

The Advent Sabbath Review and Herald

Vol. 88

Takoma Park Station, Washington, D. C., June 29, 1911

No. 26



When

Some day — in future, fairer days to be —

I'll do the kindly work my heart has planned;

Then every one that asks shall have from me

The quick, sure sympathy of heart and hand.

I shall obey the Father's old command

To lift the fallen, comfort the opprest;

To pluck the thorns from out my brother's breast;

To open wide my soul, and cast out sin,

And call good deeds, God's tender angels, in.

I have no time to-day; but sometime I

Shall follow where the Master's feet have trod;

Shall face the frowning world with courage high;

Shall learn to kiss, with chastened lips, the rod,

And find in Sorrow's face the eyes of God.

So shall I curb the quick, rebellious will,

Hear in my heart a low-voiced "Peace, be still!"

Through grief most nobly borne my soul shall win

A space to call the choiring angels in.

But O, what if, on some fair eventide,

When I might watch, as Abram watched of old,

The long-closed tent doors of my heart flung wide

To welcome angel guests into my fold,

That they should find my dwelling-place too cold!

A moldered floor, unknown of wind and sun;

A lamp unlit of kindness never done;

A shrine dust-strewn with selfishness and sin,

And, all too late, I called the angels in!

— Marie Conway Oemler, in the *New York Independent*.

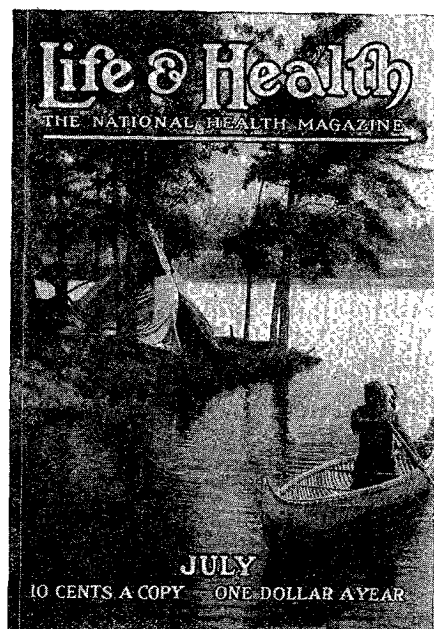
The July Number of **LIFE AND HEALTH**

How TO EAT
TO DRINK
TO BATHE **to Keep Cool**

and 63 Other Useful Articles. A Good Seller. Sample Copy, 10c

Agents Wanted Everywhere!

Apply to Your Tract Society for Territory



Single Copy, 10 Cents
5 to 40 Copies, 5 Cents a Copy
50 or More Copies, 4 Cents a Copy

GOD'S TWO BOOKS

A Veritable Mine of Information on the Subject of Geology

Completely exploding the theory of "science falsely so called," that the earth has stood for millions of years. The Bible and true science are found to be in perfect harmony. The book strikes a telling blow, not only against false science and false theories and dogmas, but also in favor of true science based upon the revelation of God's Word. It restores the Sabbath to its proper place as given in the record of creation.

A very interesting and helpful book. Bound in cloth. Price, \$1.

Law Chart; Large Size

We are glad to announce to our ministers and others needing an extra large law chart, that we can now supply a chart, size 60 x 85 inches, printed on heavy muslin with large, bold-face type so that it can be easily read some distance away. This is just the chart to use in large tents or halls. Price, \$2.50.

We have also the chart, 36 x 52 inches, for \$1. This is the most convenient size for smaller meetings, Bible reading circles, etc.

SEND ALL ORDERS THROUGH YOUR TRACT SOCIETY

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. 88

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, JUNE 29, 1911

No. 26

Devoted to the Proclamation of "the Faith which was once delivered unto the Saints"

ISSUED EACH THURSDAY BY THE
Review & Herald Publishing Association

General Church Paper of the Seventh-day Adventists

Terms: in Advance

One Year - - - \$1.75 Six Months - - - .90
Three Months - - - .50

No extra postage is charged to countries within the Universal Postal Union

Make all Post-office Money-orders payable at the Washington, D. C., post-office (not Takoma Park Station). Address all communications, and make all Drafts and Express Money-orders payable to

REVIEW AND HERALD
Takoma Park Station - Washington, D. C.

[Entered as second-class matter, August 14, 1903, at the post-office at Washington, D. C., under the act of Congress of March 3, 1879.]

General Articles

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4:8.

The Arrow of the Lord's Deliverance

A. W. SPAULDING

THE casement opens wide upon a fiery west,
The still air holds a portent as of conflict nigh;
Athwart the red God's shining messenger is shot,
To paint his emblem on the anger of the sky.
Wild tumult high upon the coming tempest's crest,
And weak things cowering in devoted lot!
The thunders roll; the heavens lower:
It is the hour! It is the appointed hour!

The arrow of the Lord's deliverance is sped!
Thy prophet's hands on mine have sped thy shaft!
Lord, in thy tribulation bitter tears I've shed:
Now in thy vindication I have laughed!

The slender reeds from off the pavement-stone I snatch.
Not once nor thrice, but with exultant joy
I smite with blow on blow, till they be naught but thatch;
For thus, O Lord, shalt thou thy foes destroy.

The scourging Hazael's have bared the vengeful arm;
They heard thy voice, yet answered to their gods.

Thou spakest peace to them; they blew the war's alarm,
And scourged thy people under iron rods.

Wild was their rage of hatred, deep their subtle scorn;
They held the head on high, they curled the lip:
But on their night of revel cometh vengeance's morn;
Before thy gates of praise their foot shall slip.

Fast speeds thy herald shaft across the evening sky,
Swift sweeps thy tempest o'er the doomed land;
So speeds thy promise at thy suffering children's cry,
So sweepeth down thy great avenging hand.

Who read the wrathful signs upon the western sky?
Who saw the aspen quiver, voiceless, and foreknew?
Who heard the trumpet's blast, and thought it not for mirth?
Who dallied not in quiet ere the tempest blew?
My heart! my heart! I can not hold my peace! I cry:
Destruction on destruction is the lot of earth!
Yet — waste and void, the heavens without light —
God speaketh forth salvation in his might.
Naples, N. C.

Individual Accountability

(Concluded)

MRS. E. G. WHITE

ONE of God's commandments reads: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." You are robbing God when you refuse to give that day to his service, abstaining from your own work. He has sanctified the seventh day, but you ignore its holiness, and thus cast contempt upon the lawgiver. Still the forbearance of God is exercised toward you. Make up your mind that from henceforth your feet shall go in the path of obedience. The darkness that binds you like a thick cloud, will part asunder, and heavenly light will shine upon all those who will have the truth at any cost.

The Lord understands all about your trials; and however impossible it may

seem to live for God, you will find that the way will appear. When your faith has been tested, as the Lord opened the Red Sea so the waters will divide, and his providence will make a path for your feet. It is safe to serve God. It may not be to your worldly advantage to keep God's ways; but the transgressor will be at an eternal loss. "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings." We must walk carefully and humbly before the Lord in these precious hours of probation. We must draw close to Jesus till his light is shed upon us. It is the desire of our Saviour that we should be the light of the world, reflecting every ray that shines upon us. What straight paths should we make for our feet, so that the lame may not be turned out of the way! This is an age of light. The Lord of heaven is sending the rays of light into the homes of the world. A special light is shining upon the commandments of God. The door of the most holy place of the heavenly sanctuary stands ajar, and within, as in the most holy place of the ancient sanctuary, is the ark of the testimony. The law of the Most High is beneath the mercy-seat. The light of this law is shining upon the world, penetrating the moral darkness that has covered the people.

John beheld an angel flying through the midst of heaven, warning men of the final judgments of God. He proclaimed the position of those who heeded his warning, and who would escape the seven last plagues. He announced them as God's people, and called attention to their peculiar character: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." The time for the fulfilment of this prophecy has come. We hear the sound of this very message calling the attention of men and women to the broken law of God, and demanding repentance and reform.

The children of light are to be as a city set upon a hill, that can not be hid. The world will be condemned by the testimony of those who follow the light as it shines upon their pathway. "This is the condemnation, that light is come into the world, and men loved darkness rather than light." The servants of Jesus are to bear the precious truth to the world, and to present the claims of God to every soul, not pandering to custom, nor lessening the responsibility of any soul, but declaring the whole counsel of God.

When the book of the law was found

in the house of the Lord, in the time of ancient Israel, it was read before Josiah the king. And he rent his garments, and bade the men in holy office to inquire of the Lord for him, and for his people; for they had departed from the statutes of the Lord. He called together all the men of Israel, and the words of the book were read in the hearing of the congregation. The sin of the rulers and the people was pointed out, and the king stood up before them, and confessed his transgression. He manifested his repentance, and made a covenant to keep the statutes of the Lord with his whole heart. Josiah did not rest until the people did all they could to return from their backsliding, and serve the living God.

Is not this our work to-day? Our fathers have transgressed, and we have followed in their footsteps; but God has opened the book of the law, and backslidden Israel hear the commandments of the Lord. Their transgression stands revealed, and the wrath of God will be upon every soul that does not repent and reform as the light shines upon his pathway.

When Josiah heard the words of warning and condemnation because Israel had trampled upon the precepts of Heaven, he humbled himself. He wept before the Lord. He made a thorough work of repentance and reformation, and God accepted his efforts. The whole congregation of Israel entered into a solemn covenant to keep the commandments of Jehovah. This is our work to-day. We must repent of the past evil of our doings, and seek God with all our hearts. We must believe that God means just what he says, and make no compromise with evil in any way. We should greatly humble ourselves before God, and consider any loss preferable to the loss of his favor.

Christ left all to save men from the consequence and penalty of the transgression of the law. The way from the manger to Calvary was marked with blood. The Son of God did not deviate from the path of unwavering obedience, even to the death of the cross. He endured all the wo of man's sin; and shall we turn away from the commandments of the Lord because their observance involves the loss of friends, position, or worldly gain? Will you not take your feet from trampling upon the Sabbath of Jehovah? Will you continue to rob God of his holy time? You can not afford to do this work of making void the law of God. It is at an eternal loss that you rebel against the truth of Heaven. I beseech you, in the name of Christ, that you confess your sins and reform your ways, that your name may not be blotted out of the book of life, but may be confessed before the Father and before his angels. Jesus is pleading his blood before the Father; and now, while mercy lingers and probation is prolonged, seek the approbation of Heaven. Delay not to keep the commandments of the Lord. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him re-

turn unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."



Baptism—Its Significance

J. W. CHRISTIAN

WHEN our Lord gave his commission authorizing the disciples to go into all the world, and preach the gospel to every creature, "teaching them to observe all things whatsoever I have commanded you" (Matt. 28:19, 20), he instructed them to baptize all who would accept the message. The assurance is given: "He that believeth and is baptized shall be saved." Mark 16:16. By a careful study of this passage it will be seen that hearing, believing, and accepting God's Word are the necessary requisites to make one a candidate for the heaven-born rite of baptism.

On the day of Pentecost, when Peter, in the power of the Holy Spirit, moved the hearts of his hearers as he preached to them Jesus until they cried out, "Men and brethren, what shall we do?" the answer came in clear, definite tones: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2:38. After further instructing the people, the account states: "Then they that *gladly received his word* were baptized: and the same day there were added unto them about three thousand souls." Acts 2:41.

When the Lord Jesus met Saul on his way to Damascus, as he was "breathing out threatenings and slaughter against the disciples of the Lord," Saul inquired, "Lord, what wilt thou have me to do?" This willingness on Saul's part to be led and directed made it possible for the Lord to work for him. A vision was given to Ananias, which led this faithful disciple to the house in which Saul was staying. There he laid his hands on Saul, and said: "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost."

When Saul had received the message brought to him, and his sight had been restored, the record states that he "arose, and was baptized." Acts 9:18.

One of the most beautiful treatises on baptism is written by this same Saul (now Paul) in his letter to the brethren at Rome. "Know ye not," he asks, "that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we were buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now

if we be dead with Christ, we believe that we shall also live with him: knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Rom. 6:3-11.

The great testing truth in the days of the early church was faith in Jesus Christ as the promised Messiah. Not only the Jewish nation, but all the world was proved upon this point. The Samaritans, at the mouth of the evangelist Philip, received the evidence of Jesus as the promised Christ, and were baptized. Acts 8:5, 16. The Ethiopian eunuch, at the special direction of Providence, heard and received the "glad tidings" formerly announced by angels to the humble shepherds; and upon his acceptance of Jesus as the promised Messiah, he received baptism at the hands of Philip.

While baptism, as a rite, does not absolve one from sin, nor serve as a prevention against sin, it does serve as an outward sign to the unbelieving of the inward work wrought on the human heart by the Holy Spirit; and the candidate thereby bears evidence of a good conscience toward God through faith in the Lord Jesus, and receives heaven's approbation for his willing obedience to the Lord's requirements.

We are often asked concerning the importance of rebaptism by those coming out of other churches where baptism by immersion is practised. While we have no arbitrary rule in the matter, the question is a vital one, and deserves careful consideration.

We quote from "Sketches From the Life of Paul," by Mrs. E. G. White, pages 132, 133:—

"There is still another lesson for us in the experience of those Jewish converts. When they received baptism at the hands of John, they were holding serious errors; but with clearer light they gladly accepted Christ as their Redeemer, and with this advance step came a change in their obligations. As they received a purer faith, there was a corresponding change in their life and character. In token of this change, and as an acknowledgment of their faith in Christ, they were baptized—in the name of Jesus.

"Many a sincere follower of Christ has had a similar experience. A clearer understanding of God's will places man in a new relation to him. New duties are revealed. Much which before appeared innocent or even praiseworthy is now seen to be sinful. The apostle Paul states that though he had, as he supposed, rendered obedience to the law of God, yet, when the commandment was urged upon his conscience by the Holy Spirit, 'sin revived, and I died.'

"There are many at the present day who have unwillingly violated one of the principles of God's law. When the

understanding is enlightened, and the claims of the fourth commandment are urged upon the conscience, they see themselves sinners in the sight of God. 'Sin is the transgression of the law,' and, 'Whosoever shall . . . offend in one point, he is guilty of all.'

"The honest seeker after truth will not plead ignorance of the law as an excuse for transgression. Light was within his reach. God's Word is plain, and Christ has bidden him search the Scriptures. He receives God's law as holy, just, and good, and he repents of his transgression. By faith he pleads the atoning blood of Christ, and grasps the promise of pardon. His former baptism does not satisfy him now. He has seen himself a sinner, condemned by the law of God. He has experienced anew a death to sin, and he desires again to be buried with Christ in baptism, that he may rise to walk in newness of life. Such a course is in harmony with the example of Paul in baptizing the Jewish converts. That instance was recorded by the Holy Spirit as an instructive lesson for the church."

Hastings, Neb.

The Investigative Judgment

ARTHUR L. MANOUS

1. HAS God a specific time for the judgment?

"To everything there is a season, and a time to every purpose under the heaven." "I said in mine heart, God shall judge the righteous and the wicked: for there is a time there for every purpose and for every work." Eccl. 3:1, 17; see also Acts 17:31.

2. Was the time of the judgment still future in Paul's day?

"As he reasoned of righteousness, temperance, and judgment to come, Felix trembled." Acts 24:25.

3. At the end of what specific time was the investigative judgment, or cleansing of the sanctuary, to begin?

"And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8:14; see Lev. 16:19.

4. What definite work was begun at the end of the 2300 days?

"Then shall the sanctuary be cleansed." Dan. 8:14.

5. How do other versions render the original of the word that is translated "cleansed" in this passage?

(a) "Then shall the sanctuary be vindicated."—*Rotherham's Translation*.

(b) "After which the sanctuary will be sanctified."—*Fenton's Translation*.

(c) "Then is the holy place declared right."—*Young's Translation*.

(d) "When the sanctuary shall be justified."—*Leeser's Translation*.

6. What specific period is cut off from the 2300 days, or years?

"Seventy weeks are determined." Dan. 9:24.

7. How do others render the original of the word "determined" in this verse?

(a) "Seventy weeks are decreed."—*Revised Version*.

(b) "Seventy weeks are fixed."—*Fenton's Translation*.

(c) "Seventy weeks are apportioned out."—*Darby's Translation*.

(d) "Seventy weeks are shortened."—*Douay Version*.

(e) "Seventy weeks are cut out."—*The Newberry Bible*.

(f) "Seventy weeks are cut off."—*Hengstengberg (in Noye's Translation)*.

8. What is said of this word "determined" in Dan. 9:24?

"The word here translated 'determined,' literally signifies 'cut off.' Seventy weeks, representing 490 years, are declared by the angel to be cut off, as specially pertaining to the Jews. But from what were they cut off? As the 2300 days was the only period of time mentioned in chapter eight, it must be the period from which the seventy weeks were cut off; the seventy weeks must therefore be a part of the 2300 days, and the two periods must begin together."—*"Great Controversy," page 326.*

9. From what point did the 2300 days and the seventy weeks date?

"From the going forth of the commandment to restore and to build Jerusalem." Dan. 9:24-27.

10. When did the "commandment to restore and to build Jerusalem" go forth?

"In the seventh chapter of Ezra the decree is found [Ezra 7:12-26]. In its completest form it was issued by Artaxerxes, king of Persia, B. C. 457. But in Ezra 6:14 the house of the Lord at Jerusalem is said to have been built 'according to the commandment [margin, "decree"] of Cyrus, and Darius, and Artaxerxes king of Persia.' These three kings, in originating, reaffirming, and completing the decree, brought it to the perfection required by the prophecy to mark the beginning of the 2300 years."—*"Great Controversy," pages 326, 327.*

11. When did the 2300 years end, at which time the investigative judgment began?

"The beginning of the seventy weeks is fixed beyond question at B. C. 457, and their expiration in A. D. 34. From this data there is no difficulty in finding the termination of the 2300 days. The seventy weeks—490 days—having been cut off from the 2300, there were 1810 days remaining. After the end of 490 days, the 1810 days were still to be fulfilled. From A. D. 34, 1810 years extended to 1844. Consequently the 2300 days of Dan. 8:14 terminate in 1844. At the expiration of this great prophetic period, upon the testimony of the angel of God, 'the sanctuary shall be cleansed.'"—*Id., page 328.*

12. About this time what message was due, and was actually being proclaimed to the world?

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give

glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:6, 7.

