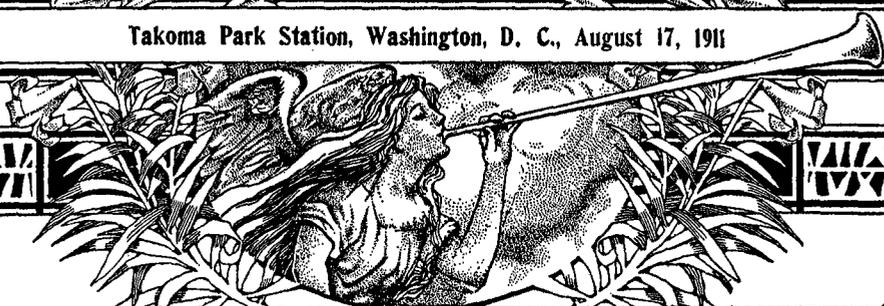


The Advent Sabbath Review and Herald

Vol. 88

Takoma Park Station, Washington, D. C., August 17, 1911

No. 33



God Is Over All

Worthie Harris Holden

ABOVE the clouds the stars shine on,
And God is over all;
No life escapes His watchful eye,
Nor any sparrow-fall.

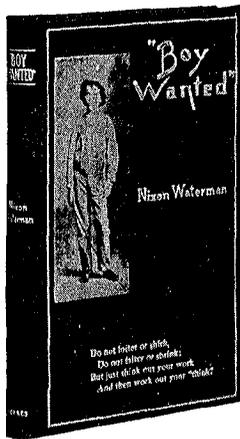
Though mists obscure His loving face,
And loud the thunders roll,
No might can sever from His care
The humble, trusting soul.

O, when we rest upon His love
And know His faithfulness,
No storm can bid us doubt His grace,
Nor grievous ill distress!

Beyond the clouds the stars shine on,
Upheld eternally
By Him who ruleth them and thee
With loving constancy.

Burdell, Jr.

A LIVE WIRE

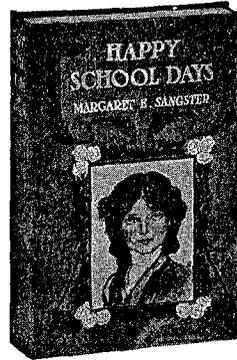


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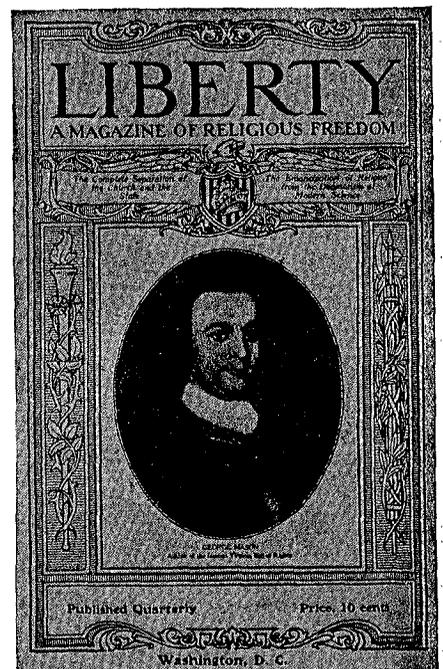
Religious liberty conditions vividly described by our correspondents in England, Germany, Switzerland, Italy, Argentina, Austria, Portugal, Finland, China, Russia, and Sweden. These eleven articles are well worth one dollar. In fact, the speech of Mayor Nathan, of Rome, Italy, the Pope's reply, and his reply to the Pope's rejoinder, is regularly sold at fifty cents a copy. Present status of the Johnston Sunday Bill, now before Congress— an article of vital importance to every loyal American citizen.

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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, AUGUST 17, 1911

No. 33



The Sabbath

ELIZA H. MORTON

THE Sabbath—day of rest—
My heart inspires
With holy thoughts and high,
Intense desires,—

Desires to know my God,
My dearest Friend,
The One who'll e'er be true
Until the end;

To know more fully here
Eternal love.
My heart cries out for thee,
Jesus above.

The Sabbath, emblem sweet
Of Christ to me;
In him I stand complete;
He'll make me free,

Yea, free from sordid things
That vex and pain;
How small they seem compared
With Jesus' reign!

Portland, Maine.

Many Voices — No. 1

Early Beginnings

GEO. I. BUTLER

THE Spirit of God unifies and solidifies. It gives us comfort, and helps us to love one another more than we otherwise should. It leads to union, tending to produce one united body. It is Satan's forte to create suspicion, to divide, to separate, to scatter, and to break down all love and union. After the great disappointment in 1844, the Adventist body, some fifty thousand strong, was rent by divisions, till its influence as a religious body largely ceased.

This Seventh-day Adventist movement, starting in weakness and obscurity, with the heavy cross of an unpopular Sabbath, soon began to gather converts, making a steady and marvelous growth, doubling in numbers every decade, till now it stands a united people, a hundred thousand strong, and its influence and

missionary efforts reach to earth's remotest bounds.

It is doubtful if any religious movement ever had greater difficulties to confront or greater opposition to meet. In our early history, wherever we made a deep impression on the public mind, the professional debaters of the other denominations presented themselves, demanding debates. As a denomination, we have never felt that debates were desirable as a means of propagating the truth, and have as a rule sought to avoid them. The truths of our message are so clear and plain that we have no reason to fear opposition. Our cause has gathered great momentum during recent years, and our progress is more and more rapid. Our opponents have come to know that in Bible arguments we are strong, and they are weak. The popular denominations are not making converts from Seventh-day Adventists; but many honest souls are drawing away from them to us, and they know not how to hinder the process.

Our dangers of losses of membership come from an entirely different direction. In that remarkable little volume, "Early Writings," written for the benefit of our people near the beginning of our work and still widely circulated, much is said about the "shaking time," a condition which would be more or less manifest throughout the history of this cause, but especially as we draw near the end of our work.

This shaking time is but another illustration of our Saviour's parable of the sower who went forth to sow the seeds of truth. Four classes are presented,—the wayside, stony-ground, thorny-ground, and good-ground hearers. The word made little or no impression on the first class; the second class were impressed and quite zealous at first, but soon, for lack of endurance, gave up. The thorny-ground hearers received the seeds of truth, but other growths choked the springing seed,

so it brought no fruit to perfection. Love of the world, love of pleasure, in short, greater love for something else than Christ and the salvation of their fellow men forbade the production of fruit. The good-ground hearers received the seed into sincere and honest hearts, and brought forth fruit, some thirty, some sixty, and some an hundred-fold. So it will be in this cause. All will be tested and tried. The first three classes will make an utter failure. Some will drop out by the way, going back to the world, as many did in the days of Jesus and his disciples. Christ said to his apostles, "Will ye also go away?" Peter nobly answered, "Lord, to whom shall we go? thou hast the words of eternal life."

The writer believes this message was started right, that God raised up persons who laid the foundations of this work on a solid basis. The Word of God was the rock upon which it was founded. God witnessed to it by his Spirit. The promised gifts of the Spirit were manifest at its very commencement. Elder J. N. Andrews, one of the noble band of men who helped in laying the foundation of this cause, once remarked to me, when I was young in experience and naturally unbelieving, that he had watched matters very closely and had never in a single instance, when positions had been taken carefully and prayerfully in this message, seen it necessary to change or discard a vital doctrine. The old landmarks have stood the test for sixty years or more. We do not mean to say that additional light has not been given from time to time, but as a people we have not had to suffer the shame of casting aside great principles which we had believed. The doctrines taught by Seventh-day Adventists stand like the solid rock in the mighty current.

But we have been taught that before the end there would be "many voices" leading away from this truth. These voices would not come from outside unbelievers or the popular churches. They would come from those once of us, but not now with us, from those who had gone off on some side track, teaching some "new light," but really differing from the old message of sixty years' standing. These old doctrines have stood the test of opposition triumphantly. Are they now to be undermined and suspicion thrown upon them by specious arguments, advocated with some degree of plausibility and labeled "New Light,"

till old believers who have stood stanchly for years begin to question the very foundations of our faith?—God forbid. "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his." It is reasonable to question whether those who are thus engaged are working for God. How can they be while they are undermining the faith of believers in God's eternal truth? Various voices are already being heard, and others may be expected.

Apollos at Corinth

MRS. E. G. WHITE

AFTER leaving Corinth, Paul's next scene of labor was Ephesus. He was on his way to Jerusalem, to attend an approaching festival; and his stay at Ephesus was necessarily brief. He reasoned with the Jews in the synagogue, and so favorable was the impression made upon them that they entreated him to continue his labors among them. His plan to visit Jerusalem prevented him from tarrying then, but he promised to return to them, "if God will." Aquila and Priscilla had accompanied him to Ephesus, and he left them there to carry on the work that he had begun.

It was at this time that "a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the Scriptures, came to Ephesus." He had heard the preaching of John the Baptist, had received the baptism of repentance, and was a living witness that the work of the prophet had not been in vain. The Scripture record of Apollos is that he "was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John."

While in Ephesus, Apollos "began to speak boldly in the synagogue." Among his hearers were Aquila and Priscilla, who, perceiving that he had not yet received the full light of the gospel, "took him unto them, and expounded unto him the way of God more perfectly." Through their teaching he obtained a clearer understanding of the Scriptures, and became one of the ablest advocates of the Christian faith.

Apollos was desirous of going on into Achaia, and the brethren at Ephesus "wrote, exhorting the disciples to receive him" as a teacher in full harmony with the church of Christ. He went to Corinth, where, in public labor and from house to house, "he mightily convinced the Jews, . . . showing by the Scriptures that Jesus was Christ." Paul had planted the seed of truth; Apollos now watered it. The success that attended Apollos in preaching the gospel led some of the believers to exalt his labors above those of Paul. This comparison of man with man brought into the church a party spirit that threatened to hinder greatly the progress of the gospel.

During the year and a half that Paul had spent in Corinth, he had purposely presented the gospel in its simplicity. "Not with excellency of speech or of

wisdom," had he come to the Corinthians; but with fear and trembling, and "in demonstration of the Spirit and of power," had he declared "the testimony of God," that their "faith should not stand in the wisdom of men, but in the power of God."

Paul had necessarily adapted his manner of teaching to the condition of the church. "I, brethren, could not speak unto you as unto spiritual," he afterward explained to them, "but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able." Many of the Corinthian believers had been slow to learn the lessons that he was endeavoring to teach them. Their advancement in spiritual knowledge had not been proportionate to their privileges and opportunities. When they should have been far advanced in Christian experience, and able to comprehend and to practise the deeper truths of the Word, they were standing where the disciples stood when Christ said to them, "I have yet many things to say unto you, but ye can not bear them now." Jealousy, evil-surmising, and accusation had closed the hearts of many of the Corinthian believers against the full working of the Holy Spirit, which "searcheth all things, yea, the deep things of God." However wise they might be in worldly knowledge, they were but babes in the knowledge of Christ.

It had been Paul's work to instruct the Corinthian converts in the rudiments, the very alphabet, of the Christian faith. He had been obliged to instruct them as those who were ignorant of the operations of divine power upon the heart. At that time they were unable to comprehend the mysteries of salvation; for "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." Paul had endeavored to sow the seed, which others must water. Those who followed him must carry forward the work from the point where he had left it, giving spiritual light and knowledge in due season, as the church was able to bear it.

When the apostle took up his work in Corinth, he realized that he must introduce most carefully the great truths he wished to teach. He knew that among his hearers would be proud believers in human theories, and exponents of false systems of worship, who were groping with blind eyes, hoping to find in the book of nature theories that would contradict the reality of the spiritual and immortal life as revealed in the Scriptures. He also knew that critics would endeavor to controvert the Christian interpretation of the revealed Word, and that skeptics would treat the gospel of Christ with scoffing and derision.

As he endeavored to lead souls to the foot of the cross, Paul had not ventured to rebuke, directly, those who were licentious, or to show how heinous was

their sin in the sight of a holy God. Rather he had set before them the true object of life, and had tried to impress upon their minds the lessons of the divine Teacher, which, if received, would lift them from worldliness and sin to purity and righteousness. He had dwelt especially upon practical godliness, and the holiness to which those must attain who shall be accounted worthy of a place in God's kingdom. He had longed to see the light of the gospel of Christ piercing the darkness of their minds, that they might see how offensive in the sight of God were their immoral practices. Therefore the burden of his teaching among them had been Christ, and him crucified. He sought to show them that their most earnest study and greatest joy must be the wonderful truth of salvation through repentance toward God and faith in the Lord Jesus Christ.

The philosopher turns aside from the light of salvation, because it puts his proud theories to shame; the worldling refuses to receive it, because it would separate him from his earthly idols. Paul saw that the character of Christ must be understood before men could love him, or view the cross with the eye of faith. Here must begin that study which shall be the science and the song of the redeemed through all eternity. In the light of the cross alone can the true value of the human soul be estimated.

The refining influence of the grace of God changes the natural disposition of man. Heaven would not be desirable to the carnal-minded; their natural, unsanctified hearts would feel no attraction toward that pure and holy place; and if it were possible for them to enter, they would find there nothing congenial. The propensities that control the natural heart must be subdued by the grace of Christ before fallen man is fitted to enter heaven, and enjoy the society of the pure, holy angels. When man dies to sin, and is quickened to life in Christ, divine love fills his heart; his understanding is sanctified; he drinks from an inexhaustible fountain of joy and knowledge; and the light of an eternal day shines upon his path, for with him continually is the light of life.

Paul had sought to impress upon the minds of his Corinthian brethren the fact that he and the ministers associated with him were but men, commissioned by God to teach the truth; that they were all engaged in the same work; and that they were alike dependent upon God for the success of their labors. The discussion that had arisen in the church regarding the relative merits of different ministers was not in the order of God, but was the result of cherishing the attributes of the natural heart. "While one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that water-

eth; but God that giveth the increase."

It was Paul who had first preached the gospel in Corinth, and who had organized the church there. This was the work that the Lord had assigned him. Later, by God's direction, other workers were brought in, to stand in their lot and place. The seed sown must be watered, and this Apollos was to do. He followed Paul in his work, to give further instruction, and to help the seed sown to develop. He won his way to the hearts of the people; but it was God who gave the increase. It is not human but divine power that works transformation of character. Those who plant and those who water, do not cause the growth of the seed; they work under God, as his appointed agencies, cooperating with him in his work. To the Master Worker belong the honor and glory that come with success.

(To be concluded)



Knowledge of God

J. L. SHULER

TEXT, Job 22: 21. The Lord wants us to know him. Hosea 6: 6.

Why Know God?

1. The knowledge of God is the greatest of all knowledge. Jer. 9: 23, 24.
2. It gives eternal life. John 17: 3.
3. It cleanses from defilement. 2 Peter 2: 20.
4. It gives power to do. Dan. 11: 32.
5. Knowledge of the Holy is understanding. Prov. 9: 10.
6. It gives an abundance of peace. 2 Peter 1: 2.

How May I Know God?

1. By studying his Word. John 5: 39.
2. By studying his dealings with men.
3. By his works. Rom. 1: 19, 20.
4. By the revelation of Jesus Christ. Matt. 11: 27; John 8: 19.
5. By being in earnest. Hosea 6: 3; Prov. 2: 4, 5.
6. By having him in us. John 14: 17, 23.
7. With the Spirit's help. John 16: 14.
8. Power to know him is from God. Jer. 24: 7.

There is a class of people who profess to know God, but in works deny him. Titus 1: 16.

How do we know who knows God? 1 John 4: 7, 8; 2: 3, 4.

How do we know that he is the Lord? Eze. 20: 12.

Our duty. 1 Cor. 15: 34.
Bible names for those who know not God. Jer. 10: 25; 1 Thess. 4: 5.

What will happen to them at Christ's coming? 2 Thess. 1: 8.

What will those say who know God? Isa. 25: 9.



Tracings of the Prophetic Gift—No. 15

Papal Designs Upon It

J. O. CORLISS

IN order to lay claim to being God's prophetic mouthpiece to men, the Papacy has dug deep for its foundation. It enters into the real, true need of an

audible voice by which to direct men in the path of virtue. Its reasons for the maintenance of the prophetic gift can not fail to meet the approval of sensible minds.

It then moves forward step by step through a maze of inductions until it has landed itself upon the pinnacle of prophetic insight, and consequent spiritual dictation for the entire world. But we shall proceed to show these advances in their due order.

In his work entitled "Present Position of Catholics in England," page 321, Cardinal Newman says that Scripture, "though written under a supernatural guidance, is, from the nature of the case, from the defect of human language and the infirmity of the recipient, unable by itself to convey the real mind of its writers to all who read it. Instead of its forcing its meaning upon the reader, the reader forces his own meaning upon it, colors it with his own thoughts, and distorts it to his purposes; so that something is evidently needed besides it, such as the teaching of the church, to protect it from the false private judgment of the individual."

While the right of private judgment in applying Scripture is condemned in the cardinal's statement, there is far greater danger when an uninspired individual assumes to explain the meaning of these Scriptures for the whole world. But the Papacy has provided against this suggestion.

In "Newman's Sermons to Mixed Congregations," page 146, the author, in speaking of the days of the apostles, says, "Christians were bound to take without doubting all that the apostles declared to be revealed."

