



# The Advent Review and Herald Sabbath

Vol. 89

Takoma Park Station, Washington, D. C., July 18, 1912

No. 29



## The Call of the Saviour

Poor, erring one, whose feet have long been stray-  
ing,

Thy deep unrest has kept thee far from Me;  
Wilt thou not come, My earnest call obeying?

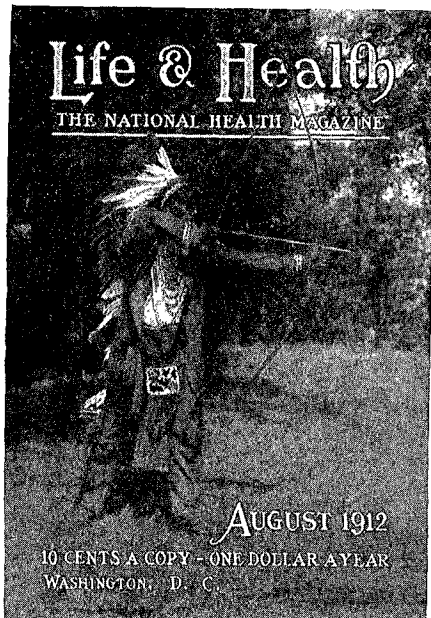
For in My heart there is a place for thee.  
When others tired, because of thy unheeding;  
When harsh grew hearts that once were as thine  
own,

My love for thee was still for thy love pleading;  
Thou hadst one friend — that Friend was I alone!

The world is cold, its love false show and glitter;  
Its flowers have thorns that pierce the tending  
hand;

Its fruit looks fair, but foul is it, and bitter;  
Its safest spot a trap of quick'ning sand.  
O, leave it all, its pomp, and fleeting pleasure!  
Come unto Me, and learn of love divine;  
Within My heart there is unstinted treasure,  
Which has been, is, and ever shall be thine!

— Selected.



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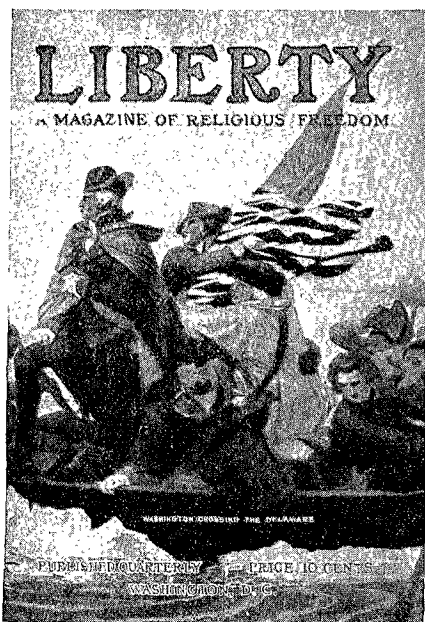
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#### PARTIAL CONTENTS

Cover: Washington Crossing Delaware  
Frontispiece: Photo reproduction of Declaration of Independence  
Two Double-Page Pictures: “Unveiling of Columbus Memorial” and “Catholic Field Mass on the Washington Monument Grounds”  
Religious Garb in the United States Indian Schools (Concluded)  
The Declaration of Independence—History and Meaning  
Significance of Columbus Monument Unveiling  
“Columbus Day” and Its Meaning  
“Guardians of Liberty” Principles  
Rome Forbids Free Speech to General Miles in St. Louis  
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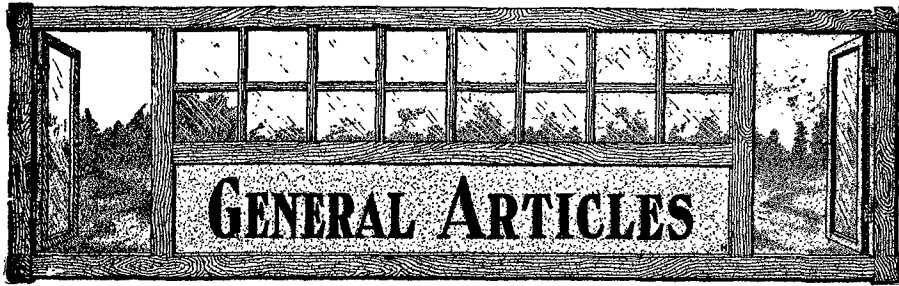
# The Review and Herald

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

VOL. 89

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, JULY 18, 1912

No. 29



## To the Heart of Israel

WORTHIE HARRIS HOLDEN

SPEAK ye to the heart of Israel,  
Not by argument nor sword of might,  
For the Spirit's power has ever won  
Through the sway of truth and love  
Of right.

Speak ye to the heart of Israel;  
Whisper comfort and the balm of  
peace.  
Haste! proclaim the dawn of day ap-  
pears,  
Ushering the captives swift release.

Speak ye to the heart of Israel;  
From communion with the Crucified  
Tell of pardon for iniquity,  
Heralding as King the One who died.

Israel who slumbers will awake;  
Every child of God will shout and sing  
Till resounds from pole to pole the strain,  
"Lo, he comes, our glorious Lord and  
King!"  
Portland, Oregon.

## Outlook, Outlook, Outlook

H. A. ST. JOHN

OUTLOOK has three meanings: (1) One who looks out; (2) place from which one looks out; (3) view obtained by the one looking out.

Now it is obvious to every one from individual experience that the description of a landscape, procession, mansion, storm, battle, or anything else, for accuracy and truthfulness, depends very much upon the one who looks out, and the place from which he looks out.

A terrible storm is raging on the mighty deep. The thunders roll, the lightnings flash, the floods descend, the winds blow, lashing the mountain waves into a terrific fury. One man describes the scene from a secure and sheltered retreat on the high and rocky beach. Another describes the same storm from the deck of the ship in the storm. His vessel is tossing, rolling, creaking, floundering, and perhaps sinking in the midst

of the angry waves. It is plain that the description of these two observers would materially differ; and the one from the vantage-ground of a high, immovable, safe, and sheltered retreat, would be the clearer, broader, truer view.

It is therefore a matter of primary importance, if we wish to present the truthful diagnosis and prognosis of any situation, condition, or movement among the children of men, that first of all, we secure the very best point of observation, the very best outlook possible. If there is *one* outlook, so superlatively good that it could not be better, from which place everything earthly appears in its true light, then from that outlook, conditions, causes, and consequences may be seen and described with accuracy and reliability.

It might seem presumptuous to affirm that there is one such outlook attainable to man, and one only. Nor is another needed; for this one is accessible to all, and commands a clear view of all things earthly, whether past, present, or future. Yes, dear reader, you are kindly, earnestly, and lovingly invited by Him who knoweth all things from the beginning, to come at once into this wonderful observatory, and from this outlook view the world of darkness and light, sunshine and shadow, peace and war, life and strife, sadness and gladness, green and gray, of blossom and blight, sickness and death. And more, from this wonderful blending, you may see the grand consummation to which all things are rushing.

By hearing the sayings of Jesus, and doing them, you will find a retreat so impregnable, immovable, and eternal that the gates of hell will never prevail against it. And from this vantage-ground, with your mind illuminated by the light of his Spirit and with the help of his word of truth, you may survey the past, present, and future, with clearness, composure, and admiration. This experience will make you a reliable and trustworthy outlook, in a superlatively good and grand outlook, and will give

to your outlook the quality of eternal truth.

As your vision, thus divinely aided, sweeps over the earth, you will see confusion, war, violence, murder, and every evil work increasing on every hand. You will see portentous things and alarming perils thickening continually. You will see in all these things unmistakable omens of the approach of the great and fatal battle of Armageddon, in which all nations will have an intense interest and an active part.

And then, right in the midst of this strenuous world-wide activity, you will see messengers of Christ, like burning and shining lights, going to and fro through all nations, kindreds, tongues, and peoples, crying with a loud voice, "The Lord is coming soon, get ready, get ready. Hear the everlasting gospel, and prepare to meet thy God." They will have inscribed on their banners these words, "Here are they that keep the commandments of God, and the faith of Jesus." This will be the Lord's special closing work of salvation on the earth. Those who are thus gathered out from the sinful world, you will see triumph gloriously in a little while.

When the world battle of Armageddon has reached an awful crisis, from your inspired lookout you will behold the sky roll back as a scroll, and through the parting heavens will appear another mighty army arrayed in white, led by the Lord Jesus Christ, the King of kings, and Prince of Peace. So great is the glory of this heavenly host that all the wicked of earth are destroyed by the brightness thereof; and thus all wicked, warring nations of earth are broken to pieces, and, as nations, forever destroyed. Then Jesus will take his people away to that city reserved and prepared for them in glory.

Then will come upon the earth a long, dark night of one thousand years, to be followed by the reappearing of the King of saints, with all the redeemed, and the holy city, the capital of his kingdom. Then will immediately follow the resurrection of the wicked dead, and the execution of the judgment upon all sin and sinners, which will be the second death in the lake of fire. Then will follow quickly the last and the greatest and grandest scene in earth's wonderful drama.

"Behold, I make all things new." These words of the Lord Jesus do most appropriately and sublimely introduce the last phase of earth's development and un-

folding. Old earth, long under the devouring curse of sin, will be recast, re-created, rebeautified, and restored to its more than pristine glory. Then the new heavens and the new earth will present a scene of beauty and glory unsurpassed. Above, beneath, all around, everywhere, will be perpetual peace, perfect harmony, sweet melody, matchless beauty, and richest glory. And that will be the fully developed and eternally established kingdom of Christ, the saint's eternal home. Then the will of God will be done upon earth, as it is now done in heaven. Reader, have you received the heavenly anointing? Has the Spirit of God cleared your vision, so that you see all things earthly in the light of eternal truth? If not, be entreated to hasten to the arms of Jesus, while for a little longer he calls and waits.

*Sanitarium, Cal.*

### Present, but Unknown

WILLIAM COVERT

UNTO one who was manifesting doubt and asking for an explanation, Jesus said: "Have I been so long time with you, and yet hast thou not known me?" John 14:9.

Though Philip had been years with Jesus, he had not formed that soul acquaintance with him necessary for real heart fellowship. What was true then in the case of Philip is also true now in the case of many professed Christians. They may have a church-membership of long standing, and yet not know Christ in the inner recesses of their souls. Christ may in a formal way be recognized in their homes, and yet no spirit union be formed, and no warm companionship experienced. Visitors may come into that home, and time may be given them for commercial affairs; and yet Jesus may not sit in their assemblies, because the divine presence is not sought nor welcomed.

And in many professedly Christian homes Jesus does not have so much as a corner in some remote back chamber where he is visited in secret. Of course, he would accept such a room as this if he could not get a better opportunity to make himself known. But how much better it would be if his acquaintance and his counsel were constantly sought! Indeed, every channel of approach should be perpetually open for Jesus to come in and dwell with the whole household. He should be made head of the family and adviser in all their affairs.

The Christian is supposed to be always in company with Jesus, and to go only where Jesus goes, and to stay only where Jesus loves to stay. His contact with Jesus tells him where Jesus would have him go, and also what Jesus would have him do and say.

A knowledge of Jesus should be sought that we may understand his will concerning our work, and may cooperate with him in saving souls from sin and eternal ruin. Jesus does not force his presence on any one who does not want him; but when it comes to the matter

of working to save souls, he says, "Lo, I am with you alway, even unto the end of the world." This soul-winning promise Jesus made to his disciples after his resurrection from the dead, and it is similar to the promise he made to Moses when the children of Israel were to be led on their way to the promised land. God said to Moses then, "My presence shall go with thee."

Any one who knows Jesus can testify he is always ready to lead a soul-winner into an engagement where there is a chance to save a sinner. But comparatively few seem to know how anxious Jesus is to save souls from sin. If we could enter into his feeling regarding the condition of perishing souls, we should know him better than we do. The only object of his mission into our world was to save sinners. And he who knows most about Jesus is one who has labored with Jesus in saving lost men from their sins.

Suppose we study the sacrifice he has made to save sinners, and then let his divine compassion for these poor souls who are dying without hope, enter into our own souls; we shall then know him far better than before the experience. What think you would be our emotions if we could see enacted his sufferings in Gethsemane and on Calvary? Should we not then understand him better than we now do? But is there not a way of letting his heart throb against our bosoms until we do know more about his deep yearning over the souls he died to save?

Could we but see as Jesus sees, a thousand million souls trying to pierce the darkness of the future, and yet without a lamp to light the way, should we not wish to hold up the lamp of life to let them see? Could we be touched with the feelings of their infirmities as Jesus is touched, would not our burden for their salvation be greatly enlarged? Would not our knowledge of Jesus become more real, and our fellowship be made sweeter? Let us try in our minds to stand where Jesus stands, and with the eyes of our hearts to see what Jesus sees of the sinner's need, and then see if we do not know him better than we have known him before.

*Chicago, Ill.*

### Is the Message Going to the World?

J. W. WATT

IN the year 1874, the year when the writer began to keep the Sabbath, we sent our first missionary to the foreign field. At that time we had but one publishing house, one sanitarium, and one college. We had no Sabbath-school Quarterly, and no subscription books for the canvasser to sell. As a people, we were few in number and financially poor. But we were a praying people, and almost every one was a missionary worker watching for opportunities to get his neighbors interested in the truth, and following up the interest when it was once created.

God has certainly had a care for his own work, and has caused it to prosper.

How thankful we should be as we look out upon the field to-day, and see the work established in nearly all the countries of the world! Now we have many publishing houses, many colleges, academies, church-schools, and many sanitariums.

The message is making great progress, judging from reports given in our papers. The loud cry will soon be an actual experience; the work will be done, and we shall be at home. Let us all be faithful, and work hard to give the message, that the work may soon be finished, and the Lord come.

*Indiana, Pa.*

### Civil and Religious Freedom

T. GODFREY

"THEREFORE all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Matt. 7:12.

The above text contains the fundamental principle of both civil and religious freedom, and if this sacred principle had been duly regarded, there could never have been any religious persecution. All wars and persecutions come as a result of lusts. James 4:1-4. Lust is covetousness. Rom. 7:7. Covetousness is idolatry. Col. 3:5. Covetousness and idolatry originated with the father of lies; therefore all war, strife, and persecutions are the direct result of sin. Civil or religious freedom does not consist in lawlessness. Obedience to civil statutes is positive evidence of our loyalty to civil government, and guarantees to us civil freedom. Obedience to the divine law is the highest evidence of our loyalty to God, and guarantees to us religious freedom, or spiritual freedom. But civil and divine law must be kept separate; for any civil enactment that conflicts with the right of conscience is wrong, and out of harmony with God's original plan in creation and in civil government.

It is evident that all men love freedom, but no man should demand more freedom for himself than for his neighbor. Says the Word of God, "Thou shalt love thy neighbor as thyself." It is not the prerogative of civil government to enact religious laws; for it is impossible for a civil government to enact religious law that would give to all its subjects equal liberty of conscience, because of the different opinions, beliefs, and forms of worship. But civil governments may make a law granting to all its subjects the right of conscience, or the right to worship God according to the dictates of their individual consciences, and protect them in their rights. But this is the limit of civil legislation upon matters of religion. Said Madison, one of the framers of our national Constitution: "There is not a shadow of right in the general government to intermeddle with religion. Its least interference with it would be a most flagrant usurpation." Said Jesus, "Render therefore unto Cæsar [civil government] the things

which be Cæsar's [civil government's], and unto God the things which be God's." Luke 20: 25.

The golden rule is the golden thread that has run through the law and the gospel from the fall of man down to the present generation. "It is the law and the prophets," or the teaching of the law and the prophets. It is a chord of love, emanating from the great fountain of love. "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love." I John 4: 7, 8.

### A Plea for Medical Missionary Evangelists

(Concluded)

W. J. STONE

"We are living in the last days. The end of all things is at hand. . . . He who understands the necessities of the situation, arranges that advantages should be brought to the workers in various places, to enable them more effectively to arouse the attention of the people. He knows the needs and the necessities. . . . He desires us all to become acquainted with his ministry of healing. . . . Henceforth medical missionary work is to be carried forward with an earnestness with which it has never yet been carried. This work is the door through which the truth is to find entrance to the large cities."—*Testimonies for the Church*, Vol. IX, page 167.

The first doctrine of Christianity was "love in action." Jesus lived the gospel before he taught it. His deeds outran his words. A church that renders service as well as holds services, will attract the attention of the people of our time, when selfishness is the dominant characteristic.

Christ is the standard to which all are striving. He went about doing good. The attention of the world was attracted to him by what he did rather than by what he said. His works were his mightiest message. His life burned so brightly that it consumed him in ministry. His message, beyond which no one can go, was, "Not to be ministered unto, but to minister." The tidings of his healing strangely moved the people.

As the women gathered at the village wells morning and evening, they talked of the Healer at Capernaum. Travelers bore the tidings from village to village. The record says that on one occasion all the city was gathered at the door. Mark 1: 33. If that kind of work stirred cities in Christ's day, it will do the same to-day. The greatest need to-day is for some one to hear and answer the cry of the cities. If our message is unable to secure a hearing in the cities, then there is need of going back to the first principles of teaching the gospel.