From the foregoing considerations we may see that we have been living in the judgment-hour since 1844. Just how soon our cases will be called, we know not, but it must be very soon. May God help us to live in harmony with the solemnity of the hour.

Greenville, S. C.

Rest for the Weary

DELWIN REES BUCKNER

O BUTTERFLY! thy wings do never cease
To flit unquietly from flower to flower.
Is there no fragrant honeysuckle
bower

Where thou canst stay and sip thy dew
in peace?

Thou followest each zephyr where it
blows,

But restless retest when the sun's orb
sinks.

Canst thou not find contentment in the
pinks,

Or in the flavored nectar of the rose?
O butterfly! my life was once like thine,

A round of pleasure, which could
never please;

Which soothed a moment, like an
opiate,

But left the pangs there still. O, mine
Were sorrows earth could never ease,
Which only Heaven could alleviate!

Ambato, Ecuador.

Tracings of the Prophetic

Gift—No. 8

Its Impartial Assignment

J. O. CORLISS

THROUGH the generous gift of the Spirit, the apostle Peter learned one lesson that Jewish rites had failed to impart. So imperative, indeed, had these rituals been, that notwithstanding his long acquaintance with the charitable teachings of the Lord Jesus, the apostle had failed to appropriate these in their full significance. Even a vision from heaven, wherein an audible voice had emphatically commanded, "What God hath cleansed, that call not thou common" (Acts 10:15), had failed to make clear to him God's unchangeable plan of saving all classes of people alike. But when he learned from the Gentile Cornelius that God had spoken to him in vision at the same time that he had spoken to Peter, and in relation to the same matter, the reluctant apostle was obliged to say, "Of a truth I perceive that God is no respecter of persons." Verse 34.

This was an astonishing revelation to Peter, but a lesson he should have learned from the first, believing, as he evidently did, that God is as unchangeable as he is infinite in all his ways. This principle was later magnified by the apostle Paul to cover not only nations separated from the Jews, but also to include sex, and every life condition.

This is his statement: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." Gal. 3:28.

It has been expressed by some that this liberal sentiment was new, and obtained only because the plan of salvation had taken on new aspects in the Lord Jesus. No doubt this was strange doctrine to the creed-bound Jews, who for centuries had counted Gentiles as dogs, and women so inferior that they were not to be considered in the problem of God's work on earth. But had they pondered God's dealings with their own nation, they might have seen that throughout all the ages, Jehovah had sought to impress them with the idea that he did not discriminate between nations or sexes when calling for representatives of his will among men.

To say nothing of the prominent part acted by Miriam in watching over the infancy of Moses, to preserve him for the great work before him (Ex. 2:4, 7), and also the leading part taken by her in organizing the female portion of that great national chorus of rejoicing at the crossing of the Red Sea (Ex. 15:1-21), she was but one of many women to have a conspicuous place in the normal history of Israel's life drama. From the time those people were lodged in Palestine, their future home, their continued experience was one of alternating apostasy and repentance. Various men, called judges, were set to rule the nation in its early days of theocracy, each of whom led them to war, to relieve them from the oppression of heathen peoples, whose boundaries touched those of Israel's tribes.

But generally soon after relief from immediate danger came, the people again sought to follow their own ways, which were evil. In time, however, the prophetess Deborah came into the position of judge or ruler, as one "divinely illuminated" for the position. This was at a time, too, when Israel had been sorely pressed for twenty years by one Jabin, king of northern Palestine, and commander of nine hundred iron war-chariots. As usual, the people finding themselves in a hopeless case, began to plead for God's help, which as yet had appeared in no human governorship. Deborah lived in primitive style under a spreading palm in the midst of Ephraim. From there she sent word to Barak, an inhabitant of Kedesh, in Naphtali, that God had called him to organize a force of ten thousand men, from the tribes Naphtali and Zebulon (these tribes being located nearest the scene of danger), and set these in battle array at Mount Tabor. Judges 4:6.

So minutely was the entire plan of the campaign laid out in the call of God, through the prophetess, that had Barak relied fully on the word sent, he could have known at just what point Sisera, Jabin's general, with his chariots and his whole army, would have been captured. But regarding Deborah as one who, because of her exalted position, would be safe from harm, and so be a

shield to himself and his command, Barak utterly refused to go on his heaven-sent mission unless Deborah would accompany him. She promised to go with him, but told him candidly that because he could not trust the Lord's word through her, and go in faith to his appointed work, a woman would gain the honor that ought to be his, under God.

The result of this last prediction was as sure as the first. Sisera, finding himself liable to capture by Barak's army, deserted his charge and fled toward home. On the way he stopped to rest at the tent of a Kenite, belonging to one Heber. Jael, the wife of Heber, gave him milk to drink, and when he lay down to rest, covered him with a mantle, he at the same time asking her to stand in the tent door, and turn away any who might come to inquire for him. Finding that he had fallen asleep, she made sure not to incur the wrath of his pursuers by attempting to hide him from them. So she took a nail, and wielding her hammer with a strong arm, drove the spike through the sleeper's temples. When Barak and his men appeared, Jael directed them to their enemy lying in the toils of death, with the tent pin still projecting from his head. In consequence, Barak was obliged to join Deborah in a song of praise, for the woman who had destroyed Israel's enemy (Judges 5:24-27), and thus God established her sex, in the minds of all, on an equality with the men of Israel.

Between the dates of Isaiah's and Jeremiah's prophetic utterances there is found a time when another woman stood in the gap to declare the words of God to Israel. It is not known just when the prophetess Huldah began her heaven-deputed career, but we find her being consulted by the king on an important matter at least five years after the calling of Jeremiah. Huldah's place of abode was in Jerusalem, as was also Jeremiah's. The fact that King Josiah chose to interview her instead of Jeremiah, when both were alike accessible, rather gives color to the thought that she, being older in her calling, and having long been proved reliable as the Lord's mouthpiece, her counsel was considered preferable to that of the *young man* whom God was probably training under her long experience for the important post awaiting him.

At all events, Huldah was the king's counselor in the case alluded to. Coming at an early age to the throne of Judah, as successor of some very questionable rulers, and finding the Lord's house sadly neglected, the king ordered it repaired. As the work proceeded, an ancient book of the law was discovered, and brought to the king. So struck was he with its contents that he hastened before the prophetess for instruction as to his duty regarding it. At once she pronounced upon that place and people the threatenings of the discovered book, but for the king she had only words of comfort and peace from heaven for his humble attitude before the Lord's voice. 2 Kings 22:14-19.

This interview proved the temporal

reformation of the people; for immediately the king ordered burned all the furniture in the Lord's house which had been dedicated to the worship of Baal, the sun-god. The horses, also, which had by former kings been dedicated to the service of the sun, and which were kept by the gate of the temple, were removed; and the chariots devoted to the sun, he caused to be destroyed by burning. The great image of Baal, at the entrance of the house, was also pulled down and destroyed. Chapter 23.

Space forbids enumerating here all the prophetesses named in the Bible. We find them, however, extending throughout the Old Testament, and continued in the New. Anna, a prophetess, was one of the first to recognize the divine nature of the Lord Jesus, as he was being dedicated after the usual manner in the temple. Luke 2:36, 38. In his travels Paul found four daughters of one family all of whom prophesied among the men prophets, and these were found worthy of mention in the sacred annals. Acts 21:9-12. The entire record shows that God has never been a respecter of sex in his gifts and callings, but has bestowed them on those who would use them faithfully.

Mountain View, Cal.

Power of Truth

ARTHUR V. FOX

THIS age is one of anomalies, of revolutions, of epochs, of apocalyptic trumpet-soundings and seal-openings. It calls for men. That we may respond to this call we must have many characteristics, one of which is a love of truth. The advantages of such a love are incalculable. It promotes science, comfort, usefulness, true glory, salvation. It promotes science by fixing and limiting attention, clarifying the mind, and purifying the heart. Our age is an inquiring one. Truth must eventually prevail. Let a man take a truth against the world, and proceed to conflict, and within a single lifetime he may bring the whole human race over to his side.

Harvey said, The blood circulates; the rest of the world said, It does not; the priesthood cried, Blasphemy; the schools smiled in contempt; conservatism, in veneration of holy antiquity, cried out against modern madness: but ere the great anatomist died, he saw his profession revolutionized. Galileo was twice persecuted by the Inquisition, and was compelled to abjure the Copernican system; but he lived long enough to cry, "It moves!" and yet breathe freely. The lives and achievements of such men as Columbus, Wesley, and many others might also be cited in proof of this statement.

See Luther, a solitary monk, rising against a power that had made kings do homage and the earth tremble. Tetzels, clothed with the thunders of the Vatican, burns Luther's theses with ignominy, and denounces him as a heretic; but still he stands. A thousand barbed ecclesiastical arrows quiver on the string, directed at him, but he will not yield; he

meets the papal legate at Augsburg, and mildly but firmly maintains his position; lamenting that he is regarded as the leading adversary of the whole church of God on earth, yet speaking with unfaltering accents. Summoned to battle against the combined powers of church and state, in the Diet of Worms, his friends gather around him to dissuade him, urging that they who had burned his writings would burn his body. "I would go, if I knew there were as many devils at Worms as tiles on the houses," is his grand reply.

It is wonderful what one mortal, with one truth, can achieve in this wicked world; and yet not wonderful, for truth is omnipotent.

"Do you think the Pope fears Germany?" said the legate of St. Peter's chair to the humble but honest monk at his feet. "Do you think the princes will defend you with arms?—Most certainly they will not; whither, then, will you find refuge?"—"Under the wide heavens," was the noble reply.

He who goes with the party, and shouts as the people shout, may be compelled, by the death of the president, the vote of a council, or the crossing of a river, to change his note; but he who follows truth, though he stand alone amid earth's millions, will stand on the side of God.

Truth is not only always present, but always operating. When the drums cease beating, and the flags no longer fly, and the people return to their houses, the popular enthusiasm evaporates, and you know not how to raise an argument or hurrah for error; but truth, in private no less than in public, in shade equally as in sunshine, at midnight as well as at noon, and oft in visions of the night, when deep sleep falleth upon man, wherever there is a conscience to feel or a mind to think,—truth, like the law of gravitation, with its silent but sweet and irresistible attractions, works out its blessed problems. Stay it? As easily stay Niagara. It may begin as a little spring in the mountainside; it may roll silently along the meadow, concealed by the grass; it may gurgle as a rivulet over its pebbly bed; but its gathering may laugh at chains, as the Hellespont at Xerxes.

Los Angeles.

Salvation

CHARLES P. WHITFORD

A GENTLEMAN who attends the Methodist church, and who seems to be a very zealous gospel worker, said to me, the other day: "The greatest fault I find with the Adventist people is that they talk continually about the Sabbath question." To this remark I made no reply. After a moment's silence, he continued: "I believe the all-important thing to do is to get salvation. What we need is the blessing of sanctification and the Holy Spirit; then if our conscience tells us to keep the Sabbath, why, let us keep it."

It truly is all-important to get salvation; but what is salvation? Webster says it is "redemption of man from sin, and from liability to eternal death."

According to this definition, the individual who has obtained salvation has obtained freedom from sin. But what is sin? Let the Bible answer: "Sin is the transgression of the law." 1 John 3:4. Since salvation is the "redemption of man from sin," and since "sin is the transgression of the law," what relation does one who has obtained salvation sustain to the law?—Surely he must be living in harmony with its requirements.

We hear a great deal to-day about getting salvation, and about being sanctified and holy; but we do not hear very much about the law of God, which points out sin. We do not hear very much about that law of which Paul spoke when he said: "By the law is the knowledge of sin," and again, "I had not known sin, but by the law." There are many people who claim freedom from sin who are every week violating the commandment which says, "The seventh day is the Sabbath."

Seventh-day Adventists do not believe that all who do not keep the Sabbath will be lost. On the contrary, they believe there are many excellent Christians in all the churches. They believe, as stated in 1 John 1:7, that "if we walk in the light, . . . we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." Let us each ask ourselves: Am I walking in all the light and truth that God in his love and mercy has permitted to shine upon my pathway? If we are, "the blood of Jesus Christ his Son cleanseth us from all sin."

There are many conscientious persons whose attention has never been called to the prophecy concerning a Sabbath reformation in the last days. They are walking in all the light they have seen, and are enjoying the favor of God and the blessing of the forgiveness of sins. But "light is sown for the righteous" (Ps. 97:11), and "the path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. 4:18. When honest, God-fearing men and women are shown additional light and truth, they thank God for it, and allow their lives to be shaped into harmony with it. But when individuals stubbornly refuse to study the Word of God in reference to the Sabbath question or any other question, when they deliberately close their eyes and ears to the light, we can not understand how the blood of Christ could avail in cleansing them from sin. If we are sanctified, it must be because we love truth, and obey it. Jesus prayed for his disciples: "Sanctify them through thy truth: thy Word is truth." I do not read anywhere in the Bible that we are to be guided in our religious faith and practice by the voice of conscience. On the contrary, the Lord says: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:20. Again, in 2 Tim. 2:7, we read: "Consider what I say; and the Lord give thee understanding in all things." In 2 Tim. 3:15 Paul, writing to Timothy, says:

"From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." And finally, in verses 16, 17, he says that the Scriptures are able thoroughly to furnish the man of God unto all good works. In all these scriptures our minds are directed to the Word of God as a guide in matters pertaining to our duty toward God. In Acts 20:32 Paul says: "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." If the Word of God is able to do so much for us, then in all candor I ask: When the question is raised as to which day we shall keep for the Sabbath, shall we allow so important a question to be settled by our conscience? or shall it be settled by the Word of God? When we are seeking the blessing of salvation from sin, shall we allow conscience to tell us what sin is, or shall we allow the Lord to tell us?

In all matters that pertain to our duty to God, we should study the Bible to learn what his will is concerning us. We know nothing concerning our duty to him except as it has been made known to us through his Word. This is what God gave us the Bible for. It is a revelation of God's will to man. It reveals to us the great plan of salvation through Jesus Christ our Lord. When our conscience has been enlightened by the Word of God, then, if it has not been seared as with a hot iron by oft and continued transgression of that Word, it will be quick to reprove us when we knowingly violate a single principle of God's holy law. When we read the fourth commandment, which says, "The seventh day is [not was] the Sabbath: . . . in it thou shalt not do any work," true loyalty to God would lead us to say, "Make me to go in the path of thy commandments; for therein do I delight." Ps. 119:35. "For this is the love of God, that we keep his commandments." 1 John 5:3. To such as are true to the government of heaven the blessed promise is recorded: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14. May reader and writer have abundant entrance therein!

Orlando, Fla.

To the Christian every day should be one of thanksgiving. Few indeed are the days when one may not put his finger upon some blessing, some cause for thankfulness. Even in the midst of trouble and anxiety there is some rift of light which separates the dark cloud, and gives cheer and hope to the heart. If we are sincere Christians, we can not doubt God's love for us, and that whatever befalls us is permitted by him for some wise purpose. When the shadows fall heavily, we may be tempted to wonder if God cares; but if we trust him, the time will surely come when we shall feel true gratitude for the frowning providence which seemed to surround us. —*Christian Work and Evangelist.*



To a Wife

WE have had our little sorrows,
We have known our little pain;
We have had our dark to-morrows,
Had our sunshine after rain;

But the worst of all our losses,
Loyal comrade of my heart,
We have found the little crosses
That we tried to bear apart!

Care we jointly bore proved blessing,
Care each bore alone proved blight,
Till, with humbly frank confessing,
Each returned to each for light;

Till we learned the law unfailing
That controls our happiness:
Prayers and tears are unavailing,
Prayed or shed in selfishness.

Then, though bleak or blithe the weather,
Be the landscape gray or green,
Let us cling so close together
Not a care can creep between.

—Strickland W. Gillilan.

Ptomain-Poisoning

D. H. KRESS, M. D.

WE have reached the time of year when ptomain-poisoning will be common. Already the papers are beginning to report cases. Among them is the following, which appeared in the *Washington Post* of May 23:—

"PEABODY, KAN., May 22.—At a meeting of the Pleasant Hill Missionary Society at the home of a farmer living three miles north of here, twenty-six persons were poisoned from eating pressed chicken in which ptomain had developed. Two of them have since died, and the other twenty-four are now in a dangerous condition."

Last year over thirteen thousand cases of acute ptomain-poisoning were reported in the United States. About three thousand of these died within twenty-four hours after the poisoning occurred. Many who recovered never fully regained their health, and some will bear a burden of ill health for life.

While acute ptomain-poisoning has slain its thousands, chronic ptomain poisoning has slain its tens of thousands. Yet very little is said in the newspapers concerning the latter. Not merely does it destroy its tens of thousands, but it disables millions yearly, unfitting them for work and the enjoyment of life.

In acute ptomain-poisoning the foods eaten have already undergone decay, perhaps in the can, or after the opening of the can. Or the meat may not have been properly embalmed by the butcher, and so have undergone putrefactive changes before or after selling it. The

fish may not have been kept on ice. The poisons developed by the putrefaction of meats of any kind are most deadly. When developed outside of the body, being soluble, they are rapidly absorbed from the mucous membrane of the mouth and alimentary tract in sufficient amounts to cause immediate serious and often fatal results.

In chronic ptomain-poisoning the meats undergo putrefaction chiefly after they are eaten. The poisons are formed gradually, and are, therefore, not absorbed in sufficient quantities to cause immediate fatal or even serious results; but they do produce headaches, nervousness, insomnia, and a host of other disagreeable and unwelcome symptoms, which hinder men and women from engaging in active work, and which tend to make life miserable. The matter does not end here, however. The continuous absorption of these poisons, while it does not cause death within twenty-four hours, kills just as surely. They shorten life.

It is a well-established scientific fact that most of the ills of humanity are due to what is termed autointoxication, or self-poisoning, and that the foods which are chiefly responsible for this condition are the highly albuminous foods, which readily undergo decay under favorable conditions. It is also recognized that the continuous absorption of this small amount of poison tends to bring about degenerative changes in all the tissues of the body, chiefly, however, the arteries, the heart, the kidneys, liver, brain, and other glands. It brings about premature old age, or a condition known as arteriosclerosis, or hardening of the arteries. Most of the deaths after the age of forty are due to these changes.

