers-by.

With a sigh of relief, I get through the long line of men and women, my fellow passengers, to the train, and find my seat in a third-class compartment. It is hot and dusty, the crowds of people shut out the fresh air, and I am restless for the train to start. But before the train has time to pull out, a young Mo-

ammedan, with but one arm, walks up in front of my carriage window, pulls up the sleeve of his shirt, and presents to me the ugly scar where once he had another arm. Doubtless he suffers no pain, but his pitiful look and sad voice appeal to my heart. I am so thankful I have the use of both my arms! By this time I cannot resist, and so I give what I feel I can afford.

While in the city of Bombay, at the doors of the shops and offices and about the public markets and at the street-car crossings, I am constantly surrounded by a throng of beggars and cripples, the halt and the maimed, all crying for pice. I look at them in pity. I wish I could help them, but I cannot.

One daily used to such sad sights and pathetic sounds may scold them off and to one side with harsh tones, as to a brute. At times they touch my feet and step in front to prevent my progress. They are so unclean and unkempt that one dreads their slightest touch.

At another time I leave my bungalow for the Kalyan market, but long before I get half-way there, I pass a camp of very poor people, who live in low grass huts. Half a dozen or more of their naked little boys and girls rush out after my carriage. They chase after me in the dust of the street, slapping their empty little stomachs and crying for pice. I confess I wish I had all those children. I would put them in school and teach them their letters, and how to work so they might not always remain so poor.

Just before I come to the main street of the town, I see a poor sick man lying on the ground, with scarcely a cloth on his long, lean body. He, too, is a poor beggar, and has the mark of a Hindu. I wonder why those well-dressed grain merchants near by do not see their brother's condition and seek to help him. Then I remember that it takes more than stores of goods and wealth to learn to give to the needy. It takes the love of God in the natural heart.

And now I am quite a way up the main road of the town, and not far from the public library. There they sit in a long black row, just like crows huddled on the limb of a tree, men and women together. I see them there every day. They have photographed their faces on my memory, and I can never forget them. Their fingers are all gone, toes eaten off, faces puffed and swollen. O, how loathsome and unclean their appearance! In hope of a bakshish, they all cry out, "Salaam! O, sir, salaam!" But I must not throw money to them. Even the copper coin would become contaminated with the seed of leprosy. For these, my friends, are the lepers of the East. They are found everywhere in this hot country. The sins of the fathers are visited upon the children unto the third and fourth generations. So on I go.

But two rods away sits a young woman against the wall of the municipal office compound. She has no nose. The leprosy has destroyed it, and is eating out her very life. With ugly stumps for hands, she holds them up to my view, and in most unnatural, guttural tones

cries out, "Please have mercy on me, and help."

Did I not see several young children beside those lepers?— Yes, I did. And now they are "untainted," they say. But how long can they remain so, while they live, eat, and sleep with such wrecks of humanity? There are so many of them, too! Who can care for them all? They will fill the ranks in the long line of the march to the grave. But O, what a wretched existence!

But I must get on to the market. The street becomes narrower, and it is not without difficulty that I drive through the crowds of people. The water-pots and baskets on the heads of the passers-by makè it almost dangerous driving, so I constantly cry out, "To one side!" But behold! beside the road in this crowd of people and in this narrow place, are two full-grown brothers. Their faces are so puffed out of shape everybody knows they are begging lepers. They, too, are looking for sympathetic hearts to help them.

Thus I press through the multitudes. Old men and women, blind, deformed, ragged, sick, and diseased,—the streets are lined with them. The sun is hot; the dust blows on them, and on us, too. We are all huddled together in the same street. But He who sent us here will care for us till our work is done.



The Lord Omnipotent Reigneth

PHYLLIS LEE

THE Lord omnipotent reigneth!
 Let every soul rejoice;
 Show forth his praise, extol his ways,
 With heart, and pen, and voice.
 In every land and nation
 Let boasting tongues be still;
 The thrones of earth, with all their worth,
 He gives to whom he will.

The Lord omnipotent reigneth!
 Then banish doubts and fears;
 His love assures, his word endures
 Unchanged, through endless years;
 Of all that he has promised,
 Not a single jot will fail;
 So we need not fear, for our help is near,
 Though the hosts of sin assail.

The Lord omnipotent reigneth!
 Then raise the victor's song.
 The Lord's our might, his cause is right;
 The fight will not be long,
 And soon the truth will triumph
 For the Lord our Captain is;
 And the rule of sin will soon give place
 To the reign of righteousness.

The Lord omnipotent reigneth!
 Take courage, fainting one;
 His love enfolds, his arm upholds,
 He is our shield and sun.
 Let not your courage waver
 For the Lord the battle gains;
 He will wield the sword of his mighty word.
 The Lord Jehovah reigns!



"THE world wants men— true men—
 Who cannot be bought nor sold;
 Men who would scorn to violate trust;
 Genuine gold."



Camp-Meeting Suggestions

MARION E. HULL

If convenient do not wear dark clothing at camp-meeting. Light-colored clothes are always cooler, sweeter, and more comfortable. Bathing the body often in water containing plenty of table salt, using the hand for friction, after adding a few drops of cologne to the water, then slapping the arms, face, and neck, is very restful to the nerves, and leaves the skin so fine one is paid for the trouble. It is well to remember that flies do not like spicy odors, especially lavender.

Soaking the feet for ten minutes in warm salt water will not only cure a headache, but will give a good night's rest.

Keep the hair sweet and bright by using a little hair tonic every day. An excellent and inexpensive tonic is: Witch-hazel, three parts; cologne, one part; to the pint add five cents' worth quinin bisulphate. With this a pomade can be used if the hair is dry, as follows: Lime-water, two parts; olive-oil, one part; oil of lavender, fifteen drops. Shake well. This makes an emulsion. A little used now and then will keep the hair well-groomed and tidy.

Do not forget to give the children plenty of water to drink. A few drops of grapefruit or lemon-juice added to the water will help to keep them well on a hot day. And last, but not least, be careful of your food combinations, especially avoiding fruits and vegetables at the same meal.



Intemperance and Prohibition

A GREAT crisis is upon the human family. A mighty struggle is taking place between good and evil, light and darkness, truth and error. Great evils are threatening the welfare of the state, the stability of society, the integrity of the church, and the purity of the home.

The Chief Evil

Among these great enemies of the human family intemperance stands chief and foremost. Indeed, when we come to trace out the sources of crime and learn their fountainhead and inspiration, we find that a large per cent of all the crime committed has come from the use of alcoholic drinks. Intemperance stands as the father of vice, the promoter of prostitution, the creator of poverty and sickness. Millions of dollars which should go for clothing and bread are spent in the saloons and dram-shops.

The Means Employed

And it is amazing to consider the

means and avenues which are in vogue at the present time to create and foster an appetite for alcoholic drinks. In some form and in some degree this poison enters into many of the light drinks sold in the restaurants and drug stores. It is found mixed with candy and confectionery. It is contained in scores of patent medicines, many of which are bought for the stimulating, exhilarating effect produced by alcoholic mixture. Its presence may be detected in the punch-bowl of the social gathering, and oftentimes in the church communion service.

A Grave Responsibility

By these and thousands of other ways there is being insidiously created and cultivated in the human family a love for alcoholic liquors. This condition of things throws upon the leaders of society a grave responsibility. Upon them rests the burden of raising a warning cry against this great moral leprosy which is making such inroads upon the well-being of the nation. But too often they stand either indifferent to the situation or nerveless and hesitating in meeting bravely the crisis. Sellers and dispensers of this body-and-soul-destroying liquor are sometimes found among the most honored members of our church congregations. Oftentimes they are liberal patrons of the church, and this accounts for their standing in the church community.

"To what purpose is the multitude of your sacrifices unto me? saith the Lord. . . .

When ye come to appear before me,
 Who hath required this at your hand,
 To tread my courts?

Bring no more vain oblations. . . .
 When ye spread forth your hands,
 I will hide mine eyes from you:
 Yea, when ye make many prayers, I
 will not hear:

Your hands are full of blood."
 The church of God is recreant to its duty when it retains in its membership the dispensers or users of strong drink.

Our Duty

We who sense these dangers should set ourselves with earnestness and resolution to meet and turn back the great wave of intemperance which is sweeping over the land. Let us arouse and do our duty, and strike against this great moral evil as against every other form of crime, even though loss of prestige and of patronage may be entailed upon our personal interests in consequence.

Principles, Not Men

It is not against dealers in alcoholic drinks as individuals that we war. Our opposition is against principles, not men;

against crime, not criminals. Indeed, we would help the liquor dealer, help him to engage in a better business, help him to hand down to his children a more honorable means of livelihood and support.

Where to Stand

Let every man who loves truth and sobriety, who takes pleasure in the purity of his home and in the prosperity of his fellows, throw his influence against the great evil of intemperance. No man has a right to murder or kill his fellows, and no man has a right to tempt his fellows to indulge in that which will fire their blood, and lead them to commit these crimes. By so doing, they become aiders and abettors of the crimes that are committed.

Arousing Public Sentiment

The duty of every loyal citizen is plain. He should not stand by indifferently while his weaker brother is being swept into the great maelstrom of intemperance. By influence and example, by precept, education, and exhortation, by voice and pen and vote, he should do all in his power to rescue those whose feet are set in the downward road, and check and eliminate from the community the evil influences which are dragging men down to the depths of misery and destruction. Let public sentiment be aroused. Let a great temperance army be created, and let the saloon, the brothel, the gambling den, and every kindred evil be banished from our midst. And let them be banished not for one day in the week, but for seven days; not for one year, but for every year, and for all time, and forevermore. Who will hear the voice of duty and respond to the call?

"If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it?" And what shalt thou say when he shall punish thee?



What Is the Remedy?

