

The Advent Review and Herald Sabbath

Vol. 88

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No. 30



Only Wait

Oft there comes a gentle whisper o'er me stealing,
When my trials and my burdens seem too great;
Like the sweet-voiced bells of evening, softly pealing,
It is saying to my spirit, "Only wait."

When I can not understand my Father's leading,
And His dealing seems to me but cruel fate,
Still I hear that gentle whisper ever pleading:
"God is working, God is faithful — only wait."

When the promise seems to linger, long delaying,
And I tremble lest perhaps it come too late,
Still I hear that sweet-voiced whisper ever saying:
"Though it tarry, it is coming — only wait."

—Joshua Tappmeyer.

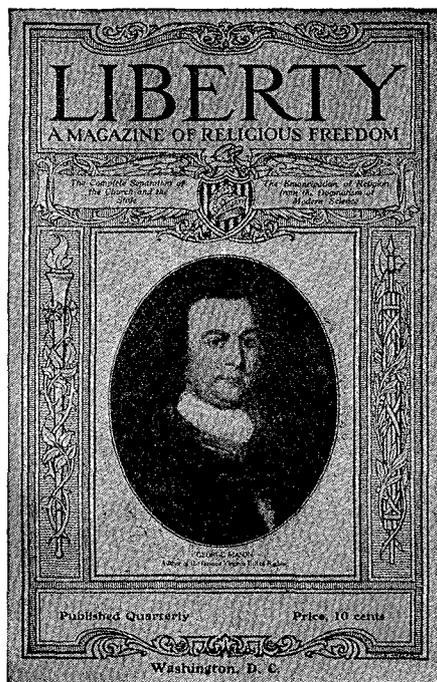


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LIBERTY

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Present status of the Johnston Sunday Bill, now before Congress—an article of vital importance to every loyal American citizen.

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EDITORIALS—Religion by Compulsion—Looking at the World—Signing the Document—What Is Involved in Sunday Legislation—The Observance of Sunday in Post-Offices—Sunday Laws Not Consonant With Republicanism—A Plea for Religious Liberty in Argentina—The Johnston Sunday Bill (report of hearing before Senate District Committee).

LIBERTY IN ALL LANDS—Religious Liberty in Germany—England and Religious Freedom—Religious Conditions in Austria—Finland and Religious Freedom—Portugal and the Separation of Church and State—Liberty of Conscience in China—Religious Liberty in Italy—Religious Liberty in Switzerland—Church and State in Sweden—The Status of Religious Liberty in Russia—A Dash for Liberty in Argentina.

OTHER DEPARTMENTS—A Notable Address, the Pope's Reply, and the Rejoinder (speech of Mayor Nathan, of Rome, Italy, on the fall of the temporal power of the Pope)—A Martyr's Testimony—On the Trail of the Johnston Sunday Bill (a chronological account of this measure)—Reviews of Important Books on Religious Liberty, etc.

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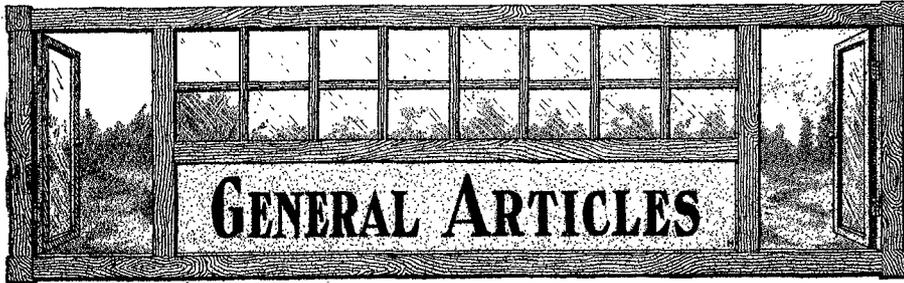
The Review and Herald

"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14:12

VOL. 88

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, JULY 27, 1911

No. 30



Life's Progression

WORTHIE HARRIS HOLDEN

THERE is more to sin than sinning;
By each act we forge a link
Which more firmly, surely draws us
Toward the quicksands, there to sink.

There is more to life than living;
Each day, if a stepping-stone,
Brings us nearer to the shore-line
Of our long-desired home.

There is more to love than loving,
Since our God, the source of love,
Radiates, through hearts that own him,
Power to work for Christ above.

For the will that e'er is willing
There is knowledge all divine,
And the souls that rescue sinners
Like the stars eternal shine.

In his wisdom hath our Father
Made each law and each decree;
Far beyond thy thought or asking
He hath meted out to thee.

In the infinite of heaven
Thou shalt ever search in vain
For the limits of his mercy
And the triumphs of his name.
Portland, Ore.

Love One Another

MRS. E. G. WHITE

"A NEW commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." These words are not the words of man, but the words of our Redeemer; and how important it is that we fulfil the instruction that he has given! There is nothing that can so weaken the influence of the church as the lack of love. Christ says: "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as ser-

pents, and harmless as doves." If we are to meet opposition from our enemies, who are represented as wolves, let us be careful that we do not manifest the same spirit among ourselves. The enemy well knows that if we do not have love one for another, he can gain his object, and wound and weaken the church, by causing differences among brethren. He can lead them to surmise evil, to speak evil, to accuse, condemn, and hate one another. In this way the cause of God is brought into dishonor, the name of Christ is reproached, and untold harm is done to the souls of men.

How careful we should be that our words and actions are all in harmony with the sacred truth that God has committed to us! The people of the world are looking to us, to see what our faith is doing for our characters and lives. They are watching to see if it is having a sanctifying effect on our hearts, if we are becoming changed into the likeness of Christ. They are ready to discover every defect in our lives, every inconsistency in our actions. Let us give them no occasion to reproach our faith.

It is not the opposition of the world that will most endanger us; it is the evil cherished right in our midst that works our most grievous disaster. The unconsecrated lives of half-hearted professors retard the work of the truth, and bring darkness upon the church of God.

There is no surer way of weakening ourselves in spiritual things than to be envious, suspicious of one another, full of faultfinding and evil-surmising. "This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteous-

ness is sown in peace of them that make peace."

God would have us individually come into that position where he can bestow his love upon us. He has placed a high value upon man, and has redeemed us by the sacrifice of his only begotten Son; and we are to see in our fellow man the purchase of the blood of Christ. If we have this love one for another, we shall be growing in love for God and the truth. We have been pained at heart to see how little love is cherished among us. Love is a plant of heavenly origin, and if we would have it flourish in our hearts, we must cultivate it daily. Mildness, gentleness, long-suffering, not being easily provoked, bearing all things, enduring all things,—these are the fruits upon the precious tree of love.

When you are associated together, be guarded in your words. Let your conversation be of such a nature that you will have no need of repentance. "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." "A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things." If the love of the truth is in your heart, you will talk of the truth. You will talk of the blessed hope that you have in Jesus. If you have love in your heart, you will seek to establish and build up your brother in the most holy faith. If a word is dropped that is detrimental to the character of your friend or brother, do not encourage this evil-speaking. It is the work of the enemy. Kindly remind the speaker that the Word of God forbids that kind of conversation. We are to empty the heart of everything that defiles the soul temple, that Christ may dwell within. Our Redeemer has told us how we may reveal him to the world. If we cherish his Spirit, if we manifest his love to others, if we guard one another's interests, if we are kind, patient, forbearing, the world will have an evidence, by the fruits we bear, that we are the children of God. It is the unity in the church that enables it to exert a conscious influence upon unbelievers and upon worldlings.

The church of Christ is spoken of as a holy temple. Says the apostle: "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ him-

self being the chief corner-stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for a habitation of God through the Spirit." All the followers of Christ are represented as stones in the temple of God. Every stone, large or small, must be a living stone, emitting light and fitting into the place assigned it in the building of God. How thankful we should be that a way has been opened whereby we may each have a place in the spiritual temple! Will you, my brethren and sisters, think of these things, study them, talk of them? Just in proportion as we appreciate these things shall we become strong in the service of God, and so be enabled to comply with his requirements, and be doers of the words of Christ.

God does not want us to place ourselves upon the judgment-seat, and judge one another, but how frequently this is done! O, how careful we should be lest we judge our brother! We are assured that as we judge, so we shall be judged; that as we mete to others, so it shall be measured to us again. Christ has said: "I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." In view of this, let your words be of such a character that they will meet the approval of God. When we see errors in others, let us remember that we have faults graver, perhaps, in the sight of God, than the fault we condemn in our brother. Instead of publishing his defects, ask God to bless him, and to help him to overcome his error. Christ will approve of this spirit and action, and will open the way for you to speak a word of wisdom that will impart strength and help to him who is weak in the faith.

The work of building one another up in the most holy faith is a blessed work; but the work of tearing down is a work full of bitterness and sorrow. Christ identifies himself with his suffering children; for he says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." If all would carry out the instruction given by Christ, what love and unity would exist among his followers! Every heart has its own sorrows and disappointments, and we should seek to lighten one another's burdens by manifesting the love of Jesus to those around us. If our conversation were upon heaven and heavenly things, evil-speaking would soon cease to have any attraction for us. We should not then be placing our feet on the enemy's dangerous ground. We should not then be entering into temptation, or falling under the power of the evil one.

Instead of finding fault with others, let us be critical with ourselves. The question with each one of us should be, Is my heart right before God? Will this course of action glorify my Father which is in heaven? If you have cher-

ished a wrong spirit, let it be banished from the soul. It is your duty to eradicate from your heart everything that is of a defiling nature; every root of bitterness should be plucked up, lest others be contaminated by its baleful influence. Do not allow one poisonous plant to remain in the soil of your heart. Root it out this very hour, and plant in its stead the plant of love. Let Jesus be enshrined in the soul.

Christ is our example. He went about doing good. He lived to bless others. Love beautified and ennobled all his actions, and we are commanded to follow in his steps. Let us remember that God sent his only begotten Son to this world of sorrow to "redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Let us seek to comply with the requirements of God, and fulfil his law. "Love is the fulfilling of the law," and he who died that we might live, has given us this commandment, that we should love one another as he has loved us; and the world will know that we are his disciples, if we have this love one for another.



Can You Forget ?

T. A. ZOLLER

Can you forget, when Christ was born,
How he was in a manger laid,
Of all his matchless splendor shorn,
And in humility arrayed?
How his unselfish life was spent
In loving deeds of sacrifice,
And none from him were empty sent?
He hears all earnest, pleading cries.
For you 'twas done; how can you let
Your careless heart forget, forget

Can you forget the angry mob
That came with swords and staves to take
The sinless One whose heart did throb
With pity for the sinner's sake?
How in the judgment-hall they placed
Upon his head the thorny crown,
And smote your Saviour on his face
With mocking soldiers bowing down?
He bore this shame for you, and yet
You still forget, you still forget.

Can you forget how Jesus bore
His heavy cross to Calvary?
And how his tender flesh they tore
With cruel nails upon the tree?
O matchless love and agony!
That Christ should hang upon a tree
And shed his precious blood for thee!
He did it all to pay your debt,
No more forget, no more forget.
San Claudio, Cuba.



In the Beginning God

L. F. STARR

THE first qualification for a great religious teacher is a radiant conception of God. Has he no such conception, no clear-cut and positive view of his personality, no experimental knowledge of his love, grace, power, and truth, no matter what else he may have, he is disqualified as a religious teacher. He has no saving message, no divine authority, no enduring power. All the ancient

religionists, save those to whom were committed the oracles of God, failed here. They had philosophy, science, art, literature, history, and religion. They could build temples, rear altars, and offer sacrifices. They could go through all the forms of worship. They could think logically, and carry out well-laid plans and purposes. Their intellectual ability was not a whit behind that of any of the most brilliant of God's servants; nevertheless they failed. Their religion is no more, their temples are in ruins, their altars are broken down, the teachings of their leaders are dead, simply because not one of them had a radiant conception of a personal and living God.

Many to-day are denying the sinfulness of sin. Sin is generally considered as not being very sinful. Sin, some argue, is simply "an error," "a defect," "a disease." Men are not "wicked" but "sick." "The race has not gone astray." Why do not the Bible writers talk after this fashion? As revealed in the Word of God, sin is a terrible thing. "Sin is the transgression of the law." It is rebellion against God, a collision with the will of the Creator, an open crime against the Eternal. Hence "the wages of sin is death." This is the testimony of all the Bible writers,—not of one or of two, but of all. Whence did they get it? Whence did Paul get it? Whence did Isaiah get it? (Read Isaiah 6 and Romans 7.) It was Isaiah's vision of God, high and lifted up, sitting on his throne, that caused him to cry out, "Woe is me! for I am undone; because I am a man of unclean lips." It was Paul's new conception of the law of God that led him to see himself a "wretched man." Those who would have a radiant vision of God must remember that "in the beginning" he "made the earth by his power, he hath established the earth by his wisdom, and hath stretched out the heavens by his discretion;" "he reigneth; . . . he sitteth between the cherubim." If men could ever remember that God is in the beginning, and seek light in his light, the light of the personal God who, in the beginning, created the heavens and the earth would shine upon them.

God was in the beginning. This is the teaching of the Bible; and in teaching thus it has a marvelous influence over the thoughts and lives of men. If God is in the beginning, then atheism is folly. If God is before all things, then pantheism is unthinkable. If God occupies the first place, then everything else is secondary. Not only does the Bible open with this thought, but it carries it right through to the end. In the setting forth of the true God in the ten commandments and the Lord's prayer, he is not proclaimed as an essence that pervades all nature, but as the personal, living God, the Creator of all things. "Thou shalt love the Lord thy God," says Christ, "with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind: and thy neighbor as thyself."

God before self, God before our neighbor, God before everything. He must have the first place in every thought, every desire, every purpose and effort. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Churches in their missionary efforts are not as successful as they should be. What is the cause? We preach, we pray, we give, but the results are not so encouraging as we would like to see. Something is evidently wrong. What is it? Let us think a moment. Have we not put something before God? Have we not given him the second place, when he demands and should have the first place? All our efforts are sure to fail unless we give our first and best love to God. "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." "And this commandment have we from him, That he who loveth God love his brother also."

Here is the true ethical principle. Here is that which distinguishes Christianity as a system of moral truth. The love wherewith we are to love one another is not primary, but secondary. It does not precede love to God, but it comes after it. If we love God, we shall love one another. If we give God the first place, and let him in his own effulgent light rise over our souls, love for humanity will flow out from our hearts like honey from the honeycomb.

God is light, righteousness, and love; a merciful Father, who made man in his own image, and after his own likeness. We have to do with God; and in him is no darkness, neither shadow of turning. "This is God's way of beginning both the old and the new creation,—the light of order from the darkness of confusion; the light of knowledge from the darkness of ignorance; the light of holiness from the darkness of sin." Let there be faith in a personal God, and light will shine forth on a holy church. "Let there be light." This is what the world most needs, and this is what we give the world when, in the light of inspiration, we declare God to be the Creator, Redeemer, and only wise God.

Garland, Wyo.

Tracings of the Prophetic Gift — No. 12

Its Recognition in the Early Christian Church

J. O. CORLISS

By rejecting the prophetic testimonies sent from heaven, the Jewish nation sacrificed their claim to national covenant blessings, which depended upon their full obedience to the "voice" of God. Ex. 19:5. Separating themselves, as they did, from their inspired monitors, they thus severed the tie by which they had been united to heaven as a "peculiar treasure." This connection parted, the entire nation was left to drift helplessly away from all its former divine moorings, and into the darkness of atheistic despair.

But this in no way restrained the ex-

ension of God's infinite mercy. He had heard the plaintive cry of those who still sighed and cried for the manifestation of Jehovah's guiding hand in Israel; and as the time drew near for the revelation of himself through his only begotten Son, he again made known what he was about to do through the prophetic gift. "The voice of him that crieth in the wilderness" was heard proclaiming, "Prepare ye the way of the Lord" (Isa. 40:3; Matt. 3:1-3); and all Judea and Jerusalem were startled into attention at the cry.

This reappearance of the prophetic gift, through which to introduce the Son of God and his work of salvation for the race, is strong evidence that the old-time method of leading men in the counsel of God had not been abandoned. On the other hand, an old prophecy had foretold that in the Messianic age the gifts of the Spirit would be more widespread than before. Joel 2:28. In fact, through its varied manifestations the church was to be entirely controlled. 1 Cor. 12:7-12, 27, 28. One can not fail to notice that each of these gifts is from the same Spirit, and those persons bearing them are especially chosen of God for their work. Through these specially chosen individuals, the Spirit of God spoke to the church relative to that part of the work in which they were called to lead.

It seems clear that in coming to earth as the "Word" of God,—that is, having God within, speaking through him to sinned minds, in order to reconcile them to God (2 Cor. 5:19),—Christ thus became *anew* the head, or director, of the church. Eph. 4:15. As God was in Christ speaking to men, it is evident that whoever stands in the place of Christ to men must also have the indwelling of God, in order properly to be the word of God to men. This condition was fully set forth by the Saviour himself when he said: "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me . . . unto the uttermost part of the earth." Acts 1:8.

True to this rule of proceeding, we find the prophetic gift of the Spirit in the first organized church, that of Jerusalem. Acts 11:27; 15:32. In the church at Antioch there were both prophets and teachers. Acts 13:1. Just why the record was made so specific as to state that the Antioch church had both prophets and teachers, is revealed in the next verse. It is there stated that while these waited on the Lord and fasted, the Holy Spirit—the indwelling representative of Christ—instructed the disciples to ordain Barnabas and Saul to the ministry. Then comes the significant expression, "They, being sent forth by the Holy Ghost, departed unto Seleucia." Not only was it necessary for a direct message from God to send these men "forth;" but the place where they ought to go was clearly indicated.

In this way God evidently designed to lead his church and people from the first. Not only was the church to have teachers, but it was also to have proph-

ets to direct the teachers and others in their church work. It has been generally known that this method was acted upon to a greater or less degree until near the close of the second century, or until Montanism bore sway in the councils of the church. Montanus, an ascetic of Phrygia, became prominent in the church during the last half of this century through his claim to a prophetic calling, in which he and two others had frenzied contortions, under which they claimed that God, and sometimes Christ, spoke through them. These manifestations divided the councils of the church, and opened the way for the great apostasy, reference to which must be reserved for future study.