The amount of illness which a city shelters is appalling. The world is a great lazar-house. There are hundreds and thousands of doors waiting to welcome the medical missionary. And when

those doors are entered and the results witnessed, thankful men and women will publish the news abroad, and still other doors will be opened.

This is an era of advertising, and I would not disparage judicious advertising; yet we can not improve upon the experience of Jesus at Capernaum, when the recipients of his ministry went out and published what had happened, and "blazed abroad the matter." "They came to him from every quarter." "Thy righteousness shall go before thee." Our work will be advertised by our loving friends. There is no other form of advertising which equals this. The gospel is spread by the people who have felt its healing benefits. From man to man the tidings will be borne of a gospel that will make men every whit whole.

"Our sanitariums are the right hand of the gospel, opening ways whereby suffering humanity may be reached with the glad tidings of healing through Christ. . . . Christ is no longer in this world in person, to go through our cities and towns and villages, healing the sick; but he has commissioned us to carry forward the medical missionary work that he began. . . . I have been instructed that we are not to delay to do the work that needs to be done in health reform lines. Through this work we are to reach souls in the highways and byways."—*Id.*, pages 167, 168.

"God's messengers are commissioned to take up the very work that Christ did while on this earth. They are to give themselves to every line of ministry that he carried on."—*Id.*, page 130.

We are told that through this work we are to reach souls in the highways, and if his people will respond to his call, "he will make the possessors of property willing to donate of their means, and thus make it possible for his work to be accomplished in the earth."—*Id.*, page 272.

"Faith is the substance of things hoped for, the evidence of things not seen." Heb. 11: 1. Faith in the word of God will place his people in the possession of property which will enable them to work the large cities that are waiting for the message of truth."—*Id.*, pages 272, 273.

"Can we expect the inhabitants of the cities to come to us and say, 'If you will come to us and preach, we will help you to do thus and so'? What do they know of our message? Let us do our part in warning these people who are ready to perish unwarned and unsaved. . . . As we do this work, we shall find that means will flow into our treasuries, and we shall have funds with which to carry on a still broader and more far-reaching work."—*Id.*, pages 100, 101.

"Souls who have wealth will be brought into the truth, and will give of their means to advance the work of God. I have been instructed that there is much means in the cities that are unworked. God has interested people there. Go to them; teach them as Christ taught; give them the truth; they will accept it. And as surely as honest souls will be con-

verted, their means will be consecrated to the Lord's service, and we shall see an increase of resources."—*Id.*, page 101.

#### How This Has Been Fulfilled—Experiences

In fulfilment of these statements, I wish to cite two instances which show the results not only in adding to our number, but in bringing to the cause financial aid.

Two years ago one of our leading workers rented the large armory hall at San Bernardino, Cal., and with a large force of laborers began meetings. At first he had large audiences, but in six days the congregation had so dwindled away that the meetings were closed. A few weeks later this combined work entered San Bernardino. There was only a small interest at first, but it gradually increased. The medical and the Christian Help work were kept to the front. The straight message was preached, health lectures were given, cooking classes were held from house to house, personal work was carried forward, simple treatments were given, and Bible readings were held. In six weeks the prejudice that had existed was so far removed that the most prominent woman's organization in the city, which had for some time been opposed to our work, was completely won to our unselfish ministry through the medical work and the cooking classes; and as a result, seventeen persons took their stand for the truth, and were buried with their Lord in baptism. From this company eight or ten thousand dollars has been turned into the cause at Loma Linda.

I will mention one other effort that came under my personal observation. We have had a church at Hartford City, Ind., for the past twenty-five or thirty years; and in the seven years that I was personally acquainted with the work there, three or four revival efforts were made in the church, with a few converts as a result. This combined work was begun in that city, and the whole city was stirred as never before. The medical feature was made prominent, followed by the testing truths of the message. A cooking school was conducted. As a result, between thirty and forty persons were baptized, and united with the church, some of whom had been greatly prejudiced against the truth. Backsliders were reclaimed. As a result financially, over twenty-six thousand dollars has gone into the cause from that church during the past year, and it is the second best tithe-paying church in the conference.

Richmond, Va.

I HAVE traveled a great deal, but I never found a happy backslider in my life. I never knew a man who was really born of God that ever could find satisfaction in the things of the world. Do you think the prodigal son was satisfied in that foreign country? Ask the prodigals to-day if they are truly happy. You know they are not. "There is no peace, saith the Lord, unto the wicked."—*D. L. Moody.*





WASHINGTON, D. C., JULY 18, 1912

EDITOR - - - FRANCIS M. WILCOX

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

## Editorial

"If any man willeth to do his will, he shall know of the teaching, whether it is of God."

HE who desires to be led of God will be sure to find God ready to lead him. But he who would be led of God must be ready to go where and however God may direct. He must not choose his own way, and then expect God to adopt it as his own.

LET us never consider for a moment that we know all of God or his truth. The more we know, the larger will become our power to see what we do not know. This will make our ignorance appear so great in comparison with our knowledge that it will seem to us that we really know nothing, or but little at best. The true basis upon which to build is to realize that we of ourselves know nothing at all as we ought to know it. To such knowledge and humility God can add heavenly wisdom, and the praise and glory will be to God and not to man.

THE way man may regard a doctrine does not determine its standing in God's sight. Some of the greatest errors have been the most largely received by mankind; in fact, the majority have, as a rule, been on the wrong side of every question of moral reform. But the fact that the majority is opposed to the right releases no individual from doing the right. The admonition, "Thou shalt not follow a multitude to do evil," is as timely in these days of spiritual declension as when first spoken to the children of Israel. The man of God is the man of principle,—of principle to do the right at whatever the cost, relying alone upon the God of right for sympathy and support. Such men were Moses, Joshua, Caleb, Samuel, Elijah, Elisha, Paul, and Silas. By standing in God's strength for the truth and righteousness of Christ our Saviour, such may we be to-day.

## Two Kinds of Sorrow

THERE are two kinds of sorrow in this world. There is the sorrow that bears in its arms nothing but bundles of tares to be burned, and there is the sorrow that comes laden with the precious fruits of a better life. Many go on for years in a life of sin, and when their record is made known to the world around them, they are exceedingly sorry, sorry that they have been found out. They were not ashamed when they were making the record and reaping its illegitimate fruit. It is only the publication that causes shame. That kind of sorrow brings no good results. That kind of sorrow would lead a man to commit other wrongs to keep some one from making his evil course known. That kind of sorrow would lead him to minimize every published wrong, and seek to convince the world that he meant no wrong in what he did. That puts an insurmountable barrier in the way of true repentance, and sears and glazes over every tender spot in the conscience.

But there is a sorrow that builds character, stone upon stone, a structure that can not be swept away. The sorrow of the world may and does work death; but "godly sorrow worketh repentance unto salvation, a repentance which bringeth no regret." That kind of sorrow has the fruits of righteousness in it; for it is a sorrow against sin. It partakes of the nature of God's sorrow when sin entered the world. Because it does, it must be in harmony with God. It is a healing sorrow. The godly sorrow heals every wound with better material than was there before. Have we lost a cherished friend? That sorrow builds a bridge from our heart to the heart of Him who is the friend of every man. Have we lost a love we cherished above everything else on earth? We may be sad over the loss; but we know where to go for a love that passes the power of human tongue to express; and, accepting that, we gain an experience that makes us better men and women, gives us stronger courage and more power to do. Is it sorrow over actual wrong? Then comes in the knowledge of God's forgiveness of the wrong repented of and his acceptance of us, and we are helmeted and shod and corseleted and armed for stronger battle against wrong than before. But once let us excuse the wrong, and seek to palliate it, and we are weaker than we were, and the temptations that will come to us will be sharper pointed, and their barbs will fasten themselves into our very flesh.

When we have failed and acknowledged our failure, then is when God can make victors of us. It is only when we have reached the point where we can make such acknowledgment that God can entrust us with victory. He dared not

give victory to Gideon's host until it was thinned down beyond the possibility of its gaining a victory in its own strength; but then he crowned that loyal band with a victory that will always live.

The sorrow at having our sins found out, and the desire to cover up our shortcomings, are indications that we are anxious to appear better than we are and stronger than we are. But when all that is put away, then it is that God can use us, and make us powers for good in his service. Let us put away the false-faced sorrow of the world; for that works only death, and its fruits can be only the fruits of selfishness and sin. Let our sorrow be sorrow for sin. In that is hope, good fruits, and the prospect of life everlasting.

C. M. S.



## Christ as a Sabbath Reformer

THE professed people of God in the days of Judah and Jerusalem passed through some varied and trying experiences. With the history of the Lord's mighty dealings before them in bringing them out of the land of their captivity, and in spite of the wonderful deliverances wrought for them, they forgot the Source of their strength, and turned to the worship of heathen idols and deities. Had they obeyed the Lord, he would have made them a beacon-light to all the nations of earth. It evidently was his purpose to send forth forever his law from Jerusalem, and make it the center of the world's evangelization. He says, through his prophet, that if his professed people had obeyed his voice, and refrained from polluting his Sabbath, the city would have stood forever. Jer. 17:24, 25. But he further threatened that if this was not done, he would destroy the city of David, and carry away the people into captivity. The people forgot the Lord, and the woe pronounced was poured out. The city was besieged and laid waste. The wretched inhabitants were carried into bondage.

It seems that in the captivity and in the eventful years following, they learned, though imperfectly, some severe lessons. It is natural for the mind of man, if not balanced by sanctified judgment, to go to extremes. And the man who takes one extreme to-day will quite likely be found advocating the opposite extreme to-morrow. Thus it was with the Jewish nation. From the laxity and looseness pervading their observance of the Lord's Sabbath under the life of their own government, they had swung in the days of Christ clear around to the other extreme, and had surrounded the Sabbath with such exacting requirements and superstitious mummery and self-righteous regard as to wrest it from the place appointed of God quite as much as when they pursued the opposite course.

In the observance of the Jewish ritual, the Lord's day had ceased to be a day of delight. Its requirements were burdensome and exacting. Christ, the world's Teacher, began his work. His efforts for reform were thorough and far-reaching. He found the day made and set apart by his own divine hand at the creation of the world, torn from its holy setting, and instead of fulfilling its holy purpose of lightening the burdens of men and bringing them joy and blessing, proving a curse in making the service of God distasteful and oppressive. Regardless of the opposition he would encounter from the rabbis, he did not hesitate to reform the practise of the people regarding Sabbath observance. By precept and example, by acts of charity and mercy, he proved that the Sabbath was designed as a boon to the human family, a day in which mankind should seek good and do good, a day for unloosing the bands of sin, undoing the heavy burdens, and letting the oppressed go free. The lame man, by the exercise of Christ's power on the Sabbath, was enabled to take up his bed and walk. The man with the withered hand on that same day felt new life and vigor coursing through the fibers of his disabled member.

The Jewish teachers stood aghast. In their misconception of the requirements of the law of God, they thought this course of action on the part of the Saviour was a violation of the divine precepts, and that it was a stroke made against God's sovereignty and authority. But the Saviour refutes this teaching. He shows them that the law of humanity implanted in their natures would lead them to loose an ox and lead it away to water, or to lift a sheep from the pit where it had fallen. And if the law of nature would lead them to do this, how much more would the demands of this same law lead them to go to the succor and relief of those made in the image of their Maker. And in conclusion he adds, "Wherefore it is *lawful* to do well on the Sabbath days." See Matt. 12: 1-12.

Thus did he, the same as they, recognize the existence of the law of God in all its binding obligation, and teach that his observance of the Sabbath day, in making it a day of blessing, was in keeping with the truest and highest requirements of that law.

Even previous to this conflict with the Jewish teachers, in the memorable sermon given on the mount, Christ had declared emphatically the relation of his mission to the law of God, divining, doubtless, that there were in the multitude assembled on that occasion those who thought that his attack on Jewish customs and prejudices was antagonistic to the divine requirements. "Think not that I am come to destroy the law, or the

prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5: 17, 18.

Thus Jesus Christ, the world's creator and redeemer, the man who spake as no other man spake, before nor since, the teacher of all divine truth, recognized the existence of the divine law, and the existence of the Sabbath commandment as a part of that law, and gave his own example and practise as a model of true and proper Sabbath observance.

Before closing this paper, we can not forbear contrasting the methods of Christ in his work of Sabbath reform with the methods of so-called Sabbath reformers of the present day. Christ sought no political alliances, invoked no aid of sword or spear, but depended alone on the power of truth and the work of the Holy Spirit.

In the work of false sabbath reform to-day the methods of Christ have been revised. The arm of the civil power is invoked. The power of the civil law is called into requisition. The policy is to compel men to do what the Spirit of God does not prompt, nor their desires lead them to perform. And instead of holding out the one true Sabbath to men as a sign of Christ in creation and redemption, a false sabbath, a usurper and counterfeit, is urged upon men's regard, and too often backed up by civil requirements.

Which is the true Sabbath, the one enjoined by Christ, or the one commanded by men? And which are the better methods, those employed by the great Teacher, or those prompted by worldly policy and political measures? "What is the chaff to the wheat? saith the Lord."

F. M. W.

## ◆ ◆ ◆ The Hand of God in History — No. 16

### Notes on Important Eras of Fulfilling Prophecy

#### The "Two Witnesses"

ONE of the outlines of prophecy covering the 1260 years of papal supremacy, deals particularly with the warfare of the evil one against the Holy Scriptures.

The great apostasy was a turning away from the Word of God to human tradition. The Scriptures bore constant witness to the departures from the truth. As the "man of sin" stood revealed, exactly answering to the description of the prophecy, it was only natural that the apostate church should seek to hide away from the common people this divine witness to its fallen character.

But, though for the allotted period the saints and times and law of the Most High fell under the persecuting and perverting power of the Papacy, the witness of the Holy Scriptures among the people

could never be wholly silenced. The Lord Jesus had declared in the revelation to John concerning this period of papal supremacy:—

"And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days [the 1260-year period], clothed in sackcloth. These are the two olive-trees, and the two candlesticks standing before the God of the earth." Rev. 11: 3, 4.

These two living witnesses to Christ are manifestly the Old and New Testaments. In the days of his first advent Christ said of the Old Testament witness: "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." John 5: 39. And now in apostolic days Inspiration had given the further witness of the New Testament. These are the two ever-living witnesses of Jesus. They are the olive-trees pouring forth the oil of divine grace; for the Scriptures are "the word of his grace." These are the two light-giving candlesticks; for the Holy Scriptures are the lamp unto the feet and the light unto the path.

In the further description of the two witnesses, additional features are given, identifying them with the word of the Lord spoken by inspiration through his prophets:—

"And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will." Verses 5, 6.

It was the word of the Lord, by his servants, that in old time shut the heavens from rain, turned water into blood, smote the earth with plague, and brought down the consuming fire. And that living word of God will assuredly in the last day speak the condemnation of all who fight against it. "He that rejecteth me," said Jesus, "and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." John 12: 48. Then shall "that wicked," the "man of sin," be consumed "with the spirit of his mouth"—the living word that is sharper than any two-edged sword.

With one voice the Holy Scriptures, the Old and New Testaments, bore witness for the Lord Jesus and against apostasy all through the dark days of papal rule. Power was given to these two witnesses to endure. Their enemies could never destroy them; for they are "the word of God, which liveth and abideth forever." 1 Peter 1: 23.

But they bore their testimony clothed in sackcloth, or mourning. Truth was being trodden underfoot. The Papacy was wearing out "the saints of the Most

High." Friends of the Bible were put to the torture and the death. Copies and portions of the Book itself were diligently sought out and burned.

The church council of Toulouse (southern France), held in the year 1229, forbade the people to possess the books of the Old and New Testaments in their own tongue. Inquisition was made for any portions of Scripture hidden in the homes of the people. But still the light was never quenched, nor the voices of the witnesses silenced. One frank old Inquisitor, Reinerius, has told how the Waldensian, or Vaudois, missionaries carried the treasure of the blessed Word to the people when it meant death to the missionary if caught by agents of the inquisition. He says:—

The heretics cunningly devise how they may insinuate themselves into the familiarity of the noble and the great; and this they do in manner following: They exhibit for sale, to the lords and ladies, rings and robes, and other wares which are likely to be acceptable. When they have sold them, if asked whether they have any more goods for sale, one of these traveling peddlers will answer: I have a jewel far more precious than these, which I will readily give you, if you will secure me against being betrayed to the priests. The security being pledged, the heretic then proceeds to say: I possess a brilliant gem from God himself; for through it man comes to the knowledge of God; and I have another, which casts out so ruddy a heat that it forthwith kindles the love of God in the heart of the owner. In like manner proceeds he to speak of all his other metaphorical gems. Then he recites a chapter from Scripture or from some part of our Lord's discourses.