During the past few years, deaths due to cancer, Bright's disease, diabetes, heart failure, and apoplexy have been rapidly on the increase. Men apparently in robust health drop over suddenly on the streets, in their offices, or in their homes, and expire in a few moments. It is considered strange; but there is nothing strange about it. Death is due to chronic ptomain-poisoning. Insidiously, by the continuous irritation caused by these poisons, changes were taking place in the blood-vessels which destroyed their elasticity, and caused them to become hard and brittle. This change is usually most pronounced in the blood-vessels of the brain. The increased blood pressure resulting from this condition throws an extra burden on the heart and the blood-vessels. Some extra physical exertion or excitement is all that is needed to increase the blood pressure sufficiently to cause one of the thin-

walled blood-vessels in the brain to rupture, or the heart to give out.

We have suppressed, in a measure, contagious and infectious epidemic diseases, and have thereby greatly increased the average age of life. But while we are able to keep alive a greater number to the age of forty, there are fewer who live to the age of sixty than when the average age of life was much less than what it is to-day. Men are cut off suddenly at an age when they should be able to accomplish the greatest good, and to continue their usefulness for another half-century.

While tobacco, alcohol, tea, and coffee—the four great poisoners of the human race—all tend to bring about these same degenerative changes in the arteries and glands of the body, the poisons formed in the alimentary tract by the free use of foods which readily decay are without doubt one of the chief causative factors of premature old age, and of the great increase in the number of deaths due to cancer, apoplexy, heart failure, Bright's disease, and diabetes, diseases which to-day are responsible for most of the deaths.

It is especially unwise to eat largely of flesh foods in warm weather,—first, because of their increased tendency to decay outside of the body, and second, because of the decrease in digestive juices, and the consequent increased tendency for them to decay within the body. In fact, it would be well to cut out altogether the flesh of animals as an article of food, especially during the summer months, and in its place to use fruits, grains, vegetables, etc. Those who subsist on such food seldom die of the diseases named. Of course they usually possess the good sense to abstain from the use of alcohol, tobacco, tea, and coffee.

It is unsafe to use meats at any time, and especially is this the case during warm weather. While those who do use them may not be cut down suddenly from an overdose of poison, they are nevertheless surely being cut down from the effect of the smaller doses which are daily absorbed from the alimentary tract; but "because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil."

The number of diseases and the many premature deaths due to meat-eating are not appreciated as they should be.

In the Way He Should Go

C. G. BELLAH

"HOWARD!"

"Yes, mama."

"Didn't I tell you not to play around the flower-bed?" Howard had felt sure he could help his mother by trying to weed out the little bed of violets. But he obediently left this very interesting occupation, and his chubby hands sought other amusement.

Finding the hatchet that his Uncle Ned had given him, he began driving sticks into the ground, as the men drove supports for the grape-vines.

Mrs. Norton, not hearing her little boy for some time, wondered what he was doing now. Slipping a pie quickly into the oven, she glanced out of the window. Seeing him, she exclaimed, with no little impatience in her voice: "Howard, don't drive those stakes in the ground. You'll spoil the lawn. Take them out this very minute."

Howard couldn't understand, yet he did as his mother requested, wondering what he could do. If he might not play with anything in the yard, perhaps he would better go outside. After many vain efforts, he succeeded in raising the heavy latch on the front gate. Now what a good time he would have! But the little face changed painfully as Mrs. Norton came to the door, and said, in no uncertain tones: "Howard, if you don't behave, I'll have to punish you. Come inside immediately!"

The little fellow again obeyed, as he nearly always did. What should he do? First he thought of going in where his mama was; then he remembered that she was very busy, and had sent him outdoors because she could not be bothered with him. Were little boys a bother? Doubtless he would be in the way.

He couldn't drive sticks, pull weeds, nor play outside. Finally he thought of his little wagon, but it was no fun at all unless it was loaded, and there was nothing inside,—O, if he might go outside just for a little while! What could he do to which his mother would not object?

Climbing upon the high door-step, he sat down to think. How lonesome he was! It seemed a long, long time that he sat there. The chubby little fists just would go to his eyes. How he did want to do something, but it almost broke his heart to have his mother speak crossly to him. The longer he sat there, the less he seemed to be able to think of anything that she would not object to.

Again Mrs. Norton, becoming uneasy, came to the door to see what mischief he might be in now. Her little boy's tears greatly touched her heart; for she was a good mother, and really desired to be very kind to him. Drawing the quivering little body close to her, she said, tenderly, "What is the matter with my little man now?"

Choking back the sobs as best he could, and looking appealingly into her face, he replied: "Mama — what — may — I — do?" It struck her heart like an arrow thrust. Why hadn't she told him before what he might do, rather than what not to do? Right then she determined to plan amusement for Howard, that the pent-up energies of childhood might have opportunity for exercise.

Holy Writ says: "Train up a child in the way he should go," not, "out of the way he should not go." Many parents place prohibitions on their children, but forget to suggest things that they may do. Too often it is, "Don't do this," and, "Don't do that," instead of, "You may do this," and, "You may do that."

There is a vast difference between training a child in the way he should go, and training him out of the way he should not go. With every prohibition should go the privilege of engaging in some harmless diversion. May the blessed Saviour, who so often placed his hands on the heads of the children, help us to train up the lambs of the flock in the way they should go.

Kansas City, Mo.

Avoid Temptation

A RECKLESS man in a zoological garden once seized a venomous serpent by the nape of the neck, and held it up before his companions. The man thought he had the serpent wholly in his power. But it began to coil its long body about his arm, and then slowly to tighten its grasp, until the man in agony was obliged to drop his hold of its neck. Quickly then it turned and bit him, and soon the man was dead.

He thought he was strong enough to play with the serpent, and then thrust it from him when wearied of the play. Many think they are strong enough to play with temptation of any sort; but they find, sooner or later, that the temptation has mastered them. "Watch and pray that ye enter not into temptation," said Christ. It is the entering into temptation that is to be guarded against. — *Morning Star*.

What Your Mother Felt in the Long Ago

THERE'S a something comes to you when you're old,
When a blue-eyed baby with curls of gold
Climbs up in your lap and snuggles down,
As the lights in the windows across the town
Flare up and twinkle across the night —
A sort of holy and calm delight,
A sort of feeling that now you know
What your mother felt in the long ago.

When the little bit of a cuddled heap,
Not quite awake and not quite asleep,
With a twisting and burrowing motion lies
Against your bosom with half-shut eyes,
And begs for a "tory,"—"Do, mama, please!"

There is something comes to you, times like these,
That lifts you up till you sit alone
With your babe in a world that is all your own.

You look away past the building-blocks,
And the raggedy doll, and the wee pink socks,

And the cotton rabbit and Teddy-bear,
And you press a kiss on the baby's hair,
While you croon a song that your mother knew

In the far-off days that she sang to you;
You are just beginning to feel and know
How your mother loved in the long ago.

And the sweet, sweet pain that a mother feels
Gets hold of your heart as you sit, and steals

To your eyes, and you kiss a wee,
Dimpled hand,
And you wish that the baby might understand
What is in your heart as you sit and croon
A lullaby to a world-old tune
That shall live as long as the world shall live—
But the mother-loving is always,
"Give!"

You know, as you snuggle the baby form,
And hold her closer and fold her warm,
What no mere daughter may ever know,—
What your mother felt in the long ago!
What she gave to you when you lay asleep
In her arms when the shadows began to creep,
And you joy to think, In a better land
She will some day know that I understand.

— *Selected*.

Family Worship

THERE is probably no mistress of a household who has not felt uncertain about asking guests to join in family worship. Every one has acquaintances she would not hesitate to ask to the table, but would hesitate to ask to the home altar. Perhaps the reluctance arises from a dissimilarity of creed, and a fear of offense in consequence. But the diversity of the creed is no bar. Prayer has nothing to do with creeds. Prayer is the universal religion, and men of every creed and men of no creed may meet together at the feet of our Heavenly Father. The reluctance arises more likely from that weak shamefacedness which too often prevents sympathy between friends on spiritual subjects. They are afraid to be misunderstood, smiled at, criticized. This latter idea is one which even good and great men have not always met bravely; for when Dr. Fuller once had some guests of great quality and fashion, God-fearing as he was, he omitted his family worship on their account. This act, which he bitterly repented, he designated as "a bold bashfulness, which durst offend God, while it did fear man." But we should remember, with the grand old preacher, that our guests, though they be ever so high or rich, are yet by all the laws of hospitality below us while they sojourn under our roof; therefore, all who come within our door should also come within our household customs and discipline. If they sit at our table for meat, it is but kind and right that they should also bow at it in prayer. — *Ladies' Home Journal*.

"THE longer we live in this world," says Edward W. Bok, "the more we become convinced how little we know. The people most humble in their opinions are generally the best educated. It is an art which only a few learn,—to be reticent of our own opinion when every one around is expressing his,—yet this is one of the attributes of the well educated. Silence often speaks louder than speech."



WASHINGTON, D. C., JUNE 29, 1911

FRANCIS M. WILCOX EDITOR
 W. A. SPICER
 C. M. SNOW ASSOCIATE EDITORS
 W. W. PRESCOTT

All communications relating to the Editorial department, and all manuscripts submitted for publication, should be addressed to Editorial Department, Review and Herald, Takoma Park, Washington, D. C., and not to any individual.

Editorial

THE "sure word of prophecy" had foretold the coming of the solemn hour of the investigative judgment, in 1844. As that hour drew near, there arose the great awakening as to the second advent, the proclamation to the world that the hour of God's judgment was at hand.

THOSE who engaged in the advent proclamation before 1844 thought that the opening of the judgment meant the coming of Christ to this earth. They did not understand the heavenly sanctuary and its cleansing. But the message for that time was the judgment-hour cry, and they gave the message, just as the disciples and the populace fulfilled the prophecy in proclaiming Christ's triumphal entry into Jerusalem, even though disappointed in their expectations.

ALL along many had scoffed at the doctrine of Christ's second coming. But when the time passed, a storm of derision fell upon those who had looked for the Saviour. In the REVIEW of July 15, 1880, was printed a letter which Wm. Miller, one of the leaders in the 1844 movement, had written to the father of the late Elder C. W. Stone soon after the disappointment, being dated Dec. 17, 1845. Wm. Miller said:—

Every possible effort is now put in requisition by Satan, the church, and the world, to bring into disrepute the most glorious point of the revelation of God,—the coming of Christ, the resurrection, and the kingdom,—the very capstone of grace, the conclusion of the gospel, the conquest of the enemies of God, the destruction of death, the fulfilment of all prophecy, the completion of salvation, the redemption of the body, the fruition of faith, the realization of all promises, the inheritance of the saints, the fulness of time, the end of the world, the beginning of eternity, the fruits of eternal life,—all, all dependent on one event, which will be in a moment, suddenly, like the lightning shining from the east even unto the west.

THESE were the words of a man who

loved the "blessed hope" of the church, and was not to be turned from it because he had not fully understood all the prophecy. He added:—

Old age, infirmity of body, and want of means of conveyance, put it out of my power ever to think of doing more in person to warn my fellow men, or to try to take away their prejudice. Thanks be to God, I have done all I could for the world, and have borne their hatred and scoffs, their lies and misrepresentations. I know my own motives and objects; and now I have worn myself out in trying to benefit man. I have spent all my living except just enough to keep me at home, and give me bread and a couch; I have destroyed my character in the eyes of the world; I have no redress but in the judgment of the great day and the justice of a righteous Judge. To him and to that day I appeal.

◆ ◆ ◆

Assailing God's Character

GOD is love. Every exercise of the divine power in behalf of his creatures is a manifestation of love. Understanding and comprehending this character of love, every intelligent being in the universe would be drawn to the divine Author. Knowing this, Satan has sought throughout his entire history to misrepresent God's character. The Creator has been made to appear arbitrary and exacting, tyrannical and vindictive. His words have been misconstrued, his purposes misrepresented. God has been represented as having such a character that it was deemed necessary to appease his wrath, to obtain his forgiveness through the intercession of intermediaries; and the exercise of his mercy, instead of being considered the outflowing of a heart of love, has been regarded only as the exercise of stern tolerance.

One of the greatest imputations against the character of God is found in the doctrine which at one time was earnestly taught in the Christian church, and is still theoretically regarded as an article of faith,—that of an everlasting, burning hell fire, in which the impenitent were punished throughout endless ages. It is but a few years since this doctrine was advocated from nearly every pulpit in the land. Clergymen of nearly every church made it a basis of appeal to sinners for repentance. It was held up in warning tones as a judgment which threatened all who would not make their peace with God. A quotation from the eminent Spurgeon, as given by Dr. J. H. Pettingell in his book, "The Unspeakable Gift," page 327, affords an excellent example of the belief in this doctrine:—

Only conceive the poor wretch in the flames. See how his tongue hangs from between his blistered lips! How it excoriates and burns the roof of his mouth, as if it were a fire-brand! Behold him crying for a drop of water. I will not picture the scene. Suffice it for me to say that the hell of hells will be to thee, poor sinner, the thought that it is to

be forever. Thou wilt look up there on the throne of God—and on it shall be written, *Forever*. When the damned jingle the burning irons of their torments, they shall say, *Forever*. We are sometimes accused, my brethren, of using language too harsh, too ghastly, too alarming, with regard to the world to come. But if we could speak thunderbolts, and our every look were a lightning flash, and our eyes dropped blood instead of tears, no tones, words, gestures, nor similitudes of dread could exaggerate the awful condition of a soul which has refused the gospel, and is delivered over to justice.

Jonathan Edwards, another eminent divine, has, in Volume VII, page 166, of his sermons, thus expressed his view of the doom of the finally impenitent:—

The world will probably be converted into a great lake or liquid globe of fire,—a vast ocean of fire, in which the wicked shall be overwhelmed, which will always be in tempest, in which they shall be tossed to and fro, having no rest day or night, vast waves or billows of fire continually rolling over their heads, of which they shall forever be full of quick sense within and without: their heads, their eyes, their tongues, their hands, their feet, their loins, and their vitals shall forever be full of glowing, melting fire, fierce enough to melt the very rocks and elements; and also they shall eternally be full of the most quick and lively sense to feel the torments; not for one minute, nor for one day, nor for one age, nor for two ages, nor for a hundred years, nor for ten thousands of millions of ages, one after another, but forever and ever, without any end at all, and never, never to be delivered.

The preaching of this doctrine produced a natural revulsion of feeling on the part of many students of Scripture. It gave impetus to another doctrine, equally as pernicious and unscriptural; namely, that of universal salvation. One extreme created the other. From the belief that God in his wrath would burn men throughout the endless ages of eternity, some recoiled in horror, and contended that God was so merciful and loving that he would eventually save every one of his children.

The government of God is founded upon two great principles, love and justice. We use these terms in the sense that they are ordinarily understood. If the principle of love alone should be followed, as regarded by those who believe in universal salvation, the government of God would be weak and pusillanimous. If, on the other hand, God's government were built alone upon justice, as regarded by those who believe in the eternal torment of the impenitent, his government would be cruel and tyrannical.

We can not for a moment conceive of a compassionate, loving God taking men and women who have spent, in sin, lives of twenty-five, fifty, or one hundred years on this earth, and plunging them into a burning lake of fire to be punished throughout the endless cycles of

eternity. Nor can we believe that God will save all mankind irrespective of character.

How much more reasonable is the view of this question presented by the Scriptures of truth. Says the apostle Paul, "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23. Eternal life in the kingdom of God is the great reward set before the righteous. This reward they can never earn. Doing the best they can, they still fall short of infinite perfection; eternal life is bestowed upon them as the gracious gift of God's grace. But the wicked earn what they receive. Death is paid to them as wages. Failing to avail themselves of the provisions of God's grace, refusing to take the life revealed to them through the gospel by Jesus Christ, they are left to perish. They are deprived of the life which otherwise they would have shared.

The criminal in this world is incarcerated for his evil deeds; his punishment is in depriving him of the rights of free citizenship. It takes from him the liberty he would have enjoyed had he been a loyal citizen. Thus it is in God's great plan. By a brief probation which God has granted man in this world, the wicked demonstrate that if they should possess all eternity, they would squander eternity even as they squander time; hence God deprives them of that which they demonstrate their inability to use aright. Sin entails sorrow, suffering, and misery. Prolonging the life of the wicked would add to their suffering. Hence God's love is shown in depriving them of a life which has become a burden, of an existence fraught only with pain and suffering.

The agent of their punishment will be the fire of the last day, and through this agency they will become totally annihilated. By it they will be punished according to their deeds. Says the prophet Malachi, speaking of this visitation of divine judgment:—

"For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."

Their destruction will be complete. Says the prophet Obadiah: "They shall be as though they had not been." God will purge out of his universe sin and all of its followers. His righteousness will cover the earth as the waters cover the sea, and from one end of his fair domain to the other there will not exist one foul blot or one remnant of earth's sin-cursed history. Then it is as declared by the revelator that every creature in heaven and in earth shall ascribe praise to the Majesty of heaven. Rev. 5:13. God will then have vindicated his

character before all his children; he will have demonstrated that all his ways are wrought in righteousness; and in this righteous decision every intelligence throughout his universe will voluntarily and cheerfully acquiesce.

F. M. W.

Feeble Forces Attacking Great Problems

THE call to attack the city problem is not a call to wait for the heavy brigades to form. Meager as their facilities are, the believers in South America are looking to God for help in attacking their city problem.

We do not always remember that of the five great cities of the New World, two are in South America. The order is, New York, Chicago, Philadelphia, Buenos Aires, and Rio de Janeiro.

The Lord is blessing in Buenos Aires, and we hear of four companies now meeting in that city, where a few years ago there was but one. Here is a word from Sister F. W. Spies, of Rio de Janeiro, Brazil, whose husband is in charge of the work in this city of a million, but who also has the presidency of the Brazilian Union Conference,—covering an area equal to that of the United States,—with the superintendency of several mission fields in the union; so that he can do little in Rio. Sister Spies writes:—

Well, in reading in the "Testimonies" one day, I found the promise that if we would enter the great cities, we would find not only means, but strong workers to carry the work forward. I felt impressed to go out with our paper, *O Arauto da Verdade* (Message of Truth), and commenced immediately. I have received quite a number of subscriptions, and sold many papers singly, entirely among business men, in the business section. The *workers* have not appeared yet, but a number of gentlemen are reading with interest, and the Lord will certainly raise up workers for this people. We have one canvasser who is working faithfully, and one Bible worker.