On account of the Bible revealing little beyond the *establishment* of the Spirit-gifts in the Christian church, little was known of their later actual working until the discovery by Bryennios of an ancient Christian work which is called *διδασχὴ των δώδεκα ἀποστόλων*, or "Doctrine of the Twelve Apostles." By this disclosure, knowledge of the importance of the prophetic gift in the early church has been greatly extended.

From this writing we learn that prophets and prophetesses were regarded as an essential element in the church. Until the middle of the second century these inspired persons were regular preachers of the churches, without confinement to any particular congregation. The "apostles" of that time acted as missionaries in the "regions beyond," while the prophets themselves were at liberty to settle with any church, or travel from one to another.

As to the nature of their prophetic utterances, these might embrace anything necessary to the edification of the church. Consequently they not only recited the dealings of God with them, and gave public thanks for the same, but they pointed out future events, and instructed the church how to relate itself to them. These special directions sometimes extended to the most minute details, even to the disposal of church funds.

The prophets being regarded as a gift of God, and moved by the Holy Spirit, no congregation had any right of control over them. When one was duly approved as a prophet, and exhibited the "conversation of the Lord," no one was then to be permitted to criticize him. The author of the "Doctrines" cited asserts that whoever dared do this, was guilty of "the sin against the Holy Ghost."

This unique position of the prophets, despite the prohibitions by which they were surrounded, laid them open to several dangers. Jealousy on the part of church officials caused them to manifest suspicion and envy of the activity and earnestness of the prophetic messengers. Added to this was the advent of pseudo-prophets, who were animated by a worldly spirit, which tended to neutralize the virtuous instruction of the true message from God. Another party, styled "Alogi," or unreasonables, arose, and these rejected all Christian prophecy.

These conditions became more and more complicated as time went on, until a rigid set of rules was introduced, by which to distinguish between true and false prophets. It was declared to be devilish for a prophet to speak in ecstasy. To accept a gift was evidence of being a false prophet. Such restrictions, to be applied by the people themselves, struck a fatal blow at all prophecy. The theory was soon advanced that prophecy in general was a peculiarity of the Old Testament, and that under the new covenant God spoke only through apostles. It was further alleged that all the Scripture necessary to salvation is contained in the New Testament, and consequently the church needed no new revelations, nor even instruction through prophets.

This revolution soon transformed the church into a legal and political organization. An episcopal constitution was adopted, which placed the government of the church under bishops, and these created a "clerical order," which entirely ignored the prophetic gift. For a time, here and there, were found isolated ones who professed to maintain the prophetic gift; but as a vocation, this class of religionists was relegated to the past, as a superfluous.

This was but a repetition of history. As the Jews, by rejecting the prophetic gift, had been left to every species of satanic deception, so the Christian church, by the same mistake, opened the way for the introduction of the highest system of deceit that the world has ever known. But the consideration of this point must await the introduction of a following paper.

Power and Light in the Message

A. SMITH

THE third angel's message is the message of Jesus Christ to the last generation of men. This fact to a true Seventh-day Adventist needs no demonstration. As the proof of the resurrection of Christ, of the final resurrection of all mankind, and of the salvation of those made righteous through Christ was the particular phase of the everlasting gospel in the apostles' days, so the third angel's message is the particular phase of the same gospel for the last days.

As truly as the followers of Christ were commanded to go into all the world, and preach the gospel to every creature, just so truly are we commanded to go into all the world, and preach the third angel's message to "every nation, and kindred, and tongue, and people."

The power of God is pledged to cooperate with his remnant people in carrying the work to successful completion. Therefore all the wisdom, power, light, or graces of the Spirit that we as a people or as individuals can ever need, may be found within the scope of this message. There is no call for, nor excuse for, our people to give favorable attention to side issues, nor to follow the will-o'-the-wisps of sensational movements.



In the By and By

MRS. PAULINE ALDERMAN

In the light divine of that blessed clime,
In the holy land
Where we long to go, shall we there
bestow
More cheerful praise on others' ways
When we understand?

In that clear light where comes no night,
There we shall know,
There we shall see, and there be free
From the doubtful maze of our earthly
days,
Where we stumble so.

There's a sweet repose, which no mortal
knows,
In the by and by,
Where our silent love meets that great
Love
We have yearned for here when days
were drear,
Our souls to try.

O for the rest of the home of the blest!
O, to be there!
With our finished task to be at last
Where no sorrows stay, but eternal day
Shines bright and fair.

Mount Vernon, Ohio.

Just a Bit of Kindness

DID you ever stop to think how beautiful kindness really is? In your walks have you ever met a young woman gently supporting on her arm an old, old man? He is blind. Time has brought silver to his hair. His steps are slow and feeble. With a cane he picks his way onward, all the way guided and directed by the one who is so good to him. At the crossing of a street she says, "Here is a step up. Careful now! Step up!" Or, "Now down! Carefully!" So on they go, chatting all the way, the old man seeing things on every side through the eyes of his companion. And how your heart was stirred by the sight!

Or a young man is watching the steps of his wee brother. Boys do not always have the patience to do that. But see how carefully this one guards his brother from everything that would harm him! The world has no sweeter sight than real, true, manly kindness toward one who is weak and needs help on life's way.

On a stage-coach one day a number of passengers rode many miles together. One man drew into his shell, settled down on the seat, and never spoke a single word from one end of the journey to the other. Do you think that man looked beautiful to those who were his companions that day?

A little bit of steel struck by a mallet will chip away the hardest granite. Unkindness is the keenest steel in all the world for the chiseling away of beauty in face, life, and character. No matter how lovely the face might be in the beginning, if the one who possesses it gives way often enough to harsh and unkind words, the beauty will surely fade out of her face.

Do you want to be beautiful? Then be kind. Kindness costs something; it would be worth nothing if it did not.—*Selected.*

The Plain-Spoken Person

WE have all met people who pride themselves on being plain-spoken.

Having met them, it is very noticeable indeed to see what a wide berth we give them ever afterward.

In the first place, they make themselves very disagreeable; in the second place, they are carping critics; in the third place, the word charity has no place in their lexicon. They never give either person or act the benefit of the doubt.

Judging others by themselves, they reach positive as well as acrid conclusions, and are not at all backward about stating them in public.

If one is pleasant, he has an ax to grind; if he works hard and saves money, he is stingy; if he is deliberate, he is lazy and a spendthrift; if a girl dresses well, it is a suspicious circumstance; if she does not dress well, she is surely slovenly; if people have a proper pride and self-respect in their work, they are conceited prigs; if they are humble in spirit, they are poor creatures of no individuality.—*The World and His Wife.*

Maximum Health on Minimum Food

DIETETIC experiments the world over prove beyond a doubt that we have always eaten altogether more than is required by the system to maintain a proper balance. The Trappist monks, who do an extraordinary amount of agricultural and other work, live on one meal a day. A great many people find it decidedly advantageous to cut down the number to two.

Horace Fletcher, for instance, shows that a man can be maintained in superb health and vigor, not for a week or a month, but indefinitely, at a cost not exceeding fifteen cents a day. The smallest amount of protein with non-nitrogenous food added that will suffice to keep the body in a state of continual vigor, is the ideal diet.—*The Designer.*



WASHINGTON, D. C., JULY 27, 1911

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 W. A. SPICER
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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 Answer to a Chinese Convert's Faith

IN emphasizing her testimony to the truth that God is still the living God, who does things on earth, Mrs. Howard Taylor, of the China Inland Mission, gives the experience of an elderly convert named Li, who did gospel work in the Yoh-yang district, and conducted a refuge for opium-smokers who were seeking deliverance from that evil habit.

Soon after his conversion from idol-worship, he found the text, "Covetousness, which is idolatry." Determined not to fall into this kind of idolatry, he gave away all his property, and lived from day to day by the simple hospitality of those among whom he labored. In the opium relief work he often saw hard times, but his trust was in the God who fed Elijah by the ravens. At one time, says Mrs. Taylor, the old man had come to the end of his resources:—

Quite near by, in the large temple of the village, lived a cousin who was priest-in-charge, and who, when he came to see his relative from time to time, would bring a little present of bread or millet from his ample store. The old man, on receiving these gifts, would always say, "T'ien-Fu-pih-en-tien!" (My Heavenly Father's grace!) meaning that it was through the care and kindness of God that these gifts were brought. But the priest did not approve of that way of looking at it, and at last remonstrated.

"Where does your Heavenly Father's grace come in, I should like to know. The millet is mine. I bring it to you. And if I did not, you would very soon starve for all that he would care! He has nothing at all to do with it!"

"But it is my Heavenly Father who puts it into your heart to care for me," replied old Li.

"O, that is all very well!" interrupted the priest. "We shall see what will happen if I bring the millet no more." And for a week or two he kept away, although his better nature prompted him to care for the old man, whom he could not but esteem for the works of mercy in which he was constantly engaged.

As it happened, this was just the time

in which dear old Li was especially short of supplies. At last there came a day when he had nothing left for another meal. The refuge was still empty, and he had not a cash to buy a morsel of bread. Kneeling alone in his room, he poured out his heart in prayer to God. He knew very well that the Father in heaven would not, could not, forget him; and after pleading for blessing on his work and upon the people all around him, he reminded the Lord of what the priest had said, asking that, for the honor of his own great name, he would send him that day his daily bread.

Then and there the answer came. While the old man was still kneeling in prayer, he heard an unusual clamor and cawing and flapping of wings in the courtyard outside, and a noise as of something falling to the ground. He rose, and went to the door to see what was happening. A number of ravens, which are common in that part of China, were flying all about, in great commotion above him, and, as he looked up, a large piece of meat fell at his very feet. One of the birds, chased by others, had dropped it just at that moment on that spot. [In the Orient one is accustomed to the sight of flocks of great crows hovering over the market-place, watching the chance to seize a piece of meat from a butcher's stall.]

Thankfully the old man took up the unexpected portion, saying, "My Heavenly Father's kindness!" and then, glancing about him to see what had fallen before he came out, he discovered a large piece of Indian-meal bread, all cooked and ready for eating. Another bird had dropped that also, and there was his dinner bountifully provided. Evidently the ravens had been on a foraging expedition, and, overtaken by stronger birds, had let go their booty. But whose hand had guided them to relinquish their prize right above his little courtyard?

With a wondering heart, overflowing with joy, the dear old man kindled a fire to prepare the welcome meal; and while the pot was still boiling, the door opened, and, to his great delight, his cousin, the priest, walked in.

"Look and see," responded the old man, smiling, as he indicated the simmering vessel on the fire.

For some time the priest would not lift the lid, feeling sure there was nothing boiling there but water; but at length the savory odor was unmistakable, and, overcome by curiosity, he peeped into the earthen pot. What was his astonishment when the excellent dinner was revealed!

"Why," he cried, "where did you get this?"

"My Heavenly Father sent it," responded the old man, gladly. "He put it into your heart, you know, to bring me a little millet from time to time; but when you would do so no longer, it was quite easy for him to find another messenger." And the whole incident, his prayer, and the coming of the ravens, was graphically told.

The priest was so much impressed by what he saw and heard that he became from that time an earnest inquirer, and before long confessed his faith in Christ by baptism. He gave up his comfortable living in the temple for the blessed reality that now satisfied his soul. He supported himself as a teacher, became a much-respected deacon in the church;

and during the Boxer troubles of 1900 endured terrible tortures, and finally laid down his life for Jesus' sake.

The story was told by Mrs. Taylor at an annual meeting of the China Inland Mission, and reported in *China's Millions*, the organ of that society.

W. A. S.

Moving Toward a Common End

THE cry for a world union against war between nations, and the cry for a world union against division in religion, are going up at the same time, and point to a common consummation.

There is no truly Christian heart but longs for the cessation of the bitter business of war, and none but longs for the unity in Christ of all who profess his name. In fact, Christ himself prayed to that end. But nowhere in his recorded teachings do we find warrant for the belief that the organic union of all professed Christendom was in his purpose, or would be accomplished under his direction. The direct teachings of his Word contradict any such idea. His kingdom is not to be ushered in by a universal cessation of hostilities between nations and a universal and voluntary unification of creeds; yet the political air is filled with prognostications of universal peace and international arbitration to bring it about; and the churches are loudly applauding the idea, while they work and plan for and predict the unification of Christendom in a common creed.

This movement for the political and religious unification of the world is one of the most striking developments of our times. Distinctively anti-Biblical, and yet declaredly in the interests of the Redeemer's kingdom, it is the culminating anomaly and paradox of this dispensation. The wars of the nations fill more space than any other topic recorded in the nations' histories. The science of war has become the most intensively cultivated of any of the sciences. Differences in denominational dogma have for centuries been regarded as insurmountable. Some sects have come into being out of motives of direct and vital antagonism to organizations with which their members had formerly been affiliated. Disunion was their mother, and of the spirit of disunion they were conceived.

Now, in our generation, comes the remarkable double program: first, that the nations shall learn war no more, shall abandon that business which brought them into being and maintained them as national entities, and become states in one world commonwealth, with an international supreme court over them all; and, second, that the churches of Christendom shall fling aside the differences which brought them into being, and unite

upon the basis of some common creed, and, necessarily, with some individual head.

It can thus be seen that when the nations of the world become states of one all-embracing commonwealth, with one supreme court over all, and when the hitherto warring creeds become a conglomerate fixed in one setting, the influence which will be dominant with that supreme court will be the influence which holds the largest place in the combination of the creeds. That influence will be Rome. Have we reason for such a prediction? Each can answer the question for himself by taking note of the influence exerted by that power to-day in the governments of earth. Who has the ear of presidents like the high officials of the Roman hierarchy? Who sits so high in judicial positions as Catholic judges? Whose jubilees are celebrated with such striking pomp and ceremony, and attended by so many of our national officials, as those of the cardinal of the Roman Church?

Every day there is a narrowing down of the chasm that so long has stood between Catholicism and the great so-called Protestant world. This tendency is being swiftly advanced by the all-embracing church federation movement. That movement, while having directly in view only the union of Protestant bodies, is bringing to light the fact that a strong sentiment exists and is growing for the union of Christendom in one religious body. This was strikingly illustrated but a few weeks ago by an action taken by an Episcopal conference, and by the manner also in which it was received and publicly commented upon by Cardinal Gibbons. Who will be the head of such a union is a problem not difficult of solution for the one who has made a study of those prophecies dealing particularly with the time of the end. And the cardinal himself boldly suggested who that head would be.

The patriarch of the Greek Orthodox Church, at Constantinople, has been carrying on an active propaganda to bring about the union of Christendom by uniting his own church "with those two grand and venerable offshoots of the Christian religion, the Roman and the Protestant churches." A theological professor of the Greek Church has written a book advocating the same thing. In this he takes up the various points which divide these three bodies, and the points on which they may unite. He reaches the conclusion that all may come together on the Nicene Creed. This professor and the patriarch of the Greek Catholic Church urge the religious bodies named to study their own characteristics in fraternal charity, with a view to this union.

While this may not be the way in

which the union will finally be accomplished, it certainly is significant in showing how the spirit of "confederacy" among religious bodies is being encouraged in various parts of the world. The desire for world union is in the air—and it must be in the air if the prophecy concerning the last days is to be fulfilled.

Concerning the proposal of the patriarch of the Greek Church, the *Christian Work and Evangelist* says:—

The genial spirit and honest intention of the patriarch and those who are with him are beyond question. . . . We are seeking unity and federation among Protestants. When shall we be as large-minded as this Greek patriarch, and include in our effort the churches of Rome and the East?

There is nothing that takes with this age like the cry of liberality and large-mindedness. It is that cry that is turning schools of theology into schools of infidelity; and the rapidity with which that change is now going on shows the power there is in that rallying cry. The strong drift of the popular tide toward church federation and the abolition of war will soon make manifest the fact that this movement is to find its culmination in the federation of Christendom. Protestantism and Catholicism will soon clasp hands across the gulf which has so long separated them. The prediction that they would do so was made years ago. We see now that movement well under way in which that prediction will find its fulfilment. Then will meet its fulfilment that scripture which reads, "And all the world wondered after the beast."

The attempts to unite the nations under one supreme court, and the religions of Christendom under one leadership, are inspired by the same power, and point to the same great event. C. M. S.

No Human Saviour

HUMANITY can never save itself. Its very nature is weakness and imperfection; "all have sinned, and come short of the glory of God." The tendency of the human heart is continually downward. Says the prophet: "The heart is deceitful above all things, and desperately wicked: who can know it?" Describing mankind in their natural state, the apostle Paul says they were "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world."

From this lost and undone condition there is no power in man to recover himself. Will-power proves unavailing; education and all the refining influences of an advanced civilization can not effect a change; no system of philosophy or of social ethics will work a trans-

formation. In God's sight the civilized and the educated heathen is no better than the most ignorant barbarian. One may have a finer outward exterior, a gilt and gloss which the other does not possess; but no change has been effected in the soul.

The principle of self-salvation not only permeates the great heathen religions of the world, but it is the very essence of many so-called religious beliefs. Too many professed Christians to-day hold the idea that through intellectual development, or esthetic culture, or perhaps by penance and self-mortification, they may obtain the gift of righteousness, an experience of a changed life. Perhaps in some measure every reader of these words has been beset in his own experience by this stumbling-block. Continually, this evil principle of salvation by works seeks recognition. We need to realize constantly, as expressed by the prophet Isaiah, that "all flesh is grass, and all the goodness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the Spirit of the Lord bloweth upon it: surely the people is grass." Our very best efforts are failures; our greatest wisdom in God's sight is but foolishness. "Without me," says the blessed Master, "ye can do nothing."