In this statement the author endeavors to lay the foundation for the infallible authority of the teaching of his church. For as the people had no other evidence for faith in the revelations of the apostles but *their bare word*, so now, whatever the church says should be received without further research. This is on the assumption that every individual judgment must yield to the assertions of those specially called to deliver God's message, otherwise nothing would be received except what might be proved through private discernment.

The cardinal then goes on to reason out the righteousness of such a course. He says, on page 147: "Either the apostles were from God, or they were not; if they were, everything was to be believed; if they were not, there was nothing to believe." It is plain from this reasoning that he means to teach that it is not for one to decide the *truth* or *error* of what is taught, but the duty of each is to decide whether the *teacher is from God*, or not. If the decision is that he is from God, it must follow that he can not err, so whatever he teaches is to be received without question. This is what the cardinal defines as *faith* in God and the revelation of his will to man.

But even this point will be speciously fortified by the cardinal, as we proceed. The author justifies his conclusion from

a statement by Paul wherein he thanks God that the Thessalonian church received what he brought to them as the "word of God," rather than the word of men. 1 Thess. 2: 13. This is backed up by another quotation in chapter 4: 8, which declares that "he therefore that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit."

This is all true when one affects to despise the genuine word of God, given through an inspired apostle or prophet. But this same scripture does not distinctly point out the person or party to be so highly honored of God. The alleged proof that the Papacy holds such a position has not thus far been brought forward. There is, however, a point in this worth noticing, since it is the ground on which the Bible is ruled out of reach of the common people.

The cardinal says, on pages 162, 163: "You will sometimes hear of Catholics falling away, who will tell you it arose from reading the Scriptures, which opened their eyes to the unscripturalness, so they speak, of the church of the living God. No; Scripture did not make them disbelieve: (impossible!) they disbelieved *when* they opened the Bible. They opened it in an unbelieving spirit, and for an unbelieving purpose; they would not have opened it, had they not anticipated—I might say hoped—that they might find things there inconsistent with Catholic teaching. . . . This, then, is the direct and obvious reason why the church can not allow her children the liberty of doubting the truth of her word. . . . Let a man cease to examine, or cease to call himself her child."

The Papacy forbids the Bible to her lay members on the ground that to read it is to search for what the church has not told them, and this is *doubt*. The claim is that the sole desire in this prohibition is to preserve *faith* in God's living representative on the earth. The cardinal justifies this procedure as a matter of maternal love, calling it "the cords of Adam" that "bind him to the holy church." See page 165.

He cites as proof of the correctness of this position the fact that the prophet Elisha, after reporting the translation of Elijah, forbade the people to institute a search to ascertain whether the prophet had spoken truly. He adds, significantly: "It is thus that the church ever forbids inquiry in those who already acknowledge her authority; but if they will inquire, she can not hinder it; but they sin in so doing."—Pages 170, 171.

It may be asked, On what basis can the Papacy induce intelligent men to yield themselves so implicitly to its decrees?—On the same ground, it may be answered, that God required his people of old to obey the voice of the prophet. Thus we have the instruction: "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper." 2 Chron. 20: 20. Cardinal Newman reasoned thus: "You know there is a God, you know your own ignorance of him. . . . A revelation

would be the greatest possible boon which could be vouchsafed to you." Then, as if the generally accepted theory were impossible, he exclaims: "A spiritual being abandoned by its Creator! . . . Evidence that God has spoken you must have, else were you a prey to imposture."

But how, in what way, does the Papacy teach that God speaks to his people? The cardinal continues: "You see the question lies between the church and no divine messenger at all; there is no revelation given us, unless she is the organ of it. Your anticipation has failed, your probability has been falsified, if she is not the prophet of God."

This is a bold claim, if nothing more. But the cardinal will proceed, as he believes, to fasten this claim upon the world. He brings forward other churches than his own, and states that of them which can not be gainsaid. Of them he says: "You would exercise your judgment and criticism on what they said, and would never think of taking their word as decisive; they are in no sense prophets, oracles, or judges of supernatural truth; and the contrast between them and the Catholic Church is a preliminary evidence in her favor."—*Page 208.*

It is a pity that in rejecting the prophetic gift the professed churches of Christ have placed themselves where so much criticism of their spiritual standing is true. It has but opened the way for this church, with so blurred a history, to make a claim for herself that the others should have always maintained by *de facto* evidence. The cardinal, however, maintains his contention in the following definition of a prophet, and his application of the same:—

"A prophet is one who comes from God, who speaks with authority, who is ever one and the same, who is precise and decisive in his statements, who is equal to successive difficulties, and can smite and overthrow error. Such has the Catholic Church shown herself in her history; such is she at this day. She alone has the divine spell of controlling the reason of man, and of eliciting faith in her word from high and low, educated and ignorant, restless and dull-minded."

Mountain View, Cal.

The Betrayal

L. E. SUFFICOL

"AND Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples." John 18:2. By prayer our High Priest consecrates himself as the great sacrifice to God the Father. He is bent on nothing so much as completing his sacrifice. Accordingly, "when Jesus had spoken these words, he went forth with his disciples over the brook Kedron, where was a garden, into the which he entered, and his disciples." From the gate of the city, a slight declivity conducts to the brook Kedron, which Jesus now crosses, even as his father David had crossed it a thousand years before, in bitterness of spirit, flying from perse-

cutation and treachery. Of all the disciples, the evangelist John alone makes mention of this stream, perhaps to guide the reader to the typical bearing of that ancient history. Read 2 Sam. 15:23-30.

We would not infer that by the act of withdrawing from the city our divine Lord was seeking to avoid his enemies. Rather, well knowing that his hour is come, he repairs to this accustomed haunt in humble submission to his Father's will. The beloved disciple mentions the fact that Judas "knew the place;" this he does not only to prepare us for the apprehension which immediately follows, but to reveal the interesting circumstance that the garden of Gethsemane was a favorite resort of the Saviour and his disciples during the time of their sojourn in Jerusalem. Though his nights were spent in Bethany, the early hours of the evening may have been passed in converse or prayer beneath the cedars of Gethsemane. How it must have aggravated the bitterness of the hour, that Judas should avail himself of the knowledge which his discipleship supplied to betray our Saviour.

How terrible! Here where they oftentimes sat in "sweet counsel,"—here where the Master taught him to pray,—the traitor comes now to apprehend him. From the writings of the other apostles we gather that he chose the very hour of prayer itself as the most certain for the execution of his purpose. Behold the terrible indignity which was thus offered the Creator of the universe, he who to-day is the brightness of the Father's glory and the "express image of his person"! Who knows to what depths Satan will lead the soul that departs from the side of the divine Son? Let the daily prayer of the heart be—
"Closer to thee, my Father, draw me,
I long for thine embrace."

Hagerstown, Md.

Faith Pleases God

E. K. SLADE

IT is recorded in history that once, when a criminal was about to be executed, a prince was present, having charge of the execution. As the criminal's head was placed upon the block, the prince asked him if there was any request that he would like to make. The criminal immediately responded, "Yes, I would like a glass of water." At the command of the prince the water was immediately given to him. As soon as he had received it, he endeavored to place the glass to his lips, but his hand trembled so badly that it seemed impossible for him to do so. The prince was greatly touched by the scene, and was moved to say, "Do not fear; your life will be spared until you have drunk the water." These words were quickly caught by the doomed man, and he immediately dashed the water to the ground. It was impossible to gather it up again. He took the prince at his word, and the prince was true to that word.

The criminal deserved to die. The prince knew well that according to the

law the man should be put to death. The condemned man understood the authority of the prince, and dared to believe that he would be true to the promise he had made. Notwithstanding the justice of the punishment from which the criminal was delivered, the prince was greatly pleased with such implicit confidence in his word.

There are many who are doubting and delaying to take God at his word, which they are privileged to do and be set free. To receive pardon and to be delivered from punishment without the performance of penance, or without in some way paying for the precious gift, seems too good to be true. Some are tempted to feel that to believe or dare to hope for so much would be displeasing to God, not knowing that it is impossible for us to please him without just such faith as this. For us to doubt the most precious promises made to the doomed sinner is a reproach and an insult to God; but he is pleased to have us hope in his mercy, believing his promises and claiming deliverance.

Holly, Mich.

If We Knew

If we knew, when walking thoughtless
Through the crowded, dusty way,
That some pearl of wondrous whiteness
Close beside our pathway lay,
We would pause when now we hasten,
We would oftener look around,
Lest our careless feet should trample
Some rare jewel in the ground.

If we knew what forms were fainting
For the shade which we should fling,
If we guessed what lips were parching
For the water we should bring,
We would haste with eager footsteps,
We would work in storm and calm,
Bearing cups of cooling water,
Planting rows of shading palm.

If we knew what feet were weary,
Through the weary nights and days,
Sighing still amid their toiling
For some word of hope and praise,
Buds of balm and leaves of laurels
We would place in every hand;
Little deeds with pleasant meanings
Hungry hearts can understand.

If we knew what feet were weary,
Climbing up the hills of pain,
By the world cast out as evil,
Like old Judah's Magdalene,
We no more would dare to scorn them
With our foolish fare and pride,
Wrapping close our robes around us,
Passing on the other side.

If we knew when friends around us
Closely press to say "Good-by,"
Which among the lips that kiss us
First beneath the flowers would lie,
While, like rain upon their faces,
Fall our bitter, blinding tears,
Tender words of love eternal
We would whisper in their ears.

If we knew what hands were rearing
Massive structures on the sand,
Planting Upas for a shade-tree,
To protect their palace grand,
We would point to many a venture,
Fair and stately as their own,
Shining fragments,—dome and turret,—
Which the winds had overblown.

—*Ellen M. H. Gates.*



WASHINGTON, D. C., AUGUST 17, 1911

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

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

Editorial

The Spirit of Apostasy

THE church of God has had to battle with foes without and within. This has been its experience in every age, and as a rule the hardest conflicts have been those inside of its own membership, with men and women who professed love and loyalty for the truth, but in their lives denied its holy power, and by their works brought discredit to its fair name. The church of Christ must continue to bear this double burden of conflict until the close of time.

In looking over the controversies of the past which at times have threatened to disrupt the church of God, one is impressed with the close remembrance which disorganizing elements in every age have borne to one another. Certain general characteristics have given them one classification:—

1. They have been opposed to leadership.
2. This opposition has sprung largely from envy and jealousy.
3. They have demanded larger liberty, contending for a broader sphere of belief and operation.
4. They have put forth the claim of being the genuine supporters of truth, and therefore the really loyal ones, charging upon those who differed from their departure from the faith.
5. They have posed as the champions of popular rights, contending that they were standing, not for personal interests, but for the good of the cause and the liberty of the whole people.
6. Their operations have been subtle and insidious. Covertly they have sought to carry forward their work.
7. They have claimed to possess the spirit of divine leading.
8. They have sought out the disaffected ones, rallied them around their standard, and united them in a common cause against the truth.

Perhaps not every apostasy from the truth of God has borne all these earmarks, but for the most part they are the common characteristics belonging to

these disorganizing elements. This was emphatically true of the first great apostasy in heaven. The heart of Satan was lifted up in pride. He became jealous because he was not given more glory than he possessed. He charged the government of God with being tyrannical and subversive of liberty. He sought to establish a government of his own on what he considered a broader and more liberal basis. By suggestion, by insinuation, secretly, subtly, and maliciously, he carried forward his work of disorganization. Those who refused to acknowledge his claims he charged with disloyalty, posing himself as the one above all others who was true to God and to the principles of right.

The same principles operated also in the apostasy of Korah, Dathan, and Abiram. Jealous of Moses and Aaron, Korah and his associates charged them with taking too much authority upon themselves and of exalting themselves above the congregation. They charged Moses and Aaron with assuming authority which had never been given them by God. They claimed to be the real loyalists, charging the others with departing from God and subverting his plans and purposes; they felt that upon them rested the responsibility of reforming Israel, of standing for the downtrodden rights of the people. They claimed that the spirit of prophecy was not confined to a few chosen ones, but that the whole congregation was holy, and therefore the mouthpieces of divine revelation. Around their standard every discordant element in the camp of Israel congregated; although having different grievances, they could all unite in their opposition to Moses and his leadership. No matter if they had even quarreled among themselves in the past, like Pilate and Herod, they were made friends by the common cause which now engaged their attention.

When we come to consider the spirit of apostasy in every age, we find precisely the same principles at work. These same characteristics in a greater or lesser degree have characterized the several movements of opposition against the third angel's message. If every reader will study the question carefully and take time for investigation, he will find that, under the outward guise of pretended loyalty to the truth and zeal for the right, these selfish elements and principles are the real animus and life of the opposition. But the truth to-day, the same as in the ages of the past, will stand unmoved amid it all. The church of God at times may tremble with the impact of contending forces, but it will react; it will recover itself and go forward with new power because released from the incubus which has held it back.

We need not fear regarding the tri-

umph of this work. Our chief concern should be that we ourselves keep pace with the message, that we do not allow ourselves to be shaken out. Only the true and tried will triumph. By God's grace we may be among that number.

F. M. W.

Be Ye Reconciled

CHRIST, the great Reconciler, gave his life to the work of seeking to establish peace between man and his Maker. The whole gospel work is one continuous invitation to man to turn his back upon sin, and to turn his face toward paradise and home.

"All things are of God, who reconciled us to himself through Christ, and gave unto us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation. We are ambassadors therefore on behalf of Christ, as though God were entreating by us: we beseech you on behalf of Christ, be ye reconciled to God."

Lost and undone without him, no hope in ourselves, our right to life forfeited, our inheritance in the earth sold for a mess of pottage, God still looked in pity upon us, and made possible for us a way of escape from the dismal condition in which we had plunged ourselves. That ministry of Christ was not the reconciling of God to us; he was not estranged from us, nor is he now; but we had taken ourselves out of his hands, and he would not compel us to return *against our will* to the arms of the One who still loved us.

Therefore Christ came into our world, took upon him our nature that he might the more keenly sympathize with our temptations, made his habitation with the lowliest of us, and unfurled to our view, in his life and in his teachings, the unchanging love of God for us, and then across the great white banner of that revealed character wrote the yearning of the Father's heart in the one word COME. And that word has been rolling through this sin-cursed and sorrow-sodden earth from then till now. As if pleading before a human court his right to our trust and hope in him, the Lord declares that his "mercy is from everlasting to everlasting." He teaches the psalmist to declare: "Goodness and mercy shall follow me all the days of my life;" "all the paths of the Lord are mercy;" "the Lord is of great mercy;" he "keepeth covenant and mercy." He tells us also that mercy shall *compass* those that trust in the Lord.

As God's character is the very embodiment of mercy, so he expects it to be shown by those who would be his. If we do not so do, we misrepresent him and cause those to misjudge him who

see us and know our profession. We were "wretched, and miserable, and poor, and blind." Nevertheless, God had mercy on us, and gave us the sure promise of the riches of heaven for the poverty of this earth, peace and joy for our wretchedness, the light of life for the blindness of death, a name better than of sons and daughters in place of our miserable inheritance here. Therefore he tells us that "he that honoreth Him hath mercy on the poor." So he that will not be merciful to the poor dishonors God; for he contradicts the character of God. His specific requirements are, "to do justly, and to love mercy, and to walk humbly with thy God." Himself the God of love, he calls for its unmistakable manifestation on the part of every child of his. The Old Testament is filled with God's promises of compassion upon those who turn to him; and when Christ came to teach in his own life the principles of his Father, we read of him that he had "compassion on the multitude;" "and Jesus, being moved with compassion, touched their eyes." When the demoniac had been healed, the Saviour instructed him to go and show himself to his friends, as an example of God's mercy and compassion. When the Saviour looked upon the bereaved widow of Nain, it is reported that "he had compassion on her." Because of her grief and his compassion, he touched the bier and spoke into life again the only son of the sorrowing widow. Then he declares of himself, "I am the Lord, I change not." And again: "Jesus Christ the same yesterday, and to-day, and forever." "It is of Jehovah's loving-kindnesses that we are not consumed, because his compassions fail not." Lam. 3:22.

That same loving Father who has recorded his character for our scrutiny, and sent One to live it out before us, is still loving the children of men, and pleading with them. He has not changed, and he will not change. It is not with malice or hatred that he will execute judgment upon the finally impenitent. It is only that sin may be eradicated, and the universe be clean once more.

So he is inviting, pleading with, admonishing, urging. The beautiful story of the prodigal son is another of God's tender pleas to the human race. That father's heart never ceased to love and yearn for that wayward child. So is God toward us. This revelation of God is peculiar to the Christian religion. "While he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him." Again, that father is our Father. He sees us while we are afar off, and when we turn to him, he has compassion on us, folds us in his arms of mercy and love, throws over us that best robe of Christ's righteousness, and welcomes us home with a

jubilant in which all the angelic hosts participate. "There is joy in the presence of the angels of God over one sinner that repenteth." It matters not how wretched and desperate the condition of the prodigal, the best robe is his garment when the Father meets him coming home, and that robe marks him the guest of honor.

The world is full of prodigals; and so the Lord says, "Look unto me, and be ye saved, all the ends of the earth." Isa. 45:22. And again: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." In our prodigal condition we are "dead in trespasses and sins;" but he declares, I am come that ye might have life. In the last verses of the last chapter of the last book of the Bible, the great work of the chief Reconciler is epitomized in these words: "The Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the water of life freely." With all the invitations, exhortations, and admonitions with which the Word is filled, God could not close its pages without that last earnest plea to the world. The fountain of cleansing is opened, the way to it is prepared, the robe to replace the filthy garments is ready, and God stands with outstretched arms, waiting. Everything has been done that divinity could do to make the reconciliation an accomplished fact. The price has been paid, and still he must plead with men, and wait. How slow we are to realize all God has done for us! How long must he wait? He will not wait forever—he can not. If your heart is not his already, is there any reason why you should not make it so before another sun has set? The invitation has come to you.