It is surely a little band for a great city, but there is a mighty host of angels on the side of these workers.

From Montevideo, the great city of Uruguay, Miss Kerr, leader of the band of four missionary nurses who are the only workers in the city, writes:—

Another thing we are praying for is a God-fearing minister, with an experience in city work, to come here. Words fail to express our great need at this time. O how we need men who have a living knowledge of this truth and a burden for souls to come and help us just now, when the Catholic Church is on the verge of being overthrown in these countries where she has so long held complete control! We are too few in numbers in this great field. Nevertheless, we know "there is no restraint with the Lord to save by many or by few."

We pass on these words of battle

cheer from sisters in far fields. This hour's need is a call to get in among the multitudes with the message, in the love of Christ and with the burden for souls, and somehow, by the blessing and power of God, the victories will be won.

In New York City, a few weeks ago, as the time for launching their summer's tent campaign was at hand, the churches gathered in Brooklyn for a united consecration service. They were but a little band, all told. But after that example of old,—when "all Judah stood before the Lord, with their little ones, their wives, and their children,"—the believers stood in surrender to service, with the prayer: "O, our God, . . . we have no might against this great company; neither know we what to do: but our eyes are upon thee."

These are the times for great things to grow out of simple effort. The multitude was fed as soon as the five loaves and two small fishes were in the hands of the Master. The Lord will cut short the work in righteousness, and every soul hungering for his salvation will be searched out. But wo to any Seventh-day Adventist whose prayers and means and service are not swallowed up in the work of God as the closing witness is borne!

W. A. S.

Ripening for the Reaping Degeneracy of the Race

WE would fain believe that the world is growing better from year to year—that the race is progressing upward toward some ideal goal; for we have no pleasure in degeneracy nor in the chronicling of the same. We take no pleasure in the fact that misery, want, woe, sorrow, poverty, oppression, and vice are rampant in the world to-day. Neither can we close our eyes to the facts in the case, and declare the existence of a progress that does not materialize. Education is now more general than at any other time in the history of the race. But the education of the world can not make character, can not stem the tide of degeneracy.

The Word of God plainly indicates that in the time of the end a condition of things would obtain similar to that which brought upon the world destruction by a flood of waters. Gluttony, sensual pleasures, greed, rioting, extortion, bribery, lack of natural affection, truce-breaking, religion in form without the power, lack of faith in the Word of God, disputes between laborer and capitalist—all are pointed out in the Word as signs of the ripening for the great harvest. The existence of these things in the heart of man when the earth is filled with education as never before, shows a degeneracy in the human heart which is accentuated by the "enlightenment" of the age. Let us look at a few

facts which show the tendency of the times in the matter of the progress or retrogression of the race.

We have referred before in these columns to the increase of insanity in general, the terrible headway which it is making in all parts of the world; but of late some have been studying the cause of insanity among women. Its increase among women is a matter of much importance to the race, because of the influence of the mother upon her offspring. The increase of insanity among women is a very important factor in the general increase of insanity. Professor Zimmer, of Berlin, who has been making investigations in this matter, has come to the conclusion that this increase is due largely to the increased competition of women in the trades. He finds that the percentage of women teachers who become insane is almost double that of men teachers. In the other trades such as the telegraph and telephone service, clerking, and watchmaking, a far larger proportion of women than men succumb to mental disorders. It is also a fact that women are being employed in such occupations to a much greater extent than formerly. And, as a natural consequence, this means more insanity among the women and among their children. This means degeneracy.

There has been a remarkable increase in crime in recent years. The records of the police departments of various cities show a remarkable increase in crime, especially among the youth of both sexes. Recent reports from the Department of Justice of Spain show a like condition there. The number of cases instituted in 1900 reached a total of over eighty-three thousand, or more than twice as many as the records of seventy years ago show. This is out of all proportion to the increase of the population in Spain. Crime among women in that country has also greatly increased during that time, their share in the criminal records for that period having risen from five to thirteen per cent; minors, from five to eight per cent. In 1838 the number of suicides in Spain was twenty-five, while the number in 1900 was 551. *Public Opinion*, in speaking of the cause of this, says:—

The *Heraldo de Madrid* does not believe that this tremendous increase in crime can be laid to the lack of education, but on the other hand, declares its belief that the bad social conditions prevailing at present are the great cause. Although the economic conditions are powerful forces, perhaps the most powerful, in engendering evil passions, the lack of public conscience is another significant cause. Hypocrisy has increased, while the power of the gospel and of altruism has diminished.

Now "the power of the gospel" is just as great as it ever was. The trouble lies in the fact that people are refusing

to yield to it, and accept its principles. It is *that* that is creating "the lack of a public conscience;" and in the wake of that lack come all the distressing retrogressions indicated by the crimes committed.

There is no greater instrument of degeneracy than alcoholic drink. A writer in *Good Health*, speaking of juvenile crime and its increase and cause, says:—

This increase of juvenile crime is charged to alcohol, which has been shown to act, not only directly, but indirectly, through heredity. Alcoholic insanity is increasing with great rapidity in Paris. Alcohol is perhaps more active than any other agent in producing human degeneracy, and is one of the most direct and potent causes of criminality and insanity. The children of drunkards are very liable to be epileptic and idiotic, as well as criminal. The children of alcohol-drinking parents, when young, do not appear different from other children, but about the age of puberty their criminal instincts begin to manifest themselves.

With a decrease in the use of alcoholic beverages we might hope for a betterment of this condition. What is the fact?—Alcoholic beverages are being manufactured and consumed as never before. In the year 1902 the people of Germany paid \$750,000,000 for the liquors which they drank, of which \$500,000,000 was for beer. These figures are from a report to the emperor by a commission appointed to inquire into the matter. That commission has informed the emperor that drinking is rapidly on the increase, the increase having amounted to \$125,000,000 in the last ten years. In the United States the consumption of liquor nearly doubled in the fifteen years ending with 1900. In 1885 it amounted to 688,632,415 gallons. In 1900 it had increased to 1,349,176,033 gallons. In England, France, and Russia also there has been enormous increase in the amount of liquor consumed, though we have not the exact figures at hand. There is every reason to believe that what is true of these countries is also true of the other nations; and while alcohol is a recognized degeneracy producer, it is folly to deny its results, and claim progress in manhood and womanhood when the agency is growing at such a prodigious rate.

Opium, the drug habit in general, and the deadly cigarette in particular, are eating into the vitals of the race, benumbing conscience, stifling moral instincts, and thus throwing open the door to crime and more crime. These things and the herding of children of tender years into the great, busy factories of the world, without a chance for physical or mental development, are aiding and abetting the other great demoralizers of the race. So the work goes on, and so the world is ripening for its reaping.

C. M. S.

Our Most Valuable Asset

THE statistical reports published by the denomination are studied with interest by large numbers of our membership, as it is from these we learn most surely of the standing of our conferences and institutions. Every Seventh-day Adventist is encouraged when these reports indicate progress and stability. Sadness, with many times accompanying discouragement, results when the statements reveal that for any cause the financial standing of any institution has been impaired by the loss of some portion of its assets.

Carefully as these statistical reports are compiled, there is always one class of assets that is omitted; yet they are by far the most valuable of all. The worth of our young men and women can not be computed in dollars and cents, nor yet in precious stones. They have been secured to the cause of God by the precious blood of Christ, and each one is counted by him as a pearl beyond price, to gain which he gave all that he possessed, including his life.

The possession of each particular jewel was desired by Christ, not alone to adorn his diadem and grace his kingdom, but also that each one might actively participate in his great work in the earth of revealing his Father's glory, and proclaiming to all men his saving grace. For all time it will be true that the young people of the denomination must be recognized as the great factor in this our work. They are needed in every phase of our efforts. From them the ranks of the ministry must be replenished and very greatly strengthened. They must also furnish a strong army of Bible workers and canvassers. The call for recruits for the medical branch of the work is continually increasing, and can only be supplied from the ranks of the youth. Without a consecrated, well-trained body of young people, the army of God's workers must of necessity continually decrease in numbers and efficiency. They are therefore, when properly trained and vitalized by the Holy Spirit, our greatest asset—of far more value than all our institutions combined.

What is becoming of the scores of young men and women who every year are sent forth from our schools? It seems that far too small a number enter into active connection with the Lord's work. Some are attracted by the lure of the world. Others become discouraged when they realize that, after all, they have not that practical preparation that enables them to enter some branch of the work with confidence; while others doubtless fail for lack of some one to put them to work. And in the meantime, every conference and mission field is suffering for lack of laborers of all

classes, and the voice of God continues to call to us to hasten his work, and compel men to come to the marriage supper of the Lamb.

The Foreign Mission Seminary has been established to meet the great need of the hour—the speedy training of consecrated young men and women of maturity, for the work of God in such a place as they seem best adapted to fill, and thus to help supply the constantly increasing needs of the fields at home and abroad. Great care has been exercised in securing for the Seminary the strongest and most suitable faculty available, and also in adopting a curriculum that will give to each student that preparation needed for his future work.

It is hoped most earnestly that the young men and women who to-day are debating within themselves as to their future, with the many inviting fields of the world before them, will give earnest attention to God's call for workers. To all who are inclined to accept the invitation of Christ to follow him, whether into the great cities of America or the dark lands of heathenism, every encouragement should be given to obtain that preparation and training that will best qualify them for their future work. I believe the Foreign Mission Seminary will be a great help to any such, in whatever capacity they may desire to labor in the message.

It has afforded great satisfaction both to the Seminary faculty and the General Conference Committee to see the class of 1911 all leaving the Seminary to engage in the work either at home or abroad. The General Conference Committee believe that in the future this institution will largely solve the problem of supplying recruits for the great mission fields, and at the same time save to the cause the talents of many of our young people.

Those who desire to enter the Seminary, or who would like information concerning it, should correspond with Prof. M. E. Kern, Takoma Park, D. C. W. T. KNOX.

The End Very Near

THAT is the conviction of our workers in the most populous and least worked fields. From a letter written by Brother Frederick Lee, of the province of Anhwei, China, we quote:—

Signs of the end are fast fulfilling in China. When I look at these things, and then at the map of China, marking out where our little stations are, here and there, it causes me to feel that God must indeed help us to get over the territory quickly. Our lights so far are so few and faint in comparison with the millions in darkness that they seem but to show the dense darkness we have not yet pierced. But with more workers and greater consecration we have faith that the work will be done.



Pass It On

STELLA COLE PUTNAM

Do you have a happy thought?

Pass it on.

To the hearts with sorrow fraught,

Pass it on.

Take sunshine where'er you go,

Give alike to friend and foe,

Help to lighten others' wo,—

Pass it on.

Have you means at your command?

Pass it on.

Calls are coming from all lands,

Pass it on.

Far across the mighty deep,

Weary ones now wait and weep,

Faithful records angels keep,—

Pass it on.

Christ is coming, he who died,

Pass it on.

Sound the message far and wide,

Pass it on.

Lift your voices, shout and sing,

Let the mighty chorus ring;

Say to earth, "Behold your King!"

Pass it on.

Montavilla, Ore.

German East Africa

A. C. ENNS

"If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? if others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ." 1 Cor. 9:11, 12.

The last year has indeed been full of hard work and many obstacles, with interesting experiences which have been of the greatest encouragement.

Those who have read the REVIEW will remember that at Majita, where I have been, it was necessary for me to refuse, although reluctantly, between six and seven hundred boys at once, later on about one hundred twenty-five girls, so that the number attending school (three hundred) could be waited upon in one session in my schoolhouse, 18 x 54 feet. It was not only on this account that I had to refuse these others entrance to our school, as I could have handled that many again in a second daily session; but being all alone at the station, I had all the general work to look after.

A few words of explanation will show how pioneer work crowds in Africa, and some of the experiences that come to one who is starting work among the native peoples. For instance, I had the large chapel (40 x 90 feet) to build, which was intended to provide room for our school and for Sabbath meeting.

For this I secured stone-masons; but I had to show them how to lay the stones, and that, too, for five full months before they caught the idea of building. Yet they think they are architects not to be beaten! The men carrying the stone, and the men in the quarry breaking stone, would do nothing as soon as they were out of sight, and so with all the others. These made up one group of workers.

Then there were the brick-makers, with their crew of helpers, who must be carefully watched and their work constantly superintended. About two miles away the sawyers were at work, and I must supervise their work and help them with it. Often the planks were spoiled because it was impossible for me to be with them all the time. Besides this, the mission boys and I were building a house 24 x 95 feet, of sun-dried brick, which was intended for a boys' dormitory; but which, after it was finished, was welcomed as a mission house by the new helpers who arrived just at that time, and for whom there was no house. This building has two suites of three rooms each, of 13 x 20, 13 x 13, and 10 x 13 feet respectively; one room 13 x 13 feet; and a guest-room. After it was plastered and whitewashed, we were indeed well pleased with the fine, sturdy building.

I have seen many buildings thus erected, but have not had the privilege of living in a plastered room more than seven months at a time since I left Germany, in 1903; tents and grass huts have been my abode. I have had hundreds of malarial attacks, being seven months in bed with relapsing fever, two weeks each with paralysis and mercury-poisoning, and five times I have looked into the grave with the dreaded blackwater fever. Would I now leave Africa?—Indeed, I would not; there is something else that keeps me here. When I see the field white for the harvest, I am overwhelmed with the mighty work to be done. East Africa has hundreds of thousands of souls who have never dreamed of any hope of salvation; who have never been told about the God who made heaven and earth, nor about Jesus who died to save them from fear and destruction. When I feel safe with Christ, and see these millions on the road to destruction, I arouse myself anew to work more earnestly, and help them in their physical wants, at the same time telling them about their Creator and Redeemer.

If I were a beginner, I should be discouraged by the first experience; I should say: These people do not want help, they are not grateful for the help

given them. But such is not the case; these natives for centuries have been, and still are, deceived and frightened. All through their childhood they are told fictitious stories about ghosts and wizards. And these tales must be paid for with goats, and in some cases with the life of him who has dared to aggravate the one above him who has a little more power. For this reason the people are very suspicious. They are always in fear that the one who is pretending to help them is only seeking a reason for destroying them later. When this suspicion is once removed, the victory is won. And those easiest won are the children; for as yet these things are not so stamped on their minds as on those of the grown people.

There is another kind of encouragement which by far outweighs our physical work of building and planting, and

she could want, as she had never seemed to go faster than the rest. While I was thinking thus, he rose from his seat, placed a rupee on the table, and kneeled down; she did the same, and each said a short prayer. I thanked God for having touched their hearts. "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" Indeed, it is not so great a thing, and if the heart is converted, that is the natural fruit; for if we have faith, then our works will testify of it. This is one of the experiences which gives a person courage, and also helps him to forget the many things which tend to discourage in this field, where it is so hard to win souls. I would not miss one such experience for a furlough home.

I am glad for these two who have decided to stand on the side of Christ,

ten days' season of mourning for the Imam Husein.

The Persians reckon time by the lunar year; hence their festivals, according to the solar system, fall on dates eleven or twelve days earlier on each succeeding year. This year the fast of Husein came in January, and was celebrated with much enthusiasm by the thousands of Persians residing in Baku.

It is observed in commemoration of the martyrdom of Husein, whom they regard as the rightful successor of the assassinated Ali. He was on his way to Kufa to receive the califate; but before he reached that place, he was attacked by his rival, and with seventy of his followers was slain. The Persians annually commemorate this event by the performance of the *tazia*, or passion-play, which is said to date from the tenth century.

During the first several days of this fast, a number of ceremonies well calculated to excite the fanaticism of the people, are gone through. By the time the tenth day is reached, the people are worked up to feverish excitement. The young men are the principal actors. Our teachers directed us to a place where we obtained a good view of the proceedings.

A long line of men walking sidewise made their appearance. Each clasped with his left hand the waistcoat of the one following. The leader asked questions concerning Husein, and the men replied in unison, accompanying each answer with an emphatic downward jerk of the hands and a stamp of the foot. Now and then the fists came down heavily upon their pates. Unmindful of the freezing temperature, many pounded their naked chests until they were blue. They marched several rounds, and then left the street.

Next came two lines of men and boys dressed in black, singing a dirge. They walked with a slow, steady pace, and swayed from side to side. Each carried a staff, at the end of which was fastened a number of chains. Every other step they would bow slightly, allowing the chains to alight gently on their right shoulders. They sang a very sweet and touching melody. The words told of the fate of Husein. The whole scene was very pathetic; strong men sobbed on every side. Several other companies followed, with increasing excitement.

The climax was reached when a long line of white-robed men entered the street. Frenzy had now reached its zenith. They were ready to do any inhuman act. Their voices were hoarse, continually shouting, "Husein!" "Husein!" They waved their swords in the air, and as they neared us, let them come down upon their shaven crowns. Blood flowed profusely over their white gowns, presenting a scene too disgusting to look at. Some pounded their mangled heads with their fists; others were prevented from taking their own lives by having their swords taken from them. Sugar-water was freely passed around to moisten the parched lips. Men with bandages were busy binding up the wounds. Others were leading the faint to their homes. Should one die, as often



AN OUT-SCHOOL IN GERMAN EAST AFRICA

that is the success in replacing the satanic power in the hearts of the people with the power of Christ. Then it is that the most wonderful gratitude reveals itself.

Outside of the day-school and the daily work, I have had refreshing meetings at night. Four times a week the mission boys and five men of middle age assembled, three of whom brought their wives, so that the majority of those attending were grown people. This is quite unusual in Africa. All were much interested, but especially one man, who always gave his testimony. He would say to the others: "Now see here, have there ever been told words which strengthen and gladden the heart as these do? I never feel tired at night. I can not stop reading these words until my eyes see no more." I had given him a New Testament some time before, and by studying evenings he had learned to read.

These Bible readings and prayer-meetings have not been without results. This man asked me many questions which showed that God was working on his heart. One Sabbath, after meeting, I entered my room, and was surprised to see him and his wife seated there. On asking what their wishes were, they looked at each other without answering. So I took my chair and sat down, thinking there would be, as usual, some difficult question; and yet it puzzled me what

and who have demonstrated their determination by a voluntary act, no hint ever having been given that they were expected to do this. Such a deed we consider a sure sign of genuineness.