The Power of God

God magnifies his wonderful mercy in that while humanity is in this lost and undone condition, he himself becomes their Saviour. "I, even I, am the Lord; and beside me there is no saviour." He invites, "Look unto me, and be ye saved, all the ends of the earth." God invites mankind from his fallen state to sonship with himself. He bestows this blessed boon without money and without price: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price."

Sonship is bestowed upon the simple condition of acceptance, of humble, child-like faith in the promise and word of the blessed Master. "But as many as received him, to them gave he power ["the right, or privilege," margin] to become the sons of God, even to them that believe on his name."

He bestows the right and privilege to sonship; but he might offer all this, and still man would be utterly powerless to obtain this boon, but with the call to sonship goes the power to attain unto this relationship. He bestows upon us the right to become sons. He gives us the power whereby we may enter as members of his own family, and this boon is bestowed irrespectively of social position or worldly wealth. "Whosoever will, let him take the water of life freely." The blessed Saviour meets

every man right where he is. He comes to the king on his throne, to the prisoner in his cell, to the serf in the field; he comes to the man of great intellectual power, and to the poor, ignorant, degraded savage. He only asks that the heart be open to the influence of his Holy Spirit, that the will be yielded to his control, that the life be consecrated to his service; and then by his divine grace he transforms the unregenerated soul into the son of the Highest.

O the depth and magnitude of the unsearchable riches of God's free grace! His love is beyond our comprehension. Before this great revelation the whole universe at last will stand in speechless amazement. In the great day of final salvation God only will be exalted. The redeemed will cast themselves at his feet, confessing that not by might nor by power, not by human genius nor by intellectual philosophy, but wholly as the free and unmerited gift of God, has their salvation been obtained.

Let us learn the lesson here of ceasing to strive to attain heaven through human effort. Realizing our weakness, let us cast ourselves helplessly at the feet of Jesus, asking him to change our hearts, and to make manifest in our mortal flesh the life of the Lord Jesus. In proportion as we realize the futility of our own efforts and the weakness of our might, will his divine power work in our behalf. Let us realize indeed and truly that all flesh is grass; let God alone be exalted in our experience.

F. M. W.

The Biennial Council in Europe
First Report

THE second biennial council of the General Conference Committee is in session in Friedensau, the headquarters of our work in Germany, near the city of Magdeburg. Four years ago the first biennial council was held at Gland, Switzerland. The present council is being largely attended by the believers in Germany. The East German Conference is holding its session at the same time. A large tent, with an extension at the rear, seats two thousand persons; and when all who are present in these opening days gather, the tent is filled, with a few standing outside.

The council proper opened July 4. The believers were present, however, in such numbers that on the evening of July 3 the introductory meeting was held in the large tent, representatives from various lands taking part. The council necessarily brings together the majority of the General Conference Committee. Meeting with the committee, however, in counsel, are a number of missionaries and other representatives from the mission fields, together with a large number of conference presidents and representa-

tive laborers of Europe. The following is the list of representatives present, according to countries:—

FROM AMERICA: A. G. Daniells, G. A. Irwin, W. T. Knox, W. A. Spicer, O. A. Olsen, W. B. White, B. G. Wilkinson, Chas. Thompson, S. McVagh, Allen Moon, E. T. Russell, R. A. Underwood, G. F. Watson, E. R. Palmer, H. R. Salisbury, Dr. D. H. Kress, G. B. Thompson, M. E. Olsen.

EUROPEAN DIVISION: L. R. Conradi, G. Dail, A. Kuessner, L. Spicer.

ASIATIC DIVISION: I. H. Evans, J. J. Westrup.

SOUTH AFRICAN UNION: R. C. Porter, Dr. Geo. Thomason, J. C. Rogers, G. W. Shone.

WEST AFRICA: D. C. Babcock.
EAST AFRICA: A. C. Enns, R. Stein, E. Lorntz.

SOUTH AMERICA: E. Forga.
BRAZIL: F. Kuempel, A. Rockel.
AUSTRALIA: M. Lukens.

EAST GERMAN UNION: H. F. Schuberth, L. Mathe, J. Seefried, E. Bahr, G. W. Schuberth, F. Goettigg, W. Prillwitz, F. Kessel, J. F. Huenergardt, O. Schwenecke, O. Luepke, Dr. E. Meyer, W. Krumm, M. H. Wentland, C. Dangschat, K. Amelung, E. Enseleit, H. Meyer, R. Schilling, R. Cunitz, K. Dierking, C. Bruck, P. Drinkaus, G. W. Hoekarth, H. Boex.

WEST GERMAN UNION: J. H. Schilling, J. G. Oblaender, H. Fenner, K. Sinz, D. P. Gaede, O. E. Reinke, F. Prieser, J. Wolfgarten, R. G. Klingbeil, J. Erzberger, A. O. Janert, F. Gugel, H. Steiner, A. Mueller, F. Gruber, H. Hartkop, F. Grieser, H. Behr, P. John, N. Schwenecke, L. Conradi.

SCANDINAVIAN UNION: J. C. Raft, N. C. Bergersen, C. B. Jensen, Jens Olsen, E. Lind, Ole Olsen, Fred Anderson, L. Munderspach, C. C. Jensen, Erik Arnesen, A. C. Christensen, S. F. Svensson, O. J. Olsen, E. Ahren, Dr. N. P. Nelson, Olaf Olsen.

RUSSIAN UNION: J. T. Boettcher, J. Sprohge, J. Schneider, S. S. Efimow, D. Isaak, K. Schankow, B. Schmidt, K. Reifschneider, A. Osol, Fr. Koch, O. Wildgrube, H. J. Loeb sack, H. Schmitz, K. Sutta, J. Perk, Paul Swiredow.

BRITISH UNION: W. C. Sisley, W. J. Fitzgerald, W. T. Bartlett, H. C. Lacey, W. H. Meredith, H. E. Armstrong, J. J. Gillat, S. G. Haughey, W. H. Wakeham, A. E. Bacon, A. B. Olsen, S. Joyce, J. Nethery.

LATIN UNION: L. P. Tische, H. H. Dexter, J. Vuilleumier, J. Robert, E. Borle, A. Guenin, P. Steiner, T. Nussbaum, U. Augsburg, F. Bond, C. E. Rentfro, E. Zecchetto, S. Noulay.

LEVANT UNION MISSION: E. Frauchiger, W. C. Ising, Z. G. Baharian, R. S. Greaves, G. Keough, A. A. Elshahed, A. Buzugherian, Dr. V. Pampaian, H. Pietrowsky.

SIBERIAN UNION MISSION: G. Perk, F. Ginter, H. K. Loeb sack, E. Gnaedjin, J. Ebel.

Many of these brethren have come in from isolated posts of duty where they have been winning souls to God and enduring varied experiences; and to such it is indeed a feast to be able to join their brethren in counsel and interchange of experience, and to engage together in the study of the Word of God

and of plans and methods of work. The presence of the good Spirit of the Lord is very manifest in the meetings. The daily program will be of interest to many:—

Program

	A. M.
Rising	5:30
Devotional meeting	6:00-6:45
Workers' meeting	6:00-6:45
Breakfast	7:00-7:45
Family worship	8:00-8:45
Bible study	9:00-10:00
Workers' meeting	9:00-10:00
East German Union Conf.	10:30-12:00
	P. M.
Dinner	12:30
Council	2:00-4:00
Preaching service	3:00-4:15
Open council	4:30-6:00
Supper	6:00-6:30
Council	7:00-9:00
Public service	8:00-9:15

Two sessions of the General Conference Committee are held each day in the chapel of the school building, with the representative workers present. The discussions of business are conducted in English without translation, save as here and there little groups of workers of various tongues, who may not understand English, have a brief running translation made as the business proceeds. The third daily session of the council is held as an open meeting in the large tent. At this session the time will largely be given to reports from the various union conferences and the mission-field divisions. These reports are given by translation into German, for the benefit of the vast congregation. When those reporting speak in the German, a brief running translation is put into English (without interrupting the speaker) for the benefit of those who understand the English, who are assigned seats in the group at the end of the large platform.

The time of the first two days in the open council has been devoted to reports from the Russian Union Conference. Our hearts have been stirred as we have heard the leaders of the work in various parts of Russia tell of victories gained amid difficulties. Truly where difficulties abound, there help from God much more abounds. During the last year the Russian Union added 731 new members. At a later time we shall perhaps be able to give some details from these Russian reports.

Actions of the Committee

We may briefly summarize the actions taken by the committee thus far during the first three days of the council:—

1. That we invite to the deliberations of the council the presidents of conferences, superintendents of mission fields, and representatives appointed by the union, also missionaries present from various fields abroad, and the wives of such representatives as may be present.
2. That the next session of the General Conference be held in the United States, in 1913.

3. That the General Conference session be held at about the same time as the one held in 1909 — from about May 15 to the close of the first week in June.

4. That the decision as to the definite place of holding the session be left to the spring council of 1912.

5. That the date for the next week of prayer be December 9-16.

6. That the week-of-prayer readings, formerly printed in the REVIEW, be printed as a separate document, and sent to the churches and isolated members. It was agreed that the readings be prepared and printed earlier than heretofore, so that they may reach distant mission fields in time to allow the believers in such fields to hold their week-of-prayer season at the same time as the churches in America and Europe.

7. The treasurer of the General Conference, W. T. Knox, presented the financial report, which was accepted after detailed study and discussion. The following are a few items from the report:—

Ten years ago, the General Conference treasury was expending each year \$100,000 for missions. Five years later about \$160,000 was being spent. The figures for the last three years are as follows: 1908, \$272,000; 1909, \$350,000; 1910, \$410,000. In ten years the expenditures have increased fourfold.

In the same time, however, the work has expanded in yet greater measure, so that the growing work consumes the income, and keeps the treasury in constant sore need of increasing income. But these things mean the hastening of the work toward the finish. Attention was called to the fact that the shortness of funds in the treasury was due to the opening of many new fields and missions. During the last four years an average of one hundred missionaries a year has gone out into the field. It is certain that this rate can not be maintained without a very material increase of mission funds.

8. The report of the General Conference Subtreasury in Europe was presented by Elder L. R. Conradi. During the last two years the subtreasury had received, from the believers in Europe, \$116,573, and had disbursed to the mission fields under the European Division, \$112,214. The conferences and unions in Europe have been generous in sharing their tithe with the General Conference. The tithe has largely increased, owing to the fact that in the last two years 7,692 new believers have been taken into the churches in Europe. In 1909, the European tithe was \$194,000. In 1910, it was \$216,000. Altogether the European Division, with 550,000,000 people within its territories, spent \$275,000 in its work last year. The report of the European Subtreasury was accepted.

On Mission Finance

The brethren in the council have spent much time in these first three days studying the evident call of God to move forward, following his opening providences, into the unworked fields; and after thorough discussion, the following series of recommendations was heartily and unanimously adopted:—

In view of the great work that still remains to be done by us, and of the urgent calls for help that come from

all parts of the world, we feel deeply impressed that we should now, without delay, formulate plans for larger gifts to our world-wide missionary enterprises, and that the plans for raising these funds should be so simple and definite that a permanent reliable basis will be established for the support of our foreign missions; therefore,—

We recommend: 1. That hereafter there be but one general fund for the prosecution of our missionary enterprises, and that all regular contributions to missions be placed in that fund.

2. That all appropriations to mission fields, whether for the support of missionaries, or for providing institutions or other facilities, be made from this fund.

3. That beginning with Jan. 1, 1912, the rate of ten cents a week a member for missions be raised to fifteen cents a week.

4. That the fifteen-cent-a-week fund include all donations to missions except the per cent of the tithe appropriated by conferences to missions and such donations as are specifically applied otherwise by the donors.

5. That during 1911, earnest efforts be made to raise what is still due on the \$300,000 Fund.

6. That earnest calls be made at our camp-meetings and other general meetings for contributions to missions, and that all these gifts be applied on the regular mission fund.

The length of this report demands that we stop here, putting into just a few words the joy and courage expressed on every hand as the brethren representing many lands join in counsel and Christian fellowship. That God is leading forward, is the testimony from every land. The preaching services and Bible studies and devotional meetings are seasons of rich blessings. Many of the workers from America and from far lands have spoken of the prayers which they know are going up from believers whom they have left behind, that God may make this council a great blessing to the work. In these councils the great world-wide work is unified, and the laborers are equipped to go forth with yet greater efficiency and power in service. Conviction comes upon all hearts that the Lord is setting his hand to do a quick work.

The daily attendance at this great meeting is perhaps the largest ever attending any of our general councils, and many more are expected in the first Sabbath of the meeting. But our courage is not in the large number, but in the spirit to humble the heart before God, and to seek for the enduement of power from on high.

W. A. SPICER, *Secretary.*



"A FRIEND whom you have been gaining during your whole life, you ought not to be displeased with in a moment. A stone is many years becoming a ruby; take care that you do not destroy it in an instant against another stone."

The Future of Spiritualism

SPEAKING of the blow to Christian Science through the death of its leader, Mrs. Eddy, also of some of the recent manifestations of Spiritualism, the *Christian Advocate* of July 6, 1911, says:—

Yet we prophesy that there will be a great resurrection of Spiritualism. Its power went down as that of Eddyism went up, but Eddyism has received a hard blow. Two great superstitions rarely flourish contemporaneously. Those who reject true religion either plunge into superstition or into practical or intellectual atheism, or sing the song and dance to the tune of Omar Khayyam.

Of the future of Christian Science as a separate cult, we can not particularly speak; we do know, however, that according to the prophecy of the Bible, Spiritualism in its various forms and phases will constitute the last great deception with which this world will be ensnared. According to Revelation 16, it will be the great influence which will prepare the nations of men for the battle of the last great day. The only safety of the church of God from this delusion, from Christian Science, and from scores of other erroneous theories in the world, is the Scriptures of truth. "To the law and to the testimony," says the prophet; "if they speak not according to this word, it is because there is no light in them." Let us make the law and the testimony the standard by which we judge of the many "lo heres" and "lo theres" which come to us from every quarter.

Be Courteous

THE children of God are enjoined to "be pitiful, be courteous." Men of the world recognize the value of this spirit. The most successful business houses in the world are those whose employees manifest courtesy and true politeness toward their patrons. It is stated that the Illinois Central Railroad is about to establish what it calls a "School of Courtesy" throughout every branch of its system. Speaking of this, the *Columbia State Journal* says:—

That will be a real service to the road; for polite employees make an enterprise popular. It is very discouraging for a patron of a road to ask a question of an employee, and get a rude mumbling or "smart Aleck" answer, which is frequently the case. It makes no difference how high or how low a man's employment is, it is as much his duty to be courteous as it is to be honest. No one has any more right to treat a man rudely than he has to hit him. And especially has a traveler on railroad or often is compelled to ask for information he is forced to go that way, and very trolley a right to gentle treatment; for it is a sign of bad breeding to answer a polite question in a crabbed and hasty manner. But that is often done.

Statement of the Ten-Cent-a-Week Offering to Missions for Quarter Ending June 30, 1911

CONFERENCES	ANNUAL OFFERING	FIRST-DAY OFFERING	MIDSUMMER OFFERING	MISSIONS	SABBATH-SCHOOL OFFERING	HARVEST INGATHERING	TOTALS
Atlantic Union Conference							
Central New England....	\$ 413.47	\$ 453.02	....	\$ 31.80	\$ 1128.80	\$ 229.56	\$2256.65
Greater New York	919.25	543.83	....	444.60	909.08	623.87	3440.63
Maine	70.55	43.42	....	5.50	133.41	55.67	308.55
New York	151.36	133.41	....	83.89	396.85	212.73	978.24
Northern New England ..	85.96	138.61	....	3.61	351.49	87.45	667.12
Southern New England ..	434.07	217.45	....	18.35	363.68	308.42	1341.97
Western New York	223.84	149.71	....	91.00	636.68	112.97	1214.20
Totals	2298.50	1679.45	....	678.75	3919.99	1630.67	10207.36
Canadian Union Conference							
Maritime	169.11	71.22	....	....	157.98	112.06	510.37
Ontario	237.70	150.50	....	158.50	322.00	342.12	1210.82
Quebec	15.12	27.83	....	....	117.65	86.00	245.60
Newfoundland	123.01	....	....	....	....	121.34	244.35
Totals	544.94	249.55	....	158.50	597.63	660.52	2211.14
Central Union Conference							
Colorado	200.41	309.76	....	451.20	912.89	189.44	2063.70
East Kansas	992.27	114.20	20.60	752.94	1070.61	242.44	3193.06
Nebraska	516.78	80.61	....	2716.99	1527.00	424.01	5265.39
North Missouri	67.04	33.76	....	159.80	302.02	50.95	613.57
South Missouri	262.40	86.74	22.25	364.33	579.66	156.53	1471.91
Western Colorado	213.53	92.14	....	121.51	220.29	174.17	821.64
West Kansas	748.70	171.81	....	1577.28	1005.01	328.82	3831.62
Wyoming	179.06	33.00	....	389.95	362.77	92.60	1057.38
St. Louis Mission	3.00	....	....	115.43	116.05	25.68	260.16
Totals	3183.19	922.02	42.85	6649.43	6096.30	1684.64	18578.43
Columbia Union Conference							
Chesapeake	200.26	119.58	....	44.10	338.07	180.34	882.35
District of Columbia	1078.90	10.90	101.58	279.44	832.61	398.37	2701.80
Eastern Pennsylvania	440.71	168.98	2.00	325.69	952.02	1492.71	3382.11
New Jersey	491.99	84.04	1.00	198.84	720.80	506.47	2003.14
Ohio	1240.35	348.11	....	498.61	1245.03	528.49	3860.59
Virginia	165.27	34.81	....	91.78	157.46	119.61	568.93
West Pennsylvania	261.22	120.54	....	23.31	367.13	170.42	942.62
West Virginia	54.05	12.65	....	128.21	92.24	108.90	396.05
Totals	3932.75	899.61	104.58	1589.98	4705.36	3505.31	14737.59
Lake Union Conference							
East Michigan	171.06	61.42	....	804.17	860.76	112.57	2009.98
Indiana	632.14	462.69	20.24	562.51	1058.47	436.92	3172.97
Northern Illinois	232.77	46.80	....	351.86	883.03	389.73	1004.19
North Michigan	166.65	51.47	3.00	77.11	269.62	123.05	690.90
Southern Illinois .....	....	....	....	412.60	560.47	64.08	1037.15
West Michigan	570.65	416.71	5.80	283.16	1421.87	171.92	2870.11
Wisconsin	1466.49	258.79	....	317.98	1330.90	742.81	4116.97
Totals	3239.76	1297.88	29.04	2809.39	6385.12	2041.08	15802.27
Northern Union Conference							
Iowa	375.49	441.26	....	612.41	1745.54	338.22	3512.92
Minnesota	486.71	....	....	444.03	1735.37	723.03	3389.14
North Dakota	600.00	6.50	....	136.65	600.00	223.81	1566.96
South Dakota	386.83	28.09	2.00	881.41	1305.37	804.45	3408.15
Totals	1849.03	475.85	2.00	2074.50	5386.28	2089.51	11877.17
North Pacific Union Conference							
Montana	368.89	297.39	....	98.90	502.93	403.33	1671.44
Southern Idaho	560.71	90.70	....	236.87	533.59	229.80	1651.67
Southern Oregon	449.17	62.86	....	216.49	539.90	164.70	1433.12
Upper Columbia	2184.80	265.84	22.42	369.94	2146.69	845.43	5835.12
Western Oregon	1587.44	102.50	2.70	948.12	1423.77	412.03	4476.56
Western Washington	1087.44	345.85	....	402.12	1199.35	477.09	3511.85
Alaska .....	....	....	....	....	11.00	....	11.00
Eastern Oregon	14.75	2.50	....	7.85	38.80	46.75	110.65
Totals	6253.20	1167.64	25.12	2280.29	6396.03	2579.13	18701.41
Pacific Union Conference							
Arizona	282.49	....	....	62.02	296.77	93.75	735.03
California	3574.86	....	29.00	2084.61	3821.30	1512.91	11022.68
Southern California	3125.61	....	....	1637.13	2257.90	1012.45	8033.09
Utah	96.47	....	....	22.60	151.56	44.73	315.36
North Cal.-Nevada .....	....	....	....	97.17	255.94	....	353.11
Central California .....	....	....	....	191.85	185.34	....	377.19
Totals	7079.43	....	29.00	4095.38	6968.81	2663.84	20836.46