MRS. MARY D. MCKEE

THE Lord is revealing the fearful condition of the world in order to refute the declaration of many that "the world is growing better." The frightful revelations of the white slave traffic and the wickedness of public officials in bribery, graft, and in being allied with sin in various forms for money,—all this is a sickening picture of the corruption that results from sowing to the flesh. The alarming increase of divorce shows the decay of the home life, and with the going of the home life the nation will go. There are in the United States today 1,258,000 "divorce orphans," children without homes because their parents have separated. The increase of criminality among children and the youth shows the lack of religious influences in their homes. The new apartment-houses have done away with the real home idea, and the congested conditions are causing

our cities to fester with crime and evil, in pernicious associations.

The home was intended by our Creator to be the bulwark of society, but the home has lost its power for good over the children, for the reason that the fashion-plates are studied more intently than the Bible, and the family altar has been supplanted by the moving-picture show for the children, and the club or lodge for the parents. When mothers allow their daughters to wear cobweb stockings and low-necked and short-sleeved dresses in winter weather, there is something wrong with their education or with their mental or moral make-up. The example which many professed Christian women are setting before younger and unconverted women in fashionable dress is now being criticized, and that justly.

When the study of God's Word is set aside in the home for the follies of sin and the pleasures of the world, what can be expected? There is an awful day coming soon, when parents will wail aloud because of their neglect of religious duties in their homes. It will be too late then. The preparation for "the time of trouble" cannot be made in a day. Now, O, now, what is your custom in your home, my sister, my brother? Are your children united to unbelievers, contrary to the teachings of 2 Cor. 6: 14, 15? Did they have "the whole counsel of God" given to them? Where is the young man in the most of homes who prays that God will choose for him the companion of his life? Where is the young woman who seeks on bended knee for God's choice of her husband? Too often, this generation repeats the saying of Samson, "She pleaseth me." If people were married "in the Lord," and husbands and wives understood Eph. 5: 21-33 and 6: 1-4 as God purposed their relations, what a different world this would be!

Where are the parents who teach their children not to love the world or the things of the world lest they be enemies of God? 1 John 2: 15-17; James 4: 4. Instead, the baby must wear a gold ring; if a girl, she must have a bracelet. She is told to see her "pretty shoes," "pretty dresses," and to admire finery rather than beauty of character, sweetness of temper, or purity of heart.

Home was intended to be the dearest, most sacred place on earth, and the two things most surely God-given in Eden were the Sabbath and the home: one man for one woman, the place they were to live, and love, and work. Sin has for a time marred God's plan, but it will be his purpose to restore all that was lost; and our business is to get into line with that eternal plan. The question is asked by some who see existing conditions, "What is the remedy for all this evil?"

Vice commissioners are investigating, and are bringing pressure to bear upon transgressors by the hand of the law, to clean up the morals of the people. But what will that do for the hearts of men and women, "deceitful above all things, and desperately wicked"? No man-made

laws can make people good, but rather there will be added to their sins the sin of hypocrisy, and under more secrecy and deceit will the evil in their hearts be lived out.

We are told that woman's suffrage will be a means of purifying the world of its evil. While it is true there are some noble women who desire to accomplish this worthy object, yet the Lord never intended women to be politicians, but to be home-makers, and builders of character in the realm of home, where they might be powerful in influencing their husbands, sons, and brothers to strive for the better and the nobler things of life. Outside of that sphere God's blessing cannot attend her.

The times show that every force is coming into action for the fulfilment of prophecy that foretells the end of the world and the setting up of God's everlasting kingdom "wherein dwelleth righteousness." Are you glad? Are you planning to be a resident in that kingdom? The King's business requireth haste, and obedience, and faith. Are you a "faithful servant" *now*? We see that events are shaping rapidly and with a fierceness and an intensity that are remarkable.

What a pitiful condition the great world is in! but O, how blessed the hope of the Christian! The vision of the future as it is in Jesus' promises in his Word lifts the believer above the terrible situation of the world, and fills the heart with courage to "wait patiently for him." The words of the apostle are true today: men are "lovers of pleasures more than lovers of God; having a form of godliness," but no power to keep from sin. There is only one remedy, and that is the giving of the third angel's message. Rev. 14: 9-16. That message, attended by the power of the Holy Spirit, will be the last call to the people of this world to turn away from the snares of Satan and come out from the world, which now "lieth in wickedness."

Is it true of us that our church and the world walk hand in hand? Where will our dear Master find his chosen remnant standing in the day when his final test is given? They who are truly his will be clothed in his righteousness, without fault, blameless, and waiting and watching.

Are you ready, dear reader? Are your children ready? How about your household? Awake! arise! and let the glory of the Lord be seen by the putting away of sin, the infilling of the Holy Spirit. Then the closing work of the gospel of the kingdom will go with power, and the harvest of the earth be reaped. Then Jesus will come, our Saviour. God help us to discern the signs of the times, and to know the day of our visitation!

Byron Center, Mich.



OBSERVE what direction your thoughts and feelings most readily take when you are alone, and you will then form a tolerably correct opinion of yourself.—Bengel.



The Canal at Panama

AFTER centuries of delay, marked by countless efforts and fruitless endeavors, the world's great anticipation of an isthian waterway is to be lost in a reality which far surpasses its most sanguine dreams.

The canal now stands about ninety-eight per cent completed, and everywhere there is a manifest desire to see it in operation. Not only do the men whose energy is making the waterway possible desire this, but the general public is impatient to see water flowing through the isthian cordillera, and the present administration is anxious, to the border of passion, to see a hull brave the danger of the untried passage from the Atlantic to the Pacific.

Never before have all departments of the work moved so harmoniously. Nearly forty thousand men are working with a precision that has not been equaled since the work began. Besides this enormous personnel; the mechanical paraphernalia which Uncle Sam has sent to Panama is no small item. The tools with which the canal is being dug have cost millions of dollars.

A real marvel of perfection is the system by which this great profusion of machinery is operated. A hundred human-acting steam-shovels keep a thousand locomotives and a thousand trains zigzagging over a half-thousand miles of track; while a score of powerful dredges have kept the wet, or below sea-level, excavations as rapidly advanced.

The fact that of the original 250,000,000 cubic yards to be removed only ten million of dry excavation remain, shows how nearly the great work has reached its completion. The five million cubic yards of concrete that compose the locks are practically laid; and the forty-six, powerful double gates that open and close the locks are nearly all in place. Each of the ninety-two massive leaves measures seven feet thick, fifty-five feet long, and from forty-seven to eighty-two feet in height. Fifty-seven thousand tons of steel were required to build these monster gates; and it is reported that the contractors, the McClintic-Marshall Company, who fabricated and hung them, have lost money at a contract price of five million dollars.

Only at Southampton are there larger docks than those that are under construction at either end of the canal. These docks are to cost, approximately, seven million dollars each; and a ten-million-dollar dry dock and the largest coaling station in the world are being built on the Pacific side of the isthmus.

The great breakwaters that protect the harbor approaches of the canal are practically finished. The one on the Atlantic side is two and one-fourth miles long, and will cost approximately two million dollars, while at the southern terminal is one three miles long, and will cost

three million five hundred thousand dollars.

By many it is supposed that the opening of the waterway will mean the blending of the waters of the Atlantic with the Pacific, but this is not the case; the fact is that the waters of the two oceans will never mingle, the canal only forming a water-bridge across the isthmus.

A ship will go through the canal something as follows, beginning at the Atlantic side: From Limon Bay it will enter the canal (five hundred feet wide and forty-five feet deep), and steam seven miles to Gatun, where, through a series of three twin locks it will be lifted eighty-five feet to the surface of Gatun Lake, and will then steam through twenty-four miles of fresh water to Gamboa; then the ship will enter Culebra cut (three hundred feet wide with forty-five feet of water), and steam nine miles to the Pedro Miguel locks, be lowered twenty-eight feet through one lock to Miraflores Lake, then steam one and one-half miles to the Miraflores locks, be lowered fifty-seven feet through two locks to sea-level, and sail seven miles to tide water on the Pacific.

The Gatun dam is one and one-half miles long, and one-half mile wide, and its crest reaches an elevation of one hundred ten feet, and impounds water that covers an area of one hundred sixty-four square miles. This lake is supplied with water from the Chagres River, whose tributaries drain a large portion of the Atlantic side of the isthmus.

That which is now proving to be the greatest obstacle to the flooding of the canal are the slides, or earth movements, in the Culebra cut. Excavations in the cut are finished except in the three miles at the south end, between the village of Culebra and the Pedro Miguel locks. Here the isthian watershed reaches the greatest altitude, and here between Contractor's Hill and Gold Hill the canal prism reaches its greatest depth, more than five hundred feet, and it is in this section that all the great slides have occurred. Just now a spur of Gold Hill, on the east side of the canal, is making trouble; in fact, for years a great mass, millions of cubic feet of earth and rock, is, inch by inch, moving toward the canal, and will eventually have to be dug or pumped out.

The engineers plan to turn the water into the canal Oct. 6, 1913, the four hundredth anniversary of the discovery of the Pacific by Balboa. Then the long and ceaseless hum of air-drills and steam-shovels will cease, and the final tuning up of the big ditch will be made by suction-dredges.

A huge barge loaded to cause a displacement equal to that of a battle-ship, will be the first to go through the canal. Whether this barge gets safely through or not is a question that gives rise to immense speculations. At all events, it

is evident that the work will be ready for the grand opening in 1915.

We have in this article noted a few of the facts concerning the construction of the canal which it is well for all to be familiar with; but there is more than these for Seventh-day Adventists to see in this immense work. A thorough study of the motives and outworking policies of our government in this undertaking will reveal what a mighty stride has been taken toward the fulfilment of Rev. 13: 11-16. And it will be interesting to note how easily our government, while in this land of the Southern Cross, can "grasp hands with the Roman power."