May God grant that Majita will soon have a church; I do not mean a building, but a church of native Christians. I ask all our brethren and sisters in America who have an interest in these souls to pray for the work here. And praying, give. Don't let these poor black people put to shame those of us who are in a much better condition. Let me suggest to you that to kneel down before God when you give your offering, might tend to multiply your loaves; for we read: "Cast thy bread upon the waters: for thou shalt find it after many days."

Majita.

The Persian Fast of Mourning

F. F. OSTER

THE population of Persia consists almost entirely of Shiah Mohammedans, as opposed to the Sunnites, or Traditionalists. They differ from the latter in that they regard Ali and his descendants as the rightful successors of Mohammed, while the Sunnites reject him. For this reason the Persians celebrate a number of fasts and feasts not observed by the great majority of Mohammedans. One of the most important of these is the

happens, he is believed to go directly to paradise. These men were such as were under vows, and desired special merit; the greater the self-infliction, the greater the favor supposed to be received.

In the midst of this company was a horse mounted by a three-year-old boy. His little head also was covered with blood, but he uttered no cry, doubtless being overawed by the excitement. Around him were several men who gently caressed him and the horse. He represented the little children who were slain with Husein. The people all wept as he came in view. Tears are considered very meritorious. Behind the horse was a crowd of men throwing dust into the air.

At the close the crowd gathered in front of the mosque, to listen to a discourse by the mollah, and then disbanded.

Touching tales are related, and many

in the first resurrection—largely the fruit of our literature. A man in another place is calling for help; but, owing probably to the work of enemies, it has been impossible to communicate with him. At Ambato a young man, a telegrapher, has accepted the truth and desires baptism. Another bright young man believes the message, and in part is obeying it. At Quito, the capital, a family who have known the distorted side of the message for a number of years in Peru, and who have consequently opposed it, recently began to keep the Sabbath. A day's journey north of Quito, by mule, a man writes that he is keeping the Sabbath; he is calling for help.

Both Elder W. W. Wheeler and Brother Osborne suffered from malaria on their visit to the coast; hence they will not risk another trip there until the dry season. They hope soon to re-

Americanism, and to be Christians only. If the work opens in Quito, as we have reason to hope, there will soon be need for more nurses.

The laborers are of good courage in the Lord. They are in love with their field and work. They have no inclination to return home. Their special desire is for more help.

◆ ◆ ◆

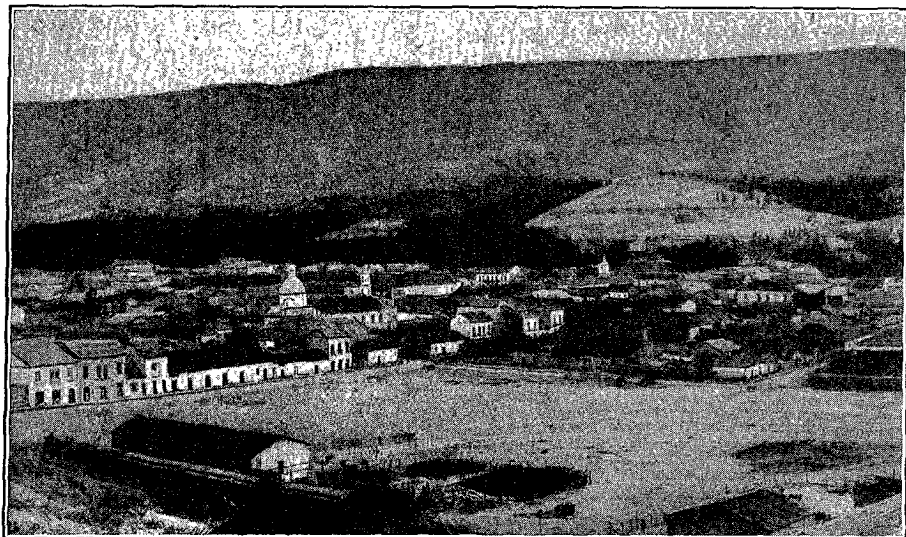
What Our Books Are Doing in India

PERCY C. POLEY

It is certain that the angels who hold commission from the court of heaven to direct the missionary operations of our people, are charged with weighty responsibilities in that department of missionary endeavor which we call the publishing and canvassing work; and that these faithful agents have not fully discharged their trust in directing only the movements of our canvassers, but that they have a special care over those seeds of truth which our canvassers drop.

Quite recently a young man, who at the time was a sergeant on the clerical staff of the British army in India, stationed at Poona, in the Bombay Presidency, became acquainted with our missionaries in that district. He was also an active member of the local Young Men's Christian Association, and a member of the Methodist Episcopal Church; but his intimacy with the Seventh-day Adventist workers at Poona had not, up to that time, led to any change in his religious convictions. In April, 1910, he went to Mussoorie for a vacation. On a shelf in the Soldiers' Furlough Home at which he stayed, he found an old book, bearing the title "Bible Readings for the Home Circle," but did not know that it was a part of our denominational literature. When he lighted upon the reading called "The New Testament Sabbath" and similar studies, he imagined that he would find some facts which would refute the doctrinal positions of his Seventh-day Adventist friends at Poona. According to his own narration of the incident, he found the book was not against them, but in their favor, and he left Mussoorie with the conviction that the Adventists had the truth so far as he had studied. Then followed some Bible readings under Elder G. F. Enoch, of Poona, resulting in the complete establishment of our brother in the truths of this message.

To my mind, that journey of one thousand miles across country from Poona, in the west, to Mussoorie, in the Himalayas of the north, to find a book where he would have time and leisure to read it, was the result of a heaven-born plan. However, that is not all the story. Our brother decided to obtain his discharge from the army, in order that he might engage in the work of giving to others the truths he himself had received. He is now a regular canvasser for the India Union Mission, and is selling our English books with a good degree of success among both the English and the educated native populations of India.



VIEW OF AMBATO, ECUADOR

tears are shed, but not because of the sins of the people. Their religion is one of works; they depend upon their good deeds for salvation, and seek the favor of God by means of deeds of self-mortification. Through long centuries they have been educated in that way, and few of them know any better. Only the gospel of Jesus Christ can free them from these chains of error. We must carry the glad tidings to them; for after witnessing such scenes one can the better appreciate the salvation that is found in Jesus alone.

Baku, Russia.

Ecuador

J. W. WESTPHAL

I AM glad to report progress in the work in Ecuador. The necessary changes in laborers have very naturally retarded its progress, yet the truth has made impressions, and we are now beginning to reap the benefits. That which has effected the most lasting good is the literature distributed, the *Señales* giving us the quickest results. One brother in Guayaquil has been living the truth for more than four years; two have been baptized on the coast in different localities, and two others, we have reason to believe, have died in the hope of a part

spond to the call to the north of Quito.

Nearly since the opening of the Ecuador Mission, the laborers have lived at Ambato, considered one of the most healthful places of the world. During this time they have made many friends among all classes. For two months Brother and Sister Osborne have done considerable work in giving treatments to the sick, with excellent results. Cases which physicians had not benefited received immediate relief from the treatments given. This has increased the friendship of the people, and some are recommending their work very highly. Since one family had begun to keep the Sabbath at Quito, and in view of the fact that the situation seemed especially favorable to begin the work of treating the sick, it was decided that Brother Osborne and family move to this place, and labor as the way might open. Brother and Sister Wheeler will continue to reside in Ambato.

The most urgent need in Ecuador is the need of canvassers. There should be at least two who would devote all their time to the circulation of our literature. They must be men who will endure hardness as good soldiers; they must be able to make themselves one with the people, to leave behind all



Experiences in Bolivia

AFTER working sometime in Cochabamba with our books, I left for Oruro in midsummer, at the end of January, taking the route over the mountains. After climbing for three days, I found myself fifteen thousand feet above sea-level, in the region of perpetual snow and cold. Many times I had to cross the cold, rushing mountain streams,—sometimes from forty to sixty in a day. I had to follow a narrow path, leading along the sides of the steep mountains. Sometimes this path was not more than six inches wide. I could hear the thundering of the mountain stream hundreds of feet below, and could look down on people who seemed to be only a few inches tall. Many times I shut my eyes in order not to become dizzy, and at times I had to hold on to whatever I could grasp to keep from falling.

Along this trail one finds no houses nor shelter to protect one from the inclement weather. The mountains are perfectly bare, save for moss, which serves as food for the llamas. One day, tired, hungry, and cold, I reached an Indian hut. Stepping inside, I found a company of drunken Indians with their wives, drinking and making hideous noises blowing on cow-horns. With this noise, they kept me awake all night.

In many places the Indians are half wild, and they are very dirty and lazy. They spend their time in drinking, chewing coca, and smoking. Going on from there, I came to the town of Challa, a very fanatical place. Knowing that I was a Protestant, the people peered at me from every side. Some began to scoff and call me bad names. Three years before, as three North Americans were passing through this place, the priests stirred up the people to persecute them, because he said they were Protestants. I knew that at any moment a mob might arise against me, but I showed no fear. Stepping up to the house where the people scoffed at me, I asked: "What do you want? Do you know who I am? Please let me alone!" They seemed astonished and said no more to me, though one Indian grabbed my hat, and wanted to fight.

To impress upon the people that I had no fear, I walked up and down the main street so boldly that no one threatened me again. The Lord was on my side, and sent his angels to guard me.

The priest had told the Indians that if a *gringo* (foreigner) came through the town, they were to give him nothing to eat, because such were heretics. I could not even buy food. One family promised to make me a rice soup for supper, but it was never brought to me.

That night I lay upon the ground in a house, with a stone under my head, but the cold and hunger would not allow me to close my eyes. I asked God to give me food; and in a little while, a white man came to the place, knocked on

the door, and brought me some food and a lighted candle. So God answered my prayer again.

In Oruro, Brother Stahl and I had difficulty with the authorities in canvassing for "Home and Health" and "Patriarchs and Prophets;" but we thank God that he has protected us up to the present. Our health is good.

We have great trouble here in keeping a place in which to live, as the Catholics will not allow us to remain in their houses when they find we are Protestants,—in their eyes, heretics. We must, therefore, move sometimes as often as every month. The owner of the house in which we now live, a very kind woman, told my wife that the bishop of Cochabamba had given orders that we must get out, because I am canvassing for religious literature. He himself bought a copy of "Home and Health," and says it is a good book. If I would canvass for health literature only, he would have nothing against me; otherwise, we can not stay in the house. It is very hard to find rooms. The people will ask such questions as these: "Are you Protestants? Do you believe in the Virgin Mary? Do you confess to the priest? What is your work?" etc.

Two women have tried to convert my wife to the Catholic faith; but she in turn has given them lessons from the Bible, trying to point them to Jesus as our only Saviour.

I very much need a good brother whose trust is in the Lord, to accompany me in the work here. It would be a great help and strength to me when I am alone among these people, who have such a hatred against Protestants. Who will come? Who will leave his home and friends to take up the work with a struggling brother in a land where the people are in a condition that is worse than heathenism?

Bolivia needs workers to bring light and truth to lost souls, and to tell them that Jesus will soon return to this earth again.

OTTO H. SCHULZ.

Eastern Canada

PORT HOPE, ONTARIO.—The past year has been one in which our hearts have drawn near to the Lord, and he has come very near to us. As the days have passed, and our work has progressed, his presence has been with us, giving fruit for our labor.

During 1910 we sought the Lord for a definite number of souls to accept this truth, and he heard us, giving a large per cent of what we asked of him. We rejoice to say that the number added to the believers in this union conference during last year is equal to the results of the two previous years' work. The workers have exercised greater faith in the saving power and presence of Jesus. It is true we have been dependent on the General Conference to make appro-

priations for no small part of our support; and for this support we have been very grateful. We are praying that this year may witness such an ingathering of souls that soon we shall, as a union, be entirely self-supporting.

Our workers are nearly all in the field, intent on gathering souls for the kingdom. Some changes have been made; but while some have been called to other parts of the field, we hope that the cause will continue to make advancement.

Feeling the need of earnest work in this conference, and knowing that we should make advance moves in our publishing work, and realizing the shortness of funds, I have decided not to attend the council in Europe, although it was voted that I go. Our lack of funds will prevent filling many calls that come to us from the different parts of the field, but we trust means will be provided for the finishing of the work.

The people are of one mind and one heart to finish the work in this generation. There are many obstacles to be met in this north country, but the Lord can not be bound about by such things, and in him we put our confidence. He will do a quick work, and cut it short in righteousness. His coming is near, and this work will soon close in triumph.

WM. GUTHRIE.

Barotseland, Africa

PEMBA MISSION.—Brother J. R. Campbell made a trip down along the Zambesi last October and staked out nine out-stations in that part of the country. We plan to occupy six of them this year. This will give us a start in that field. Then we desire to extend the work that Brother Robinson began north of the Kafui River two years ago. We plan to have an out-station about two hundred miles north of this place, near the railway, where he will live. Then we shall add two more out-schools to the three that he has already started in that field.

This work will keep us well occupied for this dry season. During this year we are going to try the experiment of evangelistic work among the natives here. We shall take the wagon and the magic lantern, and go through the country for a month at a time, visiting the villages, holding meetings, and giving illustrated lectures. When we get the young people interested, we shall invite them to our nearest school. In this way we can go over most of the territory that is covered by our schools this year. I expect much from this work; but it is too early yet to say what the results will be, as it has never been tried either by us or by any other society here.

I expect to start on the first trip in about two weeks, and shall be away from home about three weeks. When I get back, I shall take the work here, and send Brother Campbell for a month, and so we shall try to keep the work going during the dry season. When the rains are on, the best place for a man to be is very near home unless he is willing to run the risk of fever; but even then we have to make some journeys to look after the schools.

We have fared very well healthwise this year. I have had little fever, and Brother and Sister E. C. Silsbee and Mrs. Anderson only slight attacks, lasting about a week. Now the rains are over, and there is little danger of more this year. Brother Robinson and

Brother and Sister Campbell were all away this rainy season, and thus escaped. It is really imperative that the workers leave the field often, in order to escape the fever.

We shall now be able to devote more of our time to the training of workers, and soon we shall have a great army to publish the truth all over the field.

The tithes and offerings for our little mission church here amounted to over two hundred pounds, or almost a thousand dollars, for the last two years, being almost four times as much as for the preceding two years. I hope these gifts can be doubled again during the next union conference period.

The earth is groaning under the load of sin, and the judgments of God are beginning to be seen even here; we desire to finish our part of the work, so that we can all go home.

W. H. ANDERSON.

Bonacca, Bay Islands

NORTHEAST BIGHT.—Our church-school in this place is still progressing. We have twenty-two in attendance in grades one to seven. The mail service is quite irregular here on account of the turbulent condition of the country. We have received as many as eight numbers of the REVIEW at one time, after waiting a long time without any. It has been over a year since the living preacher has visited us, yet we are of good courage, and are keeping up our Sabbath-school and church services. We have felt many light earthquake shocks in the last year; these serve to warn us of the impending doom pronounced on this earth and its inhabitants.

The message has gone quite thoroughly in the Bay Islands, and five churches are the result. The fact that this is the only church-school, shows the dearth of teachers. Each church needs a church-school; but where are the teachers? Several consecrated self-supporting workers are needed here to canvass for our periodicals and books, and keep up the church-school work. "The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest."

F. E. CARY.

Nebraska District Camp-Meeting

A LOCAL camp-meeting for District No. 2 was held at Holbrook, June 6-11. This is an attractive little town, with a population of about five hundred, in southwestern Nebraska. The local press and people of the town gave us a cordial welcome. Besides the assembly tent, children's tent, book tent, and a small dining tent, eighteen family tents were occupied during the meeting. Over one hundred were encamped on the grounds, and there was a good attendance by the people from the town.

The evening hour was occupied in presenting some phase of present truth, and the tent could not hold all who came. All appreciated the Bible studies on the subject of the spirit of prophecy, given three successive mornings by Elder J. W. Christian. The children's meetings were attended by a goodly number of children both from the camp and from the town. These were conducted by Miss Alice Teeple, State Sab-

bath-school secretary, assisted by Sister Manful, of Atlanta, and Miss Williams, of the Ragan (Neb.) church. The young people's meetings were conducted by Brother G. C. George, the Educational and Missionary Volunteer secretary. I never attended a meeting where there was a sweeter spirit of harmony and love. So far as we were able to discern, the meeting was a success in every way.

The Spirit of the Lord was in the camp, and old and young reconsecrated themselves to God. Nine young people gave their hearts to the Lord, three of whom were baptized before returning home. The others will be baptized in their home churches. Four hundred fifty dollars in cash and pledges was raised for foreign missions. When we consider that for four years the people in this district have had crop failures, their willingness to sacrifice for the spread of this closing message is certainly cause for thanksgiving. It was decided that Brother L. B. Schick and the writer would remain in Holbrook to hold a series of meetings on present truth. We moved our tent into the center of town, and began our meetings without a break of a single night after the camp-meeting closed. Although our first meeting in the new place was on Monday night, over one hundred of the townspeople were present. We ask an interest in the prayers of God's people for the work at this place.

B. L. HOUSE.

Ecuador

QUITO.—Ecuador has for some years held aloft a beacon-light for her sister republics, in that she has completely separated church and state. To-day the need is the unadulterated gospel of present truth to save men from old errors, and from the new dangers appearing in the many forms of infidelity and Spiritualism. Our work, though small as yet, has advanced much in the last few months. This advance calls loudly for more workers. The educated, the artisan, the laborer (the majority of the laboring class can not read), the uncivilized Indian,—all these are perishing for the bread of life.

W. W. WHEELER.

Florida

JACKSONVILLE.—Three years ago this summer I came to Jacksonville to engage in the canvassing work. At the close of the camp-meeting in the fall I was asked by the conference to engage in Bible and pastoral work here. I entered immediately upon my duties, and have been busily engaged in that work ever since.