C. M. S.

◆ ◆ ◆ The Biennial Council in Friedensau, Germany Fourth Report

THESE reports can give but brief notice to other than the regular council meetings. Once each day the East German Union Conference is in session—Elder H. F. Schuberth, president—with many interesting reports and plans for strengthening the forces in this vigorously growing field, stretching from the Baltic to the Black Sea; and each evening there is either a preaching service or a missionary talk, the latter now and then accompanied by stereopticon pictures.

The Levant

The Levant Union representatives have reported to the council, E. Frauchiger for the Turkish Mission, Z. G. Baharian for the newly organized Armenian Mission, R. S. Greaves for the Greek Mission, covering ancient Macedonia, W. C. Ising for Syria and Pales-

tine, and Geo. Keough and Awada Elshaheed for Egypt. Our publications have been sold in Tarsus, Smyrna, Ephesus, Colosse, Iconium, etc., in Turkey, and our evangelists are going over the roads that the apostles traveled long ago. Elder Buzugherian told how formerly it used to bring fear to his heart to pass a prison; but when put into prison for the truth's sake, he had found a home and a place of blessing inside prison walls, the Saviour coming preciously near. Our Jerusalem health institute is giving sometimes three hundred treatments a month. In Egypt a Christian congress made a call for Sunday observance, and a Mohammedan congress replied that neither the Old nor the New Testament knew aught of a holy day, save the seventh day, calling the attention of all Egypt to the Sabbath issue. Dr. V. Pampaian gave interesting reports of experiences in medical missionary work among Moslems and others in the Caucasus and Turkey.

Elders R. C. Porter and Geo. Thomason have reported to the council for South Africa. God has blessed with spiritual revival, and souls are being won in the colonial cities. As for mission schools, we have three hundred fifty native African Sabbath-keepers as the result of the faithful school work. The Lord is blessing the union training-school and the sanitarium. Dr. Thomason related experiences of spiritual blessings, both in the institutional work and in the medical evangelistic work in the mission fields. Elder J. C. Rogers reported for Nyasaland, bringing its scenes before our eyes by the stereopticon.

Elder A. C. Enns, on furlough from German East Africa, and Elder D. C. Babcock, of West Africa, have set before the council and the large congregation the situation in those fields. We have now about two hundred Sabbath-keepers on the West Coast. Eagerly these brethren urged the need of their fields. Recommendations were made on African matters as follows:—

That R. Stein and his intended wife, of Germany, be invited to go this autumn to the Victoria Nyanza Mission, German East Africa.

That a committee be appointed to find an English bookman for the West Coast Mission, and to keep in mind the need of a French bookman for the French territory in West Africa, these workers not to be put under appointment until the Mission Board treasury authorizes the same.

That the question of a permanent station in the Gold Coast be left to the autumn council, when appropriations are to be made; and that, if it is then possible financially, we encourage Elder T. M. French in his desire to establish a Gold Coast station.

That effort be made to select two nurses in Great Britain, a man and his wife, for treatment-room work in Freetown, Sierra Leone.

That the Publishing Department be

asked to find a Spanish-speaking canvasser as soon as possible to begin work in the Canary Islands (the nearest healthful furlough base for our workers on the West African Coast), and further,—

That as soon as the funds in the Mission treasury will warrant, a home be provided for our West African workers in one of these islands, at a cost of from ten hundred dollars to twelve hundred dollars, to which workers may go periodically for a few months' furlough, in order to preserve life and health for service.

That E. R. Palmer, secretary of the Publishing Department, be asked to spend three months in South Africa in the interests of the book work, at as early a date as consistent.

That, on account of shortage of funds, we find it impossible to grant the South African Union's suggestion that they be permitted to buy the property of the Maranatha (Kafir) Mission, now occupied and operated on lease.

That Elder J. C. Rogers and his wife be granted a furlough from Nyasaland (recommendation also being made to the South African Union as to possible arrangement for supplying the places of these workers).

South America

A communication came to the council from Elder J. W. Westphal, of the South American Union Conference, sent from La Paz, Bolivia, just after a visit to the Indian believers by Lake Titicaca, Peru, where the Lord is so powerfully working.

The Mission Board had been forced to cut the appropriations to South America by several thousands, but the brethren in that field are shaping their plans accordingly, and they expect to see their work move forward into greater strength. It was voted,—

That in response to the call from South America, we ask the Manitoba Conference to release Elder F. L. Perry, and that we invite him to return to South America with a view to taking the superintendency of the work in Uruguay.

On matters relating to the publishing work for Spanish South America and other fields, it was recommended,—

1. That the South American publishing-house at Buenos Aires be recognized as the publishing and wholesale distributing center of the South American Union Conference, and that all publishing business with the conferences and mission fields of that union be transacted through the publishing-house.

2. That the percentage allowed on all publications to pay the expenses of distribution be divided on the usual basis between the publishing-house and the tract societies of the South American Union.

3. That we encourage the Spanish-speaking fields, especially Spain, South America, and Mexico, to hasten as rapidly as possible the development of their local publishing work, and that we request the Pacific Press and Hamburg publishing-houses to continue to assist these Spanish fields, from a missionary standpoint, in the printing of the large books, until such time as the Spanish

fields are able to take over that work as originally arranged.

4. In view of the fact that the arrangement made by the General Conference with the Pacific Press Publishing Association and the Hamburg Publishing House for the publication of Spanish books was only temporary, and as the way is now opening for the publication of Spanish literature in Spain and South America, we advise the Pacific Press to move cautiously in publishing new books in the Spanish language and in making investments in the same, so that the financial burden may be kept as light as possible for both parties when the transfer is made.

To All the World

The South American brethren asked urgently that some one of the General Conference officers be with them in the two biennial union conference sessions to be held in 1912, as well as in general meetings in local mission fields. Elder I. H. Evans, of the Asiatic Division, asked that the president of the General Conference visit the Orient in 1912, to join in councils of the Asiatic Division in these days when the foundation of the work there is being laid. The council recognized the fact that the General Conference means the whole world in these days.

Elder G. A. Irwin, vice-president of the North American Division, stated to the council that inasmuch as his call to duties in the Pacific Union Conference made it impossible to give the attention to the general work in the division that he felt it should have, he believed that the time had come to make some other provision for the North American Division. He therefore formally tendered his resignation of the vice-presidency, and asked that the brethren be perfectly free to accept it; not office, but only the place of duty in the service of this message being his one desire. After discussion, and in recognition of the fact that Elder Irwin, in the work to which he has been called on the Pacific Coast, has all that one man can do, it was voted,—

That Elder G. A. Irwin's resignation of the vice-presidency of the North American Division, for the reasons stated, be accepted.

A committee was appointed to nominate some one to fill the vacancy, and its report was accepted later, as follows:—

That Elder W. T. Knox be appointed vice-president of the North American Division.

That an experienced man be secured for the General Conference Treasury Department, to act as assistant treasurer.

Other Actions

It was recommended,—

That the calls from South America and the Orient for an officer of the General Conference to visit these fields be referred to the officers of the General Conference, and that the matter be decided and notice given the fields as soon as possible.

That Paul Hennig, of Germany, be invited to go to the United States, to engage in teaching in the Clinton German Seminary.

That the Latin Union be asked to release Elder J. Vuilleumier, of Switzerland, and that he be invited to devote his service to the French work in Canada.

Further proceedings must be deferred to the next and last report. The weather has been perfect from the opening of the meeting. The hearty receptive spirit of the great congregation, has been an inspiration and blessing to all. These believers love the third angel's message, they believe it with all their hearts, and are giving their lives and their means in devotion to it. It is a privilege to hear the volume of praise to God ascending as the good old hymns are sung by the congregation. The song services now and then given by the choir, have been appreciated. The days are crowded with services, including youth's and children's meetings; but all things move forward in good order, and with a spirit of warm Christian fellowship throughout the busy camp.

W. A. SPICER, *Secretary.*

Friedensau.



The Secretaryship of the General Medical Missionary Department

A BRIEF statement was made in last week's REVIEW that Dr. Geo. Thoma-son had been called from Africa to act as secretary of our General Medical Missionary Department. This step was not taken without much careful consideration and earnest prayer. It is not the desire of the General Conference Committee to call our workers from the mission fields when they are enjoying good health, and meeting with good success in their work. But there are times when this seems best, and really necessary.

Our medical missionary work is a most important part of the great work we are endeavoring to carry forward in all parts of the world. In this line of gospel service we come into the closest sympathetic touch with our fellow men. Here we have such great possibilities for doing good that this phase of our work is likened to the "right arm" and the "entering wedge" of the work the Master has committed to us. For this reason we must not permit this part of our work to be neglected.

Those best acquainted with the Medical Missionary Department realize that its interests have suffered much through lack of steady leadership. Soon after the department was fully organized in 1905, the secretary was released in response to an earnest call to take charge of a large sanitarium. Many months passed before another secretary was secured; and then when he had become well acquainted with the work of the department, he was released to take charge

of the new medical college. It was nearly a year before we succeeded in making even temporary arrangements for the secretaryship. At our recent council in Europe, Dr. D. H. Kress, the secretary of the department, was called to the Pacific Union Conference, which left the secretaryship again vacant.

Such frequent changes in the leadership of a large and important movement are very serious, and should not continue. In the interests of this most important department of our work the General Conference Committee felt that the time had come to select a medical man of wide experience and good ability to take the secretaryship, and it is intended that he shall be permitted to remain in charge of the department long enough to make its work strong in all parts of our great field.

It was hard for Dr. Thomason to consent to leave Africa. He had given seven years of the most active and devoted work of his life to the medical missionary work in that country. The Lord had blessed his labors. He loved the country, the people, and the work, and desired to remain there; but after a careful study of the whole work and earnest prayer, he felt that it was his duty to respond to the request of the General Conference Committee to take charge of the general medical missionary work. Good arrangements have been made to carry forward the work Dr. Thomason has built up in Africa. Dr. Charles Hayton will take Dr. Thomason's place. Brother Hayton has spent many years in Africa in connection with the Claremont College. Four years ago he came back to the States to take a medical course, with the full intention of returning to Africa. He was graduated from the George Washington University last June, and after securing medical degrees in Edinburgh will return to Africa.

As Dr. Thomason takes up the heavy responsibilities of the General Medical Department, I am sure he will receive not only a hearty welcome, but the fullest cooperation from all our medical workers, and all the rest of our people. I feel sure that God will bless this phase of our work. Dr. Thomason is an ordained minister as well as an experienced physician. He will put forth his highest endeavors to make the medical work a spiritual as well as a physical blessing to men.

A. G. DANIELLS.



Statement of \$300,000 Fund to Aug. 1, 1911

Atlantic Union Conference

Central New England.....	\$ 3097.47
Greater New York	2683.91
Maine	310.80
New York	1493.82
Northern New England	1007.23

Southern New England	\$ 459.69
Western New York	1206.93
Total	10259.85

Canadian Union Conference

Maritime	284.62
Ontario	1640.68
Quebec	500.80
Total	2426.10

Central Union Conference

Colorado	720.53
East Kansas	1875.54
Nebraska	7898.88
North Missouri	773.32
South Missouri	435.94
Western Colorado	699.81
West Kansas	730.89
Wyoming	1209.29
St. Louis	77.00
Total	14421.20

Columbia Union Conference

Chesapeake	739.59
District of Columbia	1239.47
Eastern Pennsylvania	983.02
New Jersey	1649.00
Ohio	3025.41
Virginia	393.55
West Pennsylvania	676.26
West Virginia	352.00
Total	9058.30

Lake Union Conference

East Michigan	4275.61
Indiana	3484.17
Northern Illinois	1864.51
North Michigan	636.10
Southern Illinois	1291.51
West Michigan	4286.40
Wisconsin	2008.62
Total	17846.92

Northern Union Conference

Iowa	4556.82
Minnesota	4286.94
North Dakota	2069.13
South Dakota	1524.08
Total	12436.97

North Pacific Union Conference

Montana	1567.60
Southern Idaho	1678.40
Southern Oregon	883.46
Upper Columbia	3069.40
Western Oregon	2941.59
Western Washington	2795.68
Alaska	2.15
Total	12938.28

Pacific Union Conference

Arizona	607.76
California	4230.81
Southern California	6101.97
Utah	130.30
Central California	445.50
Northern California-Nevada	1082.59
Total	12598.93

Southern Union Conference

Cumberland	1458.92
Florida	1732.87
Georgia	671.45
North Carolina	469.84
South Carolina	304.60
Total	4637.68

Southern Union Conference

Alabama	176.81
Kentucky	225.50
Louisiana	214.75

Mississippi	\$ 334.03
Tennessee River	472.22
Southern Union Mission	5.00

Total 1428.31

Southwestern Union Conference

Arkansas	201.31
New Mexico	157.14
North Texas	568.37
Oklahoma	1948.14
South Texas	189.86
West Texas	128.60

Total 3193.42

Western Canadian Union Conference

Alberta	537.20
British Columbia	514.55
Manitoba	665.10
Saskatchewan	864.25

Total 2581.10

Miscellaneous

Australasian Union Conf....	3623.12
Various countries	648.42
Miscellaneous	577.91

Total 4849.45

Grand total \$108676.51

Note and Comment

New England and Roman Catholics

In his correspondence to the *Washington Star* of July 31, Mr. William E. Curtis gives the following facts and figures in regard to Roman Catholics in New England:—

The Roman Catholics have by far the largest number of members in every one of the New England States. In Massachusetts 69.2 per cent of the population confess to that faith, and only 7.6 per cent belong to the Congregational Church, which represents the faith of the Pilgrims; only 5.2 per cent of the people are Baptists, only 4.2 are Methodists, and only 3.2 per cent are Episcopalians.

In Rhode Island 74 per cent of the people belong to the Catholic Church, 7.5 are Baptists, 5.8 are Episcopalians, 3.7 are Congregationalists, and only 3 per cent are Methodists.

In Connecticut 59.6 are Roman Catholics, 13 per cent are Congregationalists, 7.5 per cent are Episcopalians, 6.9 per cent are Methodists, and 5.5 per cent are Baptists.

In Maine 53.3 per cent are Roman Catholics, 15.4 are Baptists, 9.9 are Congregationalists, 9.4 are Methodists, and 2.6 are Episcopalians.

In New Hampshire 56.3 per cent are Catholics, 10 per cent are Congregationalists, 8.4 per cent are Baptists, 6.6 per cent are Methodists, and 2.6 per cent are Episcopalians.

In Vermont 55.9 per cent are Catholics, 15 per cent are Congregationalists, 12 per cent are Methodists, and 6.8 per cent are Episcopalians.

The preponderance of the Roman Catholics is due to a large foreign population, and also to the circumstance that they include every child that has been baptized; whereas the Protestant denominations count only those who have been formally admitted to communion.



The Call of the Hour

ELIZA H. MORTON

O YE who dwell in Christian lands,
Hear ye the call, I pray,—
The call of teeming millions far,
The call for help to-day.
In heathen darkness are the souls
Across the waters wide.
The call comes not from their own lips,
Though for them Jesus died;

But he it is who sends the call,
Through his own chosen ones,
Those who obey his Word and live—
His daughters and his sons.
Send teachers to the Orient now,
To teach in every place;
Lift up the banner of the cross
Before the yellow race.

'Tis men we need of purpose strong,
And women true as steel,
Those who will go and sacrifice,
With tender hearts, and feel
A heavy burden for the souls
Of those who know not God,
But who are longing for the peace
We find in Christ, our Lord.

Yea, send your money and your prayers
To educate, uplift,
And through the clouds you soon will see
A tiny, shining rift
Which will enlarge and prove to be
A flood of glory bright,
Reflecting like the silvery moon
The heaven-born rays of light.

O brethren, sisters, hear the call,
Arise, united stand,
The gospel of the kingdom send
To every far-off land;
And bide the day—O happy day!—
When to the world is given
The knowledge that God's will is done
On earth as 'tis in heaven.
Portland, Maine.

Fukien Province, China

W. C. HANKINS

BEGINNING MAY 1 we held our regular annual meeting for the believers in Fukien province. This meeting was the largest we have ever held, and it taxed the seating capacity of our little chapel at Kulangsu to the utmost. It never could have accommodated all who came if the partition at the back had not been removed, the front end taken out, and an addition made by stretching a tent-fly over the court in front of the chapel. By doing this, we had a room over fifty feet long and about half as wide, which comfortably seated our own people and others who came. We had a regular attendance of from eighty to one hundred.

A good interest was shown throughout the meeting, and ten persons were baptized a few days before its close. These

annual meetings are to our people in China much the same as our camp-meetings are to our people at home.

During the meeting the advisability of opening a chapel in the city of Haiteng was discussed, and it was decided to do so as soon as possible. There are already three families of Sabbath-keepers in that vicinity, and quite a number who are interested.

After returning home from a visit to the Sabbath-keeping companies inland from Swatow, the writer went to visit Tokang, in company with Brother and Sister B. L. Anderson and Mrs. Hankins. While there, we celebrated the ordinances of the Lord's house with the brethren in that region.