The reader will recognize in this account the basis of Whittier's poem of the "Vaudois Teacher." A few of the poet's lines we must quote alongside these of the ill-natured Inquisitor. After the pilgrim trader from the Alpine valleys has effected a sale to the lady of the castle, he says:—

"O lady fair, I have yet a gem which a purer luster flings  
Than the diamond flash of the jeweled crown on the lofty brow of kings,—  
A wonderful pearl of exceeding price, whose virtue shall not decay,  
Whose light shall be as a spell to thee and a blessing on thy way!"

"The lady glanced at the mirroring steel where her form of grace was seen,  
Where her eye shone clear, and her dark locks waved their clasping pearls between;  
'Bring forth thy pearl of exceeding worth, thou traveler gray and old,  
And name the price of thy precious gem, and my page shall count thy gold.'

"The cloud went off from the pilgrim's brow, as a small and meager book,  
Unchased with gold or gem of cost, from his folding robe he took.  
'Here, lady fair, is the pearl of price, may it prove as such to thee!  
Nay—keep thy gold—I ask it not, for the Word of God is free.'"

Sometimes the very paper leaves of the Holy Book seemed instinct with life, as providentially the printed page was guided here and there to bear the witness. We are told how, in the days of Bible burning in Hungary, a zealous count gathered out of his estate all the Bibles and Scripture portions to be found. They were heaped up in a pile in his courtyard, while he sat in state to watch the flames consume the precious volumes.

As the fire leaped upward, a gust of wind swept in and caught up one of the curling leaves, dropping it, with edges blackened and scorched, into the count's lap. As he looked down upon it, his eyes read the words,—

**"For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever."**

Startled and dismayed by the accusing voice from heaven at such a moment, he rose from his chair and forsook the courtyard.

W. A. S.

(To be concluded)

### Unwilling to Be Warned

THE backslidden church behaves much like the backslidden individual. It prefers to stay where it is. The Lord, speaking through Jeremiah, says even of Babylon: "We would have healed Babylon, but she is not healed." She did not wish to be healed. She did not realize that she had been wounded unto death. She preferred to go on in the way of her own carnal desires. So the Lord was compelled to abandon her.

Just so it will be with the "daughters of Babylon" in the last days—the creed-bound, world-loving churches. The Lord will be compelled to leave them to their own ruin, even as he was compelled to leave the great mother in ages past. Occasionally one of the Lord's servants speaks out in warning. A few may hear; but the pleasure-loving throng press on, and not infrequently they seek to hush the voice that sought to warn them.

An instance of this kind is witnessed in the setting aside of Bishop Foster, of the Methodist Episcopal Church. He did not take a roseate view of the spiritual conditions in that church body, and in the hope of bringing the church-members to a sense of their true condition, he published a warning in one of the organs of the denomination. There is food for thought in what the bishop said to his fellow church-members; and the fact that he was set aside when he had uttered his warning, makes the hopelessness of the condition all the more apparent. He said:—

The church of God is to-day courting the world. Its members are trying to bring it down to the level of the un-

godly. The ball, the theater, nude and lewd art, social luxuries, with all their loose moralities, are making inroads into the sacred enclosure of the church; and as a satisfaction for all this worldliness, Christians are making a great deal of Lent and Easter and Good Friday and church ornamentation. It is the old trick of Satan. The Jewish church struck on that rock, the Romish Church was wrecked on the same, and the Protestant church is fast reaching the same doom.

Our great dangers, as we see them, are assimilation to the world, neglect of the poor, substitution of the form for the fact of godliness, abandonment of discipline, a hireling ministry, an impure gospel, which, summed up, is a fashionable church. That Methodists should be liable to such an outcome, and that there should be signs of it a hundred years from the "sail-loft," seems almost the miracle of history; but who that looks about him to-day can fail to see the fact? . . .

Formerly every Methodist attended class, and gave testimony of experimental religion. Now the class-meeting is attended by very few, and is, in many churches, abandoned. Seldom the stewards, trustees, and leaders of the church attend class. Formerly nearly every Methodist prayed, testified, or exhorted in prayer-meeting. Now but very few are heard. . . . Worldly socials, fairs, festivals, concerts, and such like, have taken the place of the religious gatherings, revival meetings, class- and prayer-meetings of earlier days.

How true that the Methodist discipline is a dead letter! Its rules forbid the wearing of gold or pearls or costly array; yet no one ever thinks of disciplining its members for violating them. They forbid the reading of such books and the taking of such diversions as do not minister to godliness, yet the church itself goes to shows and frolics and festivals and fairs, which destroy the spiritual life of the young as well as of the old. The extent to which this is now carried on is appalling. The spiritual death it carries in its train will be known only when the millions it has swept into hell stand before the judgment.

Now, this bishop's statement of conditions in his own church is just as true of the other large church bodies in general. It is the real condition of the great church world to-day—a form of godliness with the power lacking, and the zeal and love that once were so evident now waxing cold, while the easy professor turns to pleasures and pursuits of his own liking. Seeing the conditions as they exist now, and knowing that they are divinely foreshown as indications of the last days, how can the child of God turn to the allurements of the world, and refuse to believe that the coming of our Saviour draws nigh? We must heed the warnings, we must press the battle to the gates, we must divest ourselves of every clog of selfishness, every tie that would bind us to the service of the world.

"The world passeth away, and the lust thereof: but he that doeth the will of God abideth forever."

C. M. S.



## The Midsummer Offering

### Another Opportunity to Advance Our Cause

THE most important and the most precious thing in the world to-day is God's message for to-day. That is the third angel's message of Revelation 14.

The greatest gift, the greatest blessing, that can come to any one to-day is a saving knowledge of the third angel's message. Those who receive it are brought under great obligations to God and humanity.

This is the view that was taken by the pioneers of the cause set on foot by this threefold message. They reckoned themselves debtors to all men. They abandoned the pleasures and riches of the world, and addressed themselves to the one great task of making the message known to all the world.

Their view was right, and it must still dominate this people. The supreme question of the hour is the proclamation of the third angel's message to every nation, kindred, tongue, and people.

When the pioneers began this work, they scarcely realized the proportions to which it would grow. It is one thing to read that the message must be given to every nation, kindred, tongue, and people, and quite another actually to give it. To *give* it means the consecration of life and possessions to the service of God. To *give* the message means sacrifice and toil. There is no other way.

The knowledge we have of this message makes us debtors to our fellow men who know it not. "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." 1 Peter 4:10. One way of ministering this blessed gift to others is by giving our means to the cause of missions. This is as practical, effective, and acceptable a ministry, in its way and as far as required, as any that can be performed. The apostolic church recognized this when they laid down all that they had at the apostles' feet for distribution to others.

The consecration, the sacrifice, the toil, must be continuous and expansive. Not until the work is finished may our labor and gifts cease. And until it is finished, our service and gifts must enlarge. The work started in a little corner is to expand until it encircles the earth. Hence every step taken prepares the way for another. Every missionary sent abroad is a sure token that two more will be called for. Every dollar given to missions is a signal for five more. This must be so in the very nature of things, and it is true in our experience. To change this would be to destroy the movement with which we are connected.

Our usual midsummer offering is to be

taken this year on Sabbath, July 27. All that is given by each church in this offering is applied on the Fifteen-cent-a-week Fund. A great effort is now being made by all the conferences to raise the full amount of fifteen cents a week for each church-member.

A large offering is greatly desired by all the conferences, and also by the missionaries in the foreign fields, so that we may have the means required to answer the pressing calls for more help. So once more we ask for a liberal offering.

A. G. DANIELS.

## Note and Comment

### Rome's Publicity Campaign

IN the active propaganda upon which the Roman Catholic Church has now entered, no agency will be left unused that will contribute to the accomplishment of her purpose. One of the latest methods she is employing, and that, too, with far-reaching and rapidly accelerating success, is that of the Publicity Bureau. Speaking of the purpose of this bureau and the work which it seeks to do, the editor of the *Christian Herald*, of June 12, says:—

It is organized and controlled in the interest of the Roman Catholic Church, and it sends out regularly a service of considerable volume to a large number of publications, mainly secular newspapers. Its work is skilfully done so that it may not give offense to the general public, and that their suspicions may not be awakened to the real purpose. It is a well-planned campaign for the education of the American people in the religion of Rome. This is a wholly new line of tactics in the great campaign which Rome is now conducting with the ultimate object of securing religious and political ascendancy in the United States.

Of the great advantage the Roman Catholic Church has in its fight for supremacy, as compared with Protestantism, and of its far-seeing policy, the *Herald* continues:—

Protestantism has its struggling factions and its rival denominations, with their varying and oftentimes conflicting interests, while the Roman Church has the tremendous advantage of solidarity, the whole body working as a unit for a single purpose. Moreover, Rome plans its campaigns not to last for a week or a month, but to extend over a period of years. It is willing to plod patiently and persistently, knowing that in the end the constant attrition will smooth down opposition and bring about the desired result.

Of the methods that the church employs in advancing its claims, the editor states:—

First, it means to familiarize the millions of American non-Catholic readers with its version of contemporary history from the Roman point of view; next, to impress them with the power and dignity of the princes of the church, who, it has openly claimed, are entitled to out-

rank all save sovereigns. It presents in deferential yet positive phrases the ancient claim of Rome's priority and spiritual supremacy. It gets the average mind accustomed to reading the descriptions of gorgeous ceremonials, of impressive masses, and of the pomp and splendor of the church in America; and thus it is steadily sowing in the minds of old and young the seed which is trusted to bring a harvest of popular toleration and appreciation. It hopes in time to bring our people to the point of accepting the idea of an American pontiff.

The *Herald* raises the question as to what plans the great Protestant churches of America have to counteract this new agency. It wonders how the Men and Religion Forward Movement proposes to meet the situation. It believes the time has come that "American Protestantism must unite its forces, and its denominations must stand shoulder to shoulder, if it means to maintain its integrity and retain its hold upon the faith, the confidence, and the support of the people." It concludes its strong arraignment of this great religious menace as follows:—

Neither the creed of Rome nor the personality of its leaders is now in question. It is the Romanist campaign for political and religious supremacy in the nation that must be considered as a whole. That there are many Catholics who take little or no interest in such a plan, and who may even mildly disapprove, is not to the point. The plan exists; it is already working; and it will continue to work practically without opposition, until Protestantism is awakened to the seriousness of the situation.

### The Spirit of Rome

SPEAKING of the spirit which characterizes the Roman Catholic Church, the *Lutheran* of July 4 says:—

The Roman Church does not change. In fact, she can not change any more than can the leopard remove his spots. That Rome is "interested" in politics and watching with jealous eye the trend of political events, the following quotation from the *Catholic World* of New York bears ample evidence. This authoritative voice of Romanism says: "The Roman Catholic is to wield his vote for the purpose of securing Catholic ascendancy in this country. All legislation must be governed by the will of God unerringly indicated by the Pope. Education must be controlled by the Catholic authorities, and under education the opinions of the individual and the utterances of the press are included. Many opinions are to be forbidden by the secular arm, under the authority of the church, even to war and bloodshed." As proof of the love(?) of Rome for the Protestant church, we quote an editorial utterance of Father Phelan, clipped from the *Western Watchman*. He says: "We would like to rack and quarter Protestantism; we would like to empale it and hang it up for crows to build nests of; we would like to tear it with pinchers, and pierce it with red-hot irons; we would like to fill it with molten lead, and plunge it into hell-fire a hundred fathoms deep." Rome seeks temporal power. She will not be overscrupulous as to the means she employs to secure it.



### The Work Is Wholly Thine

C. P. BOLLMAN

I NEED the mystic touch, O Lord,  
That makes a life divine;  
I need thy power, O my God,  
To make my heart like thine.

Thou dost give pardon, gracious God,  
My soul hast freely shriven;  
But, O, I need transforming power  
To fit me, Lord, for heaven!

Thou hast imputed, O my Lord,  
To me thy perfect life;  
Come and impart it hour by hour,  
Give victory in strife.

Grace must be inwrought, blessed Lord,  
Flow out as if 'twere mine;  
And yet, abiding in thee, Lord,  
The work is wholly thine.  
*Nashville, Tenn.*

### A Tour in the Country of the Indus

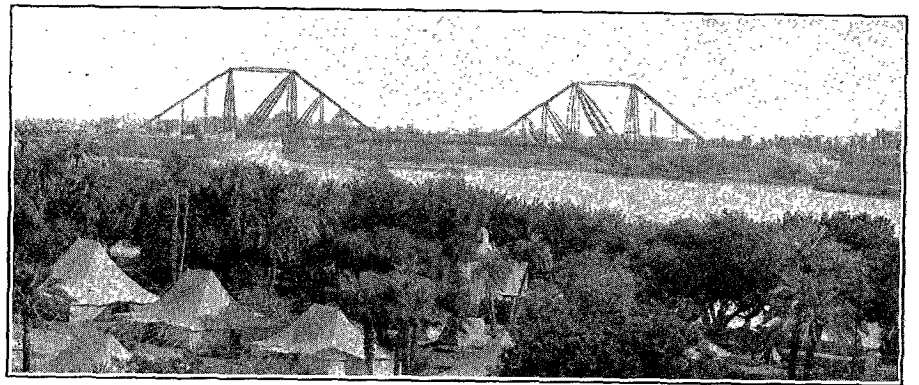
P. C. POLEY

INDIA has shared in the impulse given in recent years to the circulation of our literature. The influence of the printed page, like a stream of widening light, is destined to extend, and to become one of the strongest factors in the work of giving to these unwarned millions a knowledge of this message.

On my last tour, I visited several cities lying along the course of the river Indus. Karachi, situated at its mouth, is a large seaport, having a wheat export trade second to no other in the Old World. Here the canvasser finds himself in the daily heart-beat of a large city, its strong pulsation of humanity being the more interesting to the observer because various races are represented, distinguishable by features and dress. In such a city our books are surely needed to reveal the Creator's claims on those in danger of making a god of the ruling passion of gain.

There are a large number of Goans at this place, a people of Portuguese descent, who as a class are well educated; but they are of the Roman Catholic persuasion. Many of them hold clerkships in the mercantile offices of Karachi. Some are willing to buy our literature, although this is disapproved by the priests. Their unassuming kindness and instinctive courtesy do much to smooth the path of the canvasser. Recently they have built a number of picturesque little bungalows, to form a colony, in one of the suburbs of Karachi, where they are afforded purer air than in their former congested city quarters. The move is favorable for an evangelistic effort among them.

Once, in passing through their location in the cool of evening, I became interested in a juvenile party in progress on an open piece of ground. Here were well-dressed children, happy and pleasant-faced, much like those one would see now in western Europe, whence their ancestors came long ago. A jovial-looking priest and a number of adult members of the community were present, who found pleasure in watching the happiness of the bright-eyed younger folk; but one



ROHRI CITY, CANTILEVER BRIDGE, AND THE RIVER INDUS

who could view the scene with the eyes of the Master, would be moved by the thought that they were sheep without a true shepherd. There are many things in India which act as incentives to the missionary canvasser to be faithful in ministering the bread of life.

I labored for a few weeks at Karachi in the latter part of the summer of 1911. The climate is mild all the year, and there is not that migration of Europeans to the hill stations which residents in the hotter plains of the interior are so used to.

Another city visited was Sakkar. The European portion is built on an eminence, having a commanding view of the river at one of its most beautiful points. A lively aspect is imparted to the scene by the interesting type of native craft which plys the waters. Opposite Sakkar is the city of Rohri, on the left bank. The island of Bakkur, almost in mid-stream, served the engineers in the construction of two bridges. The larger of the two is a steel cantilever bridge, spanning the waters between Bakkur and Rohri. These facilitated my crossing over on several occasions to canvass on the Rohri side.

I shall not soon forget my impressions when I viewed the mighty Indus. I thought of Alexander the Great, who led his army to its banks hundreds of years ago. I felt it a privilege to be a soldier in the army of Christ, carrying its victories to this point and beyond.

Some of these Indian people bear more

than the Christian name, and adorn their profession with simplicity of demeanor in imitation of Christ. One is led to pray that these shall not be found wanting when the great test comes which is to reveal the true worshipers of God.

### Our Council With the Siberian Union Committee

L. R. CONRADI

ON May 28 I left Hamburg for eastern Russia. That I might have an interview with the newly appointed governor of German East Africa, at Berlin, it was necessary for me to delay my departure from Hamburg one day longer than I had intended; but this will save me at least a week in Africa. As it had been my privilege to meet the two former governors of German East Africa several times, I knew the advantage to be gained

by a personal acquaintance with the governor, and tried hard to secure an appointment with him before his departure, about the middle of June. The governor received me very kindly. I informed him as to our work, and sought his personal advice concerning a suitable place for a health station in German East Africa. After we had thus spent about twenty-five minutes, he began to question me concerning our faith, especially regarding Christ's second advent, the destiny of the wicked, and the hope of the righteous. He also inquired whether we, as do some others, believe in the conversion of the world, or whether we expect to see the gathering in of a chosen few from all parts of the world. He appreciated our German mission report for 1910 very much, and I promised to send him our annual mission reports in the future, and also to supply him with some of our other publications.