B. E. CONNERLY.

Ancon, C. Z.



Australia

THE Victoria-Tasmania Conference camp-meeting was held at Thornbury, a suburb of Melbourne, February 10-23. About one hundred ten tents were neatly arranged, and made an imposing spectacle as one stepped out of the railway station right onto the camp-ground.

With the exception of the early morning meeting and the evening preaching service, the first three days were entirely devoted to the business of the conference. Following this the time was fully occupied in devotional and evangelistic meetings and in timely instructions for our people.

A spirit of unity and brotherly love pervaded the encampment, and the presence of the Holy Spirit was clearly indicated by the ready response to calls for consecration, and also by the liberality manifested as opportunity afforded. The conference proceedings passed off with the utmost harmony, and a good spirit prevailed. E. H. Gates was reelected president and J. H. Woods vice-president.

An impressive ordination service was conducted the last Sabbath morning, when Brother R. C. Stewart was set apart to the work of the gospel ministry. Mention should also be made of the wonderful interest that was shown by the general public at the evening meetings. Night after night the large pavilion was filled, while on both Sunday afternoons and evenings it was wholly inadequate to accommodate the people, hundreds of whom were forced to remain outside, where they listened attentively.

From this meeting Elders J. E. Fulton and E. H. Gates, Brother J. M. Johanson, Dr. Eulalia Richards, and the writer went to the South Australia camp-meeting. This meeting was held near the city of Adelaide. About two hundred fifty of our people were present, representing all the churches in the conference. The key-note of the meeting was "Our great need as individuals and churches of a closer walk with God." From the very beginning, there was a ready response on the part of the people to the appeal for a higher standard of personal experience in the work of Christ. A spirit of harmony prevailed in all the business sessions of the conference. W. W. Fletcher was elected president and R. Hare vice-president. The past year showed an increase in tithes and offerings. As at the other camp-meetings, both Sabbath days were seasons of refreshing. On each occasion there was a ready response to the appeal for consecration. Many stepped

forward to indicate their intention of seeking the Lord more earnestly.

The closing camp-meeting of this union was held near Perth, West Australia. Elder Hare, Dr. Richards, and the writer attended as union conference workers. Leaving the Adelaide camp, we took boat, and after a voyage of five days reached the camp in West Australia. The meetings began March 18 and continued until March 30. Harmony and good feeling prevailed throughout the entire meeting. There was a large attendance at all the evening services to listen to the stirring discourses which were given on doctrinal subjects. Elder Hare also gave some studies on the book of Zechariah, and the writer on the subject of the Holy Spirit. Forty-four were baptized on the closing day of the meeting, making two hundred seventy who were baptized at the camp-meetings in the six conferences of the union this season. The reports of the different branches of the conference work told of progress. The finances were in a prosperous condition. W. L. H. Baker was reelected president and C. P. Michaels vice-president.

The health lectures given by Dr. Richards at all these camp-meetings were well attended and much appreciated. Her talks to mothers and also to young women were very profitable. Some came long distances to attend the camp-meetings, but the sweet communion with God's Spirit and God's people more than repaid them.

One of the interesting features of some of the camp-meetings held in Australia this year has been a separate tent near the large tent (preferably between the large tent and the exit from the campground) to which we invited those who desired to ask questions or who wished to talk about their souls' salvation. Some remarkable conversions and experiences were the result. Especially was this true at the New Zealand camp-meeting. Another feature was the plan for securing the names of hundreds of people who attended the services. This plan was to give tracts dealing on the subject presented. We would ask the people to kindly give the one who handed them the tracts their names and addresses. We told them this would enable them to get all the reading-matter that we were giving away. We would then have some one call on them to give them any tracts that they failed to get at the meetings. In this way we secured hundreds of names with which we shall do missionary work. This plan was especially successful in West Australia.

MORRIS LUKENS.

The South England Conference

THE eleventh annual session of the South England Conference was held in Fishponds, Bristol, March 26-30. The attendance of our own people was somewhat small, owing to the fact that the date of the conference meeting was just after the Easter holiday season, but we are glad to state that the Lord met with his servants and with his people, and that there was present with us a spirit of good cheer and earnestness that was refreshing to all who were able to participate in the proceedings.

From outside the conference, Brethren W. J. Fitzgerald, H. E. Armstrong, S. Joyce, and H. D. Clarke were able to

render valuable help. Elder Fitzgerald represented the British Union, Elder Armstrong was from Wales, Brother Joyce especially worked in the interest of the publishing department, and Brother Clarke is the union conference treasurer.

The year 1912 proved to be a good one in this field so far as the number received into the truth is concerned, but the finances of the conference need strengthening, and Elder S. G. Haughey, the president, will give a good deal of attention to this during the present summer.

Vigorous efforts were put forth by the conference president at Plymouth, and by Brother J. B. Shafer in Bristol. The latter was assisted by Brother R. J. Nethery and a lady Bible worker, and packed halls listened to the message evening after evening. The members of the Plymouth church also took an active part in helping Elder Haughey, and the results were gratifying. There have been forty-one accessions at Bristol since last August, and about the same number at Plymouth. While these were the two largest efforts of the year, yet the labors of our brethren about London and in other parts of the conference were also blessed of God, and growth was evident.

The outlook for the future of the South England Conference is good. Its territory has become smaller by turning over to the Union District and to the North England Conference about seven millions of its population, and its membership was decreased in the same manner a year ago, but we are thankful that they are being blessed of the Lord in securing new converts to the truth so dear to us all. The field still contains about fifteen million people, and five hundred seventeen members. As the laborers go forth to their summer's work, many of them engaged in the tent work, we wish for each one of them every blessing, and an abundant harvest. GUY DAIL.

Ecuador

A RECENT mail brought letters from Brother and Sister John Osborne, of Quito, Ecuador, where they are engaged in nursing and evangelistic work. Brother Osborne writes:—

"It is about three years since we came to Ecuador, and not once have we had a desire to leave our work. The people tell Mrs. Osborne that she speaks the Spanish well; but the language is an up-hill task for me. While I cannot preach in Spanish, I have been able to sell about as much literature as those who speak good Spanish, and as for nursing, I seem able to get along all right. My nursing work last year brought to the mission an income of about \$450, and we were able to dispose of about five hundred copies each of the monthly religious and health journals published in Buenos Aires, besides other literature.

"There are many here whom it seems impossible to reach either with the literature or by preaching, because they are so bound by Catholicism. And another class is the business men who are unbelievers altogether, having become disgusted with what has been represented to them as the true religion. But we are coming in contact with this latter class through the treatment work, and we hope to sow the seeds of truth. In 1911 Elder W. W. Wheeler baptized two believers in Ecuador, and last year Elder

S. Mangold, our superintendent, baptized four."

Mrs. Osborne writes: "The other day I went to see one of our neighbors whose child had recently died. The mother told me that the last two nights before he died, she placed the image of St. Vincent before his bed, with a lighted candle, but in her absence the child would throw it on the floor. So she removed it, and put the image of the Saviour there, which seemed to please the child. She thought it strange for the child to make this choice between the two images. I improved the opportunity to tell her that these saints and images could be no help to us, but that God in his love for us had given his only begotten Son, and only through the merits of his blood we may find salvation.

"How we long to tell the people of a Saviour's love for them! The condition of the poorer class has greatly appealed to me. They receive scarcely any medical help, and many die because of ignorance and superstition. I believe that if we had a dispensary here with a good doctor in charge, we could reach many hearts, and prejudice would be broken down and confidence won. The doctors and the better class hold our work in great respect. We ask the brethren to pray for us in this needy field. It seems the Lord is holding back the power of Satan,—how long we do not know,—and now is our time to work."

The Welsh Conference

FROM our good meeting at Bristol, south England, we were privileged to accompany Brethren W. J. Fitzgerald, S. G. Haughey, A. A. Carscallen, S. Joyce, and H. D. Clarke to the fifth annual session of the Welsh Conference, held at Cory Hall, Cardiff, April 3-6.

We found Brother H. E. Armstrong, president of the conference, in the midst of a very promising public effort, which we hope will result in a rich harvest of souls when the series of lectures is brought to a close.

The spirit of enthusiasm was quite in evidence, and we were glad to see many bright, promising young people in our meetings. They have been doing good work in their efforts to win others for Christ, and secure a personal experience that will fit them for a worthy place in the Stanborough Park College, where they may be still further trained for acceptable service in the home and foreign fields.

The liberality of the Welsh brethren manifested itself in their subscribing over eight pounds (\$38.88) toward the endowed bed at the Stanborough Park Sanitarium, and giving over five pounds (\$24.30) as a Sabbath-school donation, in addition to what they raised toward covering the expenses connected with the conference.

One of the best-attended meetings was the Sunday evening lecture, when more than five hundred persons listened to Elder Carscallen's illustrated talk on British East Africa.

Last year thirty-four members were added in Wales, and the net growth was thirty-three. There was a decrease in the tithe, and in the Sabbath-school and miscellaneous offerings to missions, but the annual offering was so large that the total amount given to the foreign work was larger than in 1911.

The outlook for the future of the work in the Welsh Conference is good. Difficulties there are, as everywhere, but they are not of such a nature that they cannot be overcome. May the Lord be with the seven conference workers and the fifteen to twenty canvassers, who will do all they can to fulfil their commission in bringing the last message of warning to the more than two million inhabitants of their territory, and may they have a very successful year.

GUY DAIL.

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British Columbia

VANCOUVER.—This city has more than one hundred thousand inhabitants, and is the leading Canadian seaport on the Pacific. Elder Luther Warren and some twenty others, assisted by local helpers, have been holding meetings in the large halls of the city for the past four weeks. Yesterday, June 14, we had our second Sabbath meeting for the interested ones. Twenty-five were present who had begun the observance of the Sabbath since the meetings opened. Others in the city were resting upon that day for the first or second time.