CONFERENCES	ANNUAL OFFERING	FIRST-DAY OFFERING	MIDSUMMER OFFERING	MISSIONS	SABBATH-SCHOOL OFFERING	HARVEST INGATHERING	TOTALS
Southeastern Union Conference							
Cumberland	\$ 450.20	\$ 59.52	....	\$ 249.24	\$ 392.70	\$ 132.21	\$1283.87
Florida	728.95	44.90	\$.60	298.36	667.43	102.42	1842.66
Georgia	137.38	19.96	....	150.04	422.72	195.91	926.01
North Carolina	132.32	24.61	....	164.21	189.76	50.76	561.66
South Carolina	76.14	23.00	....	64.88	154.64	88.80	407.46
Bahama Mission	....	....	....	....	....	....	....
Asheville	76.05	16.81	....	....	32.72	1.15	126.73
Totals	1601.04	188.80	.60	926.73	1859.97	571.25	5148.39
Southern Union Conference							
Alabama	56.60	120.61	....	19.51	145.15	21.05	362.92
Kentucky	37.45	....	1.50	56.79	124.31	161.11	381.16
Louisiana	234.72	69.87	....	....	148.03	117.79	570.41
Mississippi	105.99	40.09	....	21.00	101.99	48.75	317.82
Tennessee River	196.99	48.54	17.13	62.28	216.19	83.31	624.44
Southern Union Mission	163.11	10.88	....	14.31	162.31	78.86	429.47
Totals	794.86	289.99	18.63	173.89	897.98	510.87	2686.22
Southwestern Union Conference							
Arkansas	110.11	73.34	....	73.89	263.76	59.87	580.97
New Mexico	173.24	20.18	....	66.30	125.62	134.06	519.40
North Texas	476.25	....	....	269.38	1074.70	252.15	2072.48
Oklahoma	708.17	24.95	2.90	1452.87	1888.28	258.38	4335.55
South Texas	44.27	17.26	1.00	44.51	298.25	47.05	452.34
West Texas	100.03	....	5.00	17.99	55.13	101.78	279.93
Southwestern Union Miss.	21.76	2.26	....	11.45	103.29	2.04	140.80
Totals	1633.83	137.99	8.90	1936.39	3809.03	855.33	8381.47
Western Canadian Union Conference							
Alberta	488.65	6.50	....	71.10	675.45	63.45	1395.15
British Columbia	233.33	....	....	246.36	291.98	298.05	1069.72
Manitoba	97.70	....	....	70.00	246.52	47.10	461.32
Saskatchewan	193.95	....	....	101.90	320.98	93.45	710.28
Totals	1013.63	6.50	....	489.36	1534.93	502.05	3546.47

Summary

Atlantic Union	\$2298.50	\$1679.45	....	\$ 678.75	\$3919.99	\$1630.67	\$10207.36
Canadian Union	544.94	249.55	....	158.50	597.63	660.52	2211.14
Central Union	3183.19	922.02	\$ 42.85	6649.43	6096.30	1684.64	18578.43
Columbia Union	3932.75	899.61	104.58	1589.98	4705.36	3505.31	14737.59
Lake Union	3239.76	1297.88	29.04	2809.39	6385.12	2041.08	15802.27
Northern Union	1849.03	475.85	2.00	2074.50	5386.28	2089.51	11877.17
North Pacific Union	6253.20	1167.64	25.12	2280.29	6396.03	2579.13	18701.41
Pacific Union	7079.43	....	29.00	4095.38	6968.81	2663.84	20836.46
Southeastern Union	1601.04	188.80	.60	926.73	1859.97	571.25	5148.39
Southern Union	794.86	289.99	18.63	173.89	897.98	510.87	2686.22
Southwestern Union	1633.83	137.99	8.90	1936.39	3809.03	855.33	8381.47
Western Canadian Union	1013.63	6.50	....	489.36	1534.93	502.05	3546.47
Miscellaneous	131.15	6.00	5.00	2857.44	13.00	61.33	3073.92
Totals	\$33555.31	\$7321.28	\$ 265.72	\$26720.03	\$48570.43	\$19355.53	\$135788.30

The Foreign Mission Seminary

MORE and more does it become apparent that those who go out to difficult foreign fields must be thoroughly equipped with a special, all-round training, that they may know what to do when emergencies arise. They should be acquainted with the special diseases of their field, as well as other features which will confront them as soon as they begin work among the people. In short, they need to specialize on missions before going to a foreign land. Enough will still remain to be learned on the field to try the mettle of the very best.

The most discouraging feature of mission conquest is the return of our workers. To minimize the causes for their return is the work of the Foreign Mission Seminary. To ground every candidate thoroughly in the principles of the message, to train him to care for his

own health, to fortify him against the many snares of the enemy, resulting in discouragement and failure, is to minimize the causes leading up to the abandonment of the field, after great expense in time and means has been incurred in his being sent out. This is the work the Seminary aims to do, and so far the Lord has greatly blessed its efforts. With the experience gained during the past two or three years, and the strong work planned for the coming year, we feel sure that the young men and women with eyes on a foreign field, who are accepted as students, can count themselves fortunate in being associated with the Foreign Mission Seminary in its work the coming winter.

We hope a strong force of young people who have already had some experience in the work of God may be connected with the Seminary this year, to

prepare for answering the urgent calls coming in from many lands for faithful servants to be sent out to help the overburdened missionaries who are already in the fields, and are struggling almost to the breaking point.

T. E. BOWEN.

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In a letter recently received from Porto Rico, Elder William Steele says:—

We are holding meetings in Mayaguez. Brother Montanez does most of the preaching. Many are interested. Our meeting-place is too small, and we hope soon to find a larger one. I believe we shall soon have a company here, as those who attend the meeting seem to be earnest. About twenty-five have already manifested a desire to join us, but we shall study with them for several months before baptizing them. The tithes and offerings for five months are more than for last year.



The Chang-sha Meeting

I. H. EVANS

IN company with Dr. A. C. Selmon I left Shanghai, April 10, for Chang-sha, in the province of Hunan. It took seven days and eight nights of constant traveling to reach this famous city, which boasts of having furnished at one time eight of the ten viceroys in China. A general meeting for the workers and Sabbath-keepers in the province had been in session four days on our arrival, under the charge of Brother and Sister R. F. Cottrell, who are the only Seventh-day Adventists in Chang-sha.

We were greatly surprised to find about eighty commandment-keepers assembled, and in regular attendance at the meeting. These believers had come from their homes, some of which were more than 250 miles distant, for the purpose of attending the meetings. They had come, too, at a time of year when they were greatly needed at home, as it was spring, and work was pressing. They provided themselves with food, paid their own transportation both ways, and lost their time. One man who attended the meetings, but who has not fully identified himself with us, said he had never known the Chinese to do such a thing before; and surely there must be a power in our work when it will induce men to make such sacrifices.

A full camp-meeting program was carried out, and the meetings were well attended. The people studied their Bibles with a strong desire to understand the Word of God. On the Sabbath, fully one hundred Sabbath-keepers were assembled, and the Lord spoke to all our hearts.

Requests had come in that two new chapels might be opened where no meetings had yet been held. Brother Cottrell put two hundred squares, or blocks, on the blackboard, each representing fifty cents. Then he laid before the people the necessity of raising the funds to open these chapels. They began to take squares, and with the help of the foreigners, all but twenty were taken. Later in the meeting the brethren invited Elder Cottrell to come in and see the blackboard, and lo! every square was taken. In their morning meeting they had taken these remaining squares when no foreigner was near. To some one hundred dollars may seem a small sum to raise. But one poor woman took three squares, which meant a whole month's work at hard labor. Others gave more than a month's earnings; and truly when they have nothing left for themselves, there is sacrifice in the gift. When these Chinese find Christ, he is precious to them.

They esteem it a pleasure to give for his sake. They love him, and there is nothing they will not cheerfully give up for his name. During the meeting, twenty-three precious souls were baptized.

After Dr. Selmon, Brother C. Sparks, and myself left, another company of about ten persons came about three hundred miles to attend the meeting. Of them Brother Cottrell writes: "The company from Yungchau arrived about a week after you left. They all stayed about ten days; then, as we felt it was not best to keep them any longer, we told them that three or four might possibly stay and enter the school as regular students. Four of the brightest stayed, and the others, as they had no money, started for home on foot. They will have over a thousand li [about 350 miles] to walk. We had special Bible studies for them while they stayed. When they left, they said they were very anxious to earn money, and come back to the general meeting, and possibly some of them would attend the fall term of school. Our people felt there was excellent material in some of these men."

A great work is begun in Hunan; but there is only one family of Seventh-day Adventists for the twenty-two million people. In the province, seven companies of Sabbath-keepers have sprung up, and each one is pleading for help. Our hearts were full of sadness as we left the meeting. It was to continue another two weeks, with not a foreigner to help Brother Cottrell, and his wife, too, was ill. Truly here is a whitened harvest-field; here people are accepting the truth, when there is no one to follow up the work. I asked Brother Cottrell how he explained the fact that so many are accepting the truth when there is no teacher, and he said, "It can only be the fruits of the Spirit of God." I sometimes wonder if the Holy Spirit is to be compelled to work without the cooperation of the remnant church? And what will be the effect upon a people who, blessed with goods and prospered beyond their expectations, are still so slow in following up the leadings of the Spirit of God? These are times when the church, aroused from its Laodicean state, may expect mighty things to be wrought by the Spirit of God. Shall 2 Kings 7:2 be our experience at this time?

Another appointment, in Honan, compelled us to leave before the Chang-sha meeting closed. In six days we made the journey from Chang-sha, Hunan, to Cheo Chia K'o, Honan. Brother Sparks stopped at Hankow, while at the same place Dr. A. G. Larson, Sister Selmon

and children, Sister Osborne, who had just arrived from Australia, and three of the Chinese workers in Hankow joined our party for Cheo Chia K'o.

Shanghai.

Canton, China

E. H. WILBUR

AFTER about one year's absence in America, my family and I arrived in Canton, China, March 22, 1911. On our return trip we visited the Stuart (Iowa) Academy, Union College, and the Loma Linda (Cal.) Sanitarium. We were very kindly received at all these institutions, and rejoiced to see so many young people preparing for the Lord's work, Union College already has several efficient workers in China, and still others will no doubt come to this field. It was China's great need that led us to take up work here about nine years ago, and it was China's need that caused us to return.

Although the past year has been a trying one for our European workers in this field, we can see that the message has advanced. One year ago we had but one church organization in this province (Kwang-tung), but now we have four. The new church recently organized by Elder George Harlow at Pakhoi has forty-one members. Two months ago Elders W. C. Hankins and N. P. Keh organized a new church at Swatow (in this province), with twenty-one charter members. Our church at Fatshan has twelve members, the Canton church about forty. This makes a total Chinese membership in this province of about one hundred fourteen.

On May 14 the writer had the privilege of baptizing two dear souls at Canton. One, who recently accepted the truth, is an intelligent man about thirty years of age, a school-teacher, and a graduate of the Chinese Normal School. The other is the wife of our evangelist, Brother Cheung. She practically accepted the truth about four years ago, but at that time had very little knowledge of the gospel. Neither of these persons was ever a member of any other church.

In a recent visit to Kongmoon, where we formerly labored, I was much impressed by the change in public sentiment there in favor of the gospel. One of our young women from that place, who has been a student in the girls' school at Canton the past two years, remained in Kongmoon this year, and at her own expense opened an Adventist mission school for girls. In talking to us she said she felt that the coming of the Lord is so near that she could no longer delay to do something for her own people. She has a fine class of young women, most of whom have never before been permitted either to attend school or to hear the gospel. She has no school on Sabbath, but conducts a Sabbath service in the schoolroom; often the neighbors crowd around just outside the school door to listen to the message.

British New Guinea—No. 1

S. W. CARR

WE feel it a privilege to be called to work in New Guinea for a people who have never heard the gospel, and who have never had any missionaries among them. Mission work is being carried forward on a large part of the coast of British New Guinea by various missionary societies; but inland little has been attempted, and nothing at all where we are working.

Our station is twenty-seven miles inland from Port Moresby, the capital, and we are laboring from there further inland to the main range of mountains, about six days' journey distant. When we enter a village, the women and children often run into the forest; but as we make ourselves known, they gradually reappear, and a spoonful of salt given to each quickly makes many friends. Our mission is explained, and all are told to come to *guriguri* (church or worship). What a motley crowd gathers around, all talking at once, wondering what is going to happen. It has to be explained to them what *guriguri* is, as they do not worship anything, but live in constant dread of sorcerers and evil spirits.

When service begins, all talking stops, so that all may listen. The missionary has come to tell them of the true God, who dwells above; he who made the rivers and trees and great mountains, and who loves them, and desires them to listen to his word. The missionary speaks of Jesus, who left his Father to come to this evil world, that we, through believing on him, might receive his gift of eternal life. The story of his life and cruel death is related amid deep silence; when the facts of the resurrection are told, exclamations of surprise and incredulity are heard. His ascension is described, and the promises of his soon coming are read. It is explained that when he comes, he will take all who love and obey him to a place where there are no tears, no sickness, no death, and where there is abundance of food, clothing, and houses for all. The people are exhorted to listen to the words of the missionary, so that they may know more of the good news he has for them.

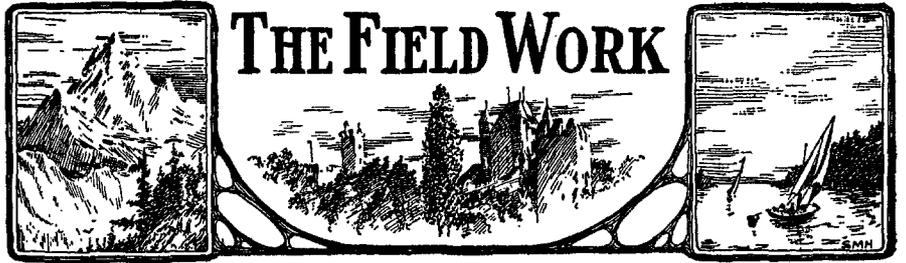
All are then shown how to kneel, so we can speak to the Great Spirit above. A few words of prayer for God's blessing upon the poor, ignorant hearers closes the meeting. Then what a commotion there is! Every one tries to speak at once; some shout, and others laugh. It all seems very strange to them.

This is a description of the usual first effort in a village. The later meetings are followed with less noise and confusion, and gradually the people begin to understand the meaning of it all.

We work with apparently little results, but we are under a Master to whom all power in heaven and earth is given, and we leave ourselves and our work with him.

S. W. CARR.

Port Moresby.



I Need Thee

SAMUEL J. WRIGHT

I NEED thee, Father.
Each hour I want my hand in thine;
The way is dark; I can not see
The path that thou hast left for me,
Except thou leadest me.

I need thee, Father.
Each day I need thy hand to guide
Me through the furnace and the fire;
For there I can not walk alone.
Thou art my heart's desire.

I need thee, Father.
Through the night I e'en would dream
of thee;
For then the hours would span, it
seems,
The loneliness of sleep, if thou wouldst
be
The golden heart of all my dreams.

I need thee, Saviour.
Every year I need thy love and care.
Each tender thought of thine will be
The rarest gem that I could ask; for
thou
Art God's best gift to me.

I need thee, Father.
All through life I need thy tender care.
Be thou my comforter and friend;
For thou art all the meaning of the day,
And wilt be till the end.
Bozeman, Mont.



The Medical Council

REALIZING that a long time had elapsed since a medical council had been held for our physicians, it was decided some months ago to hold such a council at Loma Linda, Cal., in connection with the meeting of the American Medical Association, June 26-30, 1911.