Brother Guy Dail met me at Berlin that evening, and we reached Warsaw the next morning. Poland, with a population of about ten million, has been recently cut off from the West Russian field, and is now a special mission, Elder H. Schmitz being in charge. In Warsaw, the third Russian city in size, with a population of eight hundred thousand, we have a neat place of meeting, and a church of thirty-five members, whose tithe and offerings last year were about one thousand dollars. Although the brethren here had been together the day before, expecting us, yet we were pleased

that they again took pains to meet, at 10 A. M., and that after our meeting with the church we could spend over an hour with our workers in this field. Seeing that we have scarcely a hundred members in all Russian Poland, and only a handful of workers, there is surely a great field yet before us here.

There is but one fast second-class daily train from Warsaw to Moscow, so we had much difficulty in securing a place. In fact, all the places were taken, so we were compelled to secure a berth in the sleeper. Of late years there has been quite a change for the better in the Russian train service. Our train stopped only at the main stations, and only for a short time, so that we averaged a speed of about thirty-five miles an hour. The country between Warsaw and Moscow is mostly level or rolling land, with considerable timber.

We reached Moscow about 3 P. M., May 30, and Elder O. Wildgrube, accompanied by one of the brethren, met us at the station. In connection with his dwelling, which is well situated, Brother Wildgrube has a meeting-hall, Moscow, a city of a million inhabitants, is really the center of the national and religious life of Russia, so that our workers here have experienced much of the worst sort of opposition. The enemy did everything possible to break up our meetings. However, through the blessing of the Lord, there is now a church of fifty-three members in this city.

Until last winter the Central Russian field, with a population of sixty-five millions, had only one ordained minister. Several districts have recently been cut off, but still the field remains as large as Texas, and has a population of twenty-eight millions, with a membership of seventy-seven. Here we have a field with a population greater than that of any American union, and yet containing only one ordained minister, a few Bible workers, and not a hundred members. However, humble as the beginning has been, the little effort we have made has caused a wonderful stir.

On the evening of our arrival in Moscow, we took the train for Saratof, which we reached Friday afternoon. Elder G. Perk and others met us at the station, and we immediately went to the hotel, where most of our laborers had already secured rooms. Elders J. T. Boettcher and J. Sprohge had arrived from Riga, Thursday afternoon. We were glad to greet not only all the members of the Siberian Union Committee, but several leading brethren from the Central Asiatic and West Siberian fields, and nearly all the workers and quite a number of our brethren from the Ural and Volga fields. Saratof is a city of about two hundred thousand inhabitants. Our brethren here have secured a well-situated meeting-place for our small church of twenty-three members at this place.

The Siberian Union exceeds any other union of the world in the extent of its territory. The East Siberian Mission, with a population of over three millions, is larger than all of Europe, and the West

Siberian Mission is about half as large. The Central Asiatic field is about three times as large as Texas. The total population of this immense Siberian Union is something over forty-four millions. In all this vast territory we have thus far had only seven ordained ministers, and five of these, including the union superintendent, have had charge of a local field. We have had a dozen other workers. Altogether, there are fifty-three churches, with over one thousand members. The superintendent of the East Siberian field had to travel not less than five thousand miles to attend this meeting, and he was fourteen days on the way. He reports excellent meetings north of Vladivostok, near the Pacific Ocean.

We spent part of our time giving instruction, and part of it in council. In view of the great needs of the field, the Russian Union gave us Brother G. Zierat, who has labored faithfully in the hot climate of the Trans-Caucasia. After careful consideration, it was decided to ordain him, with Brethren H. Gobel and H. Ostwald, to the gospel ministry. Brother Zierat, with his family, will settle in Samarkand, thus giving us one ordained minister to assist Elder J. Ebel, the superintendent of the Central Asiatic Mission. Samarkand, and Tashkent, where Brother Ebel is situated, are the centers of the Mohammedan world in that part of Asia. Elder Gobel, who has thus far been working in the Ural field, accepted an appointment to the district north of Vladivostok, where the superintendent of the field has reported such a good interest. Therefore, we shall now have an ordained minister near the shores of the Pacific, thus spanning the vast distance between the Atlantic and the Pacific—nearly three times as far as from New York to San Francisco.

As we proceed with our work in the Russian empire, one thing becomes more and more apparent,—that under the present laws, our workers ought to be citizens of the country, and have a good knowledge of the Russian language. We were pleased to secure two promising native brethren of some education as students at the Friedensau school. One was at the meeting, and the other one comes from Harbin, Manchuria.

While but a few years ago the very name of Siberia reminded one of all the horrors of the exile system, matters have greatly changed, and there now seems to be a constant stream of immigrants to this vast territory. Russia is doing everything possible to hasten the construction of the Amur Railway, which will give her connection with Vladivostok, on the Pacific, without using the Manchurian Railway. Those who go to assist in the construction of this railway receive free grants of land along the railway, and thus many Russian settlers are attracted to this eastern field. But although Siberia is so sparsely settled, yet our people often find great difficulty in living the truth there, because some of the Russian officials do not desire to tolerate any one unless he is a member of

the Russian church. Quite a number of our brethren who had settled near members of the state church, had to leave their homesteads and houses without any remuneration, and form a settlement three hundred miles away.

Three of our western fields—the Volga, the Ural, and the West Siberian—have greatly suffered from drought. Thousands had to receive government aid, and many of our own members have had to be assisted. Thus far nearly one thousand dollars has been sent them for their relief, the money coming in from various parts of Europe and from our Russian brethren in America. The Siberian Union Committee passed a vote of thanks for the help thus rendered.

The canvassing work has also suffered in these fields. Worst of all, quite a number of our canvassers could secure no permission whatever from the government to circulate our literature. During this meeting Elder Boettcher received two telegrams definitely informing him that the tract society in Riga must be dissolved, and our Riga house closed. Seven other religious societies were dissolved at the same time. As a consequence of this information, Elder Boettcher had to leave for Riga before the meeting closed. It remains for us to see what can be done under the present circumstances, and in the midst of these difficulties.

In spite of the many troubles the workers have to meet, they are of good cheer. The Lord came into our midst by his Spirit, and the prospects for the future seem brighter than ever before. The few days we spent together proved a season of profit and blessing. All feel grateful to God for his kind protection during our meetings and council here. Although the number of workers is small for this great field, yet we are indeed happy that, according to the present arrangement, each field will have at least one ordained minister in addition to its superintendent. As some of these men must travel hundreds of miles by sleigh in the severe cold of the Siberian winter, and often live in the humblest huts, and work under the greatest difficulties, let us all remember them in our prayers. Especially let us ask God to raise up more workers for this tremendous field.



THE love of Christ is like the blue sky, into which you may see clearly, but the real vastness of which you can not measure. It is like the sea, into whose bosom you can look a little way, but its depths are unfathomable.—*Selected.*



“LIGHT will blind a man sooner than darkness. Are we, then, to pray that we may be left in darkness?—No; but beware, ye who walk in light, lest ye turn your light into a curse.”



“SECRET prayer is secret power, and without the secret of prayer the secret of power will never be known.”



### That Is What Takes Courage

CHARLOTTE PERKINS GILMAN

It takes great strength to bring your life  
up square

With your accepted thought, and hold it  
there,

Resisting the inertia that drags back  
From new attempts to the old habit's  
track.

It is so easy to drift back, to sink;  
So hard to live abreast of what you think.

It takes great strength to live where you  
belong,

When other people think that you are  
wrong,—

People you love, and who love you, and  
whose

Approval is a pleasure you would choose;  
To bear this pressure and succeed, at  
length,

In living your belief—well, it takes  
strength,

And courage, too. But what does cour-  
age mean

Save strength to help you bear a pain  
foreseen,—

Courage to undertake this lifelong strain  
Of setting yours against your grandsire's  
brain?

Dangerous risk of walking lone and free  
Out of the easy paths that used to be;  
And the fierce pain of hurting those we  
love

When love meets truth, and truth must  
ride above?

—*Heroism.*

### The Origin of Some Familiar Songs

LORA CLEMENT

Jesus, Lover of My Soul

THIS beautiful hymn was written by Charles Wesley, one of England's noblest and most gifted writers of song. It is said that as he stood by an open window one summer day, a little bird, pursued by a hawk, sought refuge in his bosom, and this incident led him to pen the words which have so often come as a benediction to human souls in their night-time of sorrow.

Countless incidents connected with this hymn might be recited. Henry Ward Beecher said of it: "I should rather have written that hymn than to have the fame of all the kings that ever sat on the earth. It is more glorious; it has more power in it. It will go singing until the last trump brings forth the angel band; and then, I think, it will mount up on some lips to the very presence of God."

"On an intensely warm day," Mr. H. P. Ford relates, "as I stood on the corner of a sun-baked street in Philadel-

phia, waiting for a car to take me to the cool retreats of Fairmount Park, I heard a low, quavering voice singing, with inexpressible sweetness, 'Jesus, Lover of My Soul.' Looking up to an open window whence the sound came, I saw on the sill a half-withered plant,—a pathetic oasis of green in a desert of brick and mortar,—and resting tenderly and caressingly upon it was an emaciated hand. I could not see the person, but that was unnecessary; the story was all too clearly revealed. I knew that within that close, uncomfortable room a human soul was struggling with the great problem of life and death, and I knew that the life was going out serenely and triumphantly as these words were borne to me on the oppressive air:—

"Other refuge have I none;  
Hangs my helpless soul on Thee;  
Leave, O, leave me not alone,  
Still support and comfort me!"

"Some years ago a ship was being dashed to pieces on a lee shore. As she drew nearer in the thralldom of relentless breakers, and as the brief winter twilight faded into night, a few men could be dimly seen desperately clinging to the rigging. A small boat could not live in such a sea, and there was no other human means of rendering aid. One by one the sailors gave up the struggle that was beyond mortal endurance, and their bodies were cast upon the beach. The watchers on the shore thought that all had perished, when, in a momentary lull in the roar of the wind and the booming of the waves, a man's voice was heard, full of pleading, away off in the blackness, singing—

"Hide me, O my Saviour, hide,  
Till the storm of life be past;  
Safe into the haven guide;  
O, receive my soul at last!"

And then the brave voice was stilled forever. Tender hands drew his body from the surf, and buried it in the village churchyard. When the humble fisher folk gather for worship, the story of the storm and song is often repeated.

The words of this matchless hymn, so full of comfort and assurance, pointing out the soul's one sure place of refuge in time of need, will continue to sound through the years, making the world better, faith stronger, and God more real until time shall be no more.

This history would not be complete without a few words concerning the beautiful tune to which the hymn is sung. The music was composed by Simeon B. Marsh, a singing-school teacher of New York State. "One morning in the autumn of 1834 he started on his weekly

circuit of singing-schools. As he journeyed, the fire of inspiration burned within him, and at the foot of Tribes Hill, a few miles west of Amsterdam, he dismounted, and leaving his horse to graze near by, seated himself beneath an elm-tree which stood where now the four tracks of the New York Central Railway bear a mighty commerce to the sea, and jotted down on such paper as he chanced to have, the tune 'Martyn.' Arriving at the place of his next appointment, he wrote the new tune on the blackboard for the children's class." Encouraged by the welcome it received from his singing classes, Mr. Marsh taught it to his choir, and for the first time it was used in public worship. "The appreciation of the music-loving congregation was instant; but they little dreamed that the fame of the tune which they had just heard would be more wide-spread and enduring than the hills encircling their classic valley, and that its ministry of service would extend through time and eternity."

### Keep Happy Rules

It is one thing to be happy for an hour, a day, a week. But it is quite another matter to keep happy. A few little "keeps" have been suggested as guideposts along the way to that big "keep" which means so much not only to ourselves, but to all who may come within our reflecting radius:—

Keep cheerful. Hunting trouble ruins more nerves than trouble when it arrives.

Keep alert. Mental ruts make more hypochondriacs than does overwrought imagination.

Keep physically active. The inert woman who hates to move is usually the greatest growler about her health.

Keep clean. The close connection between the pores of the skin and good health is not considered carefully enough.

Keep interested. There is nothing like a fad or an object in life to put aches and pains into the background.

Keep busy. The satanic mischief provided for idle hands is better known than the physical mischief that hounds the woman with time to think about her health.

Keep your feet warm. More cold is taken through the ankles than in any other way, so do not wear low shoes in winter.

Keep away from drugs. Walk more, and take medicine less.

Keep a curb on your appetite. Over-eating is the menace of the age.

Keep out of debt. There is nothing like money troubles to worry one to death. Care will kill the nine-lived cat, and what gives more care than a budget of debts with no money to settle?

Keep smiling.—*The Continent.*

NEVER, never wait for post-mortem praise. Speak the kind words which love prompts, and remember that words of loving-kindness are the best possible tonic which can be given, even to the happiest of mortals.—*Kate Tannatt Woods.*



## Up and Doing

ALBERT CAREY

EARTH'S golden days are flitting,  
And art thou idly sitting,—  
Sitting, idly waiting for  
The passing of the tide?  
Soon they're gone, and gone forever,  
Gone whence thou canst bring them  
never:  
They are lost, forever lost,  
On time's vast ocean wide.

This is the day for doing;  
This is the day for truing;  
Every line of life's great walk  
With God's eternal law.  
Wait not for vain to-morrow.  
Waste not, in grief and sorrow,  
The precious moments given  
For that which God foresaw.

Then when the triumph gleaming,  
From his blest hand forthstreaming,  
Falls upon the conqueror,  
On time's great festal day,  
Thou shalt not be forsaken,  
But with the ransomed taken  
To dwell in peace eternal,  
Where Christ doth reign for aye.  
*Nortons, Oregon.*

## The Massachusetts Camp-Meeting

THE Massachusetts camp-meeting was held June 13-23, at Taunton, a city in the southern part of the State, about seventeen miles from the historic town of Plymouth. It is also about the same distance from New Bedford and Fair Haven, where Elder Joseph Bates lived and worked so courageously for the early propagation of this message. It was here, too, that Miss Harmon, now Mrs. E. G. White, in 1846 in company with others, crossed from Fair Haven to West Island in a sailboat. During the passage a terrific storm arose, and it seemed that all must be lost, but as they sought God, it was revealed to Miss Harmon in vision that sooner would every drop of water in the ocean be dried up than they perish, for her work had just begun.

There were one hundred tents on the Taunton ground, and the attendance, both of our own people and of the neighboring community, was very satisfactory. The weather was unusually pleasant, there being only one slight rain, and no excessive heat. The camp was pitched in the fair-ground, about ten minutes' walk from the railway station and from the center of the city. The grounds were grassy, and provided with a few acceptable shade-trees; and pleasant groves were easily accessible to the campers.

The camp was well organized, everything appearing to be in readiness from the first. There was no waiting for an interest to be awakened in the spiritual services. It seemed to be assumed that

the camp-meeting was but a binding off, or continuation, of previous evangelistic work.

The first Sunday afternoon there were sixteen baptized. On the next Sunday, the last day of the meeting, twenty-five were baptized. A number of children participated in this service.

The children's meetings were in charge of Mrs. Lee Wheeler, who was assisted by Miss Cora Spencer and the writer. One little girl told her mother that every meeting made her feel that she wanted to be a better girl. The children's interest in the temperance question was aroused to the extent that several enlisted as Temperance Volunteers, and immediately began to sell the Temperance *Instructor*.

The young people's meetings were in charge of Mrs. M. M. Hare. Much earnest counsel was given to the young people by the various speakers invited to lead out in the services, and in general there was an earnest response to this counsel. A spirit of faithful service and consecration characterized the majority of those in attendance. Young people who *live* this truth are of inestimable value in the program of the message.

The General Conference men in attendance at the meeting were Elders A. G. Daniells, F. C. Gilbert, and A. J. Haysmer. Elder Daniells came at the early part of the meeting, but gave only one discourse, as very soon after his arrival, he was called by telegram to Washington. Elder Haskell conducted two of the early morning services, and spoke on Sunday forenoon. Elder W. B. White was present, and at one service made a strong plea for gifts for foreign missions. Nearly seven hundred dollars was pledged in response to this appeal, and about two hundred dollars came in later as the result of other appeals.

The Sabbath-school offering to missions on the first Sabbath was unusually generous, more than one hundred dollars being given.

On the last Friday, through circumstances our brethren could not control, a Wild West show took possession of a part of the grounds. Our people felt quite concerned over the situation, fearing that a rough crowd might trespass on the grounds, and that perhaps some of our youth might be attracted to the show. But fortunately no inconvenience nor harm seemed to result from that which might have been a real menace had not the camp been fortified and protected by prayer and wise counsel. Notwithstanding serious fears, the Friday evening service proved to be one of the quietest held; for the noisy crowd that had been frequenting the grounds were attracted to the show. Even the children of the camp manifested praiseworthy self-control, and many prayed that some of the showmen might be attracted to our meetings and be converted.