This Tokang station is the oldest one in the Southeast China Mission, as it was opened by Brother Nga Pit Keh before we came to China. The openings for work in that district are very good. There are no other missions carrying on work within some miles, and there are a large number of boys and girls whom we could gather into our schools if we could open them; but our present quarters are such as to forbid the carrying on of any extensive work. The house itself is poorly lighted, more poorly ventilated, and almost ready to fall down. Then, too, its situation is indescribably bad. The pigs wallowing in the slimy mud in front of the house could not but give one the impression that it was built in the midst of a pigsty; and surely no pig-pen that we ever saw was more utterly filthy than is the street in front of that Tokang chapel. Not only is this an eyesore, but it is a menace to the health of our workers. Already two of our people have died of the plague in that house,—the chapel boy and the mother of one of our workers,—and we feel that we should lose no time in securing better quarters. We have done our best to find a suitable house that we could rent, but there is nothing to be had.

We have, however, been able to get a good piece of land for a moderate price, which has an almost ideal location. It is near the river, but is at the top of a small hill, where we can get pure air and not be surrounded by the filth of a Chinese village. We have the title to our land, but we need about one thousand dollars with which to put up a house that will serve the combined purposes of chapel, school, and living quarters for our workers.

Then there is the work at Tsoanchiu. We have carried on work there now for about five years. During that time it has been gradually growing, until we now have an organized church; and it has

about outgrown the small house that has served as chapel and schoolroom combined. We have a boys' school there, with an enrolment of between sixty and seventy. The main object of the school is to teach the gospel to its students. Most of the boys come from heathen homes, and already a number of them have declared their determination not to worship idols any more. We are also beginning to see some interest among the parents of the children. We expect a large harvest from the combined educational and angelical work that is being carried on there.

Our location is a good one, but it is too small. We have been looking for more commodious quarters, but everything to be found calls for a large outlay in repairs, and then, when all is said and done, it is only a rented building. In this same compound that we are renting is a large building with only the walls standing. This place could be bought for a small sum, and one thousand dollars would convert it into a good-sized chapel and schoolroom, and build a second story for the workers to live in, besides serving as a place for the foreign workers to live when working there. We already have a goodly number of Sabbath-keepers, and the workers say that we could have one hundred fifty children in our school next year if we only had the room. Can we afford to let such a work come to a standstill for the lack of one thousand dollars?

This is God's work, so we are going to ask him daily to send us two thousand dollars. He has many children who could easily spare this amount to help such an important work. If you are one of them, and the Holy Spirit tells you to send us this amount, or a part of it, please do not delay, but send it at once to the treasurer of the General Conference, telling him what it is for. We *think* that we need the money right away, but we *know* that God will send it in his own good time.

We are of good courage. We have never yet been sorry that we accepted the call to come to China. The work is onward, and the angels of God are going before us to open the doors of men's hearts to accept this last great message of mercy. But we feel our own weakness and unworthiness, and we hope that our brethren everywhere will pray for us that we may faithfully do the work that God has given us to do, and follow where he leads the way.

Kulangsu, Amoy.

Philippine Islands

L. V. FINSTER

OUR Sabbath-keepers in the Philippines are all in Manila and its vicinity. Our books have reached but a small part of the islands; all the southern islands have not been touched. Panay, Cebu, Negros, Rohol, and some of the others are very densely populated, and are the most wealthy. Many different languages are spoken on these islands.

In Luzon we have some six or eight different languages.

The Lord has blessed the work here during the last year. We have now a church of thirty-seven members, and many others are interested. At present I am holding a Bible school for training evangelists; we hope to send out three or four at the close of this month. The field is more than ripe, but where are the reapers?

Some months ago I was holding an open-air meeting in a Catholic town. During this service a raucous crowd came on; and as the people did not wish the meeting to be broken up, they invited me to the billiard-hall and offered me the billiard-table for a pulpit. At the close of the service two men told me that they were going to obey the Lord and keep his commandments. They have stood firm to their convictions, and from this small beginning I had the privilege, a week ago, of baptizing seven dear souls. There are many others interested.

At the suburb of Paco, some four months ago, a native pastor heard of our meeting, and came out of curiosity to hear what awful things we were preaching. The native pastors had heard only what our enemies said about us. Before the meeting he told the people that he could easily show where we were wrong. At the close of the meeting he asked some questions about the Sabbath. I told him that I had been holding meetings there four or five months, but that I had not yet taken up the subject of the Sabbath. He was surprised, as he had thought that was all we preached about. I told him that I would consider the subject the following week, and his questions would be answered. I asked him to be present, and at the appointed time he came, bringing a companion with him. After the meeting he said he had been greatly misinformed concerning that subject, and that he could see plainly that the Sabbath is right and ought to be kept. He then asked that he might have some private studies with me. He first brought one or two friends, but the number soon increased, until we had from twelve to fifteen each afternoon. He bought a copy of "Thoughts on Daniel," in Tagalog, and read it through twice the first week. He accepted all points of the truth, and then went to his farm in the country. I felt that with his previous experience in gospel work he would make a good worker, so persuaded him to return. He has been in our Bible school the past month, and is one of the number we expect to send out to preach. The above meetings were held at the home of a native pastor of another church; now he and his relatives are firm believers, and he also expects to devote his time to the promulgation of the truth.

Some say that the native people will not stand under trials. This may be true in many cases, as it is at home, but we have met many persons that prove the contrary. One of the boys helping me is an expert typist. Last week one of his friends told him that he had a position

on one of the transports. The boy went to see the captain, who gave him tests, and said he would employ him. The young man told him that he would make only one request, and that was that he might have one day each week for Sabbath rest. The captain told him that this could not be given, as all were expected to work seven days a week if needed. He refused the work, which meant to him the losing of a position that would bring him three to four times the wages he had ever before received.

Two weeks ago we held our first service to partake of the Lord's supper. This was a very interesting meeting, as it was so different to most of our people from the old custom of thinking that they were eating the real body of Christ, and that he was being sacrificed again. It brought tears to many as they realized that Christ was sacrificed once for all, and that they could claim all the merit he brought to the world. Our native brethren have tender hearts, and when they see the truth, they rejoice in it the same as we do.

With all the claims that Rome makes of being the only source of true knowledge and learning, and of being able to instruct nations and kings, yet where she has had full sway, we find the people in the deepest darkness and superstition. One week ago they had what they call Holy Week. During this time all the principal events of the Saviour's life were acted over again. They have the night rabble taking Jesus, his trial and crucifixion, his burial, etc. A huge black image of Jesus is taken from place to place, and the people scramble to have the privilege of kissing its feet; if not able to do this, they will touch it with their handkerchiefs, which are then supposed to have wonderful power to heal the sick. It makes the heart ache to see the poor people thus bowing down to wood and stone, to images they themselves have made, in the name of Christianity. During this week also the people in certain places whip themselves with ropes and cords until the blood runs from their backs. And why?—O, to atone for their sins! The poor people have never heard the good news that Jesus paid the penalty for sin. The Bible has been forbidden, and thus they grope on in darkness. Messengers for the Lord must herald this truth as given in the Word, that the light may shine in these dark places.

◆ ◆ ◆ Among Those Who "Go Down to the Sea in Ships"

J. L. JOHNSON

We are having many interesting experiences as we go in our launch "Liberty" among the ships in the port of New York. We are able to place much literature in various languages. Recently we have had calls for Spanish publications, and also requests for literature from Chinese sailors.

Some months ago we boarded an ocean tug, and had many questions put to us concerning Jonah and the whale, the flood, where Cain got his wife, etc.

Our replies to these questions affirmed our belief in God's Word; and as a result one sea-captain was convinced by Bible evidence of the genuineness of the Word.

About a year and a half ago we met with some perplexities that seemed to indicate that our work was to be hindered. The port customs undertook to shut off all pedlers and salesmen from all ships, because of the petty smuggling that was being carried on by a certain class. This was carried on by the use of boats and in various other ways.

Customs inspectors were placed on all piers with orders to shut off all intruders. This brought us in direct contact with new men, and we were stopped by them with threats. We could receive no permits, and after visiting the district attorney, we were informed that no privileges would be given to any person or persons. However, if we could furnish references from some responsible party or parties, or if some one would come with us from the society we represent, they would see what could be done. They asked, "What society do you represent?" On being informed, their answer was: "We have heard of your work, and it must be stopped. Men on ships do not want such literature."

But the Lord can raise up men to help his work. The next morning we filled our valises with magazines and papers, to make some visits on steamers. There was one English steamship that had arrived, and we were well acquainted with the crew. But the customs men refused to allow us to go on board. We demanded to see the captain, who was sick on his previous trip, and to whom we had had the pleasure of giving treatments until he was relieved of pain. I related my experience to this captain, and he volunteered to go at once before the customs' attorney.

We do not know what was said; but in talking with the captain a day or two later he said that the district customs' attorney remarked, "We have been misinformed about this man's work." I was glad for the favorable testimony of the captain. Other captains stood ready to go to the attorney if required.

There will be a harvest from this seed-sowing, and many saved in the kingdom of God when the work is finished. Although the seafaring men have a hard name, and are considered a rough class, this is not true in all cases. Many are honest-hearted and earnest, and will shine in the Redeemer's kingdom.

◆ ◆ ◆

If you are looking for that which is best in the men and women with whom you come in contact; if you are seeking also to give them that which is best in yourself; if you are looking for friendship which shall help you to know yourself as you are, and to fulfil yourself as you ought to be; if you are looking for a love which shall not be a flattering dream and a madness of desire, but a true comradeship and a mutual inspiration to all nobility of living,—then you are surely on the ascending path.—*Henry van Dyke.*



Our Burden-Bearer

THE little sharp vexations
And the briers that catch and fret,
Why not take all to the Helper
Who has never failed us yet?
Tell him about the heartache,
And tell him the longings, too;
Tell him the baffled purpose
When we scarce know what to do.
Then leaving all our weakness
With the One divinely strong,
Forget that we bore the burden,
And carry away the song.

—Phillips Brooks.

Religion in the Home

MRS. HATTIE R. RUMERY

THE apostle Paul says, "Let them learn first to show piety at home." Richard Baxter said: "Religion should begin in the family. The holiest sanctuary is home. The family altar is more venerable than that of the cathedral. The education of the soul should begin and be carried on at the fireside." And we are told through the Testimonies that "whoever does not let the light of truth shine in his home dishonors his Saviour." "Hearts that are filled with the love of Christ can never get very far apart. Religion is *love*; and a Christian home is one where love reigns, and finds expression in words and acts of thoughtful kindness and gentle courtesy." Spurgeon once said: "When home is ruled according to God's Word, angels might be asked to stay with us, and they would not find themselves out of their element."

Then, to sum it all up, the Christian home, the home that is graced by true religion, should be the anteroom of heaven itself. The very atmosphere of such a home is fragrant with the aroma of paradise. Its silent influence is felt by all who come within its precincts. The light of true piety on the candlestick of home, shines, blessing and cheering all who behold its radiance. T. L. Cuyler said: "Let your religion be *seen*. Lamps do not talk, but they *do shine*. A lighthouse sounds no gong, it beats no drum, yet far over the waters its friendly light is seen by the mariner." It is very true that "the light that shines the farthest shines the brightest nearest home."

Fortunate are the children who are reared in such a home. Like Timothy of old, they partake of the "unfeigned faith" that dwells in the older members of the household.

Margaret Sangster says: "In a home sweet with piety, where God is loved and the atmosphere is fragrant with devotion, a child grows naturally into the acquaintance with God, which is *every* child's birthright."

Little can we estimate the value of the influence of family worship in the home. The reading of the Sacred Scriptures, the song of praise in which all the family unite, and the humble supplication of each to the Great Father of all, whose love is exalted and magnified before the children,—these seasons can never be forgotten, let the children in later years wander where they may.

It is in the home that *first* impressions — so lasting — are made, and the parents have the first duty as well as privilege to impress the child with the beauty and importance of sacred things. It is said of Christ that "his mother was his first human teacher, and from her lips and from the scrolls of the prophets he learned of heavenly things." The mothers of to-day have great opportunities and great responsibilities in the home; but alas! how few appreciate them! The father also, the priest of the household, is largely responsible for the influence of the home, and for the training of his children.

Industry is a prime factor in a happy home, and all the members of the family should feel an interest in the work pertaining to the home, remembering the Scripture injunction, "If any would not work, neither should he eat." The children should be taught early in life to share the burdens; by taking such duties as they are able to perform, and becoming responsible for them. The servant of the Lord tells us that "the approval of God rests with loving assurance upon the children and youth who cheerfully take their part in the duties of the household, sharing the burdens of father and mother. Such children will go out from the home to be useful members of society."

Of Jesus it is said that "he carried into his labor cheerfulness and tact; and often he expressed the gladness of his heart by singing psalms and heavenly songs; and when his companions complained of weariness from labor, they were cheered by the sweet melody from his lips." And again, "No child of humanity will ever be called to live a holy life amid so fierce a conflict with temptation as was our Saviour." "Satan was unwearied in his efforts to overcome the child of Nazareth. The same power that sustained him is in store for every child of to-day, and the incense of prayer on the altar of the Christian home brings it near to every member, old and young." In "Testimonies for the Church," Vol. VII, we read: "If ever there was a time when every house should be a house of prayer, it is now." "By sincere, earnest prayer, parents should make a hedge about their children." "They should

pray with full faith that God will abide with them, and that holy angels will guard them and their children from Satan's cruel power." This is our privilege.

If we expect the angels to honor our homes with their presence, we shall surely desire to have our homes in a proper condition for their reception. Cleanliness, order, and taste will be in evidence throughout our premises, indoors and out, for we expect company — *holy* guests.

Realizing the value of a sound body to present as a "living sacrifice, holy, acceptable unto God," we shall see to proper sanitary conditions around our homes, that no carelessness of ours may bring disease into them.

In the enlightened Christian home the kitchen will not be an ally to the saloon, by furnishing foods that create an abnormal appetite; but the family will "eat in due season, for strength, and not for drunkenness."

The home of which we are speaking is noted for its hospitality. Even though it be a cottage, with meager fare, it is shared alike by the needy stranger and the friend. There is an air of welcome and freedom, which is restful to all who enter, and often the Saviour, in the person of his brethren, is entertained, and a blessing shared by all.

The spirit of kindness is so evident in this home that the domestic animals share its influence. Rowland Hill said, "I would give nothing for that man's religion whose very dog and cat are not the better for it." A man will sometimes show anger toward a dumb beast who would be ashamed of it in the presence of refined people; and often, could these animals speak with man's voice, they would forbid the madness of the professor. Harsh words, slang words, vulgar or obscene language, should all be entirely eliminated from the converted person's vocabulary. Never should they pass his lips.

Strict economy is practised in this home. The fragments are gathered up, and nothing is lost. Self-denial is encouraged, that others more needy may share their material blessings; and the Lord's share of time and means is carefully rendered to him. From beginning to end, the Sabbath is the happiest, the most delightful day, the best of all the week. The family can enjoy its privileges together, and the children be taught to love it and its Author. It will call for some self-denial on the part of the older members to read to and entertain the children, but it is such a short time that they are children, and in after-years the memory recalls such occasions with the greatest satisfaction.

We hear much about "old-time religion," but we need a present-time religion in our homes, in our business, in our social intercourse, and in our churches; and this religion must begin in the home — an every-day experience. Like Enoch of old, it is our privilege to walk with God. If we do not let him into our homes as an abiding Guest, we may rest assured that he will never

say to us, "Come, ye blessed of my Father, inherit the kingdom prepared for you." We must take him in all his fulness here if we would be fitted for his eternal home; we must learn in the secret of his presence here, if we would bask in the light of his glory by and by.

Let us open the doors of our hearts and homes to him who has been knocking so long, that he may come in and be with us even unto the end.

Hopkins, Mich.



Has Not the Time Fully Come?

MANY professed Christians are suffering from confused minds and uncertain and unhappy Christian experiences, who ought to be and might be steady, happy, radiant Christians, like their Leader, "the same yesterday, and to-day, and forever."

The cause of this condition of mind in the majority of cases is a confused stomach condition. Flesh foods, tea and coffee, and bad combinations of sugar and starch, vegetables and fruits, create fermentation and autointoxication. Flesh food decays in the intestines, and poisons the whole life current. It causes hardening of the arteries, produces premature old age, and is the active cause of many of the sudden deaths from apoplexy. Tea and coffee poison the blood, and excite the nervous system until steady thinking and working are impossible.

We have been warned of the injurious effects of these things, and we wish to inquire if the time has not come to discard them, and give right plans and right instruction a thorough test?

Those who have adopted the reforms given by the Spirit of God, and have persevered, believing that God's ways must be the best for his children, have proved them to be so. In these matters we must walk by faith, and not follow taste or impulse. If we believe it must be best because it is right, and determine that we will prove it best in our personal experience, God will vindicate his word, and work in and through us to prove the excellence of his ways to health. Happiness, peace, assurance, are the sure reward of perfect obedience by faith.

G. B. STARR.



To make a boy into a pure man, a mother must do more than pray. She must live with him in the sense of comrade and closest friend. She must stand by him in time of temptation as the pilot sticks to the wheel when rapids are around. She must never desert him to go off to superintend outside duties, any more than the engineer deserts his post and goes into a baggage-car to read up engineering when his train is pounding across the country at forty miles an hour.