Steps were taken to bring about such a council, and our physicians throughout the United States were invited to attend. It was thought that many would be coming West at the time of the American Medical Association meeting, and would be glad to avail themselves of the opportunity of attending the council at Loma Linda. We were happily surprised at the result of this effort. Forty-five physicians and others were present, as follows: Dr. and Mrs. David Paulson and Dr. and Mrs. W. S. Sadler, of Chicago, Ill.; Dr. and Mrs. H. F. Rand, Sanitarium, Cal.; Dr. B. E. Fullmer, Los Angeles, Cal.; Dr. T. S. Whitelock, San Diego, Cal.; Dr. and Mrs. W. E. Bliss, Melrose, Mass.; Dr. and Mrs. A. B. Dunn, Wichita, Kan.; Dr. C. E. Eddy, Fresno, Cal.; Dr. B. N. MacLafferty, Aberdeen, Wash.; Dr. J. M. Bond, Phoenix, Ariz.; Dr. W. H. Warner, Collegen Place, Wash.; Dr. L. H. Wolfson, Merced, Cal.; Dr. C. A. Burrows, Loma Linda, Cal.; Dr. H. J. Hoare, Los Angeles, Cal.; Dr. F. F. Abbott, Na-

tional City, Cal.; Dr. L. Wood-Starr, Fernando, Cal.; Dr. A. W. Simpson, Long Beach, Cal.; Dr. A. J. Sanderson, Berkeley, Cal.; Dr. A. N. Loper, Fresno, Cal.; Dr. F. M. Rossiter, North Yakima, Wash.; and Drs. E. H. Risley, A. Shryock, W. A. Ruble, J. A. Vernier, D. T. Harbaugh, and G. K. Abbott, of Loma Linda, Cal. Others present were Elders E. E. Andross, W. C. White, R. S. Owen, C. Santee, J. A. Burden, H. G. Thurston, and J. M. Price, and V. H. Lucas and W. D. Salisbury.

Sunday morning at 6:30 the first regular session was held. The subject under discussion was "The Elimination of Poisonous Drugs From Our Sanitariums." This was led by a paper from Dr. D. H. Kress. At 9:30 the council met again, continuing the discussion of the morning on drug medication, Drs. Paulson and Abbott leading. This was followed by an interesting and extended discussion on the subject of surgery in our sanitariums. The session lasted until 1:30 p. m.

Consideration of the College of Medical Evangelists, its history, development, and plans, occupied the afternoon meeting from three thirty until six o'clock. This was followed by a continuation of the same subject in a round-table discussion and question box from 7:30 to 9:30 p. m.

Monday morning at 6:30 Dr. Paulson led in the discussion of the city problem, and our relation as medical missionaries to it. Dr. Sadler, Dr. Bliss, and others followed in the discussion. This was a very important and instructive meeting. At nine o'clock Dr. Fullmer read a paper on "A New Worker in the Old Field," being a new version of the combination of the medical and evangelistic work. It naturally merged into the question of the morning pertaining to city work, so that the entire forenoon, until one o'clock, was occupied in the consideration of this important subject.

Two strictly medical sessions had been planned for the council, but so much interest centered about the matters pertaining to our medical missionary and sanitarium work that time could be found for but one such meeting. This was held from three to six o'clock on Monday afternoon. Several interesting clinical subjects were brought before the council, two being cases of pellagra and one of dermatitis exfoliativa. This was followed by a further discussion of some medical cases, especially that of exophthalmic goiter. Other interesting questions which have perplexed our physicians were brought before the council, and the experience of the physicians present contributed to the interest of the occasion. At seven thirty in the evening the last meeting of the session was held, and lasted until ten o'clock. "Secular Medicine and Exclusive Specialties" was the subject presented by Dr.

W. A. Ruble. A lively discussion, in which certain specialties, such as osteopathy, chiropractic, and others, were considered, as compared with our sanitarium methods.

Some profitable resolutions were formulated, which are appended. A number of papers were prepared for the occasion, but it was thought best to leave these, and give our time to the discussion of subjects which are perplexing our medical people all over the country. An excellent spirit prevailed throughout the meeting. Both sanitarium workers and physicians in private practise were associated together. The sentiment prevailed that it is time for Seventh-day Adventist physicians, in whatever capacity they may be laboring, to work together for the advancement of the third angel's message.

A great deal of interest was manifested by the visiting physicians in the medical school which has been established here. This is shown by the fact that they voted to recommend that our physicians throughout the world accept the responsibility of building the new laboratory, which is now in the process of construction. To add emphasis to this resolution those in attendance subscribed nearly twenty-five hundred dollars to the enterprise.

Already our laboratory is well under way. It will accommodate five large laboratory rooms 24 x 54 feet, for physiology, pathology and bacteriology, histology and embryology, chemistry, and a clinical laboratory for the work of the institution. In addition to this there will be several offices, a hydrotherapy room for teaching this subject, and store-rooms. The cost of the laboratory will be in the neighborhood of twenty thousand dollars, including equipment. Already sixty-five hundred dollars has been donated to the enterprise.

Resolutions Adopted at the Council

"Believing that the work of our medical institutions is fundamentally evangelistic and educational,—

"We recommend, That our medical superintendents and board of management, so shape their work and organization that they can more effectually carry on the medical-evangelistic work in the field as well as in the institution.

"In view of the large responsibility of the surgeon's work,—

"We advise, That great care be exercised in encouraging young physicians to enter upon a surgical career, and that we discountenance their doing so without suitable previous experience in general medical practise, and proper experience and adequate training in practical surgery.

"In view of the large responsibility and educational mission of our sanitariums,—

"We urge, That we recognize the importance of a larger development and application of those natural remedial agencies commonly known as physiological therapeutics; and, further,—

"We recommend, That a positive and definite movement be made away from the employment of the more commonly used strong and poisonous drugs; and that special efforts be put forth looking toward the successful and practical demonstration of the superiority of these physiological therapeutic agencies as compared with drugtherapy.

"Resolved, That it is our sincere judg-

ment and conviction, from the teachings of the Bible for the time in which we are now living, from the positive evidence that has accumulated in recent years from scientific sources, and from our personal experience in dealing with our patients, that a decisive and aggressive effort should be made to lead the people with whom we come in contact to take their stand firmly and decidedly in favor of total abstinence from the use of flesh food as an article of diet.

"Resolved, That we invite our Seventh-day Adventist physicians throughout the world to take the burden of raising the fifteen thousand dollars required to complete the building and equipping of the medical laboratory.

"Whereas, There are a few of our most worthy students who are in need of financial assistance to meet their school expenses; therefore,—

"Resolved, That our physicians everywhere be invited to lead out in the raising of a fund to be used for that purpose, the same to be held in trust by, and administered at the discretion of, the executive committee of the College of Medical Evangelists."

W. A. RUBLE, M. D., *President.*



A Visit to Hamburg and England

AFTER the meeting in Denmark I spent Sabbath and Sunday, June 10 and 11, in the large and beautiful city of Hamburg, speaking to both churches on the Sabbath and to a large congregation of young people on Sunday. I was glad of the opportunity to visit this important center of our work, where the message is printed and sent out in so many languages. It was encouraging to see so many together on the Sabbath, most of whom are engaged in the work in some way.

From here I returned to England to spend the remaining time in the British Union Conference till the council. I met Elder W. J. Fitzgerald, the union conference president, in the ancient Roman city of Bath, and spoke to the church there in the evening. From this place we went to Cardiff, where, in company with Elder H. E. Armstrong, the president of the Welsh Conference, I met with the churches at Cardiff, Newport, Abergavenny, and Porth. I also spoke twice in a portable tabernacle in Yaysybool. Here Elder C. E. Penrose is beginning a series of meetings in a new field, and hopes to establish a church. A good spirit pervades the work in this conference, and believers are being raised up.

The Sabbath following my visit to Abergavenny about fourteen, I understand, were baptized. Like other places in Great Britain, Wales has a large population, and needs more workers to respond to the many openings for labor which are found everywhere. I greatly enjoyed meeting with the workers and believers in this conference.

From here, after spending a few days during the coronation in the great city of London, where there are more than seven million souls to be reached with the message, and also visiting for a short time at Watford, I went to the North England Conference. With Elder S. G. Haughey, the conference president, I met with the churches in the cities of Birmingham, Worcester, Manchester, and Leeds. There are about seven hun-

dred Sabbath-keepers in this conference, and aggressive work is being carried forward in as many of the large cities as possible with the laborers and resources at hand. Consecrated labor put forth in this field gathers out souls. The church at Worcester, of more than forty members, has been raised up during the past year.

My visit to this union conference served to impress me more deeply than ever before with the opportunities and needs of this great empire so far as our own message and work is concerned. Here is a great nation of more than forty million people speaking the English tongue. No strange language is to be acquired to labor here. No nation has done so much, in the opinion of the writer, to extend the gospel in all parts of the world as has Great Britain, and the Word of God is perhaps more highly regarded by this people than by any other nation. Her flag stands for freedom; here you can preach and worship God as your conscience may dictate.

A great population is here crowded together in a comparatively small territory. Aside from London, we find cities like Liverpool, Manchester, and Glasgow, each with its suburbs containing more than a million inhabitants. Birmingham, Leeds, and Sheffield each has half a million or more population. There are many other large cities. Lancashire alone has a population of between four and five millions, or as many as one of our most populous States. The North England Conference has a population of at least eighteen million, a number equal to the population of the largest union conference in the United States. To carry the message to these millions, there are about seven hundred Sabbath-keepers.

The question which came to me over and over was, Are we doing all we should for the work here? The Sabbath-keepers of this union are as faithful as any in the world. They are a sacrificing people. The circulation of *Present Truth* and the health journal is marvelous, when we consider the number of Sabbath-keepers. But should they be left to work this tremendous population alone?

I do not think they should. I am unable to believe that the instruction which has come to us from the Spirit of God to work the great cities of the United States applies to these cities alone. The principle applies equally to Great Britain. In the United States we have some sixty thousand Sabbath-keepers for ninety million population. In the British Union Conference we have about half this population, and only about two thousand Sabbath-keepers, and these do not have the proportionate wealth that is found in the United States. I feel sure that conferences with a large tithe and a comparatively small population should share their workers and funds with this field as well as other fields.

I was glad of the privilege of witnessing one of the processions at the coronation of the king. It was perhaps one of the greatest national displays seen since the confusion of tongues at the tower of Babel. The nation did her best; it was indeed an imposing spectacle, worthy of a great empire. But as I viewed the scene, I thought of all the kings and queens and great men of the past. Where are they?—They, with their unnumbered millions of sub-

jects, are slumbering in the dust. Their pomp and pageantry have passed away forever. It was a sobering thought that all the millions there gathered in the metropolis of the world,—the largest number of human beings perhaps ever gathered in one city since time began,—would, if time continued, pass off the earth forever in a few brief years. I felt glad that the great coronation scenes, and the resplendent glory which will attend the crowning of the King of kings, are drawing near, when the kingdom which can not be moved will be given to the saints of the Most High for an everlasting possession, and death and mourning will pass away forever. May this glad day hasten on!

G. B. THOMPSON.

Church Dedication at Colonial Beach, Va.

COLONIAL BEACH is one of the main summer resorts for the people of Washington, D. C. For a long time some of our people felt that we should establish our work there, and a sister offered the conference one thousand dollars toward the expense of maintaining a worker and the erection of a church building in case one would be needed.

Brother G. A. Stevens with some helpers conducted a tent-meeting two years ago; but the interest was not very good, and the results were not satisfactory. Still some were interested in the truth. From that time till the present Brother Stevens and his family have been working there. Over six months ago we had the privilege of organizing a church of thirteen members, and since that time several others have been added to the company.

Sunday, July 9, we dedicated a good church building to the service of God as a place of prayer for all who may desire to seek him and his truth. Brethren A. W. Anderson and Stevens assisted in the dedicatory services, which were enjoyed by the goodly company present.

The church proper cost over one thousand dollars; of this amount Sister Eaton gave \$560, while other members of the Washington Memorial Church gave freely to this worthy object. The balance was made up by the brethren and friends in Colonial Beach and elsewhere.

The brethren at Colonial Beach are of good courage, and feel anxious to do what they can for the cause that has done so much for them.

W. A. HENNIG.

Tennessee

COLLEGE.—I met with the little company at this place, July 7-9, and organized a church of fourteen members; the church organization was perfected Sabbath afternoon, and was followed by the celebration of the ordinances of the Lord's house. A number of visitors were present at this service; and lasting impressions were made upon many of those not of our faith, as for the first time they witnessed the proper celebration of the ordinances of humility and of the Lord's supper.

Sunday afternoon I spoke to a large congregation upon the subject of getting acquainted with God, and at the close of the service, administered the ordinance of baptism. Some desired to go

forward in this rite who had not obtained the victory over their tobacco. They promised by the Lord's help to overcome this health-destroying habit, and thus purify themselves that they might unite with us.

The Lord is greatly blessing the self-supporting missionary work that is being carried on at this place by Brethren White, Gruesbeck, and Woodman, and their families. This school work is wholly in behalf of the children, and is done without any remuneration whatever. Last year the attendance at the school ran from fifty to one hundred. The public school in the neighborhood was greatly crippled by this large attendance. This year the trustees of the public school asked our brethren if they could not secure for them an Adventist teacher. Not only have the people been won by the school, but they enjoy having our brethren preach to them the truths of the third angel's message. Each Sunday the brethren can be seen riding in different directions to fill their appointments. At the request of Brother Woodman I went with him on muleback eight miles up the mountain to fill his appointment. I enjoyed this experience very much, and took great pleasure in preaching the truth to the mountaineers assembled.

We have great faith in the growth and prosperity of the little church organized at this place. The Lord has helped these Christian workers to win the hearts of the people and their children, and as a result of their efforts we look for a strong church to be raised up.

P. G. STANLEY.

Training for the Bible Work

IN this great campaign for the cities, we must have a greatly enlarged and more efficient corps of Bible workers. Large public efforts will be made by successful evangelists; but it is the Bible worker, very largely, who follows up the interest among the people, and studies the Bible with them in their homes; and it is the Bible worker who stays by the work month after month, gathering the fruit of these efforts.

How important, then, that our Bible workers shall be women of culture, education, and experience! Inexperienced girls or untrained women can not do this critical work, on which so much depends. It is doubtless true now, as it was a few years ago, that "missionary operations are constantly embarrassed for want of workers of the right class of mind, and the devotion and piety that will correctly represent our faith."

There are doubtless many women of education among us doing successful work in their homes, or in business or professional lines, who by making a special effort can transfer their service to the cause of God.

Our city missions can do much in the training of Bible workers if they have the proper persons to train; but our schools must redouble their efforts to give young women that broad foundation work which will make them successful in this branch. And those advanced schools which are prepared to do so should give special instruction in the theory and practise of this important work.

The Foreign Mission Seminary, situated as it is near one of our large Eastern cities, and having other excellent

advantages, feels that it has a duty to perform in the training of competent Bible workers to meet the great demand from the cities of our own country as well as from the great cities of the whole world. Our course includes Bible doctrines, theoretical and practical Bible work, pedagogy, general diseases and simple treatments, history, denominational organization and work, public reading and speaking, an industrial subject, music, and art. English is studied by those who are deficient therein. The training in Bible work is given by a woman who has had years of experience in this work. Several young women received this training last year, but the demand for Bible workers far exceeded the supply.

There are many who ought to enter school this fall with the Bible work definitely in mind. Let any who are interested in the course given at the Seminary write at once for further information and application blanks.

M. E. KERN, *President.*

Wyoming Camp-Meeting

THIS meeting was held at Crawford, Neb., June 8-18. About two hundred were present, representing all the churches in the conference. The keynote of the meeting was, "Our great need as individuals and churches of a closer walk with God." From the very beginning there was a ready response on the part of the people to the appeal of the ministry for a higher standard of personal experience in the love of Christ. It was demonstrated that nearly every person in the camp was there to seek God. The camp being pitched in a grove afforded good opportunity to seek the Lord. Every day individuals and bands were seen praying for victory over sin, and for the success of the meeting. Camp-meetings are never a failure where the people come together seeking God for victory for the entire camp.

The first two or three days the wind blew hard and continuously, to the discomfort of the campers. We finally had a good rain, which gladdened all hearts, as the crops were drying up for lack of rain in that section.

There was a spirit of harmony in all the business sessions of the conference. Elder E. A. Curtis was unanimously re-elected president.

The past year showed a marked increase in tithes and offerings. We did not enjoy the privilege of having any of our General Conference brethren with us, on account of their attending the General Conference Council in Europe. However, Elder A. T. Robinson and Prof. F. Griggs were with us the first part of the meeting, and rendered valuable help. Their instruction and counsel were appreciated by all. Elder Meade Mac Guire, secretary of the Young People's department of the union, and C. G. Bellah, canvassing agent for the union, and the writer were also present. Elder J. W. Christian, president of the Nebraska Conference, and Dr. H. A. Green, medical superintendent of the Boulder (Colo.) Sanitarium, were present part of the time. The instruction given from time to time by both the visiting and the local brethren was timely. Day by day the message lifted the people higher and higher in Christian experience.

Sanitarium Relief Campaign

Interested in All Lines

WE sometimes hear persons plead as an excuse for not showing more interest in some branch of the work, that it is out of their line. They are engaged in some specific work, and must devote their entire attention to that particular thing, and are to be excused from engaging in anything else. While it is true that every man has "his work," and should give special thought to making the most of it, it does not follow that he has no responsibility in the rest of the work.

A medical worker can not regard the ministry with indifference; ignore the duties of church and Sabbath-school; give a deaf ear to the call for help to missions; be indifferent to educational and young people's work; care little about the circulation of literature; give no heed to the religious liberty issues; take no interest in anything but medical work, and still be a true and faithful worker, even in that branch. Such a one will not be evenly balanced; he will lose in his own experience, and will fail much in his full duty to others. The same thing is true of workers in other lines. We must regard God's cause as a whole, and, so far as we can, respond to its calls for our support and help.