As I am now called to take up similar work in Gainesville, I desire briefly to review the experiences of the past three years in Jacksonville. The believers have finished paying for their first church building; the membership is small and mostly sisters, but they have their little chapel free from debt. A number of our brethren have moved to Jacksonville from the North; and quite a number have accepted the truth as a result of Bible readings, and the tent effort which is now closing. This has increased our church-membership to fifty eight. Our attendance at Sabbath meeting leaves us practically no room to spare in our little chapel. We have

erected an addition to the church in which a successful church-school has been conducted for the past two years by Sister Van Slyke.

It is with sadness that I leave the work here. The loyal cooperation of the brethren and sisters of the Jacksonville church has been much appreciated; but the Lord has graciously sent to this church brethren who can labor for him, and I leave to take up work in a more needy field.

Should any of my old friends in the North be planning to come to Florida, I should be glad to hear from them. My address is 2219 Main St., Jacksonville, Fla.

WM. K. ACHENBACH.

Nebraska

WE have had a number of interesting evangelistic efforts this year, which have borne fruit. Persons who a short time ago were strangers to the covenant of promise, are to-day rejoicing in the light of the third angel's message. It gives us renewed courage to see precious souls for whom Jesus died come to the liberty of the gospel.

For the summer we plan to have seven tent efforts in the field,—one in the German, one in the Scandinavian, and five in the English language. These will all be in practically new fields. I have never seen a company of workers enter into a summer's campaign with more determination and real burden for souls than characterizes the band of workers in the Nebraska Conference. What the results will be, we can not tell; but the Master's commission is, "Go, . . . and teach all nations," and his power will attend the humble efforts of those who obey.

The Lord helped us to meet our quota on the ten-cent-a-week plan for the year 1910, and we have kept up our quota for the first five months of this year. On the \$300,000 Fund, Nebraska was to raise \$12,080. Of this we have raised about eight thousand dollars, and have pledged to cover part of the balance. We have set our stakes to finish this fund by the close of 1911.

Owing to the dry weather, our crop outlook is not encouraging; but the Lord's blessings are often most appreciated in time of adversity, and we are hoping to come behind in no claim the Lord makes upon us.

We are at present enjoying the privilege of our local camp-meeting at Holbrook. We are not a large company, but the Lord is coming very near to his people. We shall give a report of this meeting later.

J. W. CHRISTIAN.

The Situation in New Orleans

THE article by Elder M. C. Strachan on page 7 of the REVIEW of June 8 is a timely one, and I trust will be studied carefully by our people everywhere; for the Church of Rome is slowly but surely winning the colored people of the United States to her fold. If, as reported, there are "more than two hundred thousand" colored Catholics in this country, we can safely say that at least seventy-five thousand of them reside in Louisiana, and more than sixty-five thousand of these in New Orleans. "The church" is very jealous for them, and is using every means to hold them within her fold. Much money is being spent by their

white brethren to provide them respectable places of worship. Largely because of this, the more intelligent colored people are beginning to look to the Catholic Church as their only friend.

By request of the Southern Union Conference Committee, I came to this city last December to labor for my people. When I came, I found our little colored church meeting in the front room of a cottage on the corner of Marengo and Chestnut streets. The place is really too small to accommodate the members. Because of this our visitors are few. We have tried hard to raise money to get a place of our own, and we have some building money on hand, but not nearly enough to purchase, as real estate is very high in New Orleans. We have been urged recently to make strong and decided efforts to work the large cities of the United States, and New Orleans has been mentioned as one of the cities to be worked for both white and colored. It has been stated, with much emphasis, that doors that are now open to get the truth to the colored people of the Southern States are fast closing. The readers of the REVIEW will not be surprised when we relate to you that public tent-meetings for colored people in the great city of New Orleans are prohibited on the ground that such meetings are a public nuisance. The writer, accompanied by the president of the Louisiana Conference, went to the mayor and city attorney the second time, but was bitterly refused on the flimsy pretext mentioned above. But we knew it was prejudice against us as Seventh-day Adventists, because of the large tent effort being conducted by our white brethren for the white people in the city at this time, and receiving much publicity through the city daily papers. The Catholics are taking the lead in trying to shut out all public efforts for white and colored, and they are being assisted by professed Protestants.

While Elder M. C. Strachan has solicited earnest prayers for the spread of the third angel's message among these neglected, waiting souls, I feel it my duty to make an urgent plea for financial help to purchase a place of worship as soon as possible.

The mayor of the city told me that all meetings for the colored people must be confined to church buildings. I do not know how I could make this plea for help for New Orleans more effective than to state the situation as it is, and beg your prayerful consideration. Let all help for this work be sent through the regular channels.

T. B. BUCKNER.

Mandalay, Burma

MANDALAY is the second city in Burma, having a population of about two hundred thousand. It was the last capital of the Burmese kingdom, and is looked upon, especially by the people of Upper Burma, as about the finest city on earth. It is a good point from which to work, being a railway and river-boat center.

There is a daily service up the river to Bhamo, only twenty miles from the Chinese border. It is not far to the Shan States. In fact, as I write, I can look out of my window to the Maymyo Hills, about fifteen or twenty miles away, and at night can see the fires of the Shan charcoal-burners.

Down in the bazaar one may see almost any time from one to a hundred Chins, Kachins, Pathans, and many others, showing by their queues that they are subjects, in name at least, to the great Manchus at Peking. As I see these peoples, with their queer dress and their ornaments, I wonder when we shall have some one here to study their languages. They must somehow hear the gospel; for Christ died for the Kachin woman, with her face tattooed to make her undesirable to surrounding tribes, who might steal her, just as much as he did for her more favored sisters in the West.

They are an indifferent people, and even the little that has been done by other missions has brought few results; but some from among these border and hill tribes will hear the last message, and one day walk the streets of gold.

R. A. BECKNER.

Western Washington Camp-Meeting

THE Western Washington Conference and camp-meeting was held in the city of Seattle according to appointment. Elders C. W. Flaiz, A. J. Haysmer, and W. A. Westworth were present, and took an active part in the spiritual work of the meeting. From the first, a spirit of earnest heart-searching prevailed, and a deep sense of the necessity of re-consecration was manifest throughout the entire camp.

On Sunday, June 11, thirty-four persons were buried in baptism. It was a very impressive scene. As a result of the meeting several persons accepted the truth.

An appeal in behalf of the work for the colored people in the South met with a hearty response, as did also the appeal for missions. In all, about \$3,750 was raised in cash and pledges for the cause of missions and the Swedish training-school.

The treasurer's report shows a gain of over three thousand dollars in tithe over the year 1909, or \$16.06 for each member. The ten-cent-a-week fund has reached 11 1-3 cents for each member. The offerings from our Sabbath-schools show a good increase. It was voted unanimously to increase our weekly offerings so that they will reach an amount equal to fifteen cents a member.

Our conference, as an organization, unanimously declared itself opposed to every phase of religious legislation, and sent a protest to our State senators against the passage of the Johnston Sunday bill, known as Senate Bill No. 237. We have received from our two State senators an acknowledgment of our protest, and an assurance that the matter will receive due consideration.

We thank God for this excellent camp-meeting, for the unity and good will generally manifested by our people, and for the earnest desire that manifested itself on the part of all to do their best in promoting the interests of this great cause both at home and abroad until to the whole earth are made known the truths of the third angel's message.

The nominating committee presented the names of S. W. Nellis for president, J. E. Graham for vice-president, and H. A. Green for secretary and treasurer; with the following names for the executive committee: S. W. Nellis, J. E. Gra-

ham, W. W. Sharp, Lewis Johnson, J. A. Holbrook, A. J. Stone, and J. W. Boynton. All were duly elected. The conference association board consists of S. W. Nellis, W. W. Sharp, J. E. Graham, J. W. Boynton, and F. D. Wagner. S. W. NELLIS.

The German Work in the East

It was my privilege to spend a month in the Eastern cities, and visit our German churches. We are glad to report that we have German churches in Pittsburgh, Baltimore, Philadelphia, Jersey City, Brooklyn, Manhattan, and the Bronx. We also have nearly enough material to organize a church in Boston, Mass., where Brother Pankoke is laboring.

The prospect for the future is good. There will be three tent efforts for the Germans this summer. The members of the churches are helping in these meetings by inviting the people and scattering reading-matter. We have some faithful members in these churches, and quite a number are spending much of their time in the work. Most of these members are sisters whose husbands are not in the truth, and in some cases are opposed to it; yet they are doing more in many respects than our churches in the West, where the members of families usually stand together. Their tithe is also greater per member than is the case in most of our churches in the West. I know of only one church in the West where a greater tithe is paid. The members have also more church expense in these large cities than have those in country places. The missionary spirit is certainly manifest among them. It is the East where the greatest work is yet to be accomplished. Here most of the German people live, and here but little has been done. We need more workers; for there are millions of Germans here who have not heard the truth.

We are glad that a beginning has been made, and that more is being done at present than has been done in the past; still much more should be done if these millions are to be warned. Let us concentrate our forces upon these large cities in the East, and give the message to them as soon as possible. The workers are of good courage, and aim to press the battle to the gates. Pray for them and the great work for the foreigners in these large cities.

G. F. HAFNER.

The Danish Conference

AFTER attending the meeting in Bergen, Norway, and Stockholm, Sweden, I came to Denmark to spend the few days which intervened before the conference, with the churches at Skodsborg and Copenhagen. It was a great pleasure to meet so many of our Danish brethren and sisters at these places.

I found the sanitarium at Skodsborg well filled with patients. There are more than usual for this season of the year. The prospect is that the management will have difficulty in finding room to accommodate all who desire to come during the summer. The location of the institution is, in many respects, an ideal one, and being surrounded with a large population, there seems to be no reason why it will not continue to be filled the year round with those in need of med-

ical aid. It is planned to begin at once the erection of quite a large addition, which will give better dining-room facilities and additional room for patients. This building seems to be much needed, and will add greatly to the comfort of the patients. Although the institution is carrying considerable indebtedness, the management is hopeful of being able to materially decrease this each year through the increased patronage.

An excellent Christian spirit seems to pervade the sanitarium family. All are endeavoring to make the institution a real factor in the work of the message. During our visit here the graduating exercises of the nurses' class were held. Nine consecrated young people received diplomas, and expect to labor in the message wherever the providence of God may direct.

Sabbath, June 4, I met with the church in Copenhagen. I was glad to see so large a congregation present. As a result of the labor put forth the past year, quite a number have been added to the church, and others are interested. Copenhagen is a large city of about half a million, and is an excellent field for labor.

From here I went to Aarhus to attend the Danish conference, which was held June 7-11. Elders L. R. Conradi, J. C. Raft, E. R. Palmer and wife, and the writer attended this meeting, sharing with the local laborers in its burdens and blessings. On account of his visit to Russia, Elder A. G. Daniells was not able to attend the meeting. This was a source of disappointment to the brethren and sisters here, who were anxious to have him meet with them once more.

This meeting was held in a good hall in the city, and was quite well attended, about four hundred being present the last Sabbath. The conference was marked with a spirit of unity and much of the blessing of God. Brother C. C. Jensen was re-elected president. The reports rendered were of an encouraging character, and indicated growth during the year. The membership at the close of 1910 was 1,039. During the year eighty-two were baptized, and eighteen others were received by vote. The tithe amounted to \$10,393.87, an increase of \$1,195.79 over the previous year. The Sabbath-school offerings amounted to \$714.49, an increase of \$70.98 over 1909. There was also an encouraging increase in the offerings to missions for the year. The outlook for the sale of our books and other literature for the year is good.

I greatly enjoyed attending these meetings in the Scandinavian Union, and becoming more intelligent regarding our work in this part of the field. The memory of the kindness and hospitality received will ever remain with us. Though we may not understand all languages in this world, there is one language of the heart which is common to this message, and which all who love God's truth for this time understand.

The message is moving on in this field as in other lands, and the outlook for the future is good.

At the close of the meeting there was baptism, and quite a number followed their Lord in this sacred rite. Our prayer is that renewed power and blessing will attend the work in this conference, and as a result of the Spirit's ministration many may be added to the church.

G. B. THOMPSON.

A Word From Manila

"PRECEPT upon precept; line upon line," describes the work of the missionary canvasser. Last week I took an order for "Manga hula ni Profeta Daniel" from a family who already had "Patriarchs and Prophets" and "Coming King" in Spanish. So in going over the city of Manila, I have the opportunity of not only placing the truth in homes not supplied before, but of adding to those already supplied.

During the same week I sold a book in a convent to the ex-governor of the province, who resided with the priest. On my way home, while waiting for the boat, I read the fourth commandment to a brown-skinned boatman, and then asked him which was God's rest day. His response was "*Sabado*" (Saturday), the seventh day. He was not a Christian, except to the extent of admitting the truth.

R. A. CALDWELL.

Field Notes

FIVE persons were recently baptized at Capron, Okla.

AT Valley View, Tex., eight young people were baptized.

A FAMILY has begun to keep the Sabbath at Clarksville, Tex.

AT Maple Grove, N. C., four persons have been added to the church.

ELDER C. B. HAYNES baptized eight persons recently in Baltimore, Md.

AT Woodbury, N. J., three persons have begun to keep the Sabbath.

ON a recent Sabbath three persons were buried in baptism at Atlanta, Ga.

TWELVE have signed the covenant to follow all the teachings of the Word of God, at Hayden, Colo.

THREE new Sabbath-keepers are reported at Wellington, Kan., as a result of meetings recently held there.

AT Copper Ridge, Tenn., as the result of meetings at that place, ten have decided to unite with the church.

ELDER J. S. GREEN reports a deep interest in the tent-meetings which are being conducted in Jacksonville, Fla.

ELDER STEWART KIME recently closed a series of meetings at Stanleyton, Va. Twenty-eight persons were baptized as a result of these meetings.

ON Sabbath, May 6, baptism was administered to four persons, and on Sunday three others took part in the same ordinance at Lookout Mountain, Upper Columbia, Canada.

ELDER F. D. STARR reports four new members and baptisms at Colville, Wash. At College Place, four young men were baptized. At Ariel four persons have followed their Lord in baptism.

AT Battle Creek, Mich., eighteen went forward in baptism recently.

SEVEN precious souls were buried with their Lord in baptism at Copper Ridge, Tenn., not long ago.

SIX persons have united with the church upon profession of faith at Farmington, N. M.

ON a recent Sabbath at Kalispell, Mont., twelve new Sabbath-keepers were added to the church.

FOUR persons from Fitchburg, Mass., were baptized by Elder H. C. Hartwell in the baptistry of the South Lancaster church, June 3.

AT Newburgh, N. Y., seven persons were baptized. Eight persons have recently joined the German church in the Bronx, New York City.

FOURTEEN persons have accepted the truth near Hartford City, Ind. This makes thirty-five that have been baptized and have united with this church during the last five months.

The Missionary and Publishing Work

Notes, Plans, Reports, Statistics, and Other Information Regarding Missionary Endeavor and the Circulation of Gospel Literature

Conducted by the Missionary and Publishing Department of the General Conference

E. R. PALMER Secretary
N. Z. TOWN Assistant Secretary

Experiences in Australia

Patience Rewarded

AN old lady, who for several years has been selling and distributing the *Signs* around her neighborhood, has lately had an experience that has encouraged and strengthened her. She was just about to give up her *Signs* work because no one seemed to manifest any interest in the papers, although the people bought them week by week. One very hot day she decided that she would go out on a canvassing trip just once more. When she reached one place where the people had always appeared very indifferent, she found a change. The lady informed her that she had read of the true Sabbath in the *Signs*, and that she had started to keep it. She was also interested in the health reform and other points of our faith.

More "Signs" Experiences

A family in Pinnaroo, Australia, makes a practise of putting the *Signs* in the traps and carts of the farmers who come into the town on Saturday afternoons to do their shopping. Several persons have expressed their appreciation of the paper, and one man showed his gratitude in a practical way, by giving his subscription for twelve months, and ordering some health foods. Another farmer is subscribing for three months; and a Methodist local preacher in the same town said that he was glad to get the *Signs*, as he liked the reading-matter which the paper contains.

A Splendid Record

IN looking over the report of last year's book sales, we were very much interested to find that West Virginia, the smallest conference in the United States, stood at the head of the list in the average of book sales a month. Some conferences averaged only six or seven dollars' worth of subscription books sold for each Seventh-day Adventist in the conference, while this conference sold on an average \$39.25 worth a month for each member. This is certainly an example worthy of emulation.

If West Virginia can make such a record as this, why can not other conferences do likewise? If every conference will reach this average, it will not be long until we shall hear the loud cry of the message, and the work will soon be finished. This could easily be done by individuals consecrating themselves to the spreading of this message who are now inactive in this branch of the work.

I. A. FORD.

Save the Youth

WORD comes to us from Brother Ernest Lloyd, of Los Angeles, Cal., that in their local conference they have already distributed nineteen thousand of the Temperance number of the *Youth's Instructor*. Their aim is to reach the twenty-five-thousand mark before camp-meeting. This is certainly an excellent beginning. We trust that at the camp-meeting this number may be more than doubled.

This Temperance issue of the *Instructor* should be placed in the hands of every child in our public schools. This can be done without any expense to us. There are men and women who would gladly donate five, ten, or twenty dollars to assist in carrying forward such an educational effort in behalf of our boys, upon whom will depend the future welfare of our country.

The evils resulting from the use of cigarettes by the boys is not appreciated as it should be. Numerous appeals have come to me, in behalf of some of these unfortunates, by their friends. Among them is the following, from a devoted mother:—

"I have a son who has ruined himself with tobacco and cigarettes, and seems unable to control the habit. Is there anything you could do to help me in this? He is twenty, and unable to study or use his mind. He was very bright and capable until he became a victim of this evil habit. If you can advise me in any way, please write me, and I shall be more than grateful. It seems as if there ought to be some way to save such boys."

In a reply to an inquiry by me, she said further: "He was as fine and bright a boy as one could meet anywhere, until he began this habit, which seemed to change his entire disposition. He could not study nor read; he gave up his music, in which he has always been much interested; and finally he gave up his school and his young friends. He now devotes all his time and strength to this one thing. He has a taste for cheap entertainments of all kinds, such as picture shows and cheap theaters. We have tried all kinds of good inducements to take their place, but he is determined not to be helped. He will go without clothes to buy tobacco; and as he is my

only boy, and as I had hoped much for him, I have felt I could not give him up. This, and this only, is my excuse for troubling you with my affairs. I am, and have been for five years, constantly on the lookout for something or some one to help me. My prayers, though constant, seem to do no good; and in the meantime the years go by, and he is wrecking his young life as well as mine."