"THERE is common sense in getting all the good out of the thing that you did, instead of mourning over what you missed doing."



Bermuda

THE school closed for the summer vacation, July 14. The prospects for a good school at the opening (September 4) are excellent.

The work that I am doing at present consists of the usual Sabbath services. Wednesday night there is a Bible study. Friday night the young people meet. On Sundays I go on my bicycle to different places, alternating between Port Royal, Paget, etc., to hold Bible studies with companies who are interested. Some of these I confidently expect will accept the message. In the week I divide my time between study, receiving calls, and visiting interested people around Hamilton. The cycling out to the country is the hardest part, as the roads are hilly, and the sun is hot. I have to go about twenty miles, or a little more. However, I enjoy it best of all, for the people are interested.

Last Sabbath we had an excellent meeting in the church at Hamilton. It was a time of refreshing. People were in tears, and pronounced their firm determination to remain loyal to the message to the end. All seemed to get a new lease of spiritual life.

R. E. LOASBY.



In Behalf of the Countrymen of Luther

PERHAPS all the readers of the REVIEW are aware of the fact that among the foreign population of this country the Germans form the largest percentage. It is estimated that there are living in the United States at the present time upward of twelve million persons belonging to this nationality, and in their intercourse with the world, a little less than half of these are wholly dependent upon their mother tongue. Our large cities in the East are full of them, and wide sections of the country district, especially in the Middle West, are almost entirely settled by these people.

While the Germans in this country, as a rule, are thrifty, diligent, and prosperous as far as their worldly affairs are concerned, their spiritual condition is pitiable in the extreme. Self-satisfaction and love of ease and earthly pleasure have deadened in many of these people any desire for and appreciation of the higher life, and they are hard to reach with the gospel of full and free salvation, the blessings of which lie in self-denial and self-sacrifice for the Master.

The great heart of our Heavenly Father yearns for these his wandering children. At the very beginning of the proclamation of the third angel's message, God impressed the leaders in this work with the necessity of laboring also for the Germans, and at an early date publications on present truth were issued in their language. That these efforts have borne glorious fruit is evident.

Thousands of Germans to-day are rejoicing in the liberty wherewith Christ has made them free, and are preparing themselves for the coming of the King.

At the present time we are publishing in this country four German periodicals dealing with present truth. The *Christlicher Hausfreund* (Christian Friend of the Home), a biweekly, is our German pioneer paper, and occupies a field corresponding to that of the *Signs of the Times* weekly. It is a strictly missionary and home paper, and is best used for free distribution, to be mailed especially by the churches in their missionary meetings. The yearly subscription price of this paper is \$1; when taken in clubs of five or more, 75 cents. The paper is up-to-date in every respect, and we would invite the members of the missionary societies throughout the country to consider the advisability of doing a little for their German-speaking friends and neighbors, by adding to their club of *Signs* also a club of the *Hausfreund*, to be sent out in their regular missionary meetings. The item of expense is small; and who knows how great would be the results?

Besides the above-named paper, we are publishing, somewhat similar to the *Signs of the Times* monthly and the *Watchman*, a quarterly magazine, the name of which is *Die Zeichen der Zeit* (The Signs of the Times), well illustrated, beautifully gotten out, and, best of all, packed full with the message for this time. Twelve thousand copies of the second quarter (1911) edition were sold. The subscription price of this magazine is 30 cents a year; single copy, 10 cents.

Our two other German papers are *Der Jugendbote* (Youth's Messenger) and the *Deutscher Arbeiter* (German Worker). The former is a sixteen-page monthly illustrated periodical for the German youth, with the same mission as the English *Youth's Instructor*. Subscription price, 50 cents. It is a good paper to place in the hands of German young people outside our ranks, as well as those of our faith. *Deutscher Arbeiter* is what we might call the German church paper. It contains information concerning the movements of the denomination, and the reports of our workers at home and abroad. Price, 50 cents a year.

We believe that God has blessed in the establishing of these four German periodicals, and we thank him sincerely. They are just what we need to reach our own people as well as the multitudes. As German believers of the message, we are doing our utmost to give these publications a wide circulation. But as we can not reach all, and as our American brethren are in touch everywhere with representatives of this nationality, we earnestly extend to them the invitation to cooperate with us in giving them the truth for this time. Can not your missionary societies use some of these pa-

pers? Can you not use some in your personal work at home? Send all your orders to your tract society.

We shall indeed be thankful for any help our American brethren can render us in reaching the Germans in their territory with the message. Our German workers are few and widely scattered, and as we see the importance of doing a quick work in warning the people, we feel impelled to ask assistance from other sources; for, with you we believe that the end is right upon us. The people of this world are like the sleeping occupants of a house on fire, and we must rush to save them. Help us to reach them with our saving literature.

G. W. ERFURTH.

Self-Supporting Missionary Work

THE parable of the vineyard of Matthew 20 teaches a great lesson on this subject. In the parable we find that those who left the market-place, to enter the vineyard during the first hours of the day, went with the understanding that they should receive a definite wage. Those who did not receive a definite promise remained spiritually idle in the market-place. When the eleventh hour came, which represents the time just before the end, the Master found many of the church-members standing idle in the market-place. Their reason for remaining out of the vineyard was because no man had hired them for a definite wage. He urged them to enter the vineyard at once, and promised to give them whatever was right. It was necessary for the idle ones to exercise faith that if they went to work for the Master, he would give whatever was right.

We are living in the eleventh hour, and thousands of Seventh-day Adventists are to-day standing idle in the market-place because no regular support is promised them while engaged in the work. These spiritually idle ones need an increase of faith to believe that the Master of the vineyard will give them simple food and clothing if they enter his service. If our own people, with their years of experience in the things of God, are not able at this time to believe that God will provide for them if they give themselves to his service, can they hope that those to whom they present the truth will have faith to leave the world and put their trust in God's promises?

In the fourteenth chapter of Luke we find that a certain man made a great supper and bade many. Supper is the last meal of the day, and it represents the last work for souls. The invitation was given, "Come; for all things are now ready." It was sent to those who professed that they were prepared and willing to enter the Lord's work when needed. We read that when the invitation was given, one man said, "I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused." The class represented by this person do not intend to refuse absolutely to enter God's work, but their property and affairs are in such shape that they do not see how they can immediately enter the vineyard without much sacrifice; they beg to be excused from complying at once. This man had been in the habit of making excuses, and did not realize that he had received the last invitation to enter the Lord's work.

Another one to whom the invitation

was extended to enter active missionary work, said: "I have bought five yoke of oxen, and I go to try them: I pray thee have me excused." The master recognized that these people who had been standing before the world pretending to be willing to enter the work when they were needed, were unfitted to have any part in the latter rain. They were joined to their idols, their property, and their material affairs. Therefore he excused them all from having any part in his service. He sifted them out of his army.

We find that the invitation now went to those in the byways and hedges. Many of these humble ones had willing hearts. They were ready to sacrifice and to obey the call to enter the vineyard; they were also willing to trust that the one who had called them would give them what was right.

These parables teach that the Lord has something for each individual to do in his vineyard; that he will test our love for him by asking us to enter his work without promise of definite financial support from men. He wants each one to stand in his place and in his lot, and not feel that the work is too hard.

During the last few years I have had opportunity to visit with many of our lay members. I have found a large per cent of them standing in the market-place idle, and with one consent they are making excuses for not entering the vineyard. Many of these persons have gathered about them a large amount of means. The Lord has given them this wealth to use in advancing his work on the earth. Many of them should transfer their interests to needy places of the world and establish missionary enterprises of some kind, associating with them suitable workers, in order to enlighten the people who have not heard the message. Because of their inactivity in working for the salvation of souls, many of our people are dying spiritually.

The pioneers of the third angel's message have given us a wonderful example of sacrifice, but there are a large number of Seventh-day Adventists who know nothing of the sacrifices that were made by the pioneers. They have not been trained to work in this self-sacrificing manner. It is plain that those who finish this work must make a more complete sacrifice than ever has been made by any generation in the past. The Lord is testing the young men and the young women, and those who have more property than they need for a simple living, and those who are living in places where there is little opportunity to do missionary work. I would call the attention of those who are now standing idle in the market-place to the following instruction:—

"God desires that every man shall stand in his lot and in his place, and not feel as if the work is too hard."

"Say not, 'We can not afford to work in sparsely settled fields, and largely in a self-supporting way, when out in the world are great fields where we might reach multitudes.'"

"There are many families who would be a great blessing if they would take their belongings and settle in some of our towns or country locations where the standard has never been raised."

"Let married men and women who know the truth go forth to the neglected fields to enlighten others. Follow the example of those who have done pioneer work in new fields."

"Let Sabbath-keeping families move South, and live out the truth before those who know it not."

To these humble workers this promise is given: "He marks all that they do to help those in need of help. In the heavenly courts, when the redeemed are gathered home, they will stand nearest to the Son of God."

E. A. SUTHERLAND.

Japan

RECENTLY we came in touch with a very refined lady, who was born a Buddhist, and afterward became a member of the Greek Church, but who found nothing in such cold forms of religion to satisfy the longing in her heart for salvation. Eight or nine years of weary toil dragged slowly by, despair many times causing her to wish to end her life, but she always sought peace of mind by increased devotion to her church.

She is now keeping all the commandments. For some time, thoughts of her helpless, aged parents caused her to hesitate, but finally the victory was gained, and she left it all with Jesus. She is looking forward to the home where the bitterness and sorrow of this life are all in the past.

W. L. FOSTER.

The Palmer (Neb.) Camp-Meeting

JULY 24-31 there was held at Palmer, Neb., one of the four local camp-meetings of the Nebraska Conference this year. For several weeks, Brethren C. A. Beeson and C. H. Miller had been holding a tent-meeting in this place. There has been an excellent interest, with very little opposition. Palmer is a quiet, pretty village, located in a prosperous agricultural district. So the camp-meeting had many advantages, both on account of its location and on account of the interest already existing in that place.

There was probably at no time more than one hundred of our people in attendance, and yet throughout the meeting there was an unusual manifestation of the converting influence of the Holy Spirit; sinners were converted and backsliders reclaimed, until nearly every person on the camp-ground had given his heart to the Lord.

The spirit of the meeting was well manifested in the liberal offering for foreign missions. There were from fifty to sixty persons in the tent the morning that we considered the offerings for missions, and about \$2,400 was raised, \$1,300 of which was to be paid before Jan. 1, 1912, and \$1,100 contingent upon the sale of property. There was no urging whatever to secure this large amount from this small number. God is richly blessing the work in the Nebraska Conference, and the hearts of all, both ministers and people, were greatly cheered by this meeting.

FREDERICK GRIGGS.

A Crisis in Maine

IN the history of the work of the Lord from the earliest times, there have come crises when individuals rose up and justified God and brought salvation to themselves and to the people. They could discern the importance of the time; therefore they accepted the message God sent. There has also been another class

who could not discern the providence of God, and did not believe his testimony. Those brought to themselves a curse.

Jael was a tender-hearted woman. She belonged to a tender-hearted family, and was on friendly terms with the enemy; and yet in the time of crisis she defended the cause of God by killing the enemy of Israel. God said of her, "Blessed above women shall Jael the wife of Heber the Kenite be, blessed shall she be above women in the tent." Zebulun and Naphtali also jeopardized their lives unto death in the high places of the field; but there were others who did not see the importance of giving themselves to the work of the Lord, and to these the message came, "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." See Judges 5: 17-28.

In the history of the third angel's message, there have also been times when the believers were called upon to arise and meet certain emergencies. The Maine Conference is now in a crisis on the temperance question. For years this State has stood true to prohibition, and its influence has been felt to a greater or less degree all over the United States, and even in other countries; but now a crisis has come. There exists a strong influence in favor of licensing the sale of alcoholic drinks; and unless strenuous efforts are put forth, the danger is that Maine will cease to be a prohibition State. Every Seventh-day Adventist should be interested in this temperance battle going on in Maine. Wherever there is a purely temperance issue, as it is in Maine at present, our people can conscientiously join with the temperance workers, and help stay the tide of intemperance.

We want thousands of the Temperance number of the *Instructor* to circulate in this State before the election that comes off on the eleventh of September. The brethren in this conference are poor and unable to pay for them. We appeal to our brethren and sisters to help the brethren in this conference. The Review and Herald has given one thousand copies. We could use fifty thousand, and ought to have that many. Will our brethren help pay for them? The W. C. T. U. and other temperance societies are holding mass-meetings throughout the State, and are doing all they can. Shall we stand idly by and not lend a helping hand? These temperance people gladly welcome our cooperation. Temperance rallies are being held all over the State, and at these gatherings large numbers of the Temperance *Instructor* and temperance tracts can and should be distributed. Shall we not aid in this good work?

For one of the large temperance meetings in Portland, we secured five hundred copies of the Temperance *Instructor* for free distribution. There were more than one thousand people present. The chairman of the meeting recommended the *Instructor*. Our brethren distributed the papers, but they did not go half around. This shows how these temperance people will accept the help of any who will cooperate with them in fighting the liquor traffic. The spirit of prophecy has recommended our taking advantage of such favorable opportunities for cooperation. Many will thus be led to see the light of truth through

a liberal spirit manifested on our part in that which will prove a blessing to any community.

What is done must be done quickly. We have but one month in which to work. May the Lord help our people to see the importance of the present hour. Whoever may feel inclined to donate, or any conference that desires to have a part in this work, may send donations directly to D. W. Reavis, Takoma Park Sta., Washington, D. C., and he will promptly forward the papers to Maine. The price of the papers is \$4 a hundred, or \$40 a thousand. If sufficient is donated to pay for 10,000 copies, the publishers will add, in papers, ten per cent of the whole amount donated, which will bring the price of the papers down to about 3½ cents a copy. Whatever is done in this special effort must be done at once. Who will help us?

S. N. HASKELL.

The New Mexico Camp-Meeting

I WISH to speak to every one in this Territory who loves the solemn message for which this people stands.

We are in a new field. Although it is sparsely settled, it is filling up at a rapid rate and developing its resources marvelously. Soon these broad plains, where a house is seen now and then, will be covered with prosperous communities. How important, then, that adequate plans be laid at once to meet these growing conditions!

Many of you, like the writer, came from the more populous conferences, and you may reason that since this is so small a conference, the camp-meeting will necessarily be a small affair, and hence it is not worth while to go to much expense and put forth great effort to attend it. The fact that the conference is at present small is one important reason why you should attend this annual meeting, and assist, to the extent of your ability, in laying plans for the most effectual aggressive work.

The writer well remembers when the annual camp-meeting in Iowa was no larger than ours in New Mexico will be, and nearly all came with teams, some a distance of three hundred miles. It is the unanimous testimony of those who put forth great effort to attend camp-meeting once a year that the blessing received is proportionate to the effort put forth in faith.

It is according to God's order that these annual gatherings are called, and the appointments are his own. Hence we know he will not disappoint us, but will be first on the grounds.

Come, dear people who belong to God's remnant church. We are entrusted with the greatest responsibility, even the giving of this, the last warning to a perishing world. Come to this annual meeting at Corona, August 17-27. Come to get a blessing, to be a blessing, and to take a blessing home. Your presence, your cooperation, your prayers, your cheerful testimonies, will be a great encouragement to those upon whom the burden is lying heavily, whose hands must be stayed up to carry the burden of the work against all opposition.

By request of the conference president I write this appeal, with a hope that some hearts may be stirred to come even through much difficulty.

C. McREYNOLDS.

Bolivia

THE work in Bolivia has been intermittent, and has not covered so long a period as that in Ecuador. Some months after Elder E. W. Thomann left, more than two years ago, Brother F. A. Stahl came to take his place. Less than a year ago Brother O. Schulz and wife came, and he has since been engaged in the canvassing work. About six months ago Elder I. Kalbermatten and wife came to assist in the work. As Brother Stahl now takes up the Indian work on the border of Bolivia, in Peru, he will be able to do but little in Bolivia.

Brother Stahl knew no Spanish when he came to Bolivia, so could do but little for some time. Between studying the Spanish language, canvassing, and nursing, he has kept himself busy. In a very adventurous trip to the Yunges (the tropics of Bolivia), he succeeded in disposing of considerable literature. Both Brother and Sister Stahl have been successful in their work as nurses. At the time of my recent visit they had more than they could do, and Brother Kalbermatten was called on to assist. By means of this work they have gained an influence among a large number of the wealthier and better-educated class, which extends far beyond La Paz. This will be worth much to our work. As they are both real missionaries, those with whom they have come in contact have learned more or less about the truth.

In their work for the wealthy they have not forgotten the poor and the Indian. Their sympathies and work have touched every class, and on the street they receive greetings from them all. Owing to the influence gained, it has been thought best that Brother Stahl should still retain the superintendency of the Bolivian Mission. Through Brother Juan Juanc, of Chucuito, Peru, as interpreter, street meetings have been held for the Indians in La Paz. For this, as well as for nursing, Brother Stahl has full liberty. As far as we know, this is the first time that Protestants have been given written permission, with full police protection, to hold street meetings in La Paz or in Bolivia. While no Indian has as yet obeyed as the result of the effort, an estimable Bolivian woman has begun to keep the Sabbath, and in spite of opposition and persecution is remaining firm.