The following from Elder James E. Shultz, educational secretary of the Columbia Union Conference, gives strong suggestion that our various workers can render assistance in the relief campaign now on. What each one can do is a measure of his responsibility, and can probably be determined only by trying.

"At one place I had been doing my utmost to interest the church in the campaign work, but had failed, only one sister in the congregation ordering books. After the close of the service, I could see that some were much worried with the course they had taken, but I appeared not to notice it, and shook hands cordially with all. One brother went to his home with a heavy heart. He was much surprised to find that the family had not retired; for the hour was late. He sat down and unburdened his heart to those people, told them he had shrunk from doing one thing for our work, and how he had refused to order one book, though he knew that it was a good one, but knew of none of his friends who would be interested in it, so refused to invest his earnings in such a manner. At this the lady asked him to tell her something about the book in question. He did so, and when he had finished, she said: 'That is the identical book for which I have been longing. Did you not know me well enough to understand that I wanted one? Here is the price of the book, and I want you to go immediately and purchase one for me.' It was then eleven o'clock at night, and after some persuading, our brother convinced her that she could wait until the next morning. That was the beginning of a good work there; for one member found out the needs of his intimate friends. Possibly we may find less difficulty in disposing of our quota when we ascertain the needs and wishes of ours.

"After we had presented the impor-

tance of the campaign in Coudersport, Pa., some of our people became so enthusiastic over the work that they started selling books immediately.

"In Cincinnati a sister insisted that she could not sell 'Ministry of Healing;' she said she knew none of her neighbors would be interested in the book, and for that reason she refused to invest her money in one with which to make exhibitions. However, the question was urged home so forcefully that she decided to confirm her doubts by trying a little without one. She therefore talked to three neighbors, who gave their orders on the strength of her representations. She came back to the church the next week, and ordered her full quota.

"When Elder Robbins and I visited the Huntington, W. Va., company in the interest of the campaign, we found that the meeting which had been called for the purpose was quite largely attended by outsiders. It was then decided that I should give a regular address, and we would dismiss these, and hold an after-meeting in the interests of the book. We did so, and told those who were not Adventists that they were at liberty to go, as the matters we wished to present were for our own people alone. However, we added that all who wished to remain could do so. Not one person left the house, so Elder Robbins briefly outlined the plan of the campaign; and when he made a call for subscriptions, what was our surprise to see all in the house raise the hand for one or more books. This was voluntary on their part, and convinced us that the public is interested in our good health book.

"These are some of the good experiences I have had. You will remember that I am an educational man, and this was out of my regular work; but I believe that when workers in all departments become interested in all the plans for the advancement of the Lord's work, we shall see many of his providences which we should otherwise fail to discern."

In a letter from Elder A. A. Meyer, a German worker of the Oklahoma Conference, he gives assurance of his interest in this work in connection with his regular duties. He says:—

"I can say that I have an interest in the 'Ministry of Healing' campaign. I presented the matter recently in one of our German churches, and the Lord helped, almost every one present taking a number of the books. One German church had already taken its full quota of six books for each member, and that without being asked to do so. How I wish all our churches everywhere would take hold of this work! So far, I have sold only twelve books; but I am at the work wherever the opportunity offers itself."

L. A. HANSEN.

O, CHEERILY smile
And wait awhile;
For the storm will soon be over.
There's a bit of blue
In the sky for you,
There's sweetness yet in the clover.
O, rest and wait
Though a burden great
On thy heavy heart is pressing;
For a hand of Love
Will the cross remove,
And leave, instead, a blessing.

—Jean Dwight Franklin.

Three revival services were held. In most cases those in attendance were converted, and yet at each revival meeting there was a deep moving of the Spirit of God. With few exceptions the campers reconsecrated their lives to him. Hearts were made tender, and many victories were gained. Loved ones were prayed for. It was a time of weeping between the porch and the altar by both ministers and people. Four persons were baptized.

At the close of the meeting all present expressed themselves as well repaid for having made the effort to attend.

W. F. KENNEDY.

Linha Torres (Brazil) General Meeting

THE Linha Torres general meeting was held at the place of worship of the Linha Torres church, April 26-30. In the southeastern part of Santa Catharina we have four churches, comparatively close together, and all these were represented at this meeting. Although the time was somewhat unfavorable, the general meeting coming in the midst of rice harvest, there were 115 present at the Sabbath-school on Sabbath morning, and the small meeting-house was packed to its utmost capacity.

At the Linha Torres meeting the work was principally of a nature to help the brethren spiritually. No business was transacted, except to consider and discuss the resolutions adopted at Tijucas. This gave a good opportunity to speak of the need of faithfulness in the payment of tithes and offerings, in circulating our literature, and of individually engaging in missionary work.

The Linha Torres meeting, the same as the Tijucas conference, was a season of refreshing from the presence of the Lord. Old troubles were put aside. Special and definite sins were confessed, and we believe victories were gained. The Lord also came near to the hearts of the young people, and at the close of the meeting the writer baptized eight of these. At this meeting, at which the work was almost entirely in the German language, Brother Frank Belz, a German licentiate, assisted.

I am now on my way back to Tijucas, where I hope to spend a short time before returning to Rio de Janeiro. As I look at the many needy fields in this vast republic, the many states yet unentered, and see the great need of more workers in the fields already entered, I feel constrained to ask the prayers of our people that the Lord of the harvest will send more reapers into his harvest.

F. W. SPIES.

Field Notes

THREE believers were recently baptized at Milwaukee, Wis., and four at Beaver City, Neb.

THIRTEEN persons were baptized in Jacksonville, Fla., June 12, to unite with the colored church at that place.

BROTHER C. S. BAUM reports five new Sabbath-keepers as the result of a hall effort at Souderton, Pa., during the early spring. At Wilkes-Barre eight adults were recently baptized; and at Johnstown, nine.

Christian Liberty

Reports, notes, and comments pertaining to the current history of the rights of conscience

Conducted by the Religious Liberty Bureau

K. C. RUSSELL - - - - - Secretary
S. B. HORTON - - - - - Assistant Secretary

Independence Day and the Declaration

FROM press reports it is learned that an appreciable decrease in deaths and wounds followed the "safe and sane" Fourth. It is also a source of satisfaction to note that the basic idea of the nation's birthday, and the value of our Magna Charta, which made that day the most important of all holidays, are still recognized and kept before the world. We give extracts from two editorials which appeared in the *Washington Herald* on the morning of July 4:—

"Independence Day

"The basic idea of the old-fashioned Fourth was patriotic. It was intended to foster and keep alive the spirit which brought about independence, and gave Americans a country and a government of their own. The explosion of gunpowder was merely incidental to the main purpose. The fourth-of-July oration was, for the elders, at least, the most important feature of the day. But in recent years the fourth-of-July celebration had degenerated into a carnival of noise and a day of license. . . .

"Increased safety is the main value of a sane Fourth. If, at the same time, a less noisy and more rational observance of the day can be made popular, the spirit of John Adams's patriotic prophecy will be fully observed."

"Saving the Declaration

"Every one remembers the tradition, now said to be untrue, that when the British entered the national capital by way of Bladensburg, Dolly Madison cut the portrait of George Washington from its frame in the White House, rolled up the canvas like a blanket, and hurried in her coach to a place of safety. It is almost unknown, however, that the engrossed copy of the Declaration of Independence was saved from falling into the hands of the enemy by a clerk in the State Department, who carefully put it into a canvas bag, and carried it to a grist-mill on the Virginia side of the Potomac, just above the Chain Bridge. The story of the incident is not in the official archives of the State Department, but the clerk who saved the precious document wrote a letter which has been preserved:—

"On this day of days, when we celebrate the signing of our Magna Charta, it is worth while to remember the thoughtful patriotism of a man who, a century ago, rendered his country a great service. Happily, the document to-day is not menaced by any foe, within or without. It rests securely in the State Department, where future generations may regard with veneration its fading characters, and thank God for the wisdom and the courage of the men whose signatures still remain as mute witnesses of their devotion to the cause of human liberty."

How different from these words sound

the pronouncements issuing from some of our national universities about three years ago, when Mr. Bolce, a magazine writer, after various interviews was compelled to report:—

"Out of the curricula of American colleges a dynamic movement is upheaving ancient foundations, and promising a way for revolutionary thought and life. Those who are not in touch with the great colleges of the country will be astonished to learn the creeds being fostered by the faculties of our great universities. In hundreds of class-rooms it is being taught daily that the decalogue is no more sacred than a syllabus; that democracy is a failure; and the Declaration of Independence only spectacular rhetoric."

America is to be congratulated upon the possession of an intelligent and free press, which keeps its columns open to the consideration of the achievements wrought by the forefathers. It is also to be congratulated upon having statesmen who still dare to stand for those achievements. S. B. H.

The National Reform Convention at Detroit, Mich.

APRIL 2, 1911, a meeting was called in the Y. M. C. A. hall at Detroit for the purpose of organizing the Michigan Branch of the Federal Council of Churches of Christ in America. At that time a permanent organization was effected, and officers were chosen. A tentative constitution and set of by-laws were presented, discussed, modified or strengthened, and finally adopted. The following significant statement, which was embodied in the "Statement of Principles," discloses the real spirit of the leaders of such a movement:—

"Federation does not mean making the churches one, but convincing the public that they are one by evading in the future the errors of . . . overlapping fields."

This newly formed organization apparently became industriously busy at once by arranging for a State convention, known as the Michigan Christian Citizenship Convention, under the auspices of the National Reform Association. This convention was held in the spacious hall of the Y. M. C. A. at Detroit, June 20, 21. On the cover of the program appeared the following:—

"Governor's Indorsement

"The work of the National Reform Association is of first importance to the character of our people, and should have the indorsement of every citizen of Michigan. Its great purpose is unselfish, and its object will be to restore the equilibrium between moral and material development. No movement of greater import has ever been inaugurated in our country.

CHASE S. OSBORN,
"Governor of Michigan."

Dr. Martin, and a Mr. Conden, who has been engaged as business manager of the scheme, laid special emphasis on the fact that this is the third of a series of State conventions to be held in every State in the Union within the next two years, culminating in a World's Christian Citizenship Convention on the Pacific Coast, which is destined so far to outdo the World's Christian Citizenship Convention held in Philadelphia, as to make the latter appear "like a committee meeting."

Circuit Judge J. W. Donovan, of Detroit, spoke on "The Genius of Good Citizenship." He dwelt entirely upon points which Seventh-day Adventists can heartily indorse. He emphasized the need, in all phases of human experience, of practical helpfulness and brotherly uplift by men in whose hearts the spirit of Christianity has taken root. Not once did he hint at forcing men to be moral by law.

The Puritanical spirit was most pronounced in the papers read by Rev. Dr. J. H. Potts, editor of the *Michigan Christian Advocate*, whose subject was "The American Sabbath," and by Rev. J. T. Le Gear, of Lansing, on "The Sabbath a Civic Necessity." These men followed along the same line of argument that has been used by that class of opposers of the Constitution in the person of ministers of the gospel from the times of John Cotton to the present. One statement was to the effect that those who are opposed to Sunday laws are to be "feared more than the worst of anarchists." Rev. Le Gear spoke of those who keep another day than Sunday, and contend for it in the face of all opposition, as being "victims of a slavish Israelitish custom." "The Sabbath is a civil as well as a religious institution," he said; and "those who would blot out Sunday laws are the worst of citizens." A discussion followed in which Dr. Martin gave an example of how difficult it is, under the present state of things, to secure a uniform observance of Sunday. He said the association sought to bring to time some of the great corporations. Application was made to one officer, and then to another, each one shifting the responsibility to the next higher, until the very heads of these concerns were reached, when they, in turn, shifted the responsibility to the great railroads, and the railroads to the federal government. Then he drew the usual conclusion that the fault lies in the failure of the Constitution to recognize God and the Christian religion.

Perhaps the best address of the convention was made by Rev. J. M. Barkley, Detroit, on the subject, "Men and Christian Citizenship." His talk must have been a complete surprise to the National Reformers gathered there; for it was a mighty argument against the very principles being advocated so assiduously by that company. He quoted freely such passages as Matt. 22:21, John 18:36, and John 12:47. One of his statements was that "those who are more concerned about justice than justification are blinded to the principles which Christ came to inculcate in the hearts of men." He said: "If we are to Christianize the functions of government, we can do so only by Christianizing those who exercise the functions of government; that is, the men of the republic, and not the republic as an entity." One would almost be persuaded that Dr. Barkley had been associated with the Religious Liberty Association, and had been filled with the Christian principles it holds, so strong was his argument for the separation of church and state.

Before the convention closed, a complete State organization was formed, with officers located all over the State similar to the machine-like organization which has been operating in Pennsylvania for some time past.

H. A. WEAVER.

International Christian Endeavor Convention

THE Twenty-Fifth International Christian Endeavor Convention was held on the Million Dollar Pier at Atlantic City, N. J., July 6-12, 1911. It is reported to have eclipsed, in both attendance and interest, any previous convention of this body.

Among the prominent speakers were President Taft, Hon. Champ Clark, speaker of the House of Representatives, Hon. Charles W. Fairbanks, former vice-president of the United States, Judge Ben Lindsey, and Booker T. Washington.

President Taft's address consisted in a eulogy of the Christian Endeavor movement, and of its leader, Dr. Francis E. Clark. He also spoke of the present favorable outlook for the securing of his great peace pact between this and other nations. He expressed his confidence that a great body such as the Christian Endeavorers would do what they could to promote the cause of international peace.

The address of Mr. Fairbanks consisted in a glowing report of the great part the peace missionaries are playing in the destinies of the Orient. He also paid a high tribute to the work of the Christian Endeavor movement. "Everything in our State and national life must be settled in the light of the moral law," he declared. "Our government must be founded upon the law of God." "The prosperity and safety of our country depend upon the Christian churches of this nation."

One of the prominent leaders in the convention of the Christian Endeavor movement said, in substance, in referring to some of the addresses of the distinguished speakers, that he rejoiced because the state is recognizing the Christian Endeavor movement as a religious factor, as is shown by the attendance of prominent statesmen.

We do not question the sincerity and devotion of this great body of young people to what they believe to be right. To a degree the name of the organization is expressive of its mission. Their activities are directed principally toward the evangelization of the world. Both home and foreign missionary work occupy a large place in all their efforts. Their uncompromising attitude in opposition to the liquor traffic is one that can not be too highly commended, especially in these times when so many professed followers of Christ are occupying a neutral position regarding this evil. Their position on this question is clearly voiced in a resolution that was adopted at their recent convention, a portion of which is given herewith:—

"Now as always Christian Endeavor is an uncompromising, implacable foe of the saloon, and it is the faithful friend of every sincere and sane agency, society, union, league, or individual laboring for the abolition of the liquor traffic, local, State, national, and international. We rejoice in the recent triumphs of the temperance cause, and are happy in the fact that Christian Endeavorers everywhere have generously aided, often led, in achieving these notable prohibition victories. We oppose the manufacture, exportation, importation, sale, and use of intoxicating liquors, and we favor such constitutional provisions and the enactment of such laws by Congress and

by State, Territorial, provincial, and municipal legislative bodies as will forever destroy this unjustifiable and intolerable evil."

Many commendable and praiseworthy things might be mentioned regarding this mighty organization of young people in this and other lands. It is to be regretted, however, that a movement which embraces so many grand and noble principles has been deceived into adopting methods in promoting its work which are contrary to the principles enunciated by Jesus Christ. The particular feature of their work to which I refer is that denominated "The Christian Citizenship Department," or, in other words, the securing of their cherished ambition by the means of civil legislation.

The following drastic resolution on Sunday observance was unanimously adopted by the convention, as reported in the *Philadelphia Press* of July 12, 1911, from which we quote:—

"Realizing that the growing encroachments of business and pleasure upon Sunday are not only making the work of the churches difficult and injuring public morality, but are also endangering the right of all men to a rest day, we urge all Christian Endeavorers to set the example of Sunday observance, and to throw all their influence in favor of the preservation of Sunday as a day of rest and worship. We most heartily commend and indorse the action of the Postmaster-General in closing the post-offices on Sunday in large measure, and pledge our united support as representing four millions of young people in the United States to this action in the interests not only of the post-office employees, but also of public morality and proper respect for the laws of God. We urge also upon civic authorities the enforcement of Sunday laws without discrimination."

Could one imagine anything more drastic than this resolution, which urges that civil authorities enforce Sunday laws without discrimination? One can scarcely recall in all the history of the past a more sweeping enforcement of Sunday laws than this resolution calls for. In order that Sunday laws might appear less odious, the champions of Sunday legislation have had incorporated into these laws a clause exempting from their penalties those who observe another day of the week. But not so with the resolution passed by the Christian Endeavorers; for it plainly declares that the Sunday law should be enforced without discrimination. From this it will be seen that the exemptions which have appeared in some Sunday laws will be swept away, and thus will go with them the boasted toleration which some have said accompanied such laws. This resolution very plainly voices the spirit that those who have carefully studied this question have long maintained was lying back of such laws; for the whole scheme of Sunday legislation is intolerant, and therefore contrary to the principles of religious freedom.

It should be the earnest prayer of every saint of God that the members of this great organization may be brought to realize how they are misdirecting their influence and power for good in the world by turning their backs upon God's power in seeking help from the puny arm of the state. Instead of attending the primaries for the purpose of exerting political influence, Christians

should attend the prayer-meeting to obtain power from God, that they may influence souls to come to Christ. Instead of spending their time and effort in making some favorite candidate's election sure, the children of God everywhere should be seeking to make sure their own calling and election and that of others for the kingdom of God. Instead of compelling men by law to keep the day they regard as the sabbath, they should persuade them to do so. In short, they should depend alone upon the power of God in their endeavors; for it is "not by might, nor by power, but by my Spirit, saith the Lord of hosts."