Fully one thousand have been out on some Sundays to listen to the word spoken. A deep interest has been awakened, and we are confidently looking for many more to take their stand for the message which will fit them for translation. This seems like the "times of refreshing" spoken of in the Word.

The press has been quite liberal with us, all four of the city dailies having had quite full reports of the meetings. Doubtless the testing time is right here, for those who attend are going to the ministers for explanations for Sunday-keeping. The work seems only just begun, and, if well developed, many more will accept of the message. For this we all are praying and working.

A. O. BURRILL.

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Field Notes

FROM Lisbon, Portugal, comes the report of the conversion and baptism of nine persons.

ON a recent Sabbath seven new members were added to the Claremont (N. H.) church.

DURING the eight months of the past year, twenty-one were added to the church in Port of Spain, Trinidad.

TWENTY persons have been baptized and received into the Nashville (Tenn.) church during the first six months of 1913.

NINE students from the Manson (British Columbia) Academy were baptized on the closing Sabbath of the school year.

WE learn from a recent report that, in spite of great opposition, our first church has been organized in Ecuador, South America.

NEARLY one hundred in Pakhoi, south China, have been won for present truth. Six have been baptized at Hongkong, twenty-four in Fatshan, and in Amoy ten persons are awaiting baptism.

FIFTEEN new Sabbath-keepers have united with the English church in New York City.

SIX persons at Kingman, Ill., have recently decided to obey the commandments of God.

A CHURCH of twenty-three members has lately been organized at Ourimbah, New South Wales.

THE news comes from Sumatra, East Indies, that four believers are awaiting baptism, one of whom is from the devil-worshippers.

DURING the past few months twenty-two new members have been added to the church in Ireland, and others are awaiting baptism.

THE net gain in membership in the British Union for last year was three hundred ten. This is a larger increase than for any previous year.

H. A. NIERGARTH, who has been laboring near Edmonton, Alberta, Canada, reports three new Sabbath-keepers, and the organization of a Sabbath-school.

THE Latin Union Conference record shows that one hundred four persons were baptized during the last quarter in the Catholic field of southern Europe.

AS the result of an evangelistic effort at Wells, Minn., conducted by Elder Stemple White, twelve were baptized, and fourteen persons have united with the church.

THE baptism of two persons at Ashland, Oregon, and eight at Medford, is reported by Elder T. G. Bunch. Eight new believers were recently baptized at Salem by Elder C. F. Folkenberg.

WORD comes from the British Union Conference that as the result of an effort continued for several months in Plymouth, England, thirty-two have signed the covenant to "keep the commandments of God, and the faith of Jesus."

"IN a little over two years," writes Elder Elbridge Adams, from Manila, Philippine Islands, "our work has grown from nothing to a church of nearly one hundred forty. The change in the government has given the people great opportunities for advancement."

AT the Mantandane Mission, British Central Africa, baptism has been administered to eighteen individuals, all gathered out from darkness by one boy, who has been laboring for two years at his own home, under persecution, teaching and leading his friends and relatives into the way of truth.

BROTHER SPIES reports the baptism of five new believers in Theophilo Ottoni, Brazil. The first baptism in Sao Paulo was recently administered to four, and six others are soon to follow. A report from Espirito Santo states that eighteen persons have been baptized. At Mentaita a church of thirty-two members has been organized, and a meeting-house is under construction. In the East Brazil Mission the first six months of last year forty-six persons were baptized.

Educational Department

J. L. SHAW - - - - General Secretary
W. E. HOWELL - - - - N. Am. Div. Asst. Secretary

Informal Talks on Education

I WANT to talk to the readers of the REVIEW about a few things educational. No one who attended the recent General Conference could fail to be impressed with the rapid extension of the message in all lands, especially with the many remarkable providences connected with its progress. Citizens of Washington who read the press reports of this session have said repeatedly that they regard the growth of our denomination in so short a time as "perfectly marvelous." To us who are in the denomination this growth is a matter of gratification, but not of boasting; for our sentiment is, "This is the Lord's doing; it is marvelous in our eyes."

But is it not true that the Lord is not doing through us half that he longs to do, and that he surely would do if he had the full cooperation of every man, woman, and child in the ranks? Mission operations in well-nigh every land on the globe demand money and men. With the blessing of God those black lines on the diagram charts showing the increase of our offerings in money have climbed up the scale at a remarkable rate, and at no time more so than during the past twelve months.

And we have increased our offerings of men, too—sacrificial offerings they are truly; for no sooner does the cream of our tried workers at home rise to the top than do our mission officers skim it off and pass it on to the more needy. We have constantly, therefore, to renew the supply. Here is where some are making valiant efforts, but where the fuller cooperation of all is greatly needed.

Our Schools

Chief among our agencies for recruiting the field service are our schools, steadily growing into a well-organized, effective system. Among them are represented the literary college, the medical college, the foreign mission seminary, the foreign seminary, the academy, the church-school, the correspondence school, and the family school. The attendance in these various types of school during the past year totals the highest in our denominational history, Emmanuel Missionary College increasing its enrolment above the eighth grade thirty per cent over the previous year, and Union College graduating a class of twenty in its highest course. This is gratifying indeed, and we expect greater things next year; for the Lord always works on the multiplication plan when we ourselves do not thwart his purposes. But there is—

A Serious Fact

which we all must face. Statistics gathered widely and carefully in the United States and Canada during the spring, show that less than one half of our children and youth of school age are attending our denominational schools; that about one fifth of them are not in school at all; and that for every five in our own schools, there are four attending the secular schools. I am well aware that

among the one fifth who are out of school, some are employed in our institutions, a few of these taking a nurses' course, and a small number evening class work. Yet leaving out the entire one fifth, we still have a large problem to work on to bring the benefits of Christian education to the four out of five yet without it. Some time ago, Sister White wrote: "All our youth should be permitted to have the blessings and privileges of an education at our schools, that they may be inspired to become laborers together with God."

Push the Summer Campaign

Our schools are working earnestly to extend their benefits to the largest number possible. One college reports over \$13,000 worth of labor provided students the past year to assist them on their expenses. Other schools are doing a noble proportion. Shall we as patrons do our part in supplying students? This is the season of the year for gathering recruits for the next school session. Representatives from our schools who attended the General Conference gathered fresh inspiration from that spiritual occasion, and returned home with their hearts burning to do more effective work for our youth. They and other school men are attending our summer assemblies to search out the young people and counsel and pray with their parents. Let us give these burden-bearers a hearty welcome, and lift in every possible way to fill our schools at their autumn opening.

W. E. HOWELL.

Medical Missionary Department

W. A. RUBLE, M. D.	- - -	General Secretary
L. A. HANSEN	- - -	Assistant Secretary
H. W. MILLER, M. D.	- - -	N. Am. Div. Secretary

Report of the Walla Walla Sanitarium

THE past seven months have afforded us much enjoyment as we have endeavored to cooperate with heavenly intelligences for the saving of souls who were ready to perish. There is no doubt that the sanitariums offer an excellent opportunity for presenting the truth, and that, if we are careful and watchful in our daily walk, eternity alone will reveal the extent of our usefulness. We are not satisfied with our work; for we have seen just enough fruits of our labors to give us some idea of what might be done if we had the zeal, and energy, and love that God's people must have before the work closes.

Since September, 1912, it has been our privilege to witness the baptism of thirteen precious souls and the conversion of another, who has expressed a desire to be baptized as soon as possible. This brother is now recovering from a surgical operation. While not all these have been patients, they have all come into the truth through our influence.

Elder O. A. Johnson has been conducting an evening class on Daniel and the Revelation four evenings in the week during the school year, and to his faithful efforts is due in a large degree the success in acquainting some of these candidates with the truth for this time.

Many have attended these studies for a short time and gone away without our knowing just what impressions were made, while some have acknowledged the truths presented, and expressed a desire to learn more.

A boy of sixteen came to us with asthma, and remained several months, during which time he became familiar with the truth and was baptized. This patient did not remain long after his conversion, but while here made good use of his time by studying the Bible with his wayward friends, and trying to convince them of their need of a Saviour.

A young woman from Kendrick, Idaho, who had attended a series of meetings held by Brother F. M. Oliver, came for a few weeks' treatment, and before leaving for home decided she must be baptized.

The labor bestowed upon a surgical patient during his stay and afterward, resulted in the baptism of himself, his wife and two children, and his brother-in-law.

It was a very impressive scene when one of our patients followed his Lord into the watery grave. This brother came here in a critical condition, suffering from kidney trouble; but it was not long till he began to get relief, and was able to go into the parlor for vesper, where the Spirit of the Lord did its work upon his heart and caused him to fall upon the Rock and be broken.

Two families attracted to this place by some of their relatives who are members of the sanitarium family, were gradually led into the truth, and we were afforded the pleasure of seeing the father and mother of one family and the husband of the other buried in the watery grave.

Two young men who became interested in their souls' salvation through our influence, studied the truth in tract form, and came requesting baptism, which was administered March 29 in the new church across the way.

Last spring a gentleman came here without receiving much physical help; but during his stay he learned the truth, and began to keep the Sabbath.

A surgical patient from Fort Lapwai, Idaho, and another from Dayton, Wash., learned the Sabbath truth, and went home greatly pleased with the treatment and the truth they had received.

A woman who was afflicted with paralysis from the hips down was brought to us last August. With the outline of the sanctuary drawn on the mirror in a way that she could see and study it, the book "A More Excellent Ministry" was read aloud to her, after which she was taken through a course of studies, and is now firmly established in the message. At one time she was given up by the physicians, and seemed to have but a few hours to live; but special prayer was offered, and the Lord graciously spared her life. She hopes that some day she will be able to walk again. Since she left the institution, her husband has begun to keep the Sabbath.