Altogether, the camp-meeting was a profitable one, and many expressed them-

selves as having gained great victories in the spiritual life.

Those bearing the responsibility of the administrative and evangelistic work in the Massachusetts Conference are largely young men, men who claim the South Lancaster Academy as their alma mater, and who have recognized the fact that it is wise to bear the yoke of the Lord in youth. We believe the Lord is blessing their labors, and that this conference will not come behind in any good work.

FANNIE D. CHASE.

## Alberta (Canada) Camp-Meeting

THE annual camp-meeting for Alberta was held in Strathcona, June 20-30. The annual conference was held in connection with this meeting, and the usual business transacted. The utmost unity prevailed in all the work of the conference. The reports rendered by the various departments and the conference laborers showed an encouraging growth. There has been quite an increase in the membership of the conference during the past year. But few changes were made in the officers of the conference for the coming year. Elder C. A. Burman was reelected president.

That conference has raised more than its share of the Fifteen-cent-a-week Fund for foreign missions for the first five months of the year. They are planning to raise their entire quota for the year.

The attendance of our people was very good. The conference has grown until it has over seven hundred Sabbath-keepers. About three hundred fifty of these attended the meeting. There were some encamped on the ground who were not Sabbath-keepers, but had become interested in our views.

The territory of the Alberta Conference covers a vast area, and some came quite a long distance. Services were held in three languages, English, German, and Scandinavian. Some Russians were present, and there was a call for meetings in this language, but none could be arranged, for lack of an interpreter. There is now one Russian church in the conference.

A revival spirit was present throughout the meeting. The Lord especially blessed on both the Sabbaths. Some gave their hearts to God for the first time, and began the observance of the Sabbath. A spirit of consecration took possession of all on the ground, and a good work was wrought among the young people. Twelve or more were to be baptized the last day of the meeting; others will be baptized in the home churches.

The academy at Lacombe is doing an excellent work. Over one hundred students attended it last year. That school lies close to the hearts of the fathers and mothers whose children are receiving the blessing of a Christian education there. After considering the needs of that school, about four thousand dollars in cash and pledges was raised with which to erect an additional building, and to complete the ones already erected. This, it is hoped, will provide the necessary buildings, and leave but a nominal debt resting upon the school. The Spirit of God was very richly manifested during that session, showing that Heaven approved the steps taken to strengthen the educational work in the conference, and to provide better facilities for the education of the young in that field.



Canada is a country of its own with strong national prejudices. Her laws and customs are different from ours, and are peculiar to the country. For this reason, if for no other, we should have schools in which our young people in Canada can be educated there to labor in that country.

The camp was conveniently located in the city, on the street-car line, and some interest was manifested in the meeting by the citizens. It was planned to leave a strong tent company there for the summer to follow up the interest awakened by the meeting.

Pastor H. S. Shaw, president of the Western Canadian Union, Elders G. F. Haffner, L. H. Christian, J. G. Walker, and A. O. Burrill, Dr. E. P. Hawkins, and the writer attended the meeting from outside the conference, and shared with the local laborers in the burdens and blessings of the meeting.

Alberta is a prosperous country. Edmonton, of which Strathcona is a part, is a growing city. People are locating there faster than houses can be built, and many are living in tents. A liberal spirit characterizes our people in that field, and we are sure that in the future strong financial assistance and many consecrated workers will be sent from that conference to labor elsewhere.

On my return trip I passed through Regina, which the evening before had been visited by a terrific cyclone. The best part of that beautiful, thriving city had been laid in ruins in a few minutes. Large buildings, churches, grain elevators, etc., were overturned, and railway cars were piled in indescribable ruin around the depot. The financial loss reached into the millions, and twoscore or more of the citizens were killed, and several hundred reported wounded. No part of the world is free from destructive judgments. If from these visitations the people will turn to the Lord, the lesson will not be without some value.

G. B. THOMPSON.



### The Eastern Pennsylvania Camp-Meeting

THE Eastern Pennsylvania conference and camp-meeting were held June 19-30, 1912, at Emmanuel Grove camp-grounds, located about six miles from the city of Allentown, Pa. These grounds are owned by the Baptist Association, and occupied each season by two or three camp-meetings. The street-car service is quite good, except that the fare for round-trip tickets to and from Allentown is fifteen to twenty cents.

The attendance of our own people numbered about four hundred fifty, who were encamped upon the grounds, occupying largely cottages erected by the Baptist Association. The grove, cottages, and conveniences of the camp are well suited to a meeting of this kind, and the place would be ideal if it were near the city, so that large numbers of the people could attend. The question of securing a hearing from those not of our faith, at our camp-meetings, should be carefully considered in selecting a location for such a meeting. If we fail to reach the public, we lose much in our efforts to maintain our camp-meetings.

It was a great pleasure to me personally, to meet many of the brethren and sisters I had labored with and for years in the past. Many of the children have

grown up, and some of them are now workers, who were but mere youth when I left the conference eight or nine years ago. Among some twenty or more of the laborers of the conference, there is only one now, Miss Jessie M. Weiss, who was a worker in the conference when I was here.

From the beginning of the meeting, a good spirit was in the camp; and those in attendance from the surrounding community seemed interested.

Representatives of the union conference and of the General Conference united with the local laborers in making the meeting a great spiritual blessing. Both Sabbaths of the meeting were exceptionally good, and a large number renewed their consecration, while a goodly number were converted to God. There were twenty-three baptized, and several others chose to be baptized at home in their own church.

I was glad to note the steady growth in the conference. Eastern Pennsylvania is keeping up her record in the sale of our publications. During the year 1911 the conference sold more than \$12,000 worth of our denominational literature, thus continuing to fill the homes of the people in the Keystone State with the message-filled pages of the truth for this time.

The following statements show a steady increase of the tithe. For the year 1909, the tithe was \$14,709.13; for 1910, \$16,075.77; for the year 1911, \$18,866.75. During these three years the conference has also raised for foreign missions the sum of ten cents a week per capita for its membership, and for the year 1912 the conference is planning to reach fully fifteen cents a week per capita, according to the General Conference recommendation. The conference stands ahead \$527.76 on the fifteen-cent-a-week plan, for the first five months.

Elders B. G. Wilkinson and S. M. Butler presented the needs of the Mount Vernon College, and also a plan by which its debt of about \$30,000 can be lifted. For this object the brethren subscribed about \$900 on the grounds. The report of Mount Vernon College shows that the school during the past three years has made a gain of \$2,000 besides its operating expenses, which speaks well for its management. Those in charge of the movement are hopeful that the present effort will relieve the school from the burden of debt when the matter is presented throughout the entire union conference.

The Sabbath-school collection the first Sabbath amounted to \$60, and that for the second Sabbath to \$140, making a total Sabbath-school collection of \$200 during the camp-meeting.

There was contributed to the foreign work, besides the above, more than \$610 in pledges and cash on the last day of the meeting.

There was a large number of young people upon the grounds. Last year twenty-five students went from Eastern Pennsylvania to the Mount Vernon College. The students at this meeting resolved to secure not less than fifty students from Eastern Pennsylvania for Mount Vernon College the present year.

The brethren felt that the meeting was a source of great strength. The foreign work, the home missionary work, the religious liberty work, and almost every phase of the various kinds of missionary effort were presented.

Prof. W. W. Prescott was with us during the last few days of the meeting, and presented strong appeals to our brethren in behalf of religious liberty and the great responsibility of Protestants of the present day. Elder H. F. Graf assisted the local laborers in speaking in the German language each day. Dr. H. C. Menkel, with a corps of nurses from Washington, D. C., was with us, and rendered most excellent service to the camp.

Altogether, the meeting was a great blessing, and the workers go from the camp to enter immediately into the summer's campaign, with courage and faith, expecting a rich harvest of souls.

Little change was made in the officers of the conference. Elder W. H. Heckman was reelected president, and Miss Ella M. Talmage, formerly of Ohio, will connect with the conference to take up the work of the Sabbath-school, Young People's, and Educational Departments.

R. A. UNDERWOOD.



### Tennessee

MEMPHIS.—After it was decided that we should remain in Memphis this season, we at once began to search for a place for our tent-meetings. During previous tent seasons we had pitched in the suburbs, but we now decided to secure a central location where we could reach the entire city. We found this a difficult matter, and for weeks we were unsuccessful, but at last secured the most central and in some respects the most suitable of any tent ground I have ever had in all my experience.

It is on the very best car line in Memphis, and at the junction with a cross-town car line that connects with the other principal lines of the city. It is on one of the finest streets of the city, and we have shade, grass, and shrubbery.

The first day of the meetings it rained all day, but we had as good congregations as we could expect under the conditions, and yesterday (Sunday) the church made a special rally, going from house to house and personally inviting the people to attend the meetings. In consequence, last night we had a most encouraging meeting.

While I was waiting for a car at a transfer point in the heart of the city on my return from the meeting, some invitations were handed out, when a man stepped up and inquired if this was the same tent that was at a certain place in Memphis last year. A member of my family answered in the affirmative. He said he attended two of those meetings the year before, and was deeply interested, and was anxious to attend again this season. When I introduced myself as the man who was holding the meetings, he greeted me most cordially, and said, "I am a Roman Catholic, and you cut me on several points when I attended your meetings; but I was greatly impressed with the truths spoken, and am anxious to attend the meetings further."

This encouraged me much, and reminded me of an experience in Washington when, after speaking at the tent on the seven seals of Revelation and describing the awful persecutions by Romanism during the dark ages, a woman who seemed most friendly requested the privilege of seeing my Protestant Bible, stating that she was a Catholic Sunday-school teacher, had been educated in a convent, and had never seen a Protestant

Bible. I asked her if she was not offended at what had been said about the Catholic persecutions. She said, "No," and seemed greatly interested in the prophecy. She continued coming to our meetings, stopped going to confession, and when I left Washington, was in reality entirely out of the Catholic Church.

The thought has come to me recently with great force that the direct preaching of the prophecies carries with it a power that lays hold upon the hearts of sincere Catholics and turns them from the darkness of Romanism to the blessed light of the Word of God. The Scripture itself convinces. If with love and tact, yet with all the force of the Scripture, we present the Bible description of the true character of Romanism, it will surprise us in its power to win, convince, and convert. What a weapon is the sacred prophetic Word! As David said of Goliath's sword, so may we say of the Word of God, "There is none like that; give it me."

We have recently had three baptisms. Last Sabbath seven were baptized, among them an intelligent woman and her two sons, who we trust will make workers, also a woman who recently accepted the truth against terrible opposition from her husband and relatives. We are thankful to see people here continually coming into the truth, people who will be able to lead others into the light of life. Pray that this season may be a harvest-time in Memphis. Surely the truth is onward in all the South.

J. S. WASHBURN.

### The Chicago Tent-Meetings

THOSE who have relatives and friends residing in Chicago and vicinity are earnestly requested to urge them to attend a series of gospel meetings which is being conducted in a commodious canvas pavilion situated at the corner of Ontario and Laurel Streets, Austin, Chicago, Ill.

These services will be continued every evening except Saturday at seven forty-five, until August 20. There is also to be a service every Sunday afternoon at three o'clock. The subjects presented at these meetings are the leading doctrines of the message. Please write at once to your friends, that they may obtain the benefit to be derived from these meetings.

The tent can easily be reached by taking the west-bound car on Lake Avenue, Chicago Avenue, and Madison Street, or the elevated road, Oak Park line.

K. C. RUSSELL.

### Maryland

BALTIMORE.—At the time of this writing, I am preparing to leave for Wilmington, Del., to assist Elder F. H. Seeney in his tent effort for the colored people of that city. During the past six months the Lord has wonderfully blessed the work in Baltimore. Our Sunday night meetings, held in the large, comfortable, up-to-date hall in the very center of the best colored population of Baltimore, are still well attended, every chair being occupied even though the evenings are quite warm. As the work is progressing so well, the conference brethren recommended that I continue the Sunday night meetings all summer, installing an electric fan for the comfort of the peo-

ple. This will make it necessary for me to return to Baltimore each week to the Sabbath and Sunday night meetings.

As the result of our earnest prayers and labors, nine have united with the church, four following their Lord in baptism on Sunday, June 30, when a large crowd witnessed the sacred ordinance. About seven others will soon take a similar step, while scores are much interested, some are on the verge of decision.

We have much to thank the Lord for in this city, yet the work is so great that I must labor every day, early and late, reading from house to house, that the message may be placed before the people. Many backslidden ones are regaining their first love, the tithes and offerings are increasing, and we see nothing ahead but rich blessings from on high. May the readers of the REVIEW pray that more laborers will be sent to this field, as at present I am the only worker among ninety thousand colored people.

GUSTAVUS F. RODGERS.

### The Minnesota Camp-Meeting

THE fifty-first annual session of the Minnesota Conference was held at Northfield, Minn., June 6-16. The brethren were fortunate in procuring the beautiful, shady city park in which to locate their camp. The large tent was pitched by the side of an artificial fountain in the center of the grounds, while the family tents were scattered through the park among the elms and maples. Many remarked that it was the most beautiful camp-ground they had ever seen.

About 750 of our own people were in attendance at the meeting. Aside from laborers of the conference, there were present Elder Charles Thompson, president of the Northern Union; Prof. W. W. Ruble; Prof. E. L. Benson, of Union College; Elders O. A. Olsen, L. H. Christian, and S. Mortensen; Brethren F. E. Painter, C. A. Pedicord, and S. N. Curtiss; and the writer.

Meetings were conducted regularly each day in the English, German, and Scandinavian languages. Brethren Ruble and Benson had charge of the young people's meetings.

There was a good attendance from the city at the evening meetings, and the Lord gave great freedom to Elders Bernstein and Thompson, who carried the burden of these services.

The reports from the different departments of work in the conference showed good progress. The Sabbath-school secretary reported 83 Sabbath-schools, 59 Home Department schools, with a total membership of 2,070. During the year the Sabbath-schools gave to missions \$3,843.86. This is \$1,000 more than was given in 1909. Their aim for 1912 is a thousand dollars a quarter. During the first quarter they passed the thousand-dollar mark by over \$80.

There were about 240 young people on the ground, and their interest in the meetings, especially the early morning meetings, showed that they came to the camp-meeting for the purpose of getting out of it all they could. Thirty of these young persons were baptized at the close of the meeting, a large number of whom made their start in the Christian life at this time.

There was a good response when the call was made for funds to help the work. Four thousand dollars was raised in cash

and pledges for home and foreign work.

The delegates present manifested a keen interest in the business meetings of the conference, and each item presented was passed unanimously. Elder G. W. Wells, of North Carolina, was elected conference president, and Brother S. E. Jackson vice-president. The other officers of the conference remain about the same as they were.

The counsels and instruction of Elder Olsen had the good old-fashioned ring, and were much appreciated by the brethren and sisters on the ground.

The meetings held in the interests of the colporteur work revealed a deep interest among the brethren in this work. Two public meetings were held in the large tent at the eleven o'clock hour to consider this phase of the work, and meetings were held daily with those who were especially interested. Those present manifested a strong determination to push forward this branch of the work more vigorously than ever before, not only during the summer months, but during the twelve months of the year.

The last day of the meeting forty candidates were baptized in the Cannon River.

N. Z. TOWN.

### South Central China

FOLLOWING the Shanghai general meeting for foreign workers, Elder and Mrs. C. P. Lillie, Brother O. J. Gibson, Mrs. Cottrell, and the writer took passage on a Yang-tze-kiang River steamer for the interior, and reached Chang-sha, Hunan, February 23. Our Chinese brethren and sisters had been alone for nearly three months, and gladly welcomed our return. Although Satan had in various ways sought to retard and destroy the work during the war, we were very thankful to find the message onward, and our native workers of good courage.

One of the first tasks was to make arrangements for our spring meeting, which had been appointed for April 1-10. This meeting was attended by one hundred fifty church-members and believers. As this number was sufficient to fill our chapel to its utmost capacity, we were unable to make the effort for the heathen that we had desired. The instruction was therefore directed to the uplift and strengthening of our own people. Dr. A. C. Selmon was with us the entire time, and his studies on the sanctuary and the three angels' messages were most beneficial. Near the close of the meeting, nine candidates were immersed in the river in the presence of at least four hundred persons.

On the day following (Sabbath) fifty-nine persons united in celebrating the ordinances of the Lord's house. The Saviour came very near to us on this occasion; and it was with renewed consecration and hearts filled with courage and thanksgiving that the people separated for their homes.

Thirty of the new believers, mostly those who have but recently turned from heathenism, remained for a month's study. Three Bible classes were conducted daily, and it was so arranged that the afternoons were largely devoted to the circulation of literature. Most of the students were sorry to have the class work discontinued, which emphasized anew in our minds the need of a good training-school for workers.

At two of our out-stations, the Roman

Catholics, who have been in this part of China for nearly a century, are giving us much trouble. They consider that we, as newcomers, are infringing on their territory, and are therefore using every device to keep us out.