There are thousands of boys in the United States who, like this boy, are ruined for life, and each day thousands are beginning the habit, not knowing the injurious nature of the cigarette. Shall we not make a determined effort everywhere to inform these boys? We appeal to all Christian friends to assist in this noble endeavor.

D. H. K.

The "Review"

THE following illustrates the power of the REVIEW to interest others outside of our own people:—

"GENTLEMEN: I would be pleased to receive a sample copy of your paper, the REVIEW AND HERALD. A copy of this paper was handed me by a friend some time ago, and upon reading it I found it so very interesting I decided to write and ask you for another sample copy. I like the matter contained in this paper."

Has Always Had the "Review"

IN reply to a letter recently sent out to the ministers concerning the REVIEW, Elder D. T. Shireman replies as follows:—

"Every family should have, first of all, the REVIEW. During fifty-two years, it has found its way into our home in all our wanderings, with the exception of one summer in Kansas, when I was unable to pay for it; but I walked three miles every Sabbath to the house of a brother to read the paper. Many times I have sent only fifty cents at a time to keep it coming; but at that time, I could not send even that little. Hearing of my condition, Brethren Geo. I. Butler and S. N. Haskell sent it to me free for one year. I shall interest myself in getting it into more homes in the future."

Canvassing in Mexico

THE following experience, which we take from a letter from Brother Schulz, shows something of the difficulties which our workers have to contend with in Mexico. It also shows how God's work can be carried on in spite of difficulties:—

"You know I am always on the move; for here the places are small, but you will see from my report that I have done as well here as in other places. In Temapache a singular thing happened. A boy on the street called me to come to his house. A man came up on horseback, chasing the people away, and telling them that I had Protestant books; but the father of the boy came and took a subscription in the presence of the one who wanted to disturb me.

"In several places the people were sitting up all night waiting for the *revoltosos*. In Tuxpam a man tried to get hold of the little book in which I keep my subscriptions, but I managed to get it away from him without any damage.

"I can not leave this part of the

country to attend the institute; for the route must be gone over, and I have my pony on hand. And who else shall bring the last warning message to the people of this part of the country? Don't be afraid of my being unsettled on account of the unrest of the country. It is written in Zephaniah that the remnant of Israel is 'an afflicted and poor people;' nevertheless they shall trust in the name of the Lord; 'they shall feed and lie down, and none shall make them afraid.'"

N. Z. T.

Sanitarium Relief Campaign

Importance of the Campaign

IMPORTANT instruction has been given us concerning the need of advancing the "Ministry of Healing" campaign. Encouraging promises are also presented as to the probable results of this movement. Herewith are given a few brief selections from the Testimonies, setting forth considerations that should appeal to us all, and which indicate that in this campaign we have a work of no small importance.

Financial Help

"In the cities within easy reach of our sanitariums and training-schools, a mission field is open to us that we have as yet only touched with the tips of our fingers. In some of these places, a good beginning has been made. But it was God's purpose that by the sale of 'Ministry of Healing' and 'Christ's Object Lessons' much means should be raised for the work of our sanitariums and schools, and that our people might thereby be left more free to donate of their means for the opening of the work in new missionary fields. If our people will now engage in the sale of these books as they ought, we shall have much more means than we now have to carry the work in the way the Lord designed that it should be carried."—*Testimonies for the Church*, Vol. IX, page 80.

"God designs that we shall learn lessons from the failures of the past. It is not pleasing to him to have debts rest upon his institutions. We have reached the time when we must give character to the work by refusing to erect large and costly buildings. We are not to copy the mistakes of the past, and become more and more involved in debt. We are rather to endeavor to clear off the indebtedness that still remains on our institutions. Our churches can help in this matter if they will."—*Id.*, page 71.

Help for the Sick

"Explain how by the sale of 'Ministry of Healing' patients may be brought to the sanitarium for healing who could never get there unaided; and how through this means assistance will be rendered in the establishment of sanitariums in places where they are greatly needed."—*Series B*, No. 10, page 46.

"Especially do those who are seeking for restoration of health, need the book 'Ministry of Healing.' Every favorable opportunity for reaching this class is to be improved. . . . At Loma Linda some of the nurses have been given a special training for the work of selling 'Ministry of Healing;' and as they have vis-

ited homes in the neighboring cities and villages, the blessing of Heaven has rested richly upon them, and favorable impressions have been made in behalf of our people and their work."—"Testimonies for the Church," Vol. IX, page 85.

Blessing to Souls

"The book 'Ministry of Healing' may do the same work for our sanitariums and health institutions that 'Christ's Object Lessons' has done for our schools. This book contains the wisdom of the Great Physician. To me it has been a precious privilege to donate my work on these books to the cause of God. In the future there should be well-planned and persevering efforts made to increase their sale."—*Id.*, Vol. IX, page 71.

A Missionary Experience

"In selling these books, the youth would be acting as missionaries; for they would be bringing precious light to the notice of the people of the world. . . . Great blessings are in store for us as we wisely handle these precious books given us for the advancement of the cause of present truth. And as we labor in accordance with the Lord's plan, we shall find that many consecrated youth will be fitted to enter the regions beyond as practical missionaries; and, at the same time, the conferences in the home field will have means with which to contribute liberally to the support of the work that shall be undertaken in new territory."—*Id.*, Vol. IX, pages 78, 79.

Solemn Responsibility

"Many have never learned how to sell the books dedicated to the advancement of our institutional work. But such should not excuse themselves. They should study diligently how they may do their part faithfully in connection with the circulation of these precious books. Our schools and sanitariums must be conducted on a high plane of efficiency, and a solemn responsibility rests upon us all to help place these institutions on vantage-ground by giving the relief books a wide circulation. God will be glorified by every one who takes an active interest in the work of placing these books in the hands of the multitudes who are in need of the saving truths of the gospel."—*Id.*, Vol. IX, page 83.

Space permits only brief presentation of the instruction given of this character. To get the full connection of the foregoing quotations, and to see further the importance of this work, reference may be made especially to pages 71-88 of "Testimonies for the Church," Volume IX. It will be seen that special light has been given us, and that we are but following right counsel when we forward the sale of our relief books.

L. A. HANSEN.

News and Miscellany

—June 22, two cases of cholera were discovered at New York, on board a steamship which had just arrived from Italy.

—The largest steamship afloat, the "Olympic," arrived in New York harbor on June 20, on her maiden voyage from England. This vessel is 882½ feet long, and her gross weight is registered at 45,000 tons.

—It is reported that 10,000 Spanish soldiers have been concentrated at Tangier, in readiness to invade Morocco.

—A disastrous hurricane swept over the Adriatic on June 15, doing great damage to property, and resulting in the loss of about 100 lives.

—June 12, by a vote of sixty-four to twenty-four, the United States Senate adopted a resolution submitting to the States for ratification a Constitutional amendment providing for the election of United States senators by the people direct.

—The new Mexican government has expressed its purpose to restrict the operation of many foreign monopolies that now exist in Mexico. It is felt that this action will seriously hamper the operations of many wealthy American investors.

—A report from Mexico City, dated June 17, states that Rodolfo Espinoza, former president of Nicaragua, is fomenting another revolution in that country, having enlisted many officers and men from the army of the insurrection in Mexico.

—The American Telephone and Telegraph Company issued stock recently to the amount of \$50,000,000. The proceeds of this issue will be used for construction and extensions outside the State of New York, and to maintain cash balances.

—Three aviators met death, June 18, on the aviation field at Vincennes, France, while they were attempting to cover the first stage of the European circuit race. The contest called for a flight to London and return, with stops at various places going and returning.

—Over 100 delegates from various parts of the United States and Persia gathered at the public library in Washington, D. C., on June 16, to attend the first annual conference of the Persian-American Educational Society. The purpose of the association is to bring these two countries into closer union commercially and educationally.

—The international sailors' strike which was recently inaugurated in England, has now spread to the United States. On June 17 four large coasting-steamers were deserted by their crews, and were unable to leave their docks. Some of the English firms have submitted to the demands of the strikers, and others are still holding out against these demands.

—The twenty-fifth anniversary of the wedding of President and Mrs. Taft was celebrated at the White House and on the White House lawn in Washington, during the day and evening of June 19. The celebration is reported to have been a very brilliant affair, and a large number of very costly presents were received from organizations and from representatives of foreign countries. The White House and White House lawn and trees were decorated with not fewer than six thousand colored electric lights; the evening following the celebration the grounds were thrown open to the general public, and about twenty thousand persons took advantage of the invitation to view the decorations and illuminations, which remained the same as on the previous evening.

—The investigation by the Committee of the House of Representatives into the business of the sugar trust, brings to light the fact that a considerable portion of the stock of that trust is in the hands of the Mormon Church.

—Seven submarine torpedo-boats of the United States Navy made a trip from Newport to Gloucester, Mass., recently, a distance of 150 miles, in safety, traveling almost the entire distance under water and entering and leaving harbors undetected by harbor officials.

—The Democratic wool revision bill was passed by the House of Representatives on June 20, by a vote of 221 to 100. Twenty-four Republicans, chiefly insurgents, voted for the bill, and one Democrat voted against it. This bill proposes to reduce the duty on raw wool to twenty per cent ad valorem. It was formerly forty-four per cent. By its provisions the duty on woolen goods is reduced to about forty-two per cent ad valorem.

—President Taft has been asked to intercede for the Baptists in Russia. A resolution incorporating this request was adopted by the Northern Baptist Convention at Philadelphia, June 16. The President is requested to assure the Russian government of the peacefulness and loyalty to civil institutions of the five million Baptists in this country, in an effort to secure greater freedom for the members of that faith in Russia. Persecutions of members of that faith in Russia were the occasion for making this request of the President.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1911

ATLANTIC UNION CONFERENCE

Maine, Norridgewock Sept. 1-10
Northern New England Aug. 24 to Sept. 3

CANADIAN UNION CONFERENCE

Quebec, South Stukely Aug. 25 to Sept. 3

CENTRAL UNION CONFERENCE

Nebraska (local), Palmer July 24-30
South Missouri, Springfield Aug. 3-13
East Kansas, Fort Scott Aug. 10-21
Colorado Aug. 17-27
Nebraska (local), Norfolk Aug. 21-27
North Missouri, Hamilton Aug. 24 to Sept. 3
West Kansas, Wichita Aug. 31 to Sept. 10
St. Louis Mission Field Sept. 6-13
West Colorado Sept. 14-24

COLUMBIA UNION CONFERENCE

West Pennsylvania, Ford City Aug. 10-20
Ohio, Wooster Aug. 17-27
Virginia, Richmond Aug. 24 to Sept. 3
New Jersey, Trenton Sept. 7-17
Chesapeake Sept. 14-24
West Virginia Sept. 28 to Oct. 8

LAKE UNION CONFERENCE

Indiana, Indianapolis Aug. 3-13
West Michigan, Muskegon Aug. 17-27
Northern Illinois Aug. 24 to Sept. 3
North Michigan, Traverse City Aug. 24 to Sept. 3
Southern Illinois, Shelbyville Aug. 31 to Sept. 10
East Michigan Sept. 7-17

NORTHERN UNION CONFERENCE

Iowa Aug. 23 to Sept. 3

PACIFIC UNION CONFERENCE

California, Oakland July 6-16

SOUTHEASTERN UNION CONFERENCE

South Carolina, Woodruff July 20-30
 North Carolina, High Point Aug. 3-13
 Georgia, Forsyth Aug. 10-20
 Cumberland Aug. 24 to Sept. 3
 Florida, Sanford Sept. 28 to Oct. 9

SOUTHERN UNION CONFERENCE

Louisiana, Baton Rouge July 27 to Aug. 6
 Alabama, Decatur Aug. 3-13
 Kentucky Aug. 17-27
 Mississippi Aug. 31 to Sept. 10
 Tennessee River Sept. 7-17

SOUTHWESTERN UNION CONFERENCE

Texas Aug. 3-13
 West Texas Aug. 10-20
 New Mexico, Corona Aug. 17-27
 Oklahoma Aug. 24 to Sept. 3
 Arkansas Sept. 7-17
 South Texas Nov. 2-12

WESTERN CANADIAN UNION CONFERENCE

Saskatchewan (North), Nokomis, July 4-9
 Alberta, Didsbury July 13-23
 Saskatchewan (South), Pense July 25-30

European Division

WEST GERMAN UNION CONFERENCE

Belgium July 19-23

GENERAL CONFERENCE COMMITTEE BIENNIAL COUNCIL

Friedensau, Germany July 4-16

EAST GERMAN UNION MEETINGS

Friedensau, Germany ... July 6-16, afternoons

LATIN UNION CONFERENCE

Roman-Swiss and Latin Union July 18-23
 France and Holland July 26-30
 Barcelona Aug. 1-5

BRITISH UNION CONFERENCE

North England Aug. 3-8
 Scotland Aug. 10-13
 Ireland Aug. 17-29
 Wales Aug. 24-27
 South England Aug. 31 to Sept. 5

Alberta Conference

NOTICE is hereby given that a meeting of the Alberta Conference of Seventh-day Adventists will be held July 17, 1911, at 11 A. M., on the camp-ground in Didsbury, Alberta, for the transaction of such business as should properly come before the association.

C. A. BURMAN, *President*;
 F. L. HOMEL, *Secretary*.

Annual Meeting of the Michigan Sanitarium and Benevolent Association

THE regular annual meeting of the Michigan Sanitarium and Benevolent Association for the year 1911, will be held in the chapel of the Battle Creek Sanitarium, on North Washington Ave., Battle Creek, Mich., Thursday, June 29, 1911, at 3 P. M., standard time, for the election of trustees and the transaction of such other business as may properly come before the meeting.

By order of the board of trustees.

GEO. E. JUDD, *Secretary*.

South Carolina Conference

THE fifth annual session of the South Carolina Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Woodruff, S. C., July 20-30, 1911, for the election of officers for the ensuing year, and the transaction of such other business as may properly come before the conference at that time. The first business meeting of the session will be called at 9 A. M., July 21.

All members, in good standing, of the Seventh-day Adventist churches in this conference, are entitled to act as delegates in the conference proceedings.

W. H. BRANSON, *President*;
 ELIZA WARNER, *Secretary*.

Washington Sanitarium Association

CONDITIONS have so changed with some of our brethren and sisters who have kindly loaned money to the Washington Sanitarium Association to assist financially in carrying forward the work of God, that they find it necessary to have a portion of their money returned to them. A number of these notes coming due about the same time makes it necessary that the association borrow a portion of the money needed from others. The Sanitarium can take care of some of these demands from its income, but not all. The association will greatly appreciate assistance from those having surplus money which could be loaned to us for a year or more. Address the undersigned at Takoma Park, D. C.

R. T. DOWSETT, *General Manager*.

Louisiana Conference Association

THE regular annual meeting of the constituency of the Louisiana Conference Association of Seventh-day Adventists, will be held at Baton Rouge, La., July 31, 1911, at 10 A. M. for the election of a board of trustees, and for the transaction of such other business as may properly come before it.

The accredited delegates to the Louisiana Conference of Seventh-day Adventists (unincorporated) are members of the above-mentioned constituency.

E. L. MAXWELL, *Chairman*;
 E. H. REES, *Secretary*.

The Louisiana Conference

THE tenth regular session of the Louisiana Conference of Seventh-day Adventists will be held this year in connection with the annual camp-meeting at Baton Rouge, La., July 27 to August 6. Each church in the conference is entitled to one delegate without regard to membership, and one additional delegate for each fifteen members. Delegates should be selected, and the conference secretary, Mrs. C. A. Saxby, Woodlawn, La., notified in good time. Tents will be provided for all, at the usual rates, and a dining-room will be operated by the conference. Bedding should be brought, as it will be difficult to secure it on the ground.

Very important matters, vital to the interest of the conference, will be considered at this meeting, and it is hoped that there will be a full delegation present. Come praying and believing, and God will not suffer us to be disappointed in making this the best camp-meeting that we have ever held.

E. L. MAXWELL, *President*.

Meeting of the Members of the Ontario Conference of Seventh-day Adventists

NOTICE is hereby given that a special session of the Ontario Conference of Seventh-day Adventists will be held at the church of the Seventh-day Adventists on the south side of Awde Street west of Dufferin Street in the city of Toronto at 2:30 P. M., Wednesday, July 12, 1911, for the purpose of obtaining the approval of the members of the conference to an agreement entered into by the trustees of the conference for the sale to Robert Taylor and Edward Taylor Musson, for the sum of thirteen thousand dollars, of the property of the conference known as the Lornedale Academy; being that part of Lot 10 in the Third Range from Lake Ontario in the Late Indian Credit Reserve in the township of Toronto in the county of Peel, lying south of the Streetsville Gravel Road, and containing fifty acres more or less, and being more particularly described in the said agreement for sale, which agreement bears date the thirty-first of May, 1911, and provides for the payment of the purchase money as follows: One thousand dollars as deposit on the execution of the agreement; four thousand dollars on or before the eighteenth of July, 1911; and the balance at the expiration of five years from the date of the completion of the sale, with interest payable at five per cent half-yearly, such balance to be secured by a first mortgage to the trustees

on the lands. And for the purpose also of obtaining the assent of the members of the conference to the deed of the said lands to the said Robert Taylor and Edward Taylor Musson, to be executed and delivered pursuant to the said agreement for sale and purchase.

Dated this first day of June, 1911.

M. C. KIRKENDALL, *Chairman*;
 J. T. ERRINGTON,
 J. T. SMITH,
 T. H. NOBLE,
 R. A. HEARD,

Executive Committee of the Ontario Conference of Seventh-day Adventists.

Addresses

THE permanent address of Elder W. H. Saxby is 426 Trumbull Ave., Detroit, Mich.

ELDER W. C. HEBNER has changed his address from Shelby, Mich., to 1122 Washington Ave., Kalamazoo, Mich.

Notice!

OWING to the fact that Nellie C. and C. Earle Tickner have disconnected with the work in Wilmington, Del., any Chesapeake Conference business should hereafter be addressed to Elder R. M. Rosin, 733 W. Ninth St., Wilmington, Del.

Publications Wanted

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

Mrs. C. O. Hickok, Miami, Fla.