Any success that the Lord has seen fit to give us is due, not to the work of any one individual, but to individual responsibility, individual consecration and cooperation with others and with Heaven.

THE WALLA WALLA SANITARIUM.

News and Miscellany

Notes and clippings from the daily and weekly press

— A hot wave affecting the Middle West and the Southern and Eastern States has caused much suffering, and in Chicago alone forty deaths were reported at the end of the fifth day of continuous heat.

— The estate of Col. John Jacob Astor, who perished in the "Titanic" disaster, has just been officially appraised at close to \$88,000,000, of which Vincent Astor receives \$68,964,499; Mrs. Madeleine Force Astor, \$7,678,896; Muriel Astor, \$4,856,758, and John Jacob Astor, son by his second marriage, \$2,922,672.

— Governor Tener, of Pennsylvania, has just signed a bill requiring that ten verses of the Bible be read daily in each of the schools of the State. Under the terms of the bill, the reading is compulsory, and must be without comment at the opening of each public-school session by the teacher in charge. Teachers who fail to obey the rule are subject to dismissal if charges are preferred and substantiated.

— At the annual convention of the New York State Music Teachers' Association it was announced that Americans spend about \$600,000,000 a year on music. Some of the items in the report are: Opera, \$8,000,000; concerts of all kinds, \$30,000,000; church music, about \$55,000,000; orchestras, etc., \$30,000,000; military and other bands, \$30,000,000; conservatories and schools, \$175,000,000; musical industries, \$230,000,000. The report shows that Americans spend annually about three times as much on music as on the army and navy.

— The "Imperator," of the Hamburg-American Steamship line, has successfully completed her maiden voyage across the Atlantic. This gigantic steamer, the largest afloat, measures 919 feet in length, or almost one fifth of a mile; 98 feet in width, or that of a great boulevard; and has a tonnage of 50,000. Her quadruple turbines drive her at an average speed of 22½ knots an hour. She is manned by a crew of 1,180, selected for their long service on other ships of the line. There are 83 large life-boats of the most approved type, with seating capacity for every one on board. Two of these are high-powered motor-boats.

— On July 1 a new system went into effect in regard to parcel-post mail. Postmasters are instructed to receive packages "collect on delivery," the same as express companies have been doing. The charges to be collected must not exceed \$100. The fee for collection must be paid in parcel-post stamps at the rate of ten cents for delivery, the stamp to be affixed to the package. This ten-cent-stamp fee goes until the value of the package reaches fifty dollars. The sender will receive a receipt showing the amount collected. The amount will also be stated on a tag attached to the parcel. These packages, however, cannot be mailed to the Philippines or to the Canal Zone.

— Mahogany trees do not attain their full growth till they have reached the age of 200 years.

— Miss Mary L. Jobe, professor of history in the Normal College of New York, will soon start, accompanied by only two Indian guides, into practically unexplored regions of northern British Columbia and southeastern Alaska, where, as yet, uncivilized Indian tribes have never seen the face of a white woman.

— Eighty girls who had been imported to work on a sugar estate in the district of Piriatin, in southern Russia, were burned to death by laborers who were enraged at their working for low wages. The girls were being housed in a wooden barn, and the laborers secured all the exits to the barn and then set fire to it while the girls were asleep, and they were all burned to death without a chance to escape.

Publishing Department

N. Z. TOWN
W. W. EASTMAN

General Secretary
N. Am. Div. Secretary

Our New American Secretary

ON July 1, Elder W. W. Eastman, the secretary of the Publishing Department of the North American Division Conference, entered upon his duties. To many of the readers of the REVIEW, Elder Eastman will need no introduction. He began in the book work in Texas as a canvasser in 1890. Two years later he was made field agent, in which capacity he served three years. He was then invited to labor in the West Indian field, where he spent eight years. Returning to Texas, he again occupied the position of field agent of that State for three years. He was then elected general agent of the Southwestern Union, holding this position five years. The Lord especially blessed Brother Eastman in laying a good foundation and building up a solid, permanent work in that union. Sixteen months ago he was elected circulating manager of the Southern Publishing Association. He left this position to accept the call made at the General Conference to take the secretaryship of the Publishing Department of the North American Division Conference.

As Elder Eastman's responsibilities will bring him into closer relationship with the general department, we extend to him a cordial welcome, praying that God will especially bless him in the important work to which he has been chosen.

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How Conference Officers and Committees May Cooperate With Leaders of the Publishing Work

[The following excellent paper by Elder Charles Thompson, was read in one of the Publishing Department meetings during the General Conference. We present it here by the urgent request of those who heard it. We are glad to pass it on, as we know the helpful suggestions which it contains are not

mere theories, but have been worked out in actual experiences by Elder Thompson.—N. Z. T.]

How can conference committees cooperate with leaders of the publishing work? The work of publishing-house leaders is to dispose of the products of the publishing house, not from mercenary motives, but because of the message these various products contain; for it is from the standpoint of the circulation of truth—present truth—that all our work must be viewed. And as the publishing work stands equal in importance to any other work devised for the spread of the gospel, the conference committee should have full sympathy in devising, fostering, and supporting plans and efforts for the circulation of the printed page.

One of the most important gatherings in our local conferences is the annual camp-meeting. More of the believers are assembled at this time than at any other during the year. The conference committee, when planning for this meeting, should arrange for some publishing-house leader to be present. He should have a place on the committee on plans, and the daily program should be so arranged that a special meeting can be held in the interest of his work each day. This is especially helpful spiritually, as it brings together for prayer and social worship those of like experiences, and affords an opportunity of impressing others with the importance of circulating our gospel-laden literature.

At these general meetings the committee should see that the book tent is prominently located, attractively equipped, and competently manned. Frequent public announcements should be made, calling the attention of the people to the books. In the evenings such subjects should be presented as will impress the audience with the special truths for this time, and at the close of these services such literature as will further develop the seed sown in the heart should be offered from the platform. Many dollars' worth of our books can thus be placed in the hands and homes of the people.

The conference committee should cooperate with the publishing house in dealing with the department of circulation on a broad and liberal financial basis. There is a fund accruing to the local conferences from the sale of the literature, and I believe this fund should be safeguarded and expended by the committee in the encouragement and development of the department that created it, to the extent of its legitimate needs. Conventions and institutes should be held frequently for the training of recruits for the field. The committee should be constantly watching for and selecting suitable persons to attend such conventions, and should plan to meet their full expense in so doing. The conference president or some other member of the committee should attend these institutes, giving daily Bible studies and otherwise aiding in its work. His studies should be prepared in such a way as to be in harmony with the spirit of the meeting, showing the importance and sacredness of the work, and the source of power, help, and success, and the future reward of the worker.

Do not think it money wasted if some attend who do not engage actively in

the field, for seed has been sown that may be transferred to another heart that will make a brilliant future in active service.

The conference committee should also cooperate with the leaders of the publishing work in supplying workers for needy fields, both at home and abroad, willingly releasing the very best to go abroad to establish the work in other lands. Unselfish cooperation in this way by a conference committee will do more to build up the work in their local field than anything else they can do, for it is a divine principle that in scattering we increase, and in giving it shall be given again, good measure, pressed down, shaken together and running over.

As truly as "eternal vigilance is the price of liberty" so in the work of the Publishing Department eternal vigilance and cooperation by all are the price of its full development and fruitage.

The conference committee should constantly carry it upon their hearts, and wherever they go in their ministration, they should call attention to its importance. Every excuse for not engaging in some way in the circulation of our literature has been answered by some other person in similar conditions who has done successfully what appears in the other mind an objection. A young licentiate minister once asked an aged pioneer the secret of success as a speaker. The old man said, "Fill up your tank, young man, fill up your tank." So we believe each member of a conference committee should familiarize himself with our books, magazines, papers, and tracts, and with interesting experiences concerning their sale and distribution. He should know the difference between subscription and trade books, the price of all our papers and magazines, and be informed on all the new tracts and pamphlets issued, and when visiting the churches speak of them and the importance of their circulation. If all the workers will do this, there is no danger that the field agent and the tract society secretary will not be kept busy.

Conference committees should be constant readers and diligent students of our denominational literature. There is nothing that so inspires a person with the importance of placing it in the hands of others as familiarity with what it contains, and without this inspiration but little cooperation can be expected. With such inspiration, cooperation will not have to be urged. Therefore in closing this paper, I wish to say that any point not touched upon is briefly comprehended in this statement: Familiarize yourself with the preciousness of the message contained in the products of our publishing houses, and the fullest cooperation will come as a natural result.

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The Summary

As a number of the general agents were returning from the General Conference at the time when their report for May should have been sent in, our summary appears late this month. We are glad to be able to present such a good report, and to have almost all the fields represented. Our book sales show a gain over the corresponding

month of last year of nearly \$8,000, and a gain over last month of \$28,000.

Notwithstanding that Brother A. F. Harrison and all his field agents attended the General Conference as delegates, he sends the splendid report of \$22,823, the largest ever sent from the Southwestern Union.

We rejoice with the Central, Pacific, and Western Canadian Unions over their good reports, which are more than double those of May, 1912. We are also glad to see the very substantial gains made in the Atlantic, Lake, Northern, and Canadian Unions.

Our magazine workers are also to be congratulated on the substantial gains shown in their sales. N. Z. T.

Comparative Summary for Foreign Periodicals

The following is the comparative summary of the sale of foreign periodicals for the first three months of this year as compared with the corresponding months of last year, with the values of the same:—

January, 1912, 457,122 copies, value \$11,248.02; 1913, 402,908 copies, value \$10,301.63.

February, 1912, 384,735 copies, value \$9,671.61; 1913, 394,257 copies, value \$12,342.06.

March, 1912, 378,416 copies, value \$10,170; 1913, 395,933 copies, value \$12,987.49.