At one place, a building was rented to be used as a chapel, and on the evening for which the first service had been arranged, the Catholics gathered in large numbers, and not only prevented the meeting from being held, but began beating some of the brethren, who were thus forced to flee to the *yamen* (official residence) for protection.

Brother Hwang, Mrs. Cottrell, and I are planning to start for this out-station to-day in the endeavor to open the chapel, and strengthen the faith of the believers under adversity. We expect to be absent from Chang-sha about two weeks, and visit several other stations en route. The trip will be made largely by house-boat, and will take us around Tung-ting-hu Lake, which may be easily located on the map as being the largest body of water in inland China.

Our evangelistic work was never more promising. If our corps of laborers, both foreign and Chinese, were doubled, we should then have more than we could do to fill the calls that are pressing in upon us. Just so certainly as nothing material can separate us from the love of Christ, even so surely is there naught that can stay the flight of the third angel. Persecution will but purify, difficulties and trials but establish the faith of the true.

As never before, China is in a period of transition. She is reaching out for something not clearly defined. Is it not for such a time and such an opportunity that God has called his people? During this year, if fifty missionaries were sent to China to strengthen the work begun and enter the untouched provinces, there would be none too many. And is such a thing too much to contemplate? too much to pray for? Is anything too hard for God? May he who has chosen us, help every one to do his full duty.

R. F. COTTRELL.

### Bloemfontein (South Africa) Camp-Meeting

IN this city the Cape Colony Conference held its annual session, February 15-25, under most auspicious conditions, and with many evidences of God's special help.

A beautiful location in the new park was kindly placed at the disposal of the conference by the town council. The mayor and officers of the city were very friendly, and did all in their power to make the meeting a success, by lighting the large tent, the grounds, and the road to the grounds, free of charge, and promising to donate a lot upon which we might build a church when we are ready.

During the conference the country around was deluged by heavy storms, so severe that several lives were lost. But on the camp-ground, there was only enough rain to keep down the dust and make the ground comfortable, while the clouds that covered the sky served to save us from the intense heat of that season. When the meetings were about half-way through, the whole country was shaken by a destructive earthquake, which razed several farmsteads to the ground, cracked buildings, and filled the

hearts of the people with terror. In the city itself numerous chimneys were thrown down, and the streets were filled with heart-stricken people. But on the camp-ground no damage was done; and while we felt the tremors distinctly, and heard the rumbling that is so thrilling, yet no one was alarmed, and all was peace and quiet, a striking fulfillment of the words, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."

Three new churches were admitted into conference fellowship, and the proceedings, which were harmonious throughout, included the consideration of many important progressive movements.

The reports revealed that last year was a prosperous and encouraging one, and that there was an increase in the tithes and offerings as well as in the membership. There has been a determined effort to answer the Lord's prayer that "they all may be one." The Sabbath-school offerings are now devoted to missions. The canvassing work, under the direction of Brother G. H. Clark, produced sales valued at \$1,915, and the periodical sales reached about \$500. The conference was able to liquidate its debts, and can now devote all its income to the work of giving the message.

The devotional services were characterized by the old-time power of the truth and a revival of the "straight testimony." They were led mostly by Pastor R. C. Porter, whose studies on the subject of "Church Discipline" were considered so helpful that they are to be printed for the use of all the churches. Pastors W. S. Hyatt, I. J. Hankins, D. F. Tarr, and H. Elffers, and the writer assisted in the services. The sacrifice of jewelry and the spirit of consecration testified to the revival spirit that took hold of all present.

Pastor Hyatt was reelected president of the conference, with a strong committee, the Dutch-speaking members being well represented.

As the delegates left that sacred spot, all were impressed that there is a progressive and happy work before the conference, and that present-day conditions in the world and in this country indicate that the time has come when the Lord will cut short his blessed work in righteousness. HERBERT J. EDMED.

### The Santa Rosa (Cal.) Camp-Meeting

THIS meeting, attended by about 750 of our people, is now a thing of the past, but I am sure that its influence will live in the hearts and minds and homes of the people. From the first, the meeting was characterized by a deep spiritual mold. To my mind it is the best meeting that has been held in the California Conference for some time. The business meetings during the earlier part of the session were interspersed with sermons and Bible studies that paved the way for the good spiritual meetings that followed. The preaching was calculated to arouse the people to a realizing sense of the times in which we are living, and the need of a deeper work of grace in all hearts. The Sabbaths were days of special blessing. The Lord witnessed to the words spoken, and many persons came forward, some to renew their covenant vows with the Lord, and others to give themselves to him for the first time.

The meetings conducted for the young people were interesting, and the attendance was exceptionally good. Those in charge reported that every young person who attended professed conversion. Fifty-five persons were baptized on the last day of the meeting.

Each line of work received its due share of consideration, and plans were laid for an extension of all departments. More than \$150 worth of tracts was purchased for personal work and for use by the conference workers in tent efforts; also \$60 worth of small books and pamphlets were taken for personal work. The book-stand sales netted about \$1,000. The educational work of the conference received careful consideration, one meeting being held in the interests of the Pacific Union College, which does the academic work for the conference. The Sabbath collection taken on the thirteenth Sabbath for the school in Africa amounted to \$190.

One meeting was given the representatives of the medical college at Loma Linda to present the needs and importance of that school. A good impression was made upon the minds of the people, and some money was contributed more fully to equip the college.

Prof. H. R. Salisbury was present during a portion of the meeting, and assisted especially in the educational and foreign missionary lines of work. The ministerial help consisted of Elder E. E. Andross, president of the Pacific Union; Elder E. W. Farnsworth and his local ministers; Elders J. O. Corliss, W. M. Healey, M. C. Wilcox, C. L. Taggart, and J. H. Behrens; and the writer.

Taken as a whole, the meeting could be said to be a decided success. Elder Farnsworth was unanimously reelected conference president. He seems to have the entire confidence and support both of his workers and of the people, and we can confidently expect to hear good results from the work of the laborers the coming season. G. A. IRWIN.

### Field Notes

A NEW church building was dedicated at Mendota, Mo., Sunday, June 2.

FIVE members were added to the church at Detroit, Mich., on Sabbath, June 1.

ON Sabbath, May 25, a new church was organized at Napanee, Ontario. The membership is seventeen.

RECENTLY six persons were buried with their Lord in baptism at Wheeling, W. Va. Another baptism will take place later.

A CHURCH has recently been organized at Nanaimo, British Columbia, as a result of the labors of Elder F. H. Conway and wife.

SEVEN persons were baptized at Zanesville, Ohio, not long ago; and on May 11, eight persons went forward in this ordinance at Cincinnati.

THE church at South Lancaster, Mass., recently received thirteen new members by baptism. All but four of the candidates were students in the South Lancaster Academy. A new church, with a membership of sixteen, has been organized at Westfield.

# Medical Missionary Department

Conducted by the Medical Department of the General Conference

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

## Helps for Health and Temperance Workers

IN connection with the city workers' convention, mention was made of several helps that may be utilized by our evangelical workers and others in presenting some phases of health and temperance principles.

The use of the stereopticon was emphasized, and inquiries were made regarding slides—where they might be retained, etc. The Loma Linda Stereopticon Slide Company issues a catalogue covering a wide range of subjects, which may be had on application.

An excellent set of fifteen lithographed food charts is published by the United States Department of Agriculture. The charts are of uniform size, 21 x 27 inches, printed on heavy paper suitable for mounting on a roller or for framing. They give diagrammatic representations of typical foods, their composition being indicated by dividing the outline into proper proportions, and coloring the sections to represent the different nutrients. Protein is represented by red; fat, yellow; carbohydrates, blue; ash, gray; and water, green. Energy values are shown in black, each square inch equaling 1,000 calories. Percentage figures of the different food elements are given in connection with each outline.

The titles and numbers of the charts are as follows:—

1. Milk and milk products.
2. Eggs and cheese.
3. Meat, fresh and cured.
4. Fish, fish products, and oysters.
5. Butter and other fat-yielding foods.
6. Cereal grains.
7. Bread and other cereal foods.
8. Sugar and similar foods.
9. Roots and succulent vegetables.
10. Legumes and corn.
11. Fresh and dried fruits.
12. Fruit and fruit products.
13. Nuts and nut products.
- 14 and 15 contain text-matter only, on the composition, functions, and uses of foods, and dietary standards.

The usual American dietary is well covered in this list. The charts will be serviceable to teachers or lecturers; also in sanitariums, food stores, cafés, schools, or wherever it is desired to give instruction on foods or food values. They have been used to good advantage in connection with health lectures given in a series of meetings, and our ministerial workers would find good use for them.

The set of fifteen charts may be had for \$1. Single copies are not sold. Send remittance by postal money-order, express order, or New York draft. Address Superintendent of Documents, Washington, D. C.

A set of temperance teaching charts is now published, consisting of twelve charts, printed in colors on heavy paper.

Chart No. 1 shows the amount spent per capita for religion, education, and

household and personal necessities, as compared with the amount paid out for intoxicants.

No. 2 gives the losses by fire, and the expenditures of the United States government, as compared with the drink bill of the United States.

No. 3 shows the amount of grain used in the manufacture of liquor, with the comparative income from the same to the farmer and liquor dealer.

No. 4 shows the number of persons employed in various industries, as compared with those in the liquor industry.

No. 5 gives actual figures showing the results of prohibition in various districts.

No. 6 shows graphically the relation of alcohol to accidents, assaults, and inefficiency.

No. 7 presents in a striking manner the loss of life sustained by the moderate drinker and the hard drinker.

No. 8 shows the result of experience in memorizing, with and without the use of alcohol.

No. 9 gives an interesting and instructive comparison of death losses caused by wars with those due to alcohol.

No. 10 gives a graphic idea of the loss of life due to smallpox, scarlet fever, and other dread diseases, as compared with the greater loss of life due to the use of alcoholic beverages.

No. 11 presents in a graphic way the opinion and practise of physicians of the present day as compared with the opinion and practise forty years ago in the comparative use of milk and alcohol, as shown by experience in seven London hospitals during a period of forty years.

No. 12 shows the comparative amount of malt liquors, spirits, and wine used in the London county hospitals in the year 1889 and in the year 1905, demonstrating clearly and emphatically the opinion of the leading physicians of London as to the medicinal and food value of alcohol.

These charts are put up in two sizes: (1) 25½ x 36¾ inches in large bold-face type for platform use, and (2) 5½ x 8½ inches for use in the class. The price of the large charts is \$3 for the complete set of twelve, mounted on stick. The price of the small charts for the set of twelve, prepaid, is 25 cents. These may be ordered through the Medical Department of the General Conference.

Many interesting facts and figures regarding the progress of prohibition and the temperance movement are given in the "Anti-Saloon League Year Book;" price, 25 cents. This may be had through the Medical Department of the General Conference. Send cash with all orders for the above.

L. A. H.

## Cooks Wanted

SEVERAL calls have come to our Medical Department for hygienic cooks. The demand for this class of workers seems about as urgent as that for any class of sanitarium help. For some reason, there is quite a lack of persons who have the ability and training, together with the disposition, to engage in this important line of work. No particular effort seems to have been made of late years for the development of skilled cooks. The need for the same has been steadily growing. We have calls from both conference and private sanitariums, as well as from families, for them.

We desire at once to obtain information regarding persons whose services

may be secured as cooks. References are wanted. Address Medical Department, General Conference of Seventh-day Adventists, Takoma Park Station, Washington, D. C.

It may be of interest to state in this connection that a special course in cookery is being provided by the Foreign Mission Seminary and the Washington Sanitarium. A number of persons with suitable qualifications should be arranging to take advantage of this course. Address M. E. Kern, Foreign Mission Seminary, Takoma Park Station, Washington, D. C.

L. A. H.

## The Publishing Work

Conducted by the Publishing Department of the General Conference

N. Z. TOWN - - - - - Secretary

### Heavy Work at the Review and Herald

TO-DAY (July 9) Brother E. R. Palmer, manager of the Review and Herald Publishing Association, reports the following encouraging items regarding the output of that plant:—

"Yesterday we shipped four tons of literature, not counting the magazines and periodicals, which would make another ton. To-day we have shipped the same amount, four tons, with probably two tons of periodicals. This morning's mail brought in orders for probably at least five tons more of books."

We thank God for the successful work that is being done by our publishing house.



### Success of Seminary Students

BROTHER A. L. SHIDLER, who, with three other young men, went from the Foreign Mission Seminary to Cuba at the close of school, sends an encouraging report. Brother Shidler has a very limited knowledge of the Spanish, being able to say little aside from the printed description of his book, which he has learned, and of course understands little when the people talk to him. But notwithstanding this, the Lord is blessing him, as well as the others who are with him. He says:—

"First, I wish to say that I believe this is where the Lord wants me, and also that the health book is the book for this people. From the first, the Lord has given us wonderful success. While I can scarcely say anything more than my canvass, yet my extremity is proving God's opportunity; and last week in twenty-seven hours I took \$59.50 worth of orders, and delivered \$19.50 worth of them Friday evening. To-day (Tuesday) I delivered the remainder without losing an order. At one place the people had moved, but their little boy saw me, and came running after me, and took me to their home, where I readily delivered the book.

"Last night, when I knocked at a door, a colored man came across the street and said the man was not at home, and tried to explain to me, but finding it difficult, he told me to come over to the other side of the street, saying, 'Ella habla Ingles' (She speaks English).

"Brother Robinson and I had been at this house the day before, but the woman would not let us in, so I seized this op-

portunity to show the book. The mother said they would not have it, but I told her that in return for the help that her daughter had been to me in interpreting for me, I would be glad to show them the book whether they took it or not. With this she consented, and I gave them a canvass, the young woman acting as interpreter. As I had an extra book with me, they bought it, paying me the cash. When it was all over, they had a good laugh, and told me to tell my friend how well I had succeeded.

"This morning, as I was finishing my delivery, I met a woman who had seen a book that her daughter had bought, and she told me that she would like one, too. She is the wife of a Cuban senator.

"Brother Spicer took \$89 worth of orders last week. He is working with Brother Brown, and I with Brother Colthurst. Yesterday Brother Colthurst took \$34 worth of orders. One of his orders was from the daughter of the leading rebel general.

"In closing, I will say I enjoy it here very much, and for the first time in my life, I have not had a 'blue Monday' while canvassing. I hope that you have found several strong men who will be ready for this field next spring."



### Responses to the Call for Colporteurs

WE have just received from a young man in one of the Western States the following encouraging response to the call that the Publishing Department of the General Conference is making for ten experienced colporteurs for foreign fields. He writes:—

"The Macedonian call has been ringing in my ears for a long time, and as I have nothing to offer but myself, I answer, 'Here am I, send me.' The general agent thinks that I will be ready for foreign work by next autumn; and as I have a special interest in seeing the foreign work advance, I send you my name as one willing to go anywhere the Mission Board may see fit to send me. I shall be pleased to have you correspond with the general agent with reference to my case, and then let me know what your decision is."



### The Mails Too Slow

IT does us good to see that the rapid development of the colporteur work in the foreign fields compels those in charge to use the telegraph and cable in order to secure books in time for the canvassers, as the following note from Brother H. H. Hall shows:—

"Just to keep you in touch with the work here, I will say that a few minutes ago we received a cable from Guayaquil, Ecuador, for 400 books. Yesterday's cable brought us an order from Cuba for 150 books to be sent by mail."



NOTHING can work me damage except myself. The harm that I sustain I carry about with me, and never am a real sufferer but by my own fault.—*St. Bernard.*



WORK, that is the great physician. He heals most of the wounds of mankind. Thank God for work!—*Marjorie Benton Cooke.*

## State and Church

Reports, Notes, and Comments Pertaining to the Current History of Religious Freedom, and the Campaign "to Make America Catholic."

Conducted by the Religious Liberty Association.

W. W. PRESCOTT - - - - - SECRETARY

### Portugal, Germany, and the Vatican

THERE are constantly recurring evidences that the Papacy is a political power, and that the Roman pontiff knows how "to play the game" on the same plane as the professional politician. Some recent developments in the Old World bear witness to this. Under the heading "New Pact With Pope to Check Germany," there was printed in the *New York Times* of July 7, 1912, the following despatch from Rome, giving an inside view of European politics:—

"What has taken place between the Vatican and the republic of Portugal is most interesting and instructive, as showing the trend of European politics.

"When the house of Braganza was dethroned and the republic proclaimed in Lisbon in October, 1910, complete separation was also decreed between church and state, and the Portuguese embassy of the Vatican—the only embassy which the Lusitanian kingdom had, as all other representations were legations—was suppressed.

"It was a remarkable decision, as among the many anomalies caused by the unification of Italy in 1870 and the simultaneous presence in Rome of a pope and a king, there was that of Portugal's having to maintain an embassy accredited to the Holy See and having only a legation to the Quirinal, although the then queen of Portugal, Maria Pia, was the daughter of the Italian sovereign.