K. C. R.

The Johnston Sunday Bill

TUESDAY, July 18, witnessed a move against the Johnston District Sunday bill (S. 237) which practically kills it for this session of Congress, and places it at great disadvantage for the remainder of the Sixty-second Congress. Until the date referred to, the bill occupied an advantage in that it could be considered under Senate Rule VIII any day the calendar might be laid before the Senate. Under that rule it would not be necessary to await the presence of any senator who might have objected to the bill previously, so that the one in charge of a bill could take advantage of an objecting senator's absence, and rush the measure through.

On the day above referred to, Senator Heyburn moved that all District bills to which repeated objection had been made be transferred to Rule IX, under which rule a bill is not taken up unless a motion to proceed to its consideration is passed, and the objecting senators have been notified in advance that an effort will be made to pass it. The first bill to be affected by this motion, which carried, was the Sunday bill. Senator Johnston was not in the Senate chamber at the time, and a member thought it unfair to take action on the matter in his absence. Senator Heyburn, replying to this suggestion, said: "I am not violating any courtesy. . . . The only point is that we may not be kept continually on the watch." Other District bills were likewise affected.

Let no one think, however, that this means the defeat of the Sunday bill. It may be called up by vote of the Senate at any time. All must keep vigilant watch, and continue to send in earnest protests.

S. B. H.

WHEN Jesus passed the gates of Jericho on his last journey to Jerusalem, Bartimeus, the blind man, heard his footsteps, and quickly cried for help. The poor man did not know that his last opportunity was passing. If he had known, of course he would have improved it, even though others did try to keep him still. We never know when the last opportunity is passing, and many a poor soul has lost his last chance. Felix lost his when he sent Paul out of the judgment-hall. What a blessing it was that the blind man did not let Jesus pass by that day without calling for help! How glorious the world must have looked, and how bright the prospects, to one who had thus been brought from darkness to light! How much happier he must have been following Jesus "in the way," than sitting as a blind beggar by the wayside.—*Theo. C. Gardner, D. D.*

Gospel Workers' Department

Their divine calling, qualification, and preparation. Methods of labor, plans, etc.

Conducted by A. G. DANIELLS

If God Be for Us

ELIZABETH MESERALL REDFERN

If God be for us,
What odds can be against?
Shall love of gold our lives assail,
Shall strength of might o'er right prevail,
Shall truth her sullied garb bewail,
If God be for us?

If God be for us,
What foes can be against?
Shall love of fame our lives mislead,
Shall selfishness be all our creed,
Shall Christ's sweet life be lost, indeed,
If God be for us?

The Gospel Ministry—No. 2

(A synopsis of Bible studies given at the Philadelphia ministerial institute.)

In this study we shall consider two questions—the gospel ministry as a calling, and the “call” to individuals to devote their lives to that ministry.

The Ministry as a Calling

When Jesus was closing his ministry on earth to take up his ministry in the heavenly sanctuary, he said to his disciples, “As my Father hath sent me, even so send I you.” John 20:21. Thus these men were made his ministers on earth. To them was committed the work of the gospel, which he “began both to do and teach.” Acts 1:1; Heb. 2:3. This shows that the same relationship exists between the ministry and the work of the gospel that Christ sustained to that work when here. Therefore the apostle Paul said: “Now then we are ambassadors of Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God.” 2 Cor. 5:20.

The calling of the gospel ministry is a spiritual, sacred calling, as distinguished from the secular and professional vocations of men. The ministry is not a worldly, business affair. It is not like commerce, politics, law, medicine, etc. These are of the world, but the work of the ministry is from heaven, and pertains to the kingdom of God. It requires different qualifications and a different power than is required for the secular, professional vocations of the world. Men may practise law, medicine, and surgery with great success without even professing to be Christians. They may launch and manage vast business enterprises, and direct the affairs of a nation, without recognizing any need of the indwelling presence of the Holy Spirit. But no man can do the work of the gospel successfully without the help of God. Any of the men who achieve such great success in the pursuits of the world would utterly fail in the work of the gospel if they relied only upon their learning, talents, and personality. The energies of the flesh are not sufficient for gospel work. They will fail entirely without the aid of the Holy Spirit.

The ministers of the gospel are to preach the gospel “with the Holy Ghost sent down from heaven.” 1 Peter 1:12. Their message is to win men to Christ and save them from eternal death. There is nothing else like this work among all the vocations of the world.

And further: as the gospel is the greatest thing in the world, so the work of the gospel is the greatest and most important work being carried on by men. And as the gospel ministry is appointed to do that work, it is plain that the calling of the ministry is the highest and most important of all the callings and vocations pursued by men.

The Call to the Ministry

In view of the fact that the work of the gospel is God's work, not man's, and that it is sacred and spiritual, requiring righteousness and spiritual power for its advancement, who may venture to enter upon it? and by what considerations and conditions may one feel clear in so doing?

While the Bible does not give a prescribed formula to guide us in this important matter, the incidents of men's lives and experiences it contains show plainly that the Lord does call certain men from among the multitudes to his work. The call does not come in precisely the same form to all who are called, but it comes, and is, in time, accompanied by unmistakable evidence that it is from God. First, there is the direct, impressive call. This comes without any suggestion or influence from men. It lays hold of one's conscience and holds him with an unyielding grip until he surrenders to it, and promises God to be obedient to the heavenly calling.

The call to Moses was of this direct kind. It was not the counsel of Jethro, the father-in-law of Moses, that caused him to feel that he must take up the work of God. Nor was it the suffering condition of Israel in Egypt that led him to leave his flock in the wilderness, and devote the remainder of his life to the great Exodus that was to take place. It was the voice of God speaking to him from the burning bush, and in this case unmistakable evidence was given to Moses on the spot that he was not being misled in the matter. Exodus 3 and 4.

The experience of Samuel is another illustration of this direct call. It was not Eli who convinced Samuel that he must devote his life to the service of God. 1 Sam. 3:7-21. Gideon received a direct, definite call, and was given assurance that the call was from a superhuman source. Judges 6:11-40. When Jeremiah was made conscious of his call to the work of the Lord, he was told that even before his birth, he had been ordained to this work. Jer. 1:5. All are familiar with the direct call that was given to Saul of Tarsus. The call given him was so impressive that he said, “Wo is unto me, if I preach not the gospel!” He often alluded to this call as most comforting and assuring, while enduring his great trials of suffering and affliction. Acts 22:12-15; 26:13-19.

Another call, less direct, but nevertheless a clear call, is that based upon the great needs of the lost. In this call it is not so much a voice that is heard saying, “Go work to-day in my vineyard,” as it is a cry of the lost, saying, “Come over, . . . and help us.” This mute appeal has laid hold of many a man, leading him to consecrate his whole life to the work of God.

There is still another way in which the call comes to men to enter the ministry. It is the conviction that comes to men already in the ministry, and to lay members as well, that certain brethren in the church ought to give their lives to the work of the gospel. This appears to be the only evidence some men who have become able ministers have had, at the beginning of their work, that they were called to it by the Lord. Acting upon the urgent counsels of others, they gave their lives to the work and enjoyed signal success.

But in whatever way the call may come, every one who is called should give good, convincing evidence of his call. “Give full proof of thy ministry,” was Paul's counsel to Timothy. Success in winning souls to Christ should attend the labors of all who are truly called to the work of the gospel ministry. The fruit gathered year by year from the earnest toil of the minister will be proof to others that his claim to a call to the ministry is genuine. This was the evidence Paul gave of his call. He said: “Are not ye my work in the Lord? . . . For the seal of mine apostleship are ye in the Lord.” 1 Cor. 9:1, 2.

Every gospel worker should give this proof of his call to the ministry. The church has the right to look for this evidence. The worker himself should look for it, and should never be satisfied without seeing it. He is called to save men, not merely to preach to them. The converting power of God should attend his preaching, making him a soul-winning laborer for the Master.

A. G. DANIELLS.

The Holy Spirit Our Efficiency

JESUS CHRIST himself is the one perfect manifestation in history of the complete work of the Holy Spirit in man. He was begotten of the Holy Spirit. Luke 1:35. He lived a holy and sinless life, and offered himself without spot to God, through the eternal Spirit. Heb. 9:14. Jesus Christ wrought his miracles while here on earth in the power of the Holy Spirit. He said, “I cast out devils by the power of the Spirit of God.” Matt. 12:28. It was by that same Spirit that he was raised from the dead. Rom. 8:11. Even after his resurrection, but before his ascension, he gave commandments unto his apostles, whom he had chosen through the Holy Spirit; for we read in Acts 1:2: “Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen.” He said, “I can of mine own self do nothing.” Thus we see that every act of the Saviour's life, from his advent into this world until he was taken up, was under the control of the Spirit of God.

Now all this is written of Christ, that we through patience and comfort of the Scriptures might have hope. For “Jesus revealed no qualities and exercised no powers that men may not have through faith in him. His perfect humanity is that which all his followers may possess if they will be in subjection to God as he was.”—“*Desire of Ages*,” page 795.

Before Jesus departed out of this world, he gave to his followers the key to success in the following words: “Then said Jesus to them again, Peace be unto you: as my Father hath sent me,

even so send I you." When he had said this, he drew aside the veil, as much as to say, I will now tell you by what power I have done all these things which you have witnessed. This is it: "Receive ye the Holy Ghost." Jesus spoke as never man spoke, and his word was with power. It is written: "The scribes and the Pharisees sit in Moses' seat. All therefore whatsoever they bid you observe, that observe and do; but do ye not after their works: for they say, and do not." Matt. 23:2, 3. But of Christ it is recorded: "The people were astonished at his doctrine: for he taught them as one having authority, and not as the scribes."

As far as the true form of the message was concerned, their teaching was alike, and Christ instructed the people to obey what the scribes and Pharisees said, but not to do what they did. In contradistinction to their practise, Christ began both to do and to teach. Acts 1:1. In this splendid truth lay the difference between the teaching of Christ and the popular preachers of that day. They said, but did not; whereas Christ lived in his life what he taught.

"The teaching of Christ was the expression of an inwrought conviction and experience, and those who learn of him become teachers after the divine order. The Word of God, spoken by one who is himself sanctified through it, has a life-giving power that makes it attractive to the hearers, and convicts them that it is a living reality. When one has received the truth in the love of it, he will make this manifest in the persuasion of his manner and the tones of his voice. He makes known that which he himself has heard, seen, and handled of the Word of life. . . His testimony, from lips touched with a live coal from off the altar, is truth to the receptive heart, and works sanctification upon the character."—"Desire of Ages," page 156.

Some one has said that the best translation of the Scriptures is its translation into flesh. This is what the world beheld in Christ. "The Word was made flesh, and dwelt among us." He could say, "I am the way, the truth, and the life." The Word made flesh is the sword of the Spirit. In Christ the Spirit had a perfect sword. In 2 Sam. 23:10 we read of one of David's mighty men smiting the Philistines "until his hand was weary, and his hand clave unto the sword: and the Lord wrought a great victory that day." The man and the sword were one and inseparable. Thus it should be with the witnesses of the Word.

Jesus Christ was in this world truly saying: "All power [and that is "all authority" in the Revised Version] is given unto me in heaven and in earth." And when he said this, he had no place at all, no, not so much as to lay his head. He made himself of no reputation, and had no position in this world. The scribes and the Pharisees had all that, but no authority. What, then, was it that gave Christ his authority?—It was the truth that was made flesh in him, and lived in his life. Being able to read the Scriptures anywhere without condemnation, he taught as one having authority, and not as the scribes. The measure of truth that a man has, not in theory, but in his life, is the only measure of authority that he has. And when the time comes again that we find

men in this world who have as much of the truth made flesh in them as Christ had in him, we may look for the same power and authority in the preaching of the everlasting gospel to the world. This is power, and this is the price of power, and the blessed truth is that we may have just as much as we are willing to live for. "And we are his witnesses of these things, and so is also the Holy Ghost, whom God hath given to them that obey him." Acts 5:32.

R. D. QUINN.

News and Miscellany

Notes and clippings from the daily and weekly press

— A train on the Buffalo, Rochester, and Pittsburg Railroad went into a ditch at Farmersville, N. Y., July 16, and seven passengers were seriously injured.

— July 17 a cyclone swept through and virtually destroyed Richardsmere village, Md., causing the loss of a large amount of property in buildings and crops.

— At Dubois, Pa., July 16, twenty-one miners were killed in an explosion in a coal- and coke-mine. The deadly after-damp was responsible for most of the deaths.

— More than forty persons were killed, and a large number injured, in a head-on collision between two work-trains not far from Morelia Michoacan, Mexico, July 17. The collision occurred in the Zuincho Canyon. Meager reports do not fix the cause of the accident.

— Serious forest fires have been raging in Canadian territory, north of Toronto. More than 100 deaths have resulted from the conflagration, as well as large loss of property with consequent suffering. Serious forest fires have also existed in northern Michigan and in northern New England.

— Among the recent notable achievements in aviation was the aerial journey of Harry Atwood from Boston to Washington. July 14 he descended on the White House lawn, and received from President Taft the medal presented by the Aero Club of Washington in commemoration of his achievements.

— Much anxiety has been occasioned during the last few days by the invasion of cholera into the port of New York City. Several deaths are reported in the city. Both the federal and the State authorities are employing stringent measures to stamp out the disease, and assurance is felt of no great danger from the outbreak. All emigrant-carrying vessels will be subject to a quarantine of ten days until the danger is passed.

— Southern Europe, especially Italian territory, has become contaminated with cholera during the last four weeks. Much concern is felt in the United States over the emigration from that country. Austria has declared a quarantine against Italy. The situation is causing considerable concern throughout Europe, and all governments recognize the necessity of taking stringent measures to prevent the spread of the disease.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1911

ATLANTIC UNION CONFERENCE

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

CANADIAN UNION CONFERENCE

Quebec, South Stukely Aug. 25 to Sept. 3
Maritime, Williamsdale Academy, Sept. 11-18

CENTRAL UNION CONFERENCE

Nebraska (local), Palmer July 24-30
South Missouri, Springfield Aug. 3-13
East Kansas, Fort Scott Aug. 10-20
Colorado, Denver 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, Dover, Del. Sept. 14-24
West Virginia, Parkersburg, 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, Oxford Sept. 7-17

NORTHERN UNION CONFERENCE

Iowa, Nevada Aug. 23 to Sept. 3

PACIFIC UNION CONFERENCE

Southern California, Long Beach Aug. 7-21

SOUTHEASTERN UNION CONFERENCE

South Carolina, Woodruff July 20-30
North Carolina, High Point Aug. 3-13
Georgia, Forsyth Aug. 10-20
Cumberland, Lenoir City, Tenn.
 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, Pleasureville Aug. 17-27
Mississippi, Jackson Aug. 31 to Sept. 10
Mississippi (colored), Meridian,
 Aug. 30 to Sept. 10
Tennessee River Sept. 7-17

SOUTHWESTERN UNION CONFERENCE

Texas, Dallas Aug. 3-13
West Texas, Ovala Aug. 10-20
New Mexico, Corona Aug. 17-27
Oklahoma, Enid Aug. 24 to Sept. 3
Arkansas (colored) Aug. 24 to Sept. 3
Arkansas, Fort Smith Sept. 7-17
South Texas, San Antonio, Oct. 26 to Nov. 5

WESTERN CANADIAN UNION CONFERENCE

Saskatchewan (South), Pense July 25-30

European Division

LATIN UNION CONFERENCE

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

Kansas Conference Association

THE annual session of the Kansas Seventh-day Adventist Conference Association will be held at Fort Scott, Kan., in connection with the camp-meeting of the East Kansas Conference, Aug. 10-20, 1911, to elect officers for the ensuing year.

L. W. TERRY, *President*;
E. HARRIS, *Secretary*.

Maritime Conference

THE ninth annual session of the Maritime Conference of Seventh-day Adventists will be held at the Williamsdale (Nova Scotia) Academy, beginning September 12, and continuing till Sept. 17, 1911. At this meeting the election of the conference officers will take place, as well as such other business as may come before the conference assembled at this time.

J. O. MILLER, *President*;
O. M. RUSSELL, *Secretary*.

Texas Conference Association

THE annual meeting of the Texas Conference Association of Seventh-day Adventists will be held at Dallas, Tex., in connection with the annual conference and camp-meeting, Aug. 3-13, 1911. The first meeting of the said association, a legal corporation of the State of Texas, will be held at 9 A. M., Tuesday, Aug. 8, 1911. Association officers will be elected, and such other business transacted as may properly come before the association.

W. A. McCUTCHEM, *President*;
C. E. SMITH, *Secretary*.

North Missouri Conference Association

WE hereby give notice that the annual meeting of the North Missouri Conference Association of Seventh-day Adventists, a legal corporation of the State of Missouri, will be held in connection with the annual camp-meeting and conference on the camp-ground at Hamilton, Mo., August 24 to September 3. The first meeting is called at 9 A. M., Monday, Aug. 28, 1911. Association officers will be elected, and such other business transacted as may properly come before the association.

A. R. OGDEN, *President*;
JAS. COCHRAN, *Secretary*.

The Indiana Association of Seventh-day Adventists

THE first meeting of the regular annual session of the Indiana Association of Seventh-day Adventists will be held on the camp-ground in Indianapolis, Ind., Monday, Aug. 7, 1911, at 10 A. M., in connection with the Indiana camp-meeting. At this meeting, members of the board of directors will be elected to fill the places of those whose terms of office expire, and such other business will be transacted as may come before the association. The legal voters of this association are the regularly appointed delegates from the different churches of the Indiana Conference, the members of the executive committee, and such other persons as are employed by the Indiana Conference.

O. MONTGOMERY, *President*;
W. A. YOUNG, *Secretary*.

The Indiana Medical Missionary and Benevolent Association

NOTICE is hereby given that the first meeting of the regular annual session of the Indiana Medical Missionary and Benevolent Association will be called at 10 A. M., Tuesday, Aug. 8, 1911, in connection with the camp-meeting at Indianapolis, Ind. At this meeting, members of the board of directors will be elected to fill the places of those whose terms of office expire, and such other business will be transacted as may come before the association. The legal voters of this association are the regularly appointed delegates from the different churches to the Indiana Conference, the members of the executive committee, and such other persons as are employed by the Indiana Conference.