April, 1912, 358,150 copies, value \$9,540.85; 1913, 630,998 copies, value \$17,795.92.

May, 1912, 383,087 copies, value \$14,418.45; 1913, 481,712 copies, value \$15,547.70.

Colporteurs' Summary for May, 1913

			Books		Periodicals		
	AGTS.	HRS.	VALUE	VALUE	NO. COP.	VALUE	VALUE
			1913	1912	1913	1912	
ATLANTIC UNION							
Maine	1	17	\$ 42.00	\$ 13.80	955	\$ 95.50	\$ 60.00
N. New England	6	372	450.85	402.55	496	49.60	69.50
Massachusetts	4	167	194.25	395.40	3469	346.90	391.00
S. New England	3	321	428.50	237.35	2665	266.50	382.50
New York	20	937	1421.33	1704.10	1625	162.50	364.40
W. New York	12	419	400.75	71.50	2362	236.20	23.00
Gr. New York	10	706	562.55	463.45	3440	344.00	198.30
Totals	56	2939	3500.23	3288.15	15012	1501.20	1488.70
COLUMBIA UNION							
Ohio	37	3105	1506.37	759.00	6712	671.20	192.30
West Virginia	5	157	213.50	814.45	367	36.70	97.50
Virginia	6	199	239.00	582.20	2201	220.10	26.00
Chesapeake	4	262	295.50	862.30	1706	170.60	142.00
E. Pennsylvania	11	559	646.20	1014.25	5318	531.80	157.00
W. Pennsylvania	11	391	275.35	1186.92	2215	221.50	365.50
New Jersey	4	70	64.95	1081.60	2868	286.80	143.30
Dist. of Columbia	8	384	546.90	.....	1924	192.40	104.10
Totals	86	5127	3787.77	6300.72	23311	2331.10	1227.70
LAKE UNION							
E. Michigan	10	1126	970.00	892.40	2225	222.50	225.00
W. Michigan	8	1115	747.60	357.50	529	52.90	163.10
N. Michigan	10	862	442.35	.....	500	50.00	35.50
Wisconsin	10	823	782.25	798.05	2358	235.80	212.20
N. Illinois	6	897	761.70	562.60	5205	520.50	240.20
S. Illinois	25	3491	3773.45	1624.70	773	77.30	38.40
Indiana	10	895	732.10	468.47	1407	140.70	117.80
Totals	79	9209	8209.45	4703.72	12997	1299.70	1032.20
CANADIAN UNION							
Ontario	14	410	329.15	68.90	4556	455.60	310.50
Quebec	..	....	.....	17.00	101	10.10	70.50
Maritime	7	543	680.80	587.20	237	23.70	10.00
Newfoundland	..	....	.....	.....	120	12.00	.....
Totals	21	953	1009.95	673.10	5014	501.40	391.00
SOUTHERN UNION							
Louisiana	15	830	851.95	493.55	1077	107.70	557.50
Alabama	15	1430	788.55	999.20	1934	193.40	359.00
Kentucky	9	861	809.75	965.70	915	91.50	417.30
Mississippi	17	1823	1346.30	2097.90	651	65.10	302.00
Tennessee River	13	1940	1476.85	2225.45	2129	212.90	1147.50
Totals	69	6884	5273.40	6781.80	6706	670.60	2783.30
SOUTHEASTERN UNION							
Cumberland	12	1115	787.98	1396.41	1360	136.00	50.00
Georgia	16	1743	1177.75	1512.50	1770	177.00	268.00
North Carolina	10	1145	1157.35	1327.16	1835	183.50	31.90
South Carolina	8	945	721.75	2768.44	2120	212.00	186.00
Florida	6	512	443.95	624.18	590	59.00	98.50
Totals	52	5460	4287.88	7628.69	7675	767.50	634.40
SOUTHWESTERN UNION							
Arkansas	18	1945	1758.10	1692.60	696	69.60	135.50
Oklahoma	36	3871	6422.59	7117.84	741	74.10	93.70
W. Texas	17	1483	1491.15	1896.45	50	5.00	2.00
S. Texas	27	2013	3327.20	1078.75	222	22.20	39.00
N. Texas	43	4644	8878.10	9118.45	1031	103.10	146.50
New Mexico	14	603	946.55	833.40	965	96.50	83.00
Totals	155	14559	22823.69	21737.49	3705	370.50	499.70
CENTRAL UNION							
N. Missouri	8	930	946.55	420.75	1229	122.90	75.50
S. Missouri	6	529	640.09	242.55	912	91.20	42.50
E. Colorado	10	890	857.75	618.90	1131	113.10	69.00
W. Colorado	..	....	.....	.....	235	23.50	17.50
Nebraska	22	817	847.85	788.15	973	97.30	264.10
Wyoming	11	387	498.30	273.50	391	39.10	6.40
E. Kansas	18	1295	1060.10	254.90	1559	155.90	126.90
W. Kansas	8	1015	1255.05	341.65	1204	120.40	86.00
Totals	83	5863	6105.69	2940.40	7634	763.40	687.90
NORTHERN UNION							
Iowa	6	330	265.20	1004.65	5514	551.40	164.50
Minnesota	17	1181	1452.85	768.55	5003	500.30	647.80
North Dakota	6	391	793.95	248.50	180	18.00	62.00
South Dakota	9	507	494.45	397.50	1723	172.30	53.00
Totals	38	2409	3006.45	2419.20	12420	1242.00	927.30



Camp-Meetings for 1913

CANADIAN UNION CONFERENCE	
Maritime, Hopewell Cape, New Brunswick	Aug. 21-31
CENTRAL UNION CONFERENCE	
Wyoming, Hemingford, Nebr.	July 17-27
North Missouri	July 31 to Aug. 10
South Missouri, Clinton	Aug. 7-17
Nebraska, Seward	Aug. 14-24
East Kansas, Ottawa	Aug. 21-31
Colorado, Denver	Aug. 21-31
West Kansas	Aug. 28 to Sept. 7
Western Colorado, Grand Junction .....	.....
.....	Sept. 11-21
LAKE UNION CONFERENCE	
East Michigan, Bay City	Aug. 7-17
Southern Illinois	Aug. 14-24
West Michigan, Hastings	Aug. 21-31
North Michigan, Gaylord	Aug. 28 to Sept. 7
Northern Illinois	Aug. 28 to Sept. 8
Indiana, Hartford City	Sept. 4-14
NORTH PACIFIC UNION CONFERENCE	
Southern Idaho, Boise	July 10-20
Western Washington, Auburn	Aug. 14-24
PACIFIC UNION CONFERENCE	
Northern California-Nevada, Stockton .....	.....
.....	July 9-20
SOUTHERN UNION CONFERENCE	
Louisiana, Alexandria	July 23-30
Mississippi, Hattiesburg	July 30 to Aug. 7
Alabama, Montgomery	Aug. 6-14
Kentucky, Nicholasville	Aug. 14-24
Tennessee River, Jackson, Tenn.	Aug. 21-31
SOUTHEASTERN UNION CONFERENCE	
Georgia, Fort Valley	July 31 to Aug. 10
South Carolina	Aug. 14-24

	AGTS.	HRS.	Books		Periodicals		
			VALUE 1913	VALUE 1912	NO. COP.	VALUE 1913	VALUE 1912
PACIFIC UNION							
N. Cal.-Nev.	2	144	163.20	.....	571	57.10	180.60
Arizona	4	495	1280.05	148.00	70	7.00	.....
S. California	9	991	1115.40	235.50	4431	443.10	422.60
Utah	2	325	639.00	417.60	405	40.50	1.00
Gen. California	4	429	717.15	233.90	605	60.50	133.50
California Coast	1	90	55.45	334.00	5410	541.00	395.50
Totals	22	2474	3970.25	1369.00	11492	1149.20	1103.20
NORTH PACIFIC UNION							
W. Washington	3	153	248.35	179.60	3514	351.40	289.50
Upper Columbia	8	733	1508.80	1919.55	1001	100.10	173.50
W. Oregon	8	695	764.85	180.00	5397	539.70	105.00
S. Idaho	4	304	346.55	144.50	703	70.30	44.50
Montana	3	245	684.45	167.45	1728	172.80	16.50
S. Oregon	4	345	278.75	188.25	2355	235.50	48.80
Totals	30	2475	3831.75	2779.95	14698	1469.80	677.80
WEST CANADIAN UNION							
Alberta	4	929	959.00	179.50	675	67.50	35.00
Manitoba	10	816	1833.85	749.50	800	80.00	47.50
British Columbia	4	218	509.35	451.00	790	79.00	173.50
Saskatchewan	9	714	1712.00	734.65	1405	140.50	229.50
Totals	27	2677	5014.20	2114.65	3670	367.00	485.50
Subscription lists					29071	2907.10	2089.40
Foreign and miscellaneous					13060	1306.00	2193.90
FOREIGN UNION CONFERENCES AND MISSIONS							
British	36	3347	1326.40	1511.10	151517	3074.51	3117.22
Australasian	61	4182	6055.19	6055.95	.....	1904.79	3693.48
South African	11	747	893.56	1132.42	2208	44.16	93.38
Indian	17	2209	415.74	534.22	.....	79.27	.....
Scandinavian	73	9631	4861.64	3027.94	9133	581.30	352.48
German (2)	420	38585	6332.02	11653.20	304575	8293.31	5442.50
Danube	20	1519	389.40	.....	3039	32.93	.....
Gen. European	123	14861	3638.41	.....	3121	85.105	.....
Russian	28	.....	127.28	1401.06	.....	34.34	.....
Siberian	4	.....	79.60	102.25	.....	1.50	.....
Latin	12	1373	890.64	1217.05	4451	129.10	148.15
Brazil	34	.....	1200.02	972.87	.....	.....	.....
Mexican	.....	.....	.....	.....	.....	.....	989.84
Cuban	5	312	801.50	712.40	.....	.....	.....
Porto Rican	3	.....	308.00	.....	.....	238.12	.....
West Caribbean	.....	.....	.....	2109.29	.....	.....	90.41
Philippine Is.	4	150	654.15	516.45	.....	35.60	.....
Levant	10	813	95.80	42.70	.....	.....	.....
Korean	.....	.....	13.51	28.15	2997	74.92	318.06
South America	30	1789	2728.81	.....	.....	233.77	.....
Japan	3	421	7.63	2.55	671	18.30	58.66
Totals, Foreign	894	79939	30819.30	31019.60	481712	15547.70	14384.45
Totals, N. Am.	718	61029	70820.71	62736.87	166465	16646.50	16222.00
Grand totals	1612	140968	\$101640.01	\$93756.47	648177	\$32194.20	\$30606.45