"The republic immediately after its formation broke off diplomatic relations with the Vatican, and as, in Latin countries, the Freemasons are reputed to have as the chief object of their program to fight all the influences of church life, there was great rejoicing at their headquarters in Rome.

"About a year and a half have now passed, and without any move on the part of the Vatican, both the senate and the chamber of the Portuguese republic have voted for the reestablishment of diplomatic relations with the pontiff.

"This would be inexplicable without knowing what has been going on behind the scenes. The men who are in power at Lisbon are not converted to clericalism, but have come to understand the great danger that their country is facing, and the necessity of not creating more enemies.

"It has come out that one of Germany's greatest aspirations is to seize the Portuguese colonies, and that England, notwithstanding her traditional friendship for Portugal, which at the time of the halcyon days of the Marquis de Soveral as minister at the court of St. James's had assumed the aspect of an alliance, would not have sufficient interest in the question to prevent the seizure.

"Of course Germany, before making the coup, would have to prepare the ground, and one of the many ways to reach her object would have been that of taking advantage of the broken rela-

tions between church and state in Portugal. Considering the way the republic was treating the Vatican, the former could not expect that the church, having acquired complete liberty of action, would send to the Portuguese colonies patriotic Portuguese clergy. On the other hand, it was to be expected that the church would gradually substitute for them German-speaking Portuguese.

"Steps to gain this end had already been taken by the German government, whose relations with the Vatican have been constantly improving, when the politicians woke up in Lisbon and saw the risk they were running. They now think they have avoided the danger by deciding to send, if not an ambassador, at least a minister to the Holy See."



### No Princes in the United States

EXCEPT, perhaps, among some of the Catholics, cardinals will not have official rank as princes in this country. We do not know the rank of "prince" here. It means nothing except, perhaps, in a visitor. The cardinals are distinguished and representative men, and will be honored as such, but they won't take rank as princes in the United States.

And as to Governor Foss and Cardinal O'Connell and the seat of honor, displeasing as it must be to any gentleman to claim for himself a seat that some other gentleman prefers, Governor Foss was right, of course, in feeling that in the State of Massachusetts the seat of honor always belongs to the governor of Massachusetts, except when it is occupied by the President of the United States.

There is no example the new cardinals can better set than the example of humility and meekness. It is a Christian example, and always needed. Princes or not, they are very eminent men whom all conditions of men will be ready to honor. But they will be apt to be honored inversely to their claims. Precedence will be thrust upon them except where it is demanded; but when it is demanded, it will be found to rest solely on courtesy and good will, and it will be refused when it seems necessary to refuse it.—*Harper's Weekly, March 30, 1912.*



### A Theological-Political Medley

THE Republican National Convention was a medley. Mr. Rosewater, a Jew, was chairman of the national committee and opened the convention. "Father Callaghan, a Roman Catholic priest, led the opening prayer with 'In the name of the Father, and of the Son, and of the Holy Ghost, Amen!'" And then after four days of stean rolling, bickering, denunciation, and charge and counter-charge of "thieves," "liars," a wing of that convention nominated Mr. Taft, a Unitarian; the other wing bolted and nominated Mr. Roosevelt, an Episcopalian. The Jew, who did not believe in Christ, invited a Romanist to pray, who professed to believe in him, and this priest performed an act in the name of the Holy Trinity which that Holy Trinity nowhere authorized, and then a wing of the convention nominated a man for President who does not believe in the divinity of Christ! No wonder the thing split. Such contrary and contradictory principles are enough to split anything that is splittable.—*The Liberator, July 4, 1912.*



## Gospel Workers' Department

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

Conducted by A. G. DANIELLS

### A New Edition of "The Desire of Ages" for Our Gospel Workers' Reading Course

At the College View ministerial institute last January, 250 gospel workers from the Northern and Central Union Conferences united in the adoption of a reading course for 1912. The books selected to be read this year were the Bible, "Desire of Ages," and "Pastoral and Personal Evangelism." This reading course has also been adopted by all the union conference ministerial institutes that have been held since the College View institute; namely, the Southwestern, Pacific, Western Canadian, and Lake. It was also taken up by many local conferences in the unions in which the institutes were held before it was launched at College View.

The Bible was included in the reading course because it was felt that every worker should read that book through with care and meditation each year. This is to be in addition to the study required to prepare sermons, Bible readings, etc.

"The Desire of Ages" was chosen because of the intellectual and spiritual help all believed it would be to the workers. Those who have read this book feel that it is one of the very best books that has ever been printed, and it was thought that all our workers would be greatly benefited by giving it a careful reading this year.

"Pastoral and Personal Evangelism" is an earnest plea made by a zealous minister to all Christian ministers and gospel workers of all classes to engage in personal effort to win souls to Christ. It emphasizes the importance and the value of personal effort in gospel work. It is intensely earnest, and will help to stimulate those who read it carefully to make greater personal efforts for individuals with whom they come in contact. This book can be secured from Fleming H. Revell, or it can be ordered through any of our tract societies. The regular price is one dollar; but our tract societies can secure a reduction of twenty-five per cent.

When the selection of "The Desire of Ages" was under consideration, many of the workers expressed regret because that book could not be had in a lighter and more compact form than the large and heavy subscription edition. It was known that the trade edition was out of print, and could not be reproduced. A request was made by the workers in all the ministerial institutes adopting the reading course, that the author and publishers should print an edition on thin paper, and bind it in limp leather cover. This request has been responded to most promptly, and the book in the form asked for is now ready for circulation. This new edition of "The Desire of Ages" is but little larger than the new book "The Acts of the Apostles," which is

printed on thin paper, and bound in limp leather.

Our workers are certainly indebted to the Pacific Press Publishing Association for its prompt action in producing this excellent edition for their use. It is bound in two styles, cloth and limp leather. The price of the cloth is \$1.50, and the leather, \$2.

Personally, I feel deeply anxious that all our workers shall adopt this reading course. I am sure it will prove a distinct benefit to every one who carries it out thoroughly; and why should not our school-teachers, our physicians, our leaders in the canvassing work, and the leaders in all our institutions join the ministers and Bible workers in this reading course for intellectual and spiritual improvement? The character of the work we are all called to do demands that we should. One half of the year has gone; but every one can finish the course during the remainder of the year by a little earnest effort.

I wish most earnestly to request all the workers in the various classes named in this article to secure copies of "The Desire of Ages" at once, and conscientiously carry through this course of reading.

In the ministerial institutes held during the past year, we were all impressed with the need of a more thorough education and a greater consecration on the part of all our workers generally. The strength, efficiency, education, and consecration of our leading workers in the various departments of our work must vitally affect the cause with which they are connected. Zealous, intellectual, spiritual workers will develop a strong movement. The whole history of the church shows that its advance or retreat has been due to the character of the ministers and workers associated with it.

In no age has the church had a greater or more important work to do than it has to-day. That work calls for a thorough, efficient corps of workers. It was the deep conviction of our leading men who attended our ministerial institutes that most earnest efforts should be made to encourage education and spirituality among our laborers. A great blessing will come to our cause if this reading course is enthusiastically and conscientiously carried out by all our leaders.

A. G. DANIELLS.

### Council of City Evangelists

#### How Can We Combine Most Effectively the Evangelical and Medical Features of Our Message?

G. B. STARR: "For a long time I have had the conviction that we should give greater prominence to the health and temperance phase of our message. It is represented by the spirit of prophecy as the 'right arm of our message,' and also as an 'entering wedge' in pioneer work. I believe there is more meaning and significance in these illustrations than many of us have realized. The right arm is one of the most important and useful members of the body for achievements. The right arm accomplishes with comparative ease what it would be very difficult to do without it. And we all know the great value of the entering wedge in timber work and in granite and marble quarrying.

"I do not believe that we should look

upon the health phase of our message as an advertising medium for our doctrines. That is not what is meant by representing it as the right arm and as an entering wedge. That phase of our message is of great value in itself. It will greatly benefit all who receive and apply it, as thousands will testify. But it will do more: it will remove prejudice and lead to a favorable consideration of our entire message. In his ministry Jesus gave the people health and other physical blessings that he might incline the hearts of men to receive the gospel of his grace."

"Believing what I have just expressed regarding our medical missionary work, I have for a number of years endeavored to make it prominent in my work. I have done what I could to inform myself on the various phases of the subject, so that I could present them in public. Mrs. Starr has made healthful cookery a careful study, so that she could join me in teaching the women along this line. When we have worked alone, we have presented this phase of our message the best we could, and I am free to say, with encouraging results. But I prefer to have with me a physician and a nurse or two. During my short stay in New York City, I was associated with Dr. D. H. Kress. I have evidence that there was laid, during that time, the foundation for a good work. Since going to the Melrose Sanitarium, I have worked in and around Boston with ministers, physicians, and nurses. Our health work has opened doors into hundreds of excellent homes. I feel sure there are great victories for us in our evangelistic work, when we combine with it the health and temperance side of our message as we should."

L. A. HANSEN: "All our ministers may not be able to secure medical workers to labor with them, or there may be other reasons why they can not put into practice some of the methods of conducting medical work of which we have just heard. It may not be possible to have a specially trained medical evangelist with every tent, nor even a nurse. It may not be practicable to make use of the stereopticon. This need not hinder a minister or an evangelist from doing medical missionary work. There should not be such a distinction made in the two lines of work we are considering. In fact, they should be considered more as one work. It is difficult to draw a line in Christ's work, making a difference between the ministrations to the spiritual and to the physical needs of man.

"Temperance can be made a very interesting and helpful part of our public work; and who should be able to present it more effectively in its relation to our other stirring and important truths than can our own ministers? The time was when nearly every one of our ministers included Christian temperance and Bible hygiene in his series of discourses. It should be so now, more than ever.

"Health and temperance work must not be done as an advertising feature, but as a work in itself. The work must be done for the love of the work itself. At the same time, health, hygiene, and temperance are most popular subjects today, discussed in papers, journals, and magazines, and before clubs, societies, schools, etc.

"There are many helps that are available to our workers, such as charts and valuable statistics. Current news items will often give good material for lessons. I would recommend keeping a scrap-book for such items and for good articles. It will not be difficult to gather a fund of information that will enable every worker to give good talks on health.

"A woman nurse in connection with a tent effort can hold meetings with the women two or three times a week in the afternoons. The most practical subjects should be presented, giving the things the people need most. Instruction in simple treatments, with demonstrations, will be helpful. Tell how to care for the children, what is proper in food, clothing, dress, cleanliness, ventilation, etc.

"Our work is to help people where they are, showing them how to do better. We have the principles of truth exactly suited to the work God has given us to do. The task is not such a complicated or difficult one as we may think. There is really nothing mysterious about the doing of medical missionary work. Its accomplishment does not depend so much upon mastering an art or learning a lot of technique as it does upon willingness to do it. The more training we have, the better work we can do; but missionary work, whether medical or otherwise, must be missionary, and it takes a missionary to do it.

"The question of where to work is answered; for the sick and needy are everywhere about us. What to do should not be difficult to settle; for the very needs of the people tell it. The time of doing it is also clear; for the needs are present ones, and demand attention at once. There is plenty to do if only people can be found to do it. A nurse in connection with a tent effort can find her time well occupied, and her ability taxed. There should be no question as to whether a nurse can be kept busy.

"Health literature should be used. *Life and Health* could be utilized to advantage as a means of introduction to homes. 'Ministry of Healing' is an excellent book to place with people. We have a duty in placing before the world the truth on divine healing, especially when so much error is extant, and our truths will find ready acceptance with many. Our good literature fills an important place, and we should use it freely.

"Let us make the most of such facilities as we have, and we shall find a broad field of usefulness opening up to us in the extension of our medical missionary work, carried forward in connection with other lines of work."

The Chairman: "We should not overlook the fact that this phase of our message has two distinct parts. One relates to people who are well, and the other to people who are sick. One is applied by teaching, the other by ministry. The evangelist, as well as the physician and nurse, can teach regarding food, drink, ventilation, exercise, etc.; but it requires professional knowledge and skill to diagnose, prescribe, and give treatments when people are sick.

"I understand that both these features can be used to excellent advantage in our city work. I know from personal experience that the teaching feature can. During the last years of my evangelistic work I gave at least one night each week to the health and temperance question. I first dealt with the evil effects of alcohol, tobacco, and other stimulants and nar-

cotics on the body. Then I took up various classes of foods, showing their digestibility, nutritive values, etc. Ventilation, disease germs, exercise, rest, sleep, etc., proved most interesting topics. My health talks were noised around, and the tent was generally full on temperance night. Soon calls began to come from various temperance societies for me to give these temperance and health lectures in different parts of the city and country. Through this our people became known in those localities as leaders in a broad temperance work.

"I believe every minister should qualify for this kind of work, even though he may be fortunate enough to have with him in his work a physician or a qualified nurse.

"I found that when we deal thoroughly with the teaching side, as I have just explained, there springs up a great demand from the sick for a work that only a doctor or a nurse can do. For this reason, I am convinced that in planning for a staff of workers in the large cities, we should by all means include a doctor or a well-qualified nurse. I believe this will add much to the results of the effort."

At the close of the discussion the following recommendation was adopted by the council:—

"In view of the importance of the health and temperance phase of our message, and the great prominence given to it in the writings of the spirit of prophecy, it is our deep conviction,—

1. That the medical missionary work in all its phases should be made more prominent in our evangelistic work than it has in the past.

2. That our ministers be encouraged to make adequate preparation by personal study and by securing charts and other equipment to enable them successfully to carry forward this line of work.

3. That one night or more of each week in evangelistic work be devoted to health and temperance questions.

4. That in our city efforts earnest endeavors be made to visit the needy sick, and render such help as is possible to relieve their suffering and to teach them how to live healthfully.

5. That in making up companies of workers for our large cities, there should be included such medical workers as may be required to carry forward the medical missionary work efficiently."

A. G. DANIELLS, *Chairman*;  
THADDEUS LEGG, *Secretary*.

## News and Miscellany

Notes and clippings from the daily  
and weekly press

— Nearly 1,000,000 women will vote for presidential electors this year.

— Erasmus Page, 103 years old, the oldest newsboy in the world, is believed to be dying at his home in Joliet, Ill. He was stricken while selling papers at a railroad station, his stand for years.

— Recently 150 athletes, representing the best in the United States, sailed for Stockholm, Sweden. This month these men represent this country in the Olympic games, and they will be in competition with the chosen athletes of all nations.

— Nineteen cases of bubonic plague, with seven deaths, have been reported by the authorities in Porto Rico. Some cases of the plague have also been found in Havana, Cuba.

— The American government and people began the new fiscal year with \$3,640,407,621, of which all but \$363,621,008 is in circulation; this is held in the Treasury vaults as the assets of the federal government.

— The most severe earthquake ever recorded in Alaska occurred at Fairbanks at ten o'clock on the night of July 7. The earth rocked continuously for forty seconds, and less violent shocks occurred at intervals during the night.

— Damage estimated at \$150,000 is reported as the result of a severe electrical storm that beat upon Chicago, Ill., for more than five hours on the afternoon of July 7. Twelve houses were struck by lightning during the storm, and five inches of rain fell.

— While groping its way through a dense fog in Narragansett Bay early on the morning of July 7, the Fall River Line steamer "Commonwealth" rammed the United States battle-ship "New Hampshire," which was at anchor near the Newport, R. I., naval training station. Both ships sustained considerable damage, but no fatalities nor injuries resulted from the collision.

— Paris is threatened with a bread famine, owing to the high price of flour. This commodity is \$4.60 a sack higher now than it has been for ten years, being \$14.60. Flour from the new harvest can not reach the market until August, and the prospect is alarming. The conditions are more serious on account of the seamen's strike, which will prevent the arrival of flour from Algeria.

— Recent despatches from Cuba announced that the rebels had been badly defeated in battle, and that General Estenoz, leader of the rebellion, had been killed. It was also reported that General Lecoste, another leader, had been captured by the federals. Cuba is rejoicing over the success of the government arms; and an announcement from President Gomez to the effect that tranquillity in all but one province has been secured, tends to strengthen confidence and set the wheels of business and industry moving. Officials in Cuba are loud in praise of the President of the United States, whom they call the "illustrious friend of Cuba."

— On the fourth of July Uncle Sam unfurled the new flag, with its forty-eight stars. Over every public building and government reservation throughout the land the new emblem was flung to the breeze, gloriously typifying the culmination of the great plan outlined by our forefathers of 1776. The new flag had an addition of two stars, one for each of the two new States—Arizona and New Mexico. The admission of these two States marks the end of the chapter. There can be no more States admitted to the Union, as all the Territories of continental United States have now reached Statehood, and the only possibility of additional stars being added is the partition of Texas into two or more States, which was reserved as a constitutional right by that State upon its coming into the Union.

— During the last week ten aviators were either killed or injured.

— Forty or more passengers were injured in a collision near Greensboro, N. C., July 6. The Southern Railway Limited No. 38, collided head-on with a freight-engine.