Mrs. M. A. Williams, South Frankfort, Mich.

S. D. Miller, 314 Union St., Greenville, Miss., *Youth's Instructor*, *REVIEW*, *Signs of the Times*.

Mrs. G. H. A. Beermann, Box 74, Globe, Ore., a continuous supply of our papers and tracts in English, German, and other languages for use in reading-rack.

Orno Follett, 706 Jones Ave., Garden City, Kan., a continuous supply of the *Signs of the Times*, weekly and monthly, *Watchman, Life and Health*, *Liberty*, *Protestant Magazine*.

Business Notices

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

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

Conditions

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

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

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

No discount for several insertions.

FOR SALE.—Prophetic Charts, hand painted on heavy cloth, in fast oil colors. These charts are similar to those exhibited by me at the General Conference in Washington, 1909. New illustrated catalogue about ready. Write to G. S. Vreeland, Graysville, Tenn.

WANTED.—Good Seventh-day Adventist woman not over thirty years of age, to look after and teach two girls three and five years of age; also assist in housework. Address Elmer E. Adams, Manchester Depot, Vt.

COOKING OIL direct from refinery. Purely vegetable; healthful, odorless. Save middle-man's profit. Five-gallon can, \$3.65; bbl., 60 cents a gallon; $\frac{1}{2}$ bbl., 62 cents a gallon. Address Lookout Cooking Oil Co., Chattanooga, Tenn.

SPECIAL OFFER.—Bible Mottoes—Beauties; 12 x 16; express prepaid; 500,000 on sale.—English, German, Spanish, Swedish, Danish. 200, \$7; 50 or 100, same rate. Post-cards free with Mottoes. Father and Mother lead. Hampton Art Company, Nevada, Iowa.

FOR SALE.—Sanitarium Cooking Oil, pure, healthful, odorless: keeps indefinitely; 5-gallon can, \$4.30; 10-gallon can, \$8.45; bbl. (50 gallons), 75 cents a gallon; $\frac{1}{2}$ bbl. (30 gallons), 76 cents a gallon. Address Sanitarium Cooking Oil Co., Louisville, Ky.

FOR SALE CHEAP.—160 acres near Seventh-day Adventist company. Good spring water; 55 acres in crop; balance in timothy, native grass, and timber pasture. House and out-buildings, also half interest in traction-engine thrasher and sawmill. Address C. W. M. Reed, Upton, Wyo.

WANTED AT ONCE.—Situation by experienced farmer. Will work year round; can begin at once. Have wife and three children, aged seven and two years, and seven months. Make best offer in first letter. Sabbath-keepers, strong, healthy. Address G. H. Davenport, Webb City, Mo.

NEW, inspiring Scripture Post-Cards, beautifully embossed, illustrated Hymns, Greetings, and Birthdays, assorted, post-paid, 10 for 10 cents; 100, 90 cents. Elegant Floral Bible Mottoes (12 x 16), samples, 6 cents; 12, 65 cents; 50, \$2.25; 100, \$3.75; all prepaid. Stamps refused. Waterbury Specialty Co., Brandon, Wis.

FOR SALE.—Good Southern farm; seventy acres; half in woods and pasture; balance in variety of crops in excellent condition and cultivation; good garden and fruit; good markets. New house; good barns; fine spring of soft water. Stock and implements for sale. Immediate sale desired, as I am called to connect with our publishing work. Address, for full particulars, J. B. Greenwood, Greensboro, N. C.

FOR SALE OR EXCHANGE.—In Willowbrook, Cal., a suburb of Los Angeles on the Long Beech car-line, a five-room plastered house with half acre of ground adapted to chicken-raising. Price, \$2,000; terms, \$1,900 for cash, or \$100 to \$500 down, balance on time at seven per cent. Would exchange to amount of \$500 to \$1,000 for alfalfa land or vacant lots on Pacific Coast. Address C. H. Castle, Box 332, Hartford, Mich.

Obituaries

STROUDE.—Mrs. Eunice Stroude was born Oct. 10, 1822, and fell asleep March 4, 1911. Sister Stroude was a member of the Seventh-day Adventist Church for over thirty years. The funeral service was held in the Seventh-day Adventist church in Omaha, Neb., March 7, 1911. Words of comfort were spoken to the sorrowing children and friends by the writer. Text, Rev. 14:13, 14.

P. A. FIELD.

KELLEY.—Margaret Kelley was born in Chicago, Nov. 27, 1873, and died May 6, 1911. Early in life she accepted the Seventh-day Adventist faith, and was a member of the Harvey (Ill.) church at the time of her death. She leaves a sister, a brother, and other relatives to mourn. Words of comfort were spoken by the writer, in the Congregational church at Hobart, Ind. Interment was made in the Hobart cemetery.

J. M. BURDICK.

PEMBERTON.—Died at the home of her son, in Spokane, Wash., May 6, 1911, Mrs. Mary Louise Pemberton, aged 74 years, 7 months, and 2 weeks. Sister Pemberton accepted the third angel's message at Danforth, Ill., in 1866, to which faith she attributes her hope of eternity, with full confidence of a part in the first resurrection. Her husband and eight children survive. We desire to see all her children devoted to God and the message of a soon-coming Saviour.

E. H. HUNTLEY.

PRITCHARD.—Died at Sacred Heart Hospital, Spokane, Wash., June 9, 1911, John Pritchard, aged seventy-three years. Brother Pritchard accepted the Adventist faith thirty-six years ago under the labors of Elder Geo. I. Butler, while living in York County, Nebraska. He has ever been loyal, and awaits the Master's call to receive the "crown of life." Aside from six children who survive him, he will be missed by a wide circle of friends. Texts, Heb. 11:39, 40; 1 Cor. 15:19.

E. H. HUNTLEY.

WALTERS.—Caroline Walters was born in Northumberland County, Pennsylvania, Dec. 22, 1856, and died at Sawtelle, Cal., June 7, 1911, aged 55 years, 5 months, and 16 days. Her husband, Henry Walters, is also deceased. To them were born thirteen children, five of whom are left to mourn. Sister Walters was a faithful member of the company of believers at Sawtelle, having accepted the truth in 1910. Her life was a blessing to all who knew her. Words of comfort were spoken by the writer.

A. S. BOOTH.

HUNT.—Gelinda Hunt was born in Lawrence County, Missouri, April 2, 1863, and was married to Philip Slack, Oct. 1, 1880. In early youth she was converted. About seventeen years ago, in Colorado, she and her husband accepted the third angel's message. She has been a patient sufferer from bodily afflictions for a number of years, and quietly fell asleep, June 13, 1911, at Watsonville, Cal. She leaves a husband and four children to mourn. The funeral services were conducted by the writer.

W. E. FRISBIE.

OVERMIRE.—Hugh Overmire was born in Ohio, Nov. 13, 1831, and died at Fostoria, Ohio, April 17, 1911. In 1850 he was united in marriage to Miss Diannah Kelly, who remained his companion until her death eleven years ago. To this union were born seven children, of whom four sons and one daughter survive him. Brother Overmire was for about fifty years a member of the Seventh-day Adventist Church, and his acquaintances speak of him as an every-day Christian. The funeral services were held in Fostoria, and were conducted by the writer.

O. F. BUTCHER.

GARRICK.—Mary Ann House was born Oct. 14, 1838, in New York. When she was a child, the family moved to Illinois. Here she grew to womanhood, and was married to Daniel B. Clarke, the father of her three children, two of whom are living. In 1871 her husband died, and she was married again in 1874 to David G. Garrick. At an early age Sister Garrick gave her heart to God, uniting with the Seventh-day Adventist denomination in 1876. We laid her away to rest in the Zephyrhill (Fla.) cemetery, May 18. Words of comfort were spoken by the writer, from Titus 2:13.

C. V. ACHENBACH.

KRIEGER.—Died at College Place, Wash., June 6, 1911, Mrs. Lena E. Krieger, aged 24 years, 5 months, and 13 days. She was born in Kansas, Dec. 23, 1886, and was baptized into the Seventh-day Adventist Church when about ten years of age. She was married to John Krieger on Nov. 1, 1905. Her companion, two small children, her father, three brothers, and three sisters, besides many friends, are left to mourn. Comforting words were spoken by Elder Riffle in German, and by the writer in English, after which we laid her body in its last resting-place, to await the call from the Life-giver in the first resurrection.

F. A. DETAMORE.

BARNUM.—Ray Barnum was born Oct. 29, 1897, at Redwood Falls, Minn., and died June 4, 1911, at Cheyenne, Wyo., aged 13 years, 7 months, and 5 days. Before coming to Cheyenne last August with his parents, he had lived with them in Wisconsin and South Dakota. He leaves a father, mother, four sisters, and two brothers to mourn. Although he suffered a great deal, he bore his illness with patience. Many times during his last sickness he asked his parents to pray for him. Words of comfort were spoken by the writer.

N. C. NELSON.

TRUMAN.—Died at her home in Lima, Wis., Feb. 12, 1911, Mrs. Adalina D. Truman. Thirty-three years ago Sister Truman accepted present truth, and united with the Seventh-day Adventist church at Rockford, Ill. For the last thirteen years she was a member of the Milton Junction church. She lived a consistent, godly life. Sister Truman was the mother of six children, three of whom survive her. The husband and father died two years ago. A large number of relatives and friends gathered at the United Brethren church, where the funeral was held, the writer, assisted by a former pastor of that church, conducting the service. Text, Rev. 12:1-5.

B. L. POST.

CRANDALL.—Elizabeth Whitmore Crandall was born in Lockport, N. Y., Dec. 26, 1833, and died in Milton Junction, Wis., May 7, 1911, aged 77 years, 4 months, and 11 days. She was married to Frank Crandall, Dec. 10, 1859. To this union were born four children, the eldest of whom remains to mourn. She was baptized in Albion, Wis., at the age of fifteen, by Elder O. P. Hull. About twenty years later she accepted the Seventh-day Adventist faith, and remained a loyal and zealous member the remainder of her life. A short funeral service was conducted by Elder Holmes and Pastor Bond, May 8, after which her son took the remains with him to his home in Farina, Ill. Funeral services were held there on May 9, conducted by Rev. W. D. Burdick, pastor of the Farina Seventh-day Baptist church, and the remains were interred in the Farina cemetery.

W. H. HOLMES.

NICHOLS.—Robert S. Nichols, only surviving son of Mr. Charles D. Nichols and Mrs. Viola Saxby Nichols, died at the home of his grandparents, Mr. and Mrs. P. W. Saxby, in East Brookfield, Mass., May 30, 1911, aged 15 years, 10 months, and 17 days. Robert was a student at the South Lancaster Academy; and it was just one week from the time that he, with the other students, left the academy, apparently in the best of health, until his death. It is comforting to remember that he gave a most earnest testimony of his faith and trust in God and his truth at the last Friday-evening students' meeting. Just before he died, his heart yearned earnestly after God. His father and mother were both ill at the Melrose Sanitarium when he was taken sick, but they arrived at his bedside before he died. The writer conducted the funeral service at East Brookfield, whence the body was taken for interment to the West Burke (Vt.) cemetery.

C. S. LONGACRE.

HIGGINS.—Sarah Hosford was born near Galion, Ohio, April 26, 1827, and died in Raymond, Ohio, June 11, 1911, aged 84 years, 1 month, and 15 days. At the age of twelve she gave her heart to the Lord, and all through her long life, has been faithful to the dictates of a conscience nourished by Christian fidelity and childlike faith. She was married to Elder K. F. Higgins, May 25, 1854, who spent fifty years in the Baptist ministry; he preceded her in death twenty-four years ago. For many years she was identified with the Baptist Church. About thirty-nine years ago she became interested in the Sabbath, and later became a member of the Columbus church of Seventh-day Adventists. She leaves one half-sister and many relatives and friends to mourn. We leave her in the hands of our Heavenly Father, and trust that she will come forth glorified in the resurrection of the just. The funeral service was conducted by the writer, assisted by Reverend Hillery. Text, Isa. 55:6.

JOHN FRANCIS OLMSTEAD.



WASHINGTON, D. C., JUNE 29, 1911

CONTENTS

General Articles

- The Arrow of the Lord's Deliverance (poetry), *A. W. Spaulding* 3
 Individual Accountability, *Mrs. E. G. White* 3
 Baptism—Its Significance, *J. W. Christian* 4
 The Investigative Judgment, *Arthur L. Manous* 5
 Rest for the Weary (poetry), *Delwin Rees Buckner* 5
 Tracings of the Prophetic Gift—No. 8, *J. O. Corliss* 5
 Power of Truth, *Arthur V. Fox* 6
 Salvation, *Charles P. Whitford* 7

Home and Health

- Ptomain-Poisoning, *D. H. Kress, M. D.* 8
 In the Way He Should Go, *C. G. Bellah* 8

Editorial

- Assailing God's Character—Feeble Forces Attacking Great Problems—Ripening for the Reaping—Our Most Valuable Asset 10-13

The World-Wide Field

- Pass It On (poetry), *Stella Cole Putnam* 13
 German East Africa, *A. C. Enns* 13
 The Persian Fast of Mourning, *F. F. Oster* 14
 Ecuador, *J. W. Westphal* 15
 What Our Books Are Doing in India, *Percy C. Poley* 15

The Field Work 16-19

Missionary and Publishing Work 19, 20

Sanitarium Relief Campaign 20, 21

News and Miscellany 21

Miscellaneous 21-23

THE brethren in Maine will please note the change in the date of their camp-meeting, as shown in the camp-meeting list on page 21.

ONE thousand of the public school teachers of California are to receive the educators' number of *Liberty* through the courtesy of the Central California Conference.

BROTHER E. C. SILSBEE, of Barotse-land, has so far recovered from an attack of fever that he can leave the Livingstone Hospital, and go on to Kimberley, where he and his wife will work in connection with the treatment-rooms at that place.

WILL our good brethren who send us newspapers containing some item they wish us to notice, kindly mark the item? We desire to get the benefit of these items; but with the scores of papers that come to us constantly, it has become impossible to look them all through carefully enough to be sure of finding unmarked articles. So please mark the article, and we shall be glad to make the best possible use of it.

BROTHER C. L. BUTTERFIELD, superintendent of the work in Korea, writes that up to May 20, seventy persons were baptized this year in Korea, and taken into church fellowship. The prospects are good that as many more will be reached with the truth during the remainder of the year.

THERE is one article in our Editorial department this week to which we wish to call the attention of our people, especially of our conference officers and ministers, and of our young men and women who have been longing for a part in the work of proclaiming this message. It is the article by Elder W. T. Knox, entitled "Our Most Valuable Asset."

By mistake an article which appeared in the Home department of this paper, in its issue of June 1, entitled "Nervous Prostration, Its Causes and Cure," was credited to Dr. A. B. Olsen. Dr. Olsen states that, although having met many persons suffering from that malady, he himself had been fortunate enough to escape it, which was not true of the real author of the article.

BROTHER T. J. GIBSON, superintendent of the Somabula Mission, South Africa, by an accidental discharge of his gun, lost his right arm. Before getting medical attention the native boy with him ran the ox-team eighteen miles, reaching Gwelo seven and one-half hours after the accident. During this time Brother Gibson lost much blood, but is recovering. A telegram later from his wife states that a second operation became necessary, the arm being removed at the shoulder joint. All will sympathize with these workers in this affliction.

"NEVER in the history of this world have conditions been as at present," writes Dr. Riley Russell from Korea. "There are so many not only open doors but urgent calls which we see no possible way of answering, that we are almost distracted." Then he sends this word on to the Foreign Mission Seminary students: "Tell those students in the Seminary to prepare for roughing it on the firing-line, and to stand ready to join the battle at the front at a moment's notice; for we in these fields must have help. Tell them to get used to the weapons and uniform of Eph. 6: 10-19."

ANOTHER portion of the world field not having heard the third angel's message has been entered. Two Chinese workers were recently sent into the island of Formosa, where they had excellent success circulating our literature. The greater portion of the people speak Chinese, although politically the island belongs to Japan, and is undergoing many modern improvements. As it lies near China, in our work it has been annexed to the Chinese Mission field. It is only one night by boat from the mainland. The brethren secured three hundred subscriptions for the Chinese paper,

besides selling much other literature. As considerable interest was manifested, Elder W. C. Hankins expects to go over there this autumn to continue the effort.

At last the government of the United States has recognized the republic of Portugal. Other nations and monarchies had recognized the new Portuguese government some time ago, and Americans have often asked one another what was the influence at work that hindered the recognition of this new republic by the United States. It has been felt by many that the great influence exerted at Washington by that great religious system which was so particularly affected by the overthrow of the old government, was really the actuating cause of this delay in the recognition of Portugal.

KING GEORGE V of England, and Queen Mary were crowned with most imposing ceremonies in old Westminster Church, London, on June 22. The American ambassador to the coronation declares that there has been nothing like this ceremony in history so far as magnificence is concerned. The report states that this great state pageant was carried through with dignity and impressiveness and made a deep impression upon all those privileged to witness it, and that it was accompanied by an outburst of loyalty throughout the kingdom, which might appear surprising at a period in the world's history when thrones no longer appear to be established on the surest foundations.

THROUGH the energetic efforts of Elder and Mrs. Lee S. Wheeler, of Worcester, Mass., three hundred public libraries in the State of Massachusetts will be supplied with both *Liberty* and the *Protestant Magazine* during the coming year. Who will be the next to send in six hundred yearly subscriptions for these two magazines, at the special rate of fifteen cents a year, when ten or more yearly subscriptions are ordered at one time? Are the public libraries in your State supplied with these important magazines? The Review and Herald Office has a complete government directory of public libraries in the United States, and will be glad to supply names and addresses to those desiring to pay for magazines to be sent to these institutions.

THERE is spiritual hunger over in the Kongo, Africa. It is reported that at one place where mission work has been carried on, more than nine hundred persons have been baptized. It is said also that it would require the entire time of one missionary to meet the delegations coming in from villages out on the plains, and far out into the jungles, urging that teachers be sent speedily to tell the people of the Saviour's love and of the way of life. One day recently some men came on foot from their village, 175 miles distant, on this same errand. They said they had been told that if they would build a church in their village, a teacher would come to show them the way of salvation. They had built a church, and they had waited and waited until the church had rotted down, but no teacher had come.