Brother Schulz is doing excellent work canvassing. In spite of many difficulties, he has had splendid success. Sister Barr is still engaged in teaching English, and has made good progress in learning Spanish. Thus far she has been able to do but little real missionary work. Elder Kalbermatten is canvassing, visiting the people in their homes, and holding Bible readings. He and his wife have the missionary spirit, and the Lord will surely give them success. In these various ways the seed is being sown and watered. We look to the Lord for the increase. With the exception of Brother and Sister Schulz, who live in Cochabamba, the workers are living in La Paz, which is also the mission headquarters. They are all enjoying good health, several of them better than before coming to Bolivia. They find, however, that in their efforts in this high altitude they must be moderate. They ask for the prayers of our brethren and sisters in behalf of their efforts.

J. W. WESTPHAL.

Gospel Workers' Department

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

Conducted by A. G. DANIELLS

The Holy Life

THERE is a faith unmixed with doubt,

A love all free from fear;

A walk with Jesus where is felt

His presence always near.

There is a rest which God bestows,

Transcending pardon's peace;

A lowly, sweet simplicity,

Where inward conflicts cease.

There is a service, God-inspired,

A zeal that tireless grows;

A being "crucified with Christ,"

Where joy unceasing flows.

There is a being "right with God"

That yields to his commands

Unswerving, true fidelity,

A loyalty that stands.

There is a meekness free from pride

That feels no anger rise

At slights, or hate, or ridicule,

But crosses count a prize.

There is a patience that endures

Without a fret or care,

But joyful sings, "Thy will be done,"

My Lord's sweet grace I share.

There is a purity of heart,

A cleanness of desire,

Wrought by the Holy Comforter,

With sanctifying fire.

There is a glory that awaits

Each blood-washed soul to come

When Christ shall come and take his bride

To an eternal home.

— Selected.

The Gospel Ministry—No. 5

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

By what should a minister be governed in selecting a city, town, or rural district in which to labor?

First, he should take into account the calls that may come. We have an illustration of this in the experience of the apostle Paul. On one occasion when he was endeavoring to go into the interior of Asia, he was prevented from going, and while in perplexity as to what he should do, a call for his services came from another place. Acts 16:6-10. The minister should as earnestly inquire of the Lord regarding his place of labor as he does regarding the message he delivers.

As far as possible, we should push into localities where the message has never been preached. We should not hang around the camp-fires too closely. We should avoid, as much as possible, building on the foundations of others. We all like the courageous, aggressive spirit of the apostle Paul. He says:—

"I have therefore whereof I may glory through Jesus Christ in those things which pertain to God. For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word

and deed, through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ. Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation: but as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand." Rom. 15:17-21.

This should be the program of those who are called to give the third angel's message to all the world in this generation.

In selecting a field a minister should take into account his qualifications as regards age, experience, ability, etc. There are places where many young preachers would not be qualified to work. As a rule, they should not be assigned to our old, experienced churches or to large cities, where the people are accustomed to hear able, experienced men. The young minister should seek the rural districts and the small towns. There he will be appreciated, and his efforts will have influence with the people. In the early days of our cause, when we did not work so much in the cities, our young men got their first experience in country schoolhouses, or in tent work in small towns. I believe that some of our young brethren are really hurt by being allowed to go into some of these larger places, and advertise themselves as evangelists from some prominent city. This leads the people to look for some able, experienced, public speaker, and to be disappointed when they see that the evangelist is a young inexperienced man. We should use great discretion in this matter of locating our young men. Again, some ministers have not the same kind of ability for public effort that other men have, and in some places they would not be appreciated. I do not believe we ought to put such men in these hard places where they will have to work against such great difficulties. We should place them where they will be able to work along the lines of least resistance for effectual service.

When we have selected our town, city, or country district, we must give heed to even smaller details; for instance, the hall in which we are to work. We should be careful to secure the best hall we can afford, situated in the best place possible. I do not mean by this that we should at all hazards rent the best halls in our cities; but we should secure the best we can manage. The results of our work will be influenced very largely by our location in a city, the purpose for which the hall is generally used, its surroundings, etc.

If the meetings are to be conducted in a tent instead of a hall, we should study just as carefully the location of the tent, and secure as good a spot as we can in the town. In the larger cities, we sometimes have great difficulty in securing a suitable location. It is not a matter of choice, oftentimes, but a matter of getting any place at all on which to pitch our tent. But the majority of our ministers are located in the States where it is not so difficult, and my counsel is, Secure the best place you can afford, in a clean, tidy neighborhood; and if possible, locate in the direction in which people usually go to public services. We should be careful, however,

not to pitch our tent under the shadow of a church. I think it does not look well to do that. Endeavor to locate your tent far enough from any church building so that you will not in any way disturb the services, and where it will not appear as if you were crowding yourself in for the purpose of taking another minister's congregation. If it is absolutely necessary to pitch your tent in the immediate vicinity of a church, I would advise that you go to the pastor of the church and explain the situation, expressing regret for having to locate there.

It is better to pay a little more, and secure a good lot, than to choose a poor location simply for economy. There are many towns in which we have to pay nothing for a lot, but there are other places where we have to pay a good price for a suitable place. The cause of God deserves the best.

Preparation

First, see that the hall or schoolhouse is put in proper condition for a religious service. If possible, have a few nice plants or ferns on the stand. Put up some attractive, appropriate mottoes. See that the building is well lighted and well ventilated. All this preparation is essential. It is a duty to look after the minutest details, and see that they are all properly attended to.

When it comes to the matter of a tent, I would say, Have a good tent, good, comfortable seats, and good lights. It makes a great difference whether a tent is well lighted and cheery, or whether it is so dingy that people have to sit in semidarkness. And then, too, the very energy, and care, and thought that we put into these matters, make us more energetic and wide-awake in the preaching.

The ground around the tent should be cleared of all weeds, stones, briars, etc., so it will be a spot where the Lord can meet with the people.

Another very important thing is good music and plenty of hymn-books. It is good to get a congregation to singing. A great deal of the success of Mr. Sankey's work in revival meetings with Mr. Moody, was due to the fact that he got the people to join in the singing. In olden times the Lord had his people give much attention to singing in the sanctuary and temple service.

Securing and Holding an Audience

We must let the people know we are among them, and why we are there. Hence we must announce our meetings. There are several ways in which this may be done:—

First, through the public press; second, by invitation cards; third, by bulletin-boards; fourth, by our public efforts.

In the matter of advertising, we must be governed by the conditions prevailing where we are at work. In some places the paper seems of little value, and the invitation card is everything; in other places the invitation card is almost useless, and the paper is the thing.

In the case of the invitation card, it should be distributed by the minister and his coworker, rather than by boys who are hired for that purpose. There are places and conditions where it would not be best for the minister himself to distribute the cards.

Another point is this: Make the services very interesting and impressive. We

may spend large sums of money advertising, and put forth great efforts in making preparation; we may get everything in good order, and secure an audience, and then spoil it all after the people get there. Here is the point that we should give more study to than any other one in the matter of securing and holding an audience: We must study to make the service what it ought to be. Make it bright, cheerful, and impressive. Then when the people are impressed, they will do more and better advertising than we can possibly do. Even though the audience may be small, the sermon should be just as bright, cheerful, uplifting, and powerful as though hundreds were present. The way to get a large audience is to make the meetings good for the few who attend.

How can the services be made attractive?—First, give the people a cheerful welcome when they come. Of course, we must be governed by conditions in this matter. In some places the people come late, and it is difficult for the minister to do this. But in places where the people come early, the minister should be at the door to welcome them. All preparations for the service should be looked after before time for the people to arrive.

Another thing which is a great help in making a service cheerful is a song service of fifteen minutes before the meeting opens. If the minister is not so fortunate as to have an organist and a choir, he should endeavor to draw them from his congregation. Singing is a most important part of the service, and it should be well managed.

A. G. DANIELLS.

The One Thing Needful

THE one thing needful for the church of Christ in our day, and for every member of it, is to be filled with the Spirit of God. This experience, when realized, will bring all other blessings in its train. Christianity consists in God's clothing men with power and authority, that they may make disciples of all nations. If Jesus himself, "leaving us an example, that ye should follow in his steps," did not venture upon his ministry until thus definitely baptized with the Holy Ghost and with power, how could men dare to do it?

But this is not all. When our Lord was about to go away, he said to his disciples, "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." He had just commissioned them to be his witnesses to all nations, but before they were to undertake this work, they were to receive the infilling of the Holy Spirit. Now, who were these men whom Jesus commissioned not to depart from Jerusalem, but to wait for the promise of the Father?—None other than the disciples whom Jesus had chosen and trained for the work. They had continued with him for more than three years, living in the closest fellowship with him, studying daily his methods and beholding his miracles. They were ordained ministers, and had returned from their evangelistic work rejoicing in the power and authority they had over all devils, to cast them out and to cure disease.

They were converted men, for between the cross and Pentecost they had been

thoroughly humbled, and all strife and differences and love of preeminence had been put away. Their mission was simply to go and declare unto the world what they had seen and heard and handled of the Word of Life; and they alone knew the saving truth, for the want of which the world was perishing. Still, with their altogether exceptional fitness for the work, they were commanded not to stir a step from Jerusalem until they were fully equipped.

In the light of what Jesus required of these first disciples before undertaking the work committed to them, could there be a stronger testimony to the absolute necessity of our waiting upon God for a similar infilling before undertaking not only a similar work, but one that is far more extended and difficult of accomplishment? To dare to undertake the finishing of this work with any less power than marked the lives and labors of the early church would seem to be unpardonable presumption.

But this is not all yet. The disciples upon whom the Spirit came were not satisfied until their converts had received the same blessing. And so we read, in Acts 8: 14-16, that "when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost." In Acts 19: 1, 2, R. V., we read: "And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed?" And when Paul learned from them that they had not received the Holy Spirit, he did not go on with the campaign for outsiders in that city until that little company of believers was thoroughly equipped for service.

Then followed a mighty work in Ephesus. A flourishing church was raised up, and it became the center of missionary activity throughout the province of Asia for many years. But how different it all might have been had not Paul called the attention of that little company to the one thing needful before beginning their efforts in that important city? No time was really lost in Jerusalem or in Ephesus by waiting on God for the Spirit's infilling. But could it not be truly said of many of us who have lived and labored since those days that much time has been lost by our going forth without it?

The universal testimony of Scripture after Pentecost is that the preaching of the disciples mightily stirred the masses. Multitudes of men and women were converted, and a great company of the priests were obedient to the faith, "so mightily grew the word of God and prevailed." Even their enemies testified that they had filled Jerusalem with their doctrine, and "turned the world upside down."

The word has come: "Study the first and second chapters of Acts. Light has been given me that our work must be carried forward in a higher and broader way than it has ever yet been carried. We need to come to God with faith in all that he has promised in the Word, and then walk in all the light and power that God gives." We gather from the instruction to study these chapters in Acts that Pentecost was simply meant to

be an object-lesson, or type, of all the days of all the years of the present age. In other words, God did not give a Pentecostal experience which he either would not or could not maintain. The fact that our times have fallen far below the blessed standard of those early days is not because of any failure upon God's part, but because the church in a large degree has lost sight of this holy doctrine. We never can regain or hold our true position until we see that the infilling of the Holy Ghost is as surely for us as it was for the first Christians. We can not dispense with the definite anointing of the Holy Ghost for service.

R. D. QUINN.

"God does not give the Holy Spirit at one time in such power that we can forever afterward dispense with his presence and purifying power. We must be renewed day by day in the inner man. The mission of the Spirit is that he may abide with us forever. For we need daily cleansing. In the daily cleansing of the heart there must be a willingness to take life's experiences as God sends them. It is easy to be lovely when every experience is pleasing. But it is not easy to keep a sweet temper and an equable spirit when experiences are harsh and disappointing and painful. The Holy Spirit's presence is given for just such needs as this. He will help us to keep a happy heart, and will cleanse away complaining and discontent."

"THE smoking flax shall he not quench," however dimly it may burn. Though there be even a spark of fire left, he will fan it, and feed it, and encourage it in every way to woo it back into flame. He knows the heart from which the last dim ray of hope has almost fled, and to which there seems but darkness and despair ahead. But he takes that weary, worn heart into his great compassion, speaks tenderly to it, soothes it through some ministering spirit, some hand of love, and revives the hope that was dying. He is ever the friend of the bruised reed, ever the friend of the smoking flax. When the reed is torn by the storm, he is there. When the lamp is about to die out, and only the smoke of the vanished flame is left, he is there with the oil of joy for mourning.—*United Presbyterian.*

RELIGION is a matter between two persons: The individual human soul is one, and God is the other. It is a most high and holy fellowship, or, if one prefers the term, partnership. And our Lord is not the dependent partner, nor will he suffer any of his children to outdo or excel him in generosity or in love. We never throw a crown at his feet that he does not take it up, and remake it into a chaplet of beauty and glory for our own brows. We never sing a heartfelt song to his praise that he does not sometime, somehow, whisper it back into our souls as a word of deathless hope and peace. We never render him a service that he does not transform that service into enrichment of honor and increase of power for ourselves. He hath said, "Them that honor me I will honor," and this word can not fail.—*Selected.*

The Missionary and Publishing Work

Notes, plans, reports, statistics, and other information regarding missionary endeavor and the circulation of gospel literature.

Conducted by the Missionary and Publishing Department of the General Conference

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

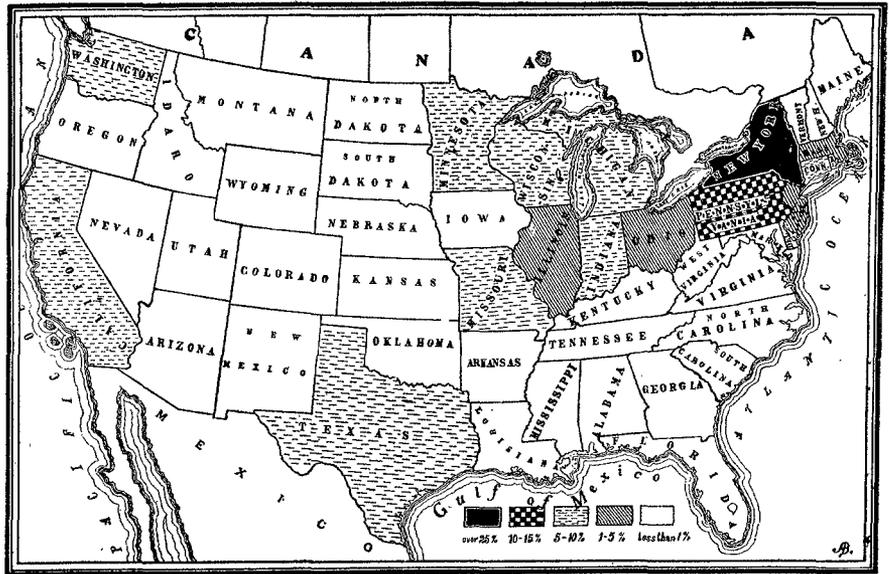
Suggestive Program for Fourth Sabbath Service (Aug. 26, 1911)

- OPENING SONG: No. 616, "Christ in Song."
- SCRIPTURE READING.
- PRAYER.
- SECOND SONG: No. 715.
- FIRST READING: "The Home Foreign Mission Field."
- SECOND READING: "The Foreign Immigration Our Opportunity."
- DISCUSSION of points in the readings, and of how you can help the foreigners in your neighborhood.
- MONTHLY REPORT of missionary work.
- PASSING REPORT BLANKS.
- TAKING COLLECTION.
- CLOSING SONG: No. 773.

The Home Foreign Mission Field (First Reading)

The United States of America is in many ways a unique country. Its population is largely made up of people from every nation and country in the world. According to government statistics, one third, or about 30,000,000, of our population is counted as foreigners. One hundred years ago the immigration from Europe began to trickle into this country like a tiny stream. This little stream has gradually increased until it has become a veritable flood.

During the ten years from 1821 to 1830, 143,439 immigrants landed on our shores; the next ten years, from 1831 to 1840, brought 599,125; and from 1841 to 1850 the numbers increased to 1,713,251; while the next decade, from 1851 to 1860, brought 2,598,214. You will



PERCENTAGE OF IMMIGRANTS GOING TO EACH STATE

note the steady increase, every following decade nearly double that of the former one. We now pass on to the ten years from 1881 to 1890, during which time 5,246,613 immigrants arrived; while the last decade, 1901 to 1910, brought the enormous total of 7,795,380. The largest number coming any one year was during 1907, when 1,285,349 souls, representing some thirty nationalities and languages, entered this country.

It is very difficult for us really to comprehend these figures. To illustrate: If you were to divide these people into groups and put them into cities by themselves, you would have an Italian city as large as Minneapolis, containing 220,000; an Austro-Hungarian city the size of Detroit, 270,000; a Jewish city as large as Providence, R. I., with 180,000; and you would have one hundred cities of from 2,000 to 22,000 people without an English-speaking person in them. This will give you a little idea of the vast multitudes of foreigners that are pouring into our country year by year. Such a situation is certainly worthy of our study and attention, and we can not close our eyes to the fact that right here is a foreign mission field of no small magnitude.

This influx of foreigners year by year, has quite transformed our country. Frank M. Goodchild, D. D., makes the following statement: "New England is foreign to-day. Not only the great cities, but the small towns as well; not only the small towns, but the hillsides; not only the hillsides, but the valley farms are peopled with men and women who have strange faces and strange ways." And we may add that it is not only New England that is thus foreignized, but the whole country; for the same conditions that exist in the East prevail also in the Middle and Western States to a large extent.