Comparative Book Summary

	1908	1909	1910	1911	1912	1913
Jan.	\$25,929.06	\$40,677.06	\$42,532.23	\$44,495.65	\$53,931.97	\$64,262.88
Feb.	30,466.40	48,748.21	50,990.34	53,923.57	53,525.18	62,813.12
March ..	35,757.15	52,793.85	55,711.55	73,015.56	73,374.99	66,640.42
April ...	43,858.29	55,109.54	64,042.39	73,548.31	73,027.32	73,520.45
May ...	67,455.44	82,971.94	86,333.58	81,923.78	94,166.15	101,640.01
June ...	82,878.67	124,412.34	112,606.05	135,888.76	137,838.38	.....
July ...	120,973.89	95,445.21	103,919.12	127,256.86	156,166.90	.....
Aug. ...	66,946.38	71,652.97	91,145.11	91,810.46	103,165.69	.....
Sept. ...	51,148.56	55,625.41	66,523.65	86,001.72	67,551.70	.....
Oct.	62,719.91	52,669.93	62,461.13	81,367.89	70,219.07	.....
Nov.	53,787.31	49,964.99	58,211.68	67,600.00	77,424.87	.....
Dec. ...	39,873.18	45,759.73	54,663.93	58,386.24	57,291.91	.....
Totals,	\$681,794.24	\$775,741.18	\$849,140.76	\$976,218.80	\$1,017,684.13	.....

Comparative Summary of American Periodicals

	1910	1911	1912	1913		1910	1911	1912	1913
Jan.*	89462	122202	121666	177080	Aug.	152520	215773	183119	.....
Feb.	116198	99234	144257	201659	Sept.	120020	135179	173077	.....
March	132165	244003	207529	166499	Oct.	116157	164537	587830	.....
April	183081	192757	189498	152088	Nov.	102795	110326	108755	.....
May	174886	141204	162220	166465	Dec.	99137	98541	111199	.....
June	193727	145025	163120	.....				
July	222146	197582	191937	.....				
Totals,	1703194	1866363	2344207	.....				

* Multiply number of magazines in any month by ten cents to get value.

North Carolina	.....	Aug. 21-31
Cumberland	.....	Sept. 4-14
Florida	.....	Oct. 2-12

SOUTHWESTERN UNION CONFERENCE

South Texas, Austin	.....	July 10-20
Arkansas, Van Buren	.....	July 17-27
North Texas, Terrell	.....	July 31 to Aug. 10
West Texas, Clyde	.....	Aug. 7-17
New Mexico, Albuquerque	.....	Aug. 14-24
Oklahoma, Oklahoma City	.....	Aug. 21-31

WESTERN CANADIAN UNION

Alberta, Calgary	.....	July 7-13
British Columbia (Coast), Coquitlam	.....	.....
.....	.....	Aug. 4-10
British Columbia (Eastern), Armstrong	.....	.....
.....	.....	Aug. 18-24

Louisiana Conference

THE twelfth annual session of the Louisiana Conference of Seventh-day Adventists will be held in connection with the State camp-meeting at Alexandria, La., July 23-30. The first meeting will be held at 10:30 A. M., Thursday, July 24, 1913.

R. W. PARMELE, *President*;
O. R. GODSMARK, *Secretary*.

Louisiana Conference Association

THE next regular session of the Louisiana Conference Association of Seventh-day Adventists (incorporated) will be held on the Seventh-day Adventist camp-ground in Alexandria, La., in connection with the annual camp-meeting, which will be held July 23-30. The first meeting of the association will be held at 11:30 A. M., Thursday July 24, 1913.

R. W. PARMELE, *President*;
O. R. GODSMARK, *Secretary*.

Arkansas Conference Association

THE Arkansas Conference Association of the Seventh-day Adventists will be held in connection with the camp-meeting at Van Buren, Ark., July 17-27, for the purpose of electing officers and transacting necessary business. The first meeting will be held at 10 A. M., July 21, 1913.

J. W. NORWOOD, *President*;
C. J. DART, *Secretary*.

Wyoming Conference Association

NOTICE is hereby given that a meeting of the Wyoming Conference Association of Seventh-day Adventists will be held Monday, July 21, 1913, at 9 A. M., on the Seventh-day Adventist camp-ground in Hemingford, Nebr., for the transaction of such business as should properly come before the constituency of this association. It is desired that all delegates who form the constituency of this association be present at that time.

D. U. HALE, *President*;
H. E. REEDER, *Secretary*.

South Texas Conference Association

NOTICE is hereby given that the South Texas Conference Association of Seventh-day Adventists (a corporation) will meet on the Seventh-day Adventist camp-ground, Austin, Tex., July 15, 1913, at 10 A. M., for the purpose of electing officers and transacting any other necessary business. All regularly appointed delegates to the conference are delegates to the association.

J. I. TAYLOR, *President*;
E. L. NEFF, *Secretary*.

Kentucky Conference

THE sixth session of the Kentucky Conference of Seventh-day Adventists will be held at Nicholasville, Ky., Aug. 14-24, 1913, for the election of officers for the ensuing year, and the transaction of such other business as may come before the meeting. It is desired that a full delegation be present at the opening meeting, which will be held Friday, at 9 A. M.

B. W. BROWN, *President*;
S. F. LOVE, *Secretary*.

Kentucky Conference Association

THE annual meeting of the constituents of the Seventh-day Adventist Association of the Kentucky Conference, incorporated under the laws of the State of Kentucky, will convene on the camp-ground at Nicholasville, Ky., Monday, Aug. 18, 1913, at 10:30 A. M., for the election of a board of trustees for the ensuing year, and for the consideration of any other business that may come before the session.

B. W. BROWN, *President*;
H. E. BECK, *Secretary*.



Tennessee River Conference

THE twenty-sixth annual session of the Tennessee River Conference of Seventh-day Adventists will convene on the camp-ground in Jackson, Tenn., Friday, Aug. 22, 1913, at 9 A. M., for the purpose of electing officers for the ensuing year, and of transacting such other business as may properly come before the delegates. Each church is entitled to one delegate for its organization and one additional delegate for each ten members.

The executive committees, ordained ministers, and representatives of the Southern Union Conference, the North American Division Conference, and the General Conference are delegates at large.

E. L. MAXWELL, *President*;
F. C. VARNEY, *Secretary*.



Tennessee River Conference Association

THE annual meeting of the constituents of the Tennessee River Conference Association of the Seventh-day Adventists, incorporated under the law of the State of Tennessee, will convene on the camp-ground at Jackson, Tenn., Monday, Aug. 25, 1913, at 3 P. M., for the election of the board of trustees for the ensuing year, and for the transaction of such other business as may come before the association.

E. L. MAXWELL, *President*;
F. C. VARNEY, *Secretary*.



East Michigan Conference

THE eleventh annual session of the East Michigan Conference of Seventh-day Adventists will be held in connection with the camp-meeting, on the Bay County fair-grounds at Bay City, Mich., Aug. 7-17, 1913. The first meeting will be held at 10:30 A. M., Friday, August 8. The session is called for the purpose of electing officers for the coming year, and for the transacting of any other business that may properly come before the conference.

Sections 2 and 3 of Article 4 of the East Michigan Conference constitution provides for the membership of the conference as follows: "The voters of this conference shall be such duly accredited delegates as shall receive delegates' credentials from their respective churches; the executive committee, all persons holding ministerial or missionary credentials, or licenses in the conference, and such heads of departments as the executive committee shall furnish with credentials.

"Each church shall be entitled to one delegate to each fifteen members or fraction thereof."

WM. GUTHRIE, *President*;
FRANK HINER, *Secretary*.



South Missouri Conference Association

THE next session of the South Missouri Conference Association of Seventh-day Adventists will be held at Clinton, Mo., in connection with the annual conference and camp-meeting, Aug. 7-17, 1913. Officers will be elected for the ensuing year, and such other business transacted as may properly come before the conference association. The first meeting will be held August 13, at 10 A. M. The regularly appointed delegates to the conference should be present.

P. G. STANLEY, *President*;
MRS. F. A. WASHBURN, *Secretary*.

Western Washington Conference

THE twelfth annual session of the Western Washington Conference of Seventh-day Adventists will be held in connection with the camp-meeting, at Auburn, Wash., Aug. 14-24, 1913, for the election of officers for the ensuing year, and the transaction of such other business as may come before the conference at that time.

The first business meeting of the session will be held at 9 A. M., August 15. Each church is entitled to one delegate for the church without regard to membership, and one additional delegate for every fifteen members.

L. JOHNSON, *President*;
H. A. GREEN, *Secretary*.



Western Washington Conference Association

NOTICE is hereby given that the annual meeting of the Western Washington Conference Association of Seventh-day Adventists will be held in connection with the annual camp-meeting and conference on grounds located four blocks east and four blocks north of the North Pacific Railway depot in Auburn, Wash., Aug. 14-24, 1913.