— Early on the morning of July 4, forty-one persons were killed and sixty injured, when an excursion train bound for Niagara Falls was wrecked by the Lackawanna express near Corning, N. Y.

— Gov. Woodrow Wilson, of New Jersey, and Gov. Thomas R. Marshall, of Indiana, were chosen, July 3, by the Democratic National Convention as party candidates for President and Vice-President of the United States.

— A writer in *Aircraft* explains the "holes in the air," which have been so dangerous to aviators. They are "regions in the atmosphere where the wind happens to be blowing in the same direction as the aeroplane's flight, and with equal speed."

— It is estimated that between 400 and 500 persons were killed, and a property loss of \$14,000,000 was entailed, by a tornado that, after a day of thunderstorms and high wind, swept through Winnipeg, Manitoba, on the evening of June 30. Six hundred families are homeless.

— Two thousand Chinese troops have mutinied in the city of Tsi-nan because their wages had not been paid. They burned, shot, and looted the stores. They were careful not to hurt any of the foreigners. Poor China is traveling a hard road. The governor of the province was forced to take refuge in a mission station.

— It is estimated that more than \$5,000,000 was expended in Chicago by delegates, politicians, and convention visitors during the Republican National Convention at Chicago. Of this sum it is estimated \$3,500,000 was expended for food, drink, and sleeping-rooms, the remainder being distributed among the theaters, amusement parks, and retail stores. Chicago entertained 200,000 visitors during the convention.

— The Bunker Hill Monument Association of Boston presented to the Canadian government a request that a small cannon, which for many years has been shown to visitors at the citadel in Quebec as a capture by the British at Bunker Hill, June 17, 1775, be given up in order that it may be treasured hereafter by the association as a relic of the battle. The Canadians have refused to grant this request.

— Some alarm has been caused by reports of volcanic symptoms in the neighborhood of the Panama Canal. According to the *Telegraph's* New York correspondent, "great excitement prevails among the workmen on the canal, owing to the clouds of steam and blue smoke arising from the ground in many of the deep cuts, principally the famous Culebra cut; and the heat in many places is so intense that it quickly chars wood and demolishes paper. The canal geologist insists that the phenomena are caused by the oxidation of pyrites; but despite official denials, the rumor about a volcano persists, and much hindrance has already been caused by the refusal of the men to use dynamite in the drill-holes, for fear of a premature explosion."

— The Russian government has barred the Salvation Army from the Russian empire.

— The people of Sweden have subscribed \$3,360,000 for a battle-ship to be given to the nation.

— The dust collected from numerous vacuum cleaners has proved to be a valuable fertilizer, and its sale has become a regular business in Paris.

— An Italian inventor, following in the path of his famous compatriot Marconi, has, it is announced, successfully completed an instrument called the "wireless iconograph," by means of which autographs and sketches may be sent by wireless telegraphy just as verbal messages are now sent.

— A woman in a typewriting contest in Paris recently won a victory over more than 150 competitors by writing 16,500 words in four hours. A man wrote 17,000 words, but he made so many mistakes that he was ruled out. An American woman has surpassed the French woman's record, for in the ordinary course of business she once wrote 10,500 words in two and one-half hours, and made three copies as she went along.

— High hopes of solving the mystery that has shrouded the birthplace of England's first historian, Venerable Bede, are centered on the proposed excavation of the foundations of the ancient monastery of St. Peter's, Wearmouth. This monastery was founded in the seventh century, and is now part of the fabric of Monkwearmouth parish church. The foundations of the building, believed to have been part of the monastery, are situated near the west side of the tower, and they have never been explored.

— Sixty-seven per cent of all the telephones in the world are in the United States. Canada has only a little over 2 per cent of all the telephones in the world. Europe has 25 per cent. In all the world 12,453,000 telephones and 29,566,000 miles of telephone wire are in use, and \$1,729,000 is invested in telephones. The annual number of telephone conversations in the world is 22,000,000,000. And it is only thirty-five years since the telephone was invented. The following figures show the number of telephones in use in different parts of the world: North America, 8,729,000; South America, 120,000; Europe, 3,239,000; Asia, 166,000; Africa, 41,000; Australasia, 124,000; Oceanica, 17,000; West Indies, 17,000.

— The transmission and receipt of telegrams in the Chinese empire is not so easy as in Western countries, because the Chinese language lacks an alphabet and expresses itself by characters and signs that represent words. In consequence, for purposes of telegraphing, an exact list has been made of signs in quantity sufficient for ordinary correspondence, and to each one of the signs a different number is given, which is transmitted by the Morse telegraphic system. The code consists of 9,800 ciphers, the whole forming a pamphlet of forty-nine pages, each one of which contains ten series of twenty characters with their corresponding numbers. On receipt of a telegram, the operator looks up in his books the characters represented by the numbers transmitted by the apparatus, and transcribes them into legible Chinese.

## NOTICES AND APPOINTMENTS

### Camp-Meetings for 1912

#### ATLANTIC UNION CONFERENCE

Northern New England.... Aug. 21 to Sept. 1  
New York, Utica ..... Aug. 23 to Sept. 1  
Maine, Norridgewock..... Aug. 29 to Sept. 8

#### CANADIAN UNION CONFERENCE

Maritime, Scotts Bay, Nova Scotia.. Sept. 3-10

#### CENTRAL UNION CONFERENCE

East Kansas, Emporia ..... Aug. 8-18  
Colorado, Denver ..... Aug. 15-25  
Nebraska, College View.... Aug. 22 to Sept. 1  
South Missouri, Clinton.... Aug. 22 to Sept. 1  
North Missouri, Hamilton, Aug. 29 to Sept. 9  
West Kansas, Salina ..... Sept. 5-15  
West Colorado, Delta ..... Sept. 26 to Oct. 6

#### COLUMBIA UNION CONFERENCE

West Virginia, Fairmont ..... July 18-28  
Ohio, Springfield ..... Aug. 15-25  
West Pennsylvania, Washington .....  
..... Aug. 22 to Sept. 1  
Virginia ..... Aug. 22 to Sept. 1

#### LAKE UNION CONFERENCE

Southern Illinois, Greenup, July 29 to Aug. 5  
Indiana, Kokomo ..... Aug. 5-11  
East Michigan, Bay City ..... Aug. 12-18  
Northern Illinois ..... Aug. 19-25  
North Michigan, Traverse City .....  
..... Aug. 26 to Sept. 1  
West Michigan, Kalamazoo ..... Sept. 3-11

#### NORTHERN UNION CONFERENCE

Iowa, Boone ..... Aug. 22 to Sept. 2

#### PACIFIC UNION CONFERENCE

Southern California ..... Aug. 5-18  
Arizona, Phoenix ..... Oct. 17-27

#### SOUTHEASTERN UNION

Georgia, Barnesville ..... July 25 to Aug. 4  
South Carolina, Columbia ..... Aug. 1-11  
North Carolina, High Point ..... Aug. 15-25  
Cumberland Conference, Sweetwater, Tenn.  
..... Aug. 22 to Sept. 1  
Florida, Ocala ..... Oct. 3-14

#### SOUTHERN UNION CONFERENCE

Louisiana, Baton Rouge ..... July 18-28  
Mississippi, Jackson ..... July 25 to Aug. 4  
Alabama, Fairhope ..... Aug. 1-11  
Kentucky, Elizabethtown ..... Aug. 8-18  
Tennessee River, Camden ..... Aug. 15-25  
Mississippi, Brookhaven (colored) .....  
..... Aug. 30 to Sept. 8  
Alabama (colored) ..... Sept. 27 to Oct. 5

#### SOUTHWESTERN UNION CONFERENCE

Arkansas, Little Rock ..... July 11-21  
North Texas, Cleburne ..... July 25 to Aug. 4  
West Texas, Abilene ..... Aug. 1-11  
New Mexico, Fort Sumner ..... Aug. 15-25  
Oklahoma, Oklahoma City .....  
..... Aug. 22 to Sept. 1

#### WESTERN CANADIAN UNION CONFERENCE

Saskatchewan, Bulyea ..... July 11-21



### North Texas Conference Association

THE annual meeting of the North Texas Conference Association of Seventh-day Adventists will be held at Cleburne, Tex., in connection with the annual conference and camp-meeting, July 25 to Aug. 4, 1912. The first meeting of said association, a legal corporation of the State of Texas, will be called at 10 A. M., Monday, July 29, 1912. Association officers will be elected, and such other business transacted as may properly come before the delegation. Regularly accredited delegates to the conference are delegates to the association.

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

### Southern Illinois Conference Association

THE Southern Illinois Conference Association of Seventh-day Adventists, a corporation of the State of Illinois, will hold its tenth annual meeting in connection with the camp-meeting at Greenup, Ill., July 29 to Aug. 4, 1912. The first meeting will be held at 10 A. M., Tuesday, July 30, 1912. The purpose of this meeting is to elect a board of trustees, and to transact such other business as may come before the association at this time. All accredited delegates to the Southern Illinois Conference are delegates to this association.

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

### Maritime Conference Association

THE annual session of the Maritime Conference Association of Seventh-day Adventists (incorporated) will be held in Scotts Bay, Nova Scotia, in connection with the camp-meeting of the Maritime Conference, Sept. 3-10, 1912. The first meeting will be held Thursday, September 12, at 10 A. M. Officers, constituting a board of trustees, will be elected for the ensuing year, and such other business transacted as may properly come before the association. All delegates to the conference are delegates to the association.

J. O. MILLER, *President*;  
LULA VAN BUSKIRK, *Secretary*.

### Oklahoma Conference

THE nineteenth annual session of the Oklahoma Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Oklahoma City, Aug. 22 to Sept. 1, 1912, for the election of officers for the ensuing year, and for the transaction of such other business as may come before the conference. The first meeting of the conference will be held at 9 A. M., August 23. Each church is entitled to one delegate for the organization, and to an additional delegate for each fifteen members or the major part thereof.

DAVID VOTH, *President*;  
WILLIAM VOTH, *Secretary*.

### Oklahoma Conference Association

THE annual session of the Oklahoma Conference Association of Seventh-day Adventists (incorporated) will be held in Oklahoma City, in connection with the camp-meeting and conference of the Oklahoma Conference, Aug. 22 to Sept. 1, 1912. The first meeting of the association will be held on Thursday, August 29, at 9 A. M., for the transaction of such business as should properly come before the association. Each delegate to the conference is a member of the association.

DAVID VOTH, *President*;  
W. L. ADAMS, *Secretary*.

### Indiana Conference

THE thirty-ninth annual session of the Indiana Conference of Seventh-day Adventists will be held in connection with the camp-meeting in Patterson's Grove, Kokomo, Ind., Aug. 5-11, 1912. The first meeting will be called at 10:30 A. M., Tuesday, August 6. Each church in the conference is entitled to one delegate for the organization, and to one additional delegate for each fifteen members. This meeting is for the election of officers for the ensuing year, and the transaction of such other business as may properly come before the conference. A full delegation is desired from all our churches.

O. MONTGOMERY, *President*;  
H. H. RANS, *Secretary*.

### The Indiana Association of Seventh-day Adventists

THE first meeting of the regular annual session of the Indiana Association of Seventh-day Adventists will be held on the camp-ground at Kokomo, Ind., Wednesday, Aug. 7, 1912, at 10:30 A. M., in connection with the Indiana camp-meeting. At this meeting members of the board of directors will be elected, and such other business transacted as may

come before the association. The legal voters of this association are the regularly appointed delegates from the different churches to the Indiana Conference, the members of the executive committee, and such other persons as are employed by the Indiana Conference.

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

### The Indiana Medical Missionary and Benevolent Association

NOTICE is hereby given that the first meeting of the regular annual session of the Indiana Medical Missionary and Benevolent Association will be called at 11 A. M., Wednesday, Aug. 7, 1912, in connection with the camp-meeting in Patterson's Grove, Kokomo, Ind. At this meeting members of the board of directors will be elected to fill the places of those whose terms of office expire, and such other business will be transacted as may come before the association. The legal voters of this association are the regularly appointed delegates from the different churches to the Indiana Conference, the members of the executive committee, and such other persons as are employed by the Indiana Conference.

O. MONTGOMERY, *President*;  
F. A. LOOP, *Secretary*.

### Mississippi Conference Association

THE regular annual meeting of the Mississippi Conference Association of Seventh-day Adventists will be held in connection with the annual conference and camp-meeting of the Mississippi Conference at Jackson, Miss., July 25 to Aug. 4, 1912. The first meeting of the association will be held at 9 A. M., Tuesday, July 30, for the transaction of such business as may come before the members. All the elected delegates of the Mississippi Conference of Seventh-day Adventists (unincorporated) are voters in the above-mentioned association.

W. S. LOWRY, *President*.

### Seventh-Day Adventist Association of Kentucky Conference

THE regular annual meeting of the Seventh-day Adventist Association of Kentucky Conference will be held in connection with the annual conference and camp-meeting of the Kentucky Conference, at Elizabethtown, Ky., Aug. 8-18, 1912. The first meeting of the association will be held at 9 A. M., Monday, August 12, for the transaction of such business as may come before the members. All accredited delegates to the Kentucky Conference are delegates to this association.

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

### East Michigan Conference Association Meeting

THE annual meeting of the East Michigan Conference Association of Seventh-day Adventists will be held on the Bay County fair-ground at Bay City, Mich., in connection with the annual conference, Aug. 12-18, 1912. The purpose of this meeting is to elect a board of trustees, and to transact such other business as may properly come before the association. The first meeting will be held Wednesday, August 14, at 10:30 A. M.

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

H. H. BURKHOLDER, *President*;  
FRANK HINER, *Secretary*.

### East Michigan Conference

THE tenth annual session of the East Michigan Conference of Seventh-day Adventists will be held on the Bay County fair-ground at Bay City, Mich., in connection with the annual camp-meeting, Aug. 12-18, 1912. The first meeting will be held on Tuesday, August 13, at 9:30 A. M. The session is called for the purpose of electing conference officers for the ensuing year, and for transacting such other

business as may properly come before the meeting.

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

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

H. H. BURKHOLDER, *President*;  
T. E. BARR, *Secretary*.

### West Pennsylvania Camp-Meeting

THIS important meeting will be held in Washington Park, Washington, Pa., August 22 to September 1. The beautiful grounds and fine pavilion make this an excellent location for the meeting. Special efforts will be made for the spiritual instruction and help of all, both old and young. Every church should have a number of its members present at this meeting, where so many of the vital issues of the day will be presented by those whom God is using as leaders among his people.

Expenses will be made as low as possible. Tents, with flies, will rent as follows: 10 x 12, \$2.50; 10 x 14, \$3; 12 x 16, \$3.50. Orders should be sent at once to the West Pennsylvania Conference, 7049 Hamilton Ave., Pittsburgh, Pa.

All the church-members and officers who possibly can should attend this meeting, where special instruction will be given in various departments of church work.

B. F. KNEELAND, *President*.

### New Mexico Conference

THE third annual session of the New Mexico Conference will be held in connection with the camp-meeting at Fort Sumner, Aug. 15-25, 1912, for electing officers for the ensuing year, and transacting such other business as may properly come before the meeting. The first meeting of the session will be held Friday, August 16, at 9 A. M.

Each church is entitled to one delegate for its organization and to one additional delegate for every fifteen members or major part thereof. Every delegate should be in his place at the first meeting, and to make this possible, each church should attend to the matter of electing its delegates immediately, sending their names to the conference secretary, Box 286, Albuquerque, N. Mex.

Tents, 12 x 14 feet, will rent for three dollars, as usual, and orders for same should be sent in early to the secretary.

H. L. HOOVER, *President*;  
W. A. T. MILLER, *Secretary*.

### Madison Sanitarium, Madison, Wis. Nurses' Course

OUR next class for nurses will begin Sept. 4, 1912. We shall be glad to correspond with young men and women who desire a preparation for medical missionary work. Calendars with outlines of course, requirements for admission, etc., will be sent upon request. Address Superintendent of Nurses, Madison Sanitarium, Madison, Wis.

### Nurses Wanted

THE Paradise Valley Sanitarium Training-School for Missionary Nurses desires twenty consecrated young men and women who are willing to devote their lives to the Master's service.

This school affords a most thorough and up-to-date training in all departments. Its location is ideal. Its climate is the very best, warm and sunny in winter, and cool in summer. New commodious home for nurses just completed. Class begins Oct. 1, 1912. Write at once for illustrated booklet. Address Superintendent of Training-School, Paradise Valley Sanitarium, National City, Cal.

**Change of Address**

COMMUNICATIONS intended for M. S. Hubbell, formerly of Fort Smith, Ark., should now be addressed to Shreveport, La., R. F. D. 2, Box 38.

**Publications Wanted**

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

Clean copies of our papers for use in depot reading-racks are desired by Mrs. Kate Taylor, 6503 Cedar Ave., Cleveland, Ohio.

Albert Carey, M. D., Nortons, Oregon, requests late, clean copies of *Signs of the Times*, *Watchman*, *