Take a look at our cities. In New York sixty-three languages are spoken. In 1906 it was stated that there were nearly 450,000 Italians, about as many as in Rome; and since then, thousands more have come. At that time, there was said to be more than 789,782 Germans, 200,000 more than the population of Hamburg was then, which, next to Berlin, is the largest city in Germany. There were also 725,000 Jews in New York City, so that New York is the capital of the Jewish world, and they are adding to their number at the rate of 50,000 a year.

But what we see in New York is repeated in Chicago, Boston, Milwaukee, and in nearly all our larger cities, whose populations are from fifty per cent to eighty-five per cent foreigners. Surely this is a condition to be considered; and as far as one can see, this tide of immigration is still on a rising scale. It is no wonder that this situation is engaging the serious attention of thoughtful men in both church and state, and it ought to engage our attention most of all, to whom is committed the special message to every nation and people.

The Foreign Immigration Our Opportunity (An Appeal) (Second Reading)

We stand face to face with a tremendous problem in the matter of giving the message to the hundreds of thousands of immigrants from all the nations of the world already in our country, and to the hundreds of thousands that are still flocking to our shores year by year.

By a divine providence the advent



THE ARRIVAL

movement stands for a great work to be done in a short time. The third angel's message is to be proclaimed to every nation, kindred, tongue, and people in this generation.

In a marvelous manner the Lord has thrown wide open the doors of nearly every nation for the entrance of the gospel, thus giving us the opportunity to carry to them the last solemn message of salvation. Indeed, we have inaugurated a mighty missionary effort, and already the sound of the third angel's message has reached the uttermost parts of the earth. Still, when we remember the hundreds of millions in China, India, and other countries, we realize that the work is only begun.

While a divine providence has thus opened a wide door in the regions beyond for the proclamation of the gospel for this time, and missionaries have gone forth, the same providence, as if doubly to hasten the spread of the message, has sent hundreds of thousands of foreigners from every nation on earth to our shores; yes, to our very doors. Thus, while at the best but few comparatively can be sent abroad as missionaries, our entire denomination can take a direct part in giving the message to these foreigners in our home land.

How to Work

The best laborers must be set to work among these foreign people,—among the Italians, Bohemians, Hungarians, Slavonians, Poles, Russians, Finns, Chinese, etc. This great immigration is no accident, but the real meaning has not been comprehended. It is time that there should be an awakening. The urgency of the case is great.

Aside from what has been done among the Germans and Scandinavians, and a slight work among the French, what have we done?—We have done nothing, and must confess to have been very negligent.

Have you stopped to consider that fully one third of our population are foreigners; that we have State after State where more than half the people are foreigners and speak a foreign tongue? Have you known that we have city after city where from fifty per cent to eighty-five per cent of the inhabitants are foreigners? You may not have given this matter much thought in the past, but this is the situation, and it calls for an awakening.

What effort has been put forth to bring the message to these people? How many laborers have been set apart by our various conferences to give the truth to these people of foreign nationalities whom God has brought to our very doors? Alas, we have done virtually nothing. We plead for an awakening; we plead for our local and union conference officers to take this matter in hand without delay; we urge that properly qualified persons who have tact and ability, and above all a real missionary spirit, be set apart to labor for Italians, for Hungarians, for Poles, for Bohemians, for Chinese, etc., in this country.

Such laborers should lead out and develop native laborers from among these nationalities themselves, the same as we do in lands abroad. This is what is needed, and what is called for.

The Production and Circulation of Literature

Another line of work is the circulation of literature. Here is an open field for the rank and file of our people. At

present we have publications treating on present truth in sixty-seven different languages, and we have foreigners of different nationalities scattered all over the land in our cities, villages, and rural districts. We come in contact with them everywhere. Now, why should not our people everywhere make it a business to form a friendly acquaintance with these foreigners? Many among them can speak a little English. Here is a great mission field for the individual members in our churches. The publications in these many languages will do no good while they lie on the shelves of the publishing-house; but they can not take themselves to the people. Men and women are needed to carry them. Even though they can not speak the Italian or the Bohemian or the Chinese, they can hand out tracts or papers to people of those nationalities who may be their neighbors or live in their community. Will not our church officers consider this matter? Will you not bring this subject promptly before our churches? As church-members, shall we not improve this opportunity? We plead with you to consider this matter and to come to the help of the Lord in this time of such need by circulating our literature in many languages among these people for whom it has been prepared.

The situation calls for a general revival in the circulation of small literature. We rejoice in the success of the colporteur and of the canvasser, and their success gives evidence of the fact that the mission of our literature is being especially blessed of God. But we are not circulating our smaller literature as we should, especially that in foreign languages. We plead for a revival of the old-time missionary spirit. This is a matter that must receive more and more attention from our conference officers and from all our conference workers. The mission of our literature has wonderful possibilities when taken hold of in real earnest.

Bible Work

Our foreign population also presents a wide-open door for our sisters, who can visit the homes and hold Bible readings with the women and children. There is the greatest need for just such work. In the homes, our sisters can come in touch with these mothers, and by kind, sympathetic association can turn their hearts to Christ. There could hardly be a more needy mission field than that which presents itself in the homes and families of these foreigners.

How This Home Foreign Mission Work Would Affect the Work Abroad

This is another phase of the situation that should not be overlooked. The fact has been demonstrated over and over again that every stroke of work put forth for any one of the foreign nationalities here reaches the home land of that people. It is like a stone thrown into the pond which causes a ripple that does not stop until it reaches the farther shore.

When an individual gets a tract or a paper in which he is interested, his next thought is to send it, or write about it, to some relative or friend in the home land; and if he should accept the truth, he would write letters and send literature to a large circle of relatives and acquaintances, and thus the light would spread. This is not only one of the most efficient ways, but also the most natural way of doing foreign missionary work.

This was the way the truth first went to Scandinavia and to Germany, and we now see the results. What would have been the result if we had in the past put forth earnest efforts for the Italians, the Hungarians, the Chinese, the Japanese, and all the other nationalities who are represented by thousands of foreigners here? Do you not see that it would not only have simplified our foreign missionary work, but also greatly facilitated the same? Can you not see that we have not only neglected, but literally let go to waste the most fertile field, the one where best results might be expected from foreign missionary efforts? Cultivate the foreign field at home, and you will reap a double harvest,—one at home and one abroad.

A terrible indifference has existed with reference to the foreigner at home, and as a result we have had much harder work abroad. We plead for a change; we urge our conference officers to study this question, and work for a revival. Do nothing less for foreign missions abroad, but on the other hand, give the foreign mission work abroad a new impetus by doing vigorous work in the foreign field at home. Not only will letters be written and literature be sent from this country to the home land, but missionaries who will have accepted the truth here will return home with it, and laborers will be raised up from among these nationalities to proclaim the truth to their own people both here and abroad.

In this way a fresh impetus will be given to the message in the home land and in the world-wide field abroad. I submit this plea with an earnest prayer that this great subject may receive its proper attention, and the work be hastened to its final and glorious consummation.

O. A. OLSEN.

NOTE.—The readings for this Fourth Sabbath Service touch a comparatively new phase of work, at least new for Seventh-day Adventists, as we have done very little to bring a knowledge of the truth to the foreigners in this country, except what has been done for the Germans and the Scandinavians. Other denominations are becoming fully awakened to the responsibilities which these foreigners bring to them, and to the opportunities not only of bringing those who are here to a knowledge of the gospel, but also of carrying the gospel to the foreign fields through those who return from this country to the fatherland.

The Woman's Board of Home Missions of the Presbyterian Church has under commission thirty-seven missionaries and teachers, instructing 1,231 pupils in day-schools, with 1,550 enrolled in eighteen Sunday-schools, working among Germans, Scandinavians, Hungarians, Greeks, Italians, Lithuanians, Poles, Russians, Bohemians, Slovaks, and Croatsians. This Woman's Board also issues literature bearing upon the needs of the immigrant people. A missionary on Ellis Island at the board of entry at New York, who speaks several languages, extends a welcoming hand to many in the name of Christ.

The Baptists also have prosperous missions in different cities for the Bohemians, Hungarians, Poles, Slovaks, Russians, Letts, and the Lithuanians. In Chicago they have four Bohemian Sunday-schools, with an enrolment of nearly six hundred pupils.

An Italian who was converted from Catholicism in a Baptist mission in Hartford, Conn., returned to his native town in Italy, and there he and one or two others who had been converted in the same mission, began to teach the gospel to their countrymen. Their meetings soon outgrew the small private room in which the services were held, and they rented a larger room, where they soon had a congregation of over four hundred people. The priests held special masses and services to hinder the work, but the meetings continued, with ever-increasing interest.

We believe, with Elder Olsen, that there are great possibilities both for the home field and for the regions beyond in this home foreign missionary work.

N. Z. T.

News and Miscellany

Notes and clippings from the daily and weekly press

— Serious rioting has occurred the last week in Des Moines, Iowa, occasioned by striking carmen.

— In a typhoon which swept over Tokio and Yokohama, July 27, it is believed that more than one hundred persons lost their lives.

— July 28 fifty passengers were injured on an excursion train on the Lehigh Valley Railroad, the accident being caused by a broken rail.

— The steamer "John Irwin" struck a rock off Beaver Harbor, Halifax, July 28, and sank to the bottom. Twelve passengers went down to death.

— At El Oro, Mexico, more than four thousand miners are on a strike in a demand for higher pay. In repelling a mob of these miners who sought to free some of the prisoners in jail, Mexican troops fired into a crowd, killing fourteen men.

— The deaths from the plague in India have reached the enormous total of 650,000 for the half-year ending June 30. The disease has taken such a hold on that country that its ravages are little heard of, except through the occasional official statistics.

— Admiral Togo, Japan's great naval hero, has been visiting the United States during the last few days. He has been tendered a reception by President Taft at the White House, and given many assurances of the friendly attitude of the United States toward his government.

— The main building of the insane asylum at Hamilton, Ontario, was nearly destroyed by fire, August 1. There were 800 patients in the building when the fire was discovered, eight of whom perished in the flames. It is due to the splendid coolness and bravery of the nurses and attendants that a frightful loss of life was averted.

— The situation in Haiti is far from reassuring. The capital is occupied by two rival revolutionary parties. It has been necessary to organize a committee of public safety to insure anything like order and system. The various government representatives are bending every energy to avert further bloodshed, and to bring about, if possible, an understanding which will settle conditions.

— The Senate has concurred in the action of the House of Representatives of increasing the membership of the House by forty-two members. It is claimed that the added membership will involve an expense of approximately \$400,000 a year. The average Congressional district will contain more than 17,000 greater population than at present, the average district comprising 211,877 under the new plan.

— Jerusalem is being rapidly modernized by German firms. One company has received a contract to conduct the pure water from the Judean mountains into the holy city, and another house is building an electric car-line from the Jaffa Gate to the heart of the city. Later this line will be extended to Bethlehem, six miles south of Jerusalem. A third German firm is to furnish the electric light for Jerusalem. A contract has also been awarded for installing the telephone system.

— In Kansas, where the government has set aside 60,000 acres as a tree reserve, the work of the tree planter is beginning to yield definite returns. The forestry station at Dodge City gives away trees at the rate of 500,000 a year; and since the establishment of the station, there has been a remarkable change in climate conditions. There are fewer blizzards, on the one hand, and there is much less suffering, on the other, from the hot winds that formerly did tremendous havoc to the crops. The saving in cattle and in crops alone, without regard to the other phases of the work, has more than justified the experiment.

— The fine gold-weighting scales made for the New Orleans mint are marvels of mechanical invention and accurate workmanship. The larger of the two has a capacity of 10,000 ounces troy, or about 680 pounds avoirdupois, and, when loaded to its full weight, will indicate a variation of one-thousandth part of an ounce, or the millionth part of its weighing capacity. Another pair of scales is the one intended for weighing gold only. It has bearings composed of the finest agates, which have been ground with wonderful precision. So delicate is this machine that it will give the precise weight of a human hair, and is susceptible to the slightest atmospheric changes. Millions of dollars' worth of precious metals will be weighed annually upon these scales.

— Recently the largest sum ever offered for a single book was paid for a Bible. It was the Gutenberg Bible, the first book ever printed from movable type, and its date goes back to about 1450. The amount paid for it was \$50,000, and it will find its way into the collection of Henry E. Huntington, of Los Angeles. The largest amount paid for a rare book before this was \$24,750, and in this case, also, the book was part of the inspired Word, known as the Menz Psalter. There are thirty-four copies of this edition of the Gutenberg Bible still in existence, out of 180 that were struck off. What gives this Bible its value? — Not the contents; not the material of which it is made; not the associations connected with its history; but its age and its rarity. Every home in the United States, where the Word of God is a lamp unto the feet and a light unto the path, has a Bible of far greater value than the one which will be treated

by Mr. Huntington as a \$50,000 relic. After all, the value of the Bible lies in its use, and the supreme use for which it was designed is that it may lead men to Him who is the Way, the Truth, and the Life. A dollar Bible which is daily in the hands of a seeker after divine truth is worth more than the Gutenberg Bible costing \$50,000, at which people will look through a glass case. We must not underestimate that Bible as a historic relic, nor must we lose sight of its still higher value which not all the gold in the world can equal.

— Snow squalls in Upper Michigan in the summer are not very unusual. They are not, however, to be expected in Ohio; yet several were reported from these States during July. Commenting on this, one of the papers says that snow has been seen to fall in New York City at the height of the roofs of the tallest buildings in every month of the year, and adds: "It is probable that at a considerable distance above the earth snow is a common phenomenon at all seasons, and all that is needed is some exceptional disturbance of the air currents to bring it down to within striking distance." Any one who has been in the habit of climbing mountains more than half a mile high knows that to be a fact. Snowflakes have been seen in New Jersey this summer at a height of only 362 feet above the level of the sea.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1911

ATLANTIC UNION CONFERENCE

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

CANADIAN UNION CONFERENCE

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

CENTRAL UNION CONFERENCE

East Kansas, Fort ScottAug. 10-20
Colorado, DenverAug. 17-27
Nebraska, College View ...Aug. 28 to Sept. 3
Nebraska (local), NorfolkSept. 11-18
North Missouri, Hamilton. .Aug. 24 to Sept. 3
West Kansas, Wichita....Aug. 31 to Sept. 10
St. Louis Mission FieldSept. 6-13
West ColoradoSept. 14-24

COLUMBIA UNION CONFERENCE

West Pennsylvania, Ford City....Aug. 10-20
Ohio, WoosterAug. 17-27
Virginia, RichmondAug. 24 to Sept. 3
New Jersey, TrentonSept. 7-17
Chesapeake, Dover, Del.Sept. 14-24
West Virginia, Parkersburg, Sept. 28 to Oct. 8

LAKE UNION CONFERENCE

West Michigan, MuskegonAug. 17-27
Northern Illinois, Phillips Park, Aurora
.....Aug. 22 to Sept. 3
North Michigan, Traverse City
.....Aug. 24 to Sept. 3
Southern Illinois, Shelbyville
.....Aug. 31 to Sept. 10
East Michigan, OxfordSept. 7-17

NORTHERN UNION CONFERENCE

Iowa, NevadaAug. 23 to Sept. 3

PACIFIC UNION CONFERENCE

Southern California, Long Beach..Aug. 7-21

SOUTHERN UNION CONFERENCE

Kentucky, PleasurevilleAug. 17-27
Mississippi, JacksonAug. 31 to Sept. 10

Mississippi (colored), Meridian
Aug. 24 to Sept. 3
 Tennessee River, Waverly, Tenn.
Sept. 7-17

SOUTHEASTERN UNION CONFERENCE
 Georgia, ForsythAug. 10-20
 Cumberland, Lenoir City, Tenn.
Aug. 24 to Sept. 3
 Florida, SanfordSept. 28 to Oct. 9

SOUTHWESTERN UNION CONFERENCE
 West Texas, OcalaAug. 10-20
 New Mexico, CoronaAug. 17-27
 Oklahoma, EnidAug. 24 to Sept. 3
 Arkansas (colored), Pine Bluff ...Aug. 10-20
 Arkansas, Fort SmithSept. 7-17
 South Texas, San Antonio, Oct. 26 to Nov. 5

European Division

BRITISH UNION CONFERENCE
 IrelandAug. 17-29
 WalesAug. 24-27
 South EnglandAug. 31 to Sept. 5

The September "Signs"

THIS number is now ready for delivery, and its contents will appeal to and interest its readers. The cover design is supported by a strong article, by the editor, showing the intensity of the present times and conditions. Elder J. O. Corliss writes in his forceful way



THIS STRIKING COVER IN COLORS

on "The Genesis of the Human Race." This is the first of a series of articles on this absorbing subject, and you ought to follow them. Elder T. E. Bowen continues his studies on the subject "Are Seventh-day Adventists False Teachers and Impostors?" These articles are proving interesting, and are presenting points of present truth in a way that holds the readers. They are the very ones that you should be placing in the homes of your townspeople. This one is especially important. The studies in definite creation events will be continued in the same interesting style, showing the testimony of science as to what occurred on the first six days of creation week.