O. MONTGOMERY, *President*;
H. E. SANDERS, *Secretary*.

South Missouri Conference Association

THE third annual session of the South Missouri Conference Association of Seventh-day Adventists will be held in connection with the camp-meeting in Springfield, Mo., Aug. 3-13, 1911, for the election of officers, and the transaction of any other business that should properly come before this body. The first business session will be held Monday, August 7, at 9 A. M. The constituency to transact business is composed of the delegates of the South Missouri Conference.

D. U. HALE, *President*;
E. R. ALLEN, *Secretary*.

Indiana Conference

THE thirty-eighth annual session of the Indiana Conference of Seventh-day Adventists will be held in connection with the camp-meeting, on the grounds of the Winona Technical Institute, Indianapolis, Ind. The first meeting will be called at 10 A. M., Aug. 4, 1911. Each church in the conference is entitled to one delegate for its organization and one additional delegate for each fifteen members. The purpose of this meeting is for the election of officers for the ensuing year, and the transaction of such other business as may properly come before the conference. A full delegation is requested from all our churches.

O. MONTGOMERY, *President*;
A. N. ANDERSON, *Secretary*.

North Missouri Conference and Camp-Meeting

THE third annual conference and camp-meeting of Seventh-day Adventists of North Missouri will be held at Hamilton, Mo., Aug. 24 to Sept. 3, 1911. Conference officers will be elected, workers chosen for the coming year, plans laid for the further development of the work in the conference, and such other business transacted as may properly come before the conference. Each church should be fully represented by its duly elected delegates. The meeting will begin Thursday evening, August 24. The first meeting of the conference will be called Friday, August 25, at 9 A. M. The meeting will be held in the city park of Hamilton. Good shade and water, with free tent rent to all who attend, should bring a large gathering.

A. R. OGDEN, *President*.

Northern Illinois Camp-Meeting

WE are favored with the free use of the city park at Aurora for our annual gathering. This park is situated at the terminal of the Fifth Avenue street-car line, and is about two miles from the Chicago, Burlington, and Quincy station in the southeastern part of the city. The place is well adapted for our purpose, and the time, August 24 to September 3, is ideal for our people in this conference. Let there be a general rally from all the churches. We do not expect that everybody will come from every church, but we should like to see at least five hundred of our brethren and sisters encamped on the grounds. Arrange your business affairs so that you can attend the meetings, come at the beginning, and stay until the conclusion.

If God's people in ancient times needed three meetings annually to keep them alive in Christian experience, we certainly need to attend one general meeting a year. Nearly every church in the conference is directly connected by transportation lines with Aurora, and this makes it favorable for all.

Family tents will be pitched upon the grounds for campers, and we would like to correspond with those who wish to rent tents. The tents are in excellent condition, and most of them are 12 x 14 feet, with five-foot wall. Where they are in first-class condition, the price will be three dollars for the meeting. If the tents are not the very best, the price will be made to suit. We prefer not to furnish lumber for floors, but will provide it if those desiring it will pay what it costs us. We may be able to rent some lumber and return it. Send orders for tents to the conference office, 440 S. Dearborn St., Chicago, Ill.

WM. COVERT.

West Michigan Conference

THE first meeting of the tenth annual session of the West Michigan Conference will be held at 9 A. M., Aug. 18, 1911, on the camp-ground at Muskegon, Mich. Each church in the conference is entitled to one delegate for its organization, and one for each twenty-five members. This conference will be an important one, and it is hoped that every church will send a delegation.

S. E. WIGHT, *President*;
E. L. RICHMOND, *Secretary*.

Kentucky Conference Association

THE regular annual meeting of the constituency of the Kentucky Conference Association of Seventh-day Adventists will be held at Pleasureville, Ky., in connection with the camp-meeting, Aug. 17-27, 1911. The first meeting will be held at 10 A. M., Wednesday, Aug. 23, 1911. This meeting will be for the election of officers, and for the transaction of such other business as may properly come before the association.

B. W. BROWN, *President*;
J. J. GRAF, *Secretary*.

Alabama Conference Association

THE Alabama Conference Association of the Seventh-day Adventists (a body corporate under the laws of Alabama) will hold its annual meeting in connection with the camp-meeting at Decatur, Ala., August 3-13. The first meeting will be held at 10 A. M., Monday, Aug. 14, 1911. This meeting will be for the election of trustees for the association, and the transaction of such other business as may properly come before the association.

E. G. HAYES, *President*;
W. S. CRUZAN, *Secretary*.

West Michigan Conference Association

THE first meeting of the ninth annual session of the West Michigan Conference Association of Seventh-day Adventists, a corporation of the State of Michigan, will be held in the pavilion on the camp-ground in Muskegon, Mich., at 10 A. M., Aug. 18, 1911. The delegates to the conference (unincorporated) are delegates to this association. This meeting is called for the purpose of electing officers and transacting such business as may be required at that time.

S. E. WIGHT, *President*;
E. L. RICHMOND, *Secretary*.

West Kansas Conference

THE first annual session of the West Kansas Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Wichita, Kan., Aug. 31 to Sept. 10, 1911, for the purpose of electing officers for the coming year, and the transaction of such other business as may be brought before the conference. The first meeting of the session will be held September 1, at 10 A. M. Each church is entitled to one delegate for the organization, and one additional delegate for each fifteen members or major part thereof.

N. T. SUTTON, *President*;
E. HARRIS, *Secretary*.

West Kansas Conference Association

THE West Kansas Seventh-day Adventist Conference Association (a corporation of the State of Kansas) will hold its first annual meeting in connection with the annual camp-meeting at Wichita, Kans., Aug. 31 to Sept. 10, 1911. The first meeting of the association will be held Monday, Sept. 4, at 11 A. M. The purpose of this meeting is to elect officers and a board of trustees for the ensuing year, and to transact such other business as may properly pertain to the association. All duly accredited delegates to the annual conference of Seventh-day Adventists of West Kansas are entitled to participate in the business of this association.

N. T. SUTTON, *President*;
E. HARRIS, *Secretary*.

Southern Illinois Conference

THE first meeting of the ninth annual session of the Southern Illinois Conference will be held on the camp-ground at Shelbyville, Ill., at 9 A. M., Sept. 1, 1911. Each church in Southern Illinois is entitled to one delegate for its organization, and one for each full ten members.

E. A. BRISTOL, *President*;
EDITH McCLELLAN, *Secretary*.

South Missouri Conference

THE fourth annual session of the South Missouri Conference of Seventh-day Adventists will be held in Springfield, Mo., in connection with the camp-meeting, Aug. 3-13, 1911, for the election of officers for the ensuing year, and such other business as should be attended to by this conference. The first business session will be held August 4, at 9 A. M. Each church is entitled to one delegate for the organization, and one additional delegate for each fifteen members, or major part thereof.

D. U. HALE, *President*;
E. R. ALLEN, *Secretary*.

Ohio Conference Association Meeting

THE annual meeting of the Ohio Conference Association of Seventh-day Adventists will be held on the Wayne County fair-ground at Wooster, Ohio, in connection with the annual conference, Aug. 17-27, 1911. The purpose of this meeting is to elect a board of trustees, and to transact such other business as may properly come before the association. The first meeting will be held Monday, Aug. 21, 1911, at 9:30 A. M.

H. H. BURKHOLDER, *President*;
R. G. PATTERSON, *Secretary*.

Southern Illinois Conference Association

THE Southern Illinois Conference Association of Seventh-day Adventists, a corporation of Illinois, will hold its annual meeting at Shelbyville, Ill., in connection with the camp-meeting, Aug. 31 to Sept. 10, 1911. The first meeting will be held at 10 A. M., Friday, Sept. 1, 1911. A board of trustees will be elected, and such other business transacted as may properly come before this meeting. All accredited delegates to the Southern Illinois Conference are delegates to this association.

E. A. BRISTOL, *President*;
R. B. CRAIG, *Secretary*.

Virginia Conference

THE twenty-eighth annual session of the Virginia Conference of Seventh-day Adventists will be held in connection with the camp-meeting in Richmond, Aug. 24 to Sept. 3, 1911, for the election of officers for the ensuing year, and for the transaction of such other business as may properly come before the conference. The first business meeting will be called at 9 A. M., August 25. Each church in this conference is entitled to one delegate for the organization and one additional delegate for each ten members. A full delegation is desired at the first meeting.

STEWART KIME, *President*;
A. M. NEFF, *Secretary*.

Maine Conference and Camp-Meeting

THE forty-fourth session of the Maine Conference of Seventh-day Adventists and the camp-meeting will be held this year in the meeting-house at Norridgewock, Maine, September 1-10.

Delegates should be elected in suitable time; and the conference secretary, Mrs. W. O. Howe, 1377 Washington Ave., should be notified. Rooms will be secured in the village to accommodate those who desire, and some tents will be pitched for those who prefer the camp. The prices of rooms will be about the same as tents have been rented for heretofore. As the date is late in the season, the evenings and mornings will probably be cool. We believe that rooms will be more

pleasant than tents. The dining-tent will be conducted by the conference on the cafeteria plan, which is the same plan followed last year. Bedding should be brought, especially sheets and pillow-cases.

J. F. PIPER, *President*.

Northern Illinois Conference

THE eighth annual session of the Northern Illinois Conference of Seventh-day Adventists is hereby appointed to be held in the city park, Aurora, Ill., Aug. 22-24, 1911, and longer if more time is needed. This conference is for the purpose of electing the officers of the conference, and transacting such other business as may properly come before the meeting. The opening meeting of the session is called for Tuesday, August 22, at 7:30 P. M.

Delegates should be elected by all churches in the conference, one for the church organization, and one for each fifteen members belonging to the church. All certified conference laborers are delegates at large.

Churches should elect delegates immediately, and send certificates of election to the conference secretary.

WM. COVERT, *President*;
H. E. MOON, *Secretary*.

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 two dollars 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 five cents.

No discount for several insertions.

WANTED.—To get in touch with any conference contemplating putting electric lights in its schools and sanitariums. With our low-voltage system we can save fully one half on equipment. Nash & Past, Jamestown, N. D.

COOKING OIL direct from refinery. Purely vegetable; healthful, odorless. Save middle-man's profit. Five-gallon can, \$3.65; bbl., 60 cents a gallon; ½ bbl., 62 cents a gallon. Address Lookout Cooking Oil Co., Chattanooga, Tenn.

FARMS FOR RENT.—Two good-sized farms in Swift County, Minnesota. Prefer reliable Seventh-day Adventists. Must have good experience in farming. Good places for the right persons. Scandinavian settlement. Address Lars Hansen, Wakeeney, Kan.

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; ½ bbl. (30 gallons), 76 cents a gallon. Address Sanitarium Cooking Oil Co., Louisville, Ky.

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 OR RENT.—Treatment-rooms centrally located. Open eleven years; trade well established. Ladies' and gentlemen's department. Several patients can be accommodated to room and board. For further information write to Louis A. Kann, 106 First St., Jackson, Mich.

HYGIENIC COOKING OIL.—A pure, nutritious vegetable shortening. Delicate in flavor, odorless, and healthful. Guaranteed by Dr. Godsmark under Pure Food Act of June 30, 1906, Serial No. 31284. Shipped direct from refinery, Louisville or New Orleans. Five-gallon can, \$4.50; ten-gallon can, \$8.50; half bbl. (32 gallons), 77 cents a gallon. Send all orders to Dr. Godsmark's Hygienic Cooking Oil Co., Chattanooga, Tenn.

Obituaries

PHELPS.—F. W. Phelps was born May 11, 1856, and died in Guthrie, Okla., July 3, 1911. He was married to Anna Butterfield, Nov. 15, 1893. Two children were born to them, one of whom, with her mother, is left to mourn. Brother Phelps accepted the truth about twenty years ago, and was a faithful and loyal member up to the time of his death. We believe he died in faith, and that he will have part in the resurrection of the saints. The funeral service was conducted by the writer.

DAVID VOTH.

WILLS.—Richard Wills was born in Cornwall, England, July 5, 1815, and died at the home of his daughter near Flint, Mich., June 24, 1911, lacking a trifle over four years of being one hundred years old. He moved to Ontario in 1842, and in 1846 was married to Sarah Ann Johnston, to which union twelve children were born, ten of whom survive their father. Brother Wills accepted the third angel's message about twenty years ago, and became a member of the Fentonville Seventh-day Adventist church. The children, with other relatives and a large circle of friends, are left to mourn. The funeral services were conducted by the writer.

E. K. SLADE.

CLARK.—Died at Trego, Wis., May 30, 1911, Mrs. Laura Clark, aged 59 years, 5 months, and 8 days. She had been blind about nine years. She became convinced through personal experience that the seventh day is the Sabbath, and began to observe it. About seven years ago a family of Seventh-day Adventists heard of her, visited and read to her, and she and her only daughter accepted present truth, and lived faithful until their death, the daughter dying about two years ago. Although blind, she endeavored always to be helpful, and she was beloved by all who knew her. One sister, two brothers, and many friends are left to mourn. She was brought to Menominee, and laid in the Sherman Cemetery beside her two daughters to await the glad reunion.

MRS. MINNIE RANNEY.

The Advent Review and Sabbath Herald

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

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WASHINGTON, D. C., JULY 27, 1911

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By mistake, the article on the work in Turkey, appearing in the REVIEW of June 15, page 15, was credited to Z. G. Baharian instead of to E. Frauchiger.

BROTHER T. J. GIBSON, of South Africa, who lost his arm by the accidental discharge of his gun, has so far recovered that he has returned to the mission from the hospital.

THE young people in the Western Washington Conference have generously provided the means to procure an organ for the mission work in the Philippine Islands. This will be greatly appreciated by the workers in that needy field.

H. J. FARMAN and wife, of Vermont, sailed from Boston, July 5, for Kingston, Jamaica. Brother Farman goes to Kingston to answer the call for a pastor for the church at that place, which has a large membership, with a fruitful field in the city for further aggressive work for souls.

THE fall camp-meetings are soon to begin. We hope that in each one the great importance of all taking a lively interest in the Harvest Ingathering of mission funds the coming autumn will not be overlooked. The first official minutes received from the European Council show that an earnest discussion took place there concerning this important feature of our mission work. All our brethren and sisters, we feel sure, will be anxious to cooperate with union and conference officials in conducting a strong campaign, beginning October 30.

WE learn that Brother Edgar Brooks, of England, sailed for South America in June. He will engage as a private tutor in a Peruvian family; but he goes with the missionary motive, and his work in Peru will, we are sure, be a blessing to that needy mission field.

BROTHER CLARENCE LAWRY, secretary of the New Jersey Tract Society, has just forwarded an order for one hundred sixty-one copies of *Liberty* to be sent to State officers, judges, and other leading persons in that State. This excellent magazine is now being sent to more subscribers than ever before in its history.

AT the close of the yearly council recently held in Fiji, eighteen persons were baptized, the service being witnessed by a large congregation. This makes forty believers added during the past year. Two students go out into new provinces partially to answer the many calls that come in for help.

IN response to the appeal made in the REVIEW of June 22 for canvassers for India and for funds to pay their fares, we have received the following reply from one sister:—

I have read the article, "Repeated Calls for Canvassers," in the REVIEW, and want to respond to the extent of my ability. I can give thirty dollars, and possibly forty. May the Lord raise up others, that the work may go on.

Are there not others who would like to add to this sister's contribution?

EMPHASIS was given the prayer that God would raise up laborers for the harvest, by a draft being enclosed for seventy dollars toward sending some one to India. This came in a recent letter to the Mission Board from a northern State. If we really want this prayer Christ put into our lips answered, we must either "go" or "give." It is thus that the Lord must answer; and to the extent we are willing to "go" or "give," to that extent we are used by him in answering this petition.

THE camp-meeting season this year has opened most encouragingly. From every quarter come reports of excellent meetings. Unity of spirit and an earnest reaching out after a greater fulness of God's blessing have characterized the gatherings. This sounds a hopeful note of courage. In proportion as the people of God sense their own personal need of a living Christ and their own weakness and foolishness without the power and wisdom of the Holy Spirit, power will come into their lives, and will accompany the presentation of the message.

A BUSINESS man of Detroit, Mich., was so impressed by the article entitled "A Remarkable Document," on page 104 of the last issue of the *Protestant Magazine* that he ordered one hundred copies to distribute among his friends. Have you read this number and this article?

THE report from Elder W. A. Spicer of the General Conference European Council held at Friedensau, Germany, will be read with interest. Such a large gathering as this a decade ago in our work, would have been an impossibility, and at that time its realization seemed many years away. This serves to illustrate how God is carrying this message to all kindreds of the earth. Let us take courage from the experiences of the past for all the future conflicts. A great work remains to be done, but there are great resources, the resources of heaven itself, pledged to its accomplishment.

RESIGNING as president of the District Conference, Elder W. A. Hennig, with his wife, left Washington last week. After visiting several camp-meetings in the Central West, they will proceed to California, where both will connect with the Pacific Union College at St. Helena. Elder Hennig will have charge of the Bible department of the school, while Mrs. Hennig will teach hygiene and hydrotherapy. Brother Hennig has labored earnestly in connection with the District work and with the Foreign Mission Seminary during the last two years. He and his wife have made many warm friends, whose earnest prayers will follow them as they take up their work in the Pacific Union College.

WE are gratified at the response which is being made in different parts of the field for a wider circulation of this paper. The REVIEW has stood as the herald of every department of the work, and has sought to advance the interests of all our other denominational periodicals; but little direct effort has been made for some years in the way of increasing its circulation. It should be in the home of every Seventh-day Adventist, and we earnestly hope that its readers will cooperate in speedily securing this desirable result. In enlisting the interest of our people in the general church paper, we are enlisting their interest in the various departments of work represented in this journal, besides placing in their hands the general medium of communication of the worldwide field. Shall we not see to it that every Seventh-day Adventist family subscribes regularly to the REVIEW AND HERALD?