The first meeting of said association will be called at 9 A. M., Aug. 20, 1913. The election of a board of trustees and such other business as may be necessary or proper to be transacted, will come before the meeting.

L. JOHNSON, *President*;
H. A. GREEN, *Secretary*.



North Texas Conference

THE regular annual session of the North Texas Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Terrell, Tex., July 31 to Aug. 10, 1913, for the purpose of electing officers and transacting any other necessary business. The first meeting will be held at 9 A. M., Friday, August 1, and it is hoped that all delegates will be present at that time. The basis of representation is one delegate for each church, and one for each fifteen members or major portion thereof. It is very much desired that all churches be fully represented.

W. A. McCUTCHEM, *President*;
E. W. CAREY, *Secretary*.



West Texas Conference

NOTICE is hereby given that the fifth annual session of the West Texas Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Clyde, Tex., Aug. 7-17, 1913, for the election of officers, and the transaction of any other business that may come before the meeting. The first meeting is called for August 8, at 9 A. M., when it is desired that all delegates be in their seats. Important matters will come before the conference, and it is hoped that a full delegation will be present from each church.

W. A. McCUTCHEM, *President*.



South Missouri Conference

THE sixth annual session of the South Missouri Conference of Seventh-day Adventists will be held at Clinton, Mo., on the German Seminary grounds, Aug. 7-17, 1913, for the election of officers, and the transaction of any other business that may properly come before the conference. Each church is entitled to one delegate for the organization, and one additional delegate for each fifteen of its members. Churches should elect their delegates at once, and send their names to the secretary of the conference. An invitation is extended to all the members of all our churches to attend this conference session as a number of measures of great importance to the work in this conference will be considered. The opening meeting will be held August 8, at 10 A. M.

P. G. STANLEY, *President*;
MRS. F. A. WASHBURN, *Secretary*.

South Texas Camp-Meeting

THE South Texas camp-meeting will be held in Austin, Tex., July 10-20, 1913. The camp will be in the northern part of the city, and will be reached by taking, at the station, the cars marked Main. These cars pass directly by the camp.

Tents, and a reasonable amount of furniture can be had on the ground. All will be expected to bring their own bedding. Meals will be served at the dining-tent.

A number of ministers from outside the conference are expected to attend. We hope for a good attendance of our brethren and sisters. The Lord will be present; therefore we expect the meeting to be a blessing to all.

J. I. TAYLOR.



East Michigan Conference Association

THE annual meeting of the East Michigan Conference Association of Seventh-day Adventists, will be held on the Bay County fair-grounds at Bay City, Mich., in connection with the annual conference, Aug. 7-17, 1913. The purpose of this meeting is to elect a board of trustees, and to transact such other business as may properly come before the association. The first meeting will be held Tuesday, Aug. 12, 1913, at 10:30 A. M.

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

WM. GUTHRIE, *President*;
H. A. BOYLAN, *Secretary*.



Alabama Conference Association

THE seventh annual session of the Alabama Conference Association of Seventh-day Adventists will be held at Montgomery, Ala., in connection with the annual conference and camp-meeting, Aug. 6-14, 1913. The first meeting will be held Friday, August 8, at 10 A. M. The officers of the association will be elected, and such other business transacted as may properly come before the constituency. The first business meeting of the conference will be held, Thursday, August 7, at 10 A. M. The officers of the conference are to be elected, and the transaction of whatever other business may be deemed necessary. We hope every delegate will be present at the first meeting.

A. L. MILLER, *President*;
THOS. E. PAVEY, *Secretary*.

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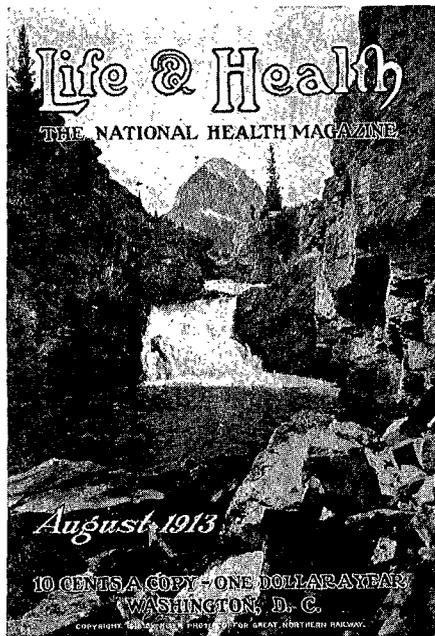
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BROTHER C. C. CRISLER, who has been in Washington since the close of the General Conference, went to Florida last week to visit his father.

AFTER spending the time since the last General Conference in the East looking after the interests of the publishing work, Elder W. C. White left Washington last week for California, visiting Florida and various points in the South on his way.

BROTHER and Sister E. W. Thurber, who spent the winter at the Foreign Mission Seminary, left New Orleans for Mexico last week Thursday. They went by boat to avoid the troubled conditions in the north. Let us pray that God may especially guide and protect these servants of his as they enter upon their work in troubled yet very needy Mexico.

AMONG the changes occasioned by the recent General Conference was that of Elder J. L. McElhany's taking the presidency of the Greater New York Conference. Elder McElhany and his wife left for their new field of labor last week. Their labors in Washington have been greatly blessed during the last three years, and it is occasion for regret to see them leave Washington. We know, however, that they go to a great, needy field. We pray that God will abundantly bless their labors there.

DURING the last two or three weeks Prof. M. E. Olsen has been spending some time in Battle Creek and Chicago looking up data connected with the early history of this movement, for use in the denominational history which he is writing. He reports the securing of some valuable material.

In a recent letter from Mrs. G. A. Irwin, who is visiting her son, Prof. C. W. Irwin, at St. Helena, Cal., she says: "I wish to say to my friends who, in the great sorrow which has come to me, have written me letters of sympathy, that I appreciate these letters very much. They have helped me bear my bereavement. May God bless you for the kind, sympathetic words you have written me, is the prayer of your sister in Christ."

BROTHER and Sister G. F. Jones, who have been on furlough some months from the East Indies, left Washington last week on their return to the island field. They go through Canada, stopping en route with friends, expecting to sail from Vancouver, August 6, for Australia. Later they expect to settle in some of the island groups belonging to the Australasian Union Conference. Their earnest devotion to their calling has inspired many hearts with new interest in their needy field.

ELDER and Mrs. J. C. Rogers recently left Washington on their return to Africa after more than a year's furlough in Europe and America. They open up new territory about one hundred miles north of the Mantandane substation of the Nyasaland Mission. They will go by way of Africa's east coast. They return with eagerness, and with hopeful, courageous hearts. Let us pray God to bless them as they enter again upon work in the African wilds.

Daily Manna

JUDGING by reports and letters received from various parts of the field, the influence of the recent General Conference was widely diffused. Truly God gave to his people a great blessing, but even though this generous blessing was bestowed, it cannot suffice for future or even present needs. We must have a continual infilling of the Holy Spirit. We must obtain daily fresh blessings from the heavenly storehouse. All this is possible, for we serve a living God,— a God of unlimited power, wisdom, and love.

God's gifts of yesterday, if rightly used, serve only to enlarge our hearts to receive still greater blessings today. "The path of the just is as the shining light, that shineth more and more unto the perfect day." Let us seek to grow in grace as we grow in knowledge of the truth of God. Thus receiving and thus growing, we shall be able continually to pass on to others fresh blessings, and living, vitalizing, inspiring truth. As Israel of old received daily fresh manna from heaven, so let us seek continually, wherever we are, for a new, daily, living experience in God. He will not turn us away, nor disappoint our hopes.

The Midsummer Offering

SABBATH, July 26, is the day set apart for the Midsummer Offering. In the preceding number of the REVIEW there appeared the readings prepared for this occasion, these readings being a report of an intensely interesting meeting of foreign missionaries in attendance at the recent General Conference session. We hope these articles will bring joy and courage to all hearts, and that there will be a hearty response to the appeal of the Mission Board for liberal donations.

Thus far there has been an alarming falling away in the mission offerings for the year. On the fifteen-cent-a-week basis, the treasury should have received, up to May 31, \$207,115, whereas there has been received only \$126,572, leaving a deficit of over \$80,000 in the first four months of the year. This heavy deficit, coupled with the increase of at least \$75,000 in our expenditures, called for by the large number of missionaries appointed at the General Conference, makes it imperative that the mission treasury receive an unusually large Midsummer Offering.

W. T. KNOX.

JULY 8, Elder A. G. Daniells sailed for Europe for the purpose of attending the general meetings that will be held in the various parts of the European Division. His visit to that field will be very greatly welcomed by our European workers and the brethren and sisters generally. For a long time it has been felt that the general work should be so arranged that Elder Daniells could give more time and attention in helping to build up and develop the work in countries outside of the United States. This was made possible by the advanced organization which was effected at the recent General Conference. During the next quadrennial term Elder Daniells has definite plans for visiting the great outlying fields, spending such time in each field as the situation and needs of the work seem to demand. The Lord has wonderfully blessed his labors in the re-organization and development of this movement during the last ten years. He has carried for all departments a heavy burden, and the earnest efforts put forth for broadening and developing this movement have borne generous fruitage. Of necessity, in view of the great problems to be met, his labors have been largely confined to the North American field. The organization of the North American Division Conference will relieve him of much in detail administration which he has necessarily carried in the past. We believe that it is in the order of providence and for the strengthening of this cause that matters have so shaped that other fields can the more fully have the advantage of his long and valuable experience. The entering of this larger field imposes most taxing labor. It involves the necessity of long and tiresome journeys, of almost continual separation from his family and the home land, of meeting at every turn perplexing situations in which he must advise. He will surely have the prayers of our people generally that God may strengthen him for this larger worldwide labor. The reports of his work from the various fields will be read by all with deep interest.