These four articles alone are well worth the price of the magazine, but there are a number of others: "The Making of the Sabbath," by M. C. Wilcox; "Denmark and Sweden and the Reformation," by Mrs. E. G. White; "How We Are Saved," by George B. Starr; "The Redeemer Manifested," by William Covert; "What Is the Danger in the Use of Milk?" by H. F. Rand, M. D., showing results of some recent investigations and experiments; and a good line of current topics and good illustrations.

In fact, the September number of the *Signs* is brimful of just what is wanted and needed. Take hold in earnest. Send for a number of copies at once, and place them in the hands of those in whom you are interested. 10 copies for 50 cents, 20 copies for \$1, 50 copies for \$2. Order through your tract society.

College of Medical Evangelists of Loma Linda, Cal.

NOTICE is hereby given that the annual meeting of the members of the College of Medical Evangelists will be held at Loma Linda, Cal., on the third Tuesday in August, at 10 A. M. It is hoped all members will be present.
 G. A. IRWIN, *President*;
 W. A. RUBLE, *Secretary*.

Maine Benevolent Association

THE thirteenth annual meeting of the Benevolent Association of Seventh-day Adventists of Maine will be held at Norridgewock, at the house of E. C. Taylor, Aug. 29, 1911, at 5 P. M., for the purpose of electing officers, and transacting such other business as may properly come before the meeting.
 E. C. TAYLOR, *Clerk*.

Illinois Conference Association

THE twenty-first annual session of the Illinois Conference Association of Seventh-day Adventists will be held in connection with the annual conference and camp-meeting at Aurora, Ill., Aug. 22 to Sept. 3, 1911. The first meeting will be held at 9 A. M., Thursday, Aug. 24, 1911. The association officers will be elected, and such other business transacted as may properly come before the constituency.
 WM. COVERT, *President*;
 H. E. MOON, *Secretary*.

Virginia Conference Agency

THE seventh annual session of the Virginia Conference Agency of Seventh-day Adventists (incorporated) will meet in Richmond, Va., in connection with the annual camp-meeting, Aug. 24 to Sept. 3, 1911. The first meeting of the session will be held Monday, August 28, at 4 P. M. The delegates of the Virginia Conference in session compose the constituency of the agency.
 A. C. NEFF, *President*;
 R. D. HOTTEL, *Secretary*.

The Madison (Wis.) Sanitarium Training-School for Nurses

THE Madison (Wis.) Sanitarium Training-School for Nurses begins a class September 6. An especially strong effort is being made to make this a training for city missionary work and for medical evangelistic work as outlined in the Testimonies. The course covers the three years' work required by the nurses' State registration board.

We shall be glad to correspond with young people twenty years old and over who desire a training for medical missionary work. All wishing to enter this class should make arrangements to begin September 6, if possible. Address Superintendent of Nurses, Madison Sanitarium, Madison, Wis.

Northern Illinois Medical Missionary and Sanitarium Association

NOTICE is hereby given that the first meeting of the sixth annual session of the Northern Illinois Medical Missionary and Sanitarium Association will be called at 9 A. M., Thursday, Aug. 24, 1911, in connection with the annual conference and camp-meeting to be held in the city park in Aurora, Ill. At this meeting, three trustees will be elected to fill the places of those whose terms of office expire, and such other business will be transacted as may properly come before this meeting. The legal voters of this association are the regularly elected delegates from the different churches of the Northern Illinois Conference.
 WM. COVERT, *President*;
 W. C. FOREMAN, *Secretary*.

A Training-Course for City Workers

ALL through our ranks are mature, substantial women who possess more than an ordinary knowledge of the Bible, and who have a real love for souls. The majority of these sisters are not prepared to begin a three-year nurses' course, or to undertake an extended course in one of our Bible training-schools.

Speedily to fit this class of workers for self-

supporting work in our large cities there has been established in Chicago a six months' course for the training of practical medical missionaries, or "Bible-working nurses," as they are called. One class has already completed this course, and nearly all of its members are having blessed experiences in the work.

The Illinois Conference supplies the Bible instruction, while the medical staff of the Hinsdale Sanitarium has charge of the medical instruction and training. Condensed but very comprehensive and practical instruction is given in the Bible truths for this time, also in anatomy, physiology, hygiene, hydrotherapy, practical nursing, diseases and their treatment, medical dietetics, obstetrics, and gynecology.

No charge is made for tuition. The expense for room and board is at actual cost, which the students succeed very readily in earning by selling magazines, caring for the sick, etc., during the time that is not occupied in class work.

The next class will be organized in October. Those who feel impressed to enter that class should write immediately for full information regarding this unique course of training. Address Dr. David Paulson, Hinsdale, Ill., or Elder M. H. Serns, 528 Thirty-third Place, Chicago.

The Watchman

The Present Truth Evangelizer

OUR Labor Special contains another special message to the masses. The August *Watchman* illustrated and described two terrible existing conditions. Our September issue illustrates and describes the prophesied result of these two conditions. Sinful men will not always flaunt their extravagant excesses in the face of the Infinite, and justice and love will ultimately prevail.

Our leading editorial, "The Social Unrest," deals with conditions that are of fearful significance. "Coming events cast their shadows before." The social unrest is but a sign of



FACSIMILE OF FIRST COVER PAGE

a great event that will engage the attention of the whole world. Prof. P. T. Magan continues his Eastern Question Series in an article entitled "The Balance of Power." A report of the proceedings of the International Convention of the Society of Christian Endeavor will be given by one in attendance. A very interesting article will be "The Purpose of the Prophecies," by Clarence Santee. Why were the prophecies written? Were they always understood by those who spoke them? These questions, and others of interest to the doubtful one, will be fully answered. "The Nature of Man" will be another splendid editorial. Is man mortal or immortal? Could the Father of all love condemn his creatures to eternal punishment? "Is the Voice of the People the Voice of God?" by C. P. Bollman, will be an excellent article on liberty, as it bears upon the great capital and labor question of to-day.

The July number was soon exhausted, and the August is going rapidly. Can you not help "work the cities," and country too, by circulating 15 or 25 copies?

Rates to agents: 5 to 40 copies, 5 cents each; 50 or more, one address, 4 cents each. Order early through your conference tract society.

Chesapeake Conference Association

THE Chesapeake Conference Association of Seventh-day Adventists (a body corporate under the laws of Delaware) will be held in connection with the annual camp-meeting and conference, on the camp-ground at Dover, Del., Sept. 14-24, 1911. The first meeting will be held at 9:30 A. M., Monday, September 18. 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.

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

Chesapeake Conference

THE twelfth annual session of the Chesapeake Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Dover, Del., Sept. 14-24, 1911. 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. The first meeting will be called at 9:30 A. M., September 15. Each church in the conference is entitled to one delegate for its organization, and to one additional delegate for each ten members. A full delegation is requested from all our churches.

ROSCOE T. BAER, *President*;
EMMA S. NEWCOMER, *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.—A position by a missionary nurse (Scandinavian) in a country home, housekeeping or nursing. Musical. Dorothy Olsen, 702 Twenty-third Ave. N., Minneapolis, Minn.

WANTED.—Consecrated teacher for church-school of about fifteen pupils. One who has the missionary spirit at heart. Address Everett L. Marley, Box 3, Meridian, Miss.

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. Lookout Cooking Oil Co., Chattanooga, Tenn.

NOTICE.—The Otter Lake Medical and Surgical Sanitarium, Otter Lake, Mich., wishes again to announce that it is making a specialty of the treatment of rheumatism, stomach trouble, and nervousness. We have two of Michigan's leading surgeons connected with our institution, and have had most excellent success in our work. We also care for a limited number of chronic invalids.

1,000,000 Bible Mottoes. Size, 12 x 16. They are sweet ones. Every home should have one. English, German, Spanish; 250, \$10. More you buy, less they are. Father and Mother lead. Express prepaid. Address Hampton Art Co., Nevada, Iowa.

FOR SALE.—5½ acres, 1¼ miles from Berrien Springs (Adventist) College. House, five rooms; good well; small barn. Fenced for chicken raising. About thirty apple-trees, sixteen pear-trees, other fruit. Bargain at \$1,500. C. J. Buhalts, Harvey, N. D.

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.

FOR SALE.—20,000 capacity sawmill and planer; about four million feet of yellow fir timber; Tacoma logging engine nearly new. Mill running now one mile from Royal Academy. Prices reasonable. If interested, address Owens Lumber Co., Cottage Grove, Ore.

What They Say of "Liberty"

THE World-Wide Symposium number of *Liberty*, just out, is meeting with a most hearty reception, as will appear from the following extracts from letters received last week:—

ARIZONA, H. G. Thurston, President: "The late numbers of *Liberty* contain the gospel. The times demand a gigantic circulation of the July-September number."

NEW JERSEY, B. F. Kneeland, President: "I consider the current number of *Liberty* the best, in some respects, that I have seen. The comprehensive view of the conditions prevailing in the various nations is valuable."

EAST MICHIGAN, E. K. Slade, President: "Each number of this splendid magazine seems to be better than the preceding one. This one is filled with important articles that should arouse and inspire our own people, and that should be passed on for warning and enlightenment to our neighbors and friends."

OKLAHOMA, David Voth, President: "This is certainly one of the best numbers, if not the best, that I have ever seen. It seems to me any person ought to be able to sell this instructive and interesting magazine without any trouble. Our tract society has just sent in over 100 names of State officers, judges, etc., to whom we wish this magazine sent for one year."

EAST KANSAS, L. W. Terry, President: "I consider the last number of *Liberty* the best that has been placed in the hands of the people, and trust that it will receive a wide circulation, for it deserves it."

WESTERN NEW YORK, H. W. Carr, President: "Have given this number quite a careful reading. I wish that it might be read by every American citizen. I can not see how such matter will fail to appeal to the minds of the thoughtful. We shall do all we can to put it into the hands of those who will read and appreciate it."

IOWA, A. R. Smouse, Missionary Secretary: "There is a very prominent attorney here whose attitude has been entirely changed as the result of sending him *Liberty*. Before he read it, he was very much in favor of Sunday laws; but a few weeks ago, when the passage of the Johnston Sunday bill was imminent, he sent a telegram to Senator —, who is a personal friend of his, asking him to use his vote and influence against it, as he believed the subject was not one for legislation."

SOUTH DAKOTA, Nellie B. Underwood, Missionary Secretary: "This number impresses me as being one of the best ever put out. I feel that we ought to give it a wide circulation. I will do what I can."

MONTANA, A. E. Everett, Secretary and Treasurer: "I believe this number is the most important of any yet issued. It should be a mighty factor in educating our public men. We shall continue to work for *Liberty* here in Montana."

EAST MICHIGAN, H. A. Weaver, Religious Liberty Secretary: "In three hours' time I absorbed the entire contents. It is the best

yet. My appreciation for the matter contained in *Liberty* can not be expressed on paper or with words."

NORTHERN UNION, T. D. Gibson, Secretary and Treasurer: "Have just made an examination of the current number of *Liberty*, and am much pleased with what it presents. This number will enlighten every one who reads it, and enable him clearly to understand the signs of the times."

WEST PENNSYLVANIA, G. Medairy, Missionary Secretary: "This issue should have a wide circulation."

NORTH MICHIGAN, Jno. H. Niehaus, Missionary Secretary: "My eyes, mind, and heart have truly feasted upon the contents of the last number of *Liberty*, which reached me while waiting several hours at a railroad station, giving me ample time for a thorough examination."

INDIANA, A. L. Miller, Religious Liberty Secretary: "The third quarter's issue of *Liberty* is an excellent number,—one that should receive a wide circulation."

TENNESSEE, Mrs. M. Crothers, Missionary Secretary, Southern Union Conference: "The warning of our message is being definitely given through *Liberty*, in a way calculated to interest public men, because it links the truth to public and national affairs. The latest number is certainly good because of the variety of its contents."

ONTARIO, Sadie Baker, Missionary Secretary: "I like this number very much, as it sets forth the principles of religious liberty very plainly and definitely."

MISSOURI, Mary E. Hartwell, Secretary of St. Louis Tract Society: "This number brings us into close touch with our brethren over the sea, telling us of the struggles they are having. Would like to see it in the hands of every thinking man and woman in our country."

Let us all unite in giving this excellent number a very wide circulation. If you have not seen a copy, send ten cents for the same to your conference tract society to-day; or, send \$1.50 to pay for sending *Liberty* one year to ten leading men of your State, school-teachers, attorneys, physicians, clergymen, etc. Send for special instruction leaflet for agents, giving five canvasses, hints, and other helps.

Prices in quantities are as follows: 5 to 40 copies, 5 cents a copy; 50 or more, 4 cents a copy. Send \$1 for 20 copies or \$2 for 50 copies. Do so as soon as you read this, and thereby help to win the great battle of religious freedom in America.

A. J. S. BOURDEAU,
Circulation Manager.

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PROF. M. E. KERN is in the West, and will attend camp-meetings in Missouri, Kansas, and Iowa.

ELDER A. G. DANIELLS spent several days last week attending the Indiana camp-meeting, returning to Washington Monday.

IN the place of Elder W. A. Hennig, who recently resigned the presidency of the District of Columbia Conference, Elder J. L. McElhany, the chaplain of the Washington Sanitarium, has been chosen president. Brother McElhany was a member of the conference committee, and is already well acquainted with conditions in the field.

A RECENT letter from Elder J. A. Burden, the manager of the Loma Linda Sanitarium, brings the encouraging word that their net gain in operating for last year amounted to nearly six thousand dollars. Elder Burden writes: "The Lord has more than met our sanguine expectations. We had felt that if we could get through the year without running behind, it would be a great success. Work on the laboratory building is progressing; the basement and first and second floors are up. If there is no misfortune nor any delay on account of finances, the building will be ready for the opening of school the first of October. Everything on the farm looks encouraging."

THE readers of the REVIEW will remember the case of the young man in Argentina who was whipped and then sentenced to a year's imprisonment for refusing to do military service on the Sabbath. As a result of his faithfulness, a knowledge of the truth came to many of the high officials in the Argentine government; and now word comes that a law has been passed by that government, freeing Adventist soldiers from military duty on the Sabbath, except in times of war.

WE have received the sad news of the death, at Long Beach, Cal., of Elder Claude D. AcMoody, formerly of Turkey. Two years ago our brother was compelled to return from the mission field to seek the most favorable conditions for recovery. His faithful labors in Turkey and in Wisconsin have borne fruit, and his works will follow him. He has been all along fully resigned to God's will, and we know he sleeps in hope. Our sympathy is with his sorrowing parents and brother.

THE General Conference Committee has received from Dr. V. L. Mann, of the New England Sanitarium, acceptance of appointment to India. We feel great satisfaction in this response to India's call of need. In behalf of the sanitarium managers at Melrose, Dr. W. E. Bliss, medical superintendent, sent the message:—

At a general meeting of the Melrose faculty, it was voted, "That it is with mingled feelings of pleasure and regret that we acquiesce in the call of Dr. Mann to India,—pleasure that we have Dr. Mann to give to India, and regret to lose him from our faculty and work."

Wanted

THE Mission Board wishes to secure a man and his wife, both nurses, for the West African Mission. Elder D. C. Babcock, who was present at the recent council in Europe, was authorized to secure in England the necessary equipment for treatment-rooms. The building is already secured, on a mountain-side, in the suburbs of Freetown, Sierra Leone. Aside from the good work that can be done for the people, and the help that this work will be as an educational and training factor, the establishment of treatment-rooms and the work of qualified nurses will be of great value in helping our workers on the mission stations to maintain their health and strength for service. We shall be glad to hear of possible candidates, and invite immediate correspondence from our institutions or from individuals. Somewhere the workers must be awaiting this call.

W. A. SPICER, *Secretary*.

AT an evening service in the Foreign Mission Seminary chapel last week, Dr. C. H. Hayton, who was recently graduated from the medical department of the George Washington University, in this city, was ordained to the gospel ministry. Immediately afterward, Dr. Hayton left for Great Britain, where he pursues his studies further, to secure qualification for medical practise in British fields, connecting eventually with the work in the South African field.

WE were pleased to greet in Washington last week Elder J. V. Maas and family, who have returned from South America after eleven years of service. Elder Maas was in charge of the work in the republic of Uruguay when conditions of health demanded a change. He hopes that a year of work on the farm, in the Canadian northwest, will enable him again to enter the needy evangelistic work.

Some Features of This Number

ALL will be interested in reading the series of articles beginning in this number from Elder Geo. I. Butler, entitled "Many Voices." Instruction and admonitions from this tried servant of the Lord should be heeded by all.

The article from Mrs. E. G. White, "Apollos at Corinth," will be found useful in connection with the study of the Sabbath-school lesson.

That there is indeed a real crisis in Maine so far as the cause of temperance is concerned, is clearly evident both to the forces working for the saloon and to those working against it. Elder S. N. Haskell, in this number, makes an earnest appeal for help in meeting this crisis. It surely is worthy the consideration of every reader of the REVIEW. We should let it be known always on which side we stand in every conflict involving great moral principles.

No more important Fourth Sabbath Reading was ever presented than that found in the Missionary and Publishing Work department this week. Elder O. A. Olsen has graphically described conditions which obtain in the United States with respect to the foreign part of the population. He points out ways and means by which every Seventh-day Adventist may have a part in carrying the gospel to the nations, peoples, and tongues of the world. Instruction has come to us recently that our large cities should have special labor. We believe, with Brother Olsen, that labor put forth for these various nationalities will benefit not only the work in the United States, but the work throughout the world in the many countries from which these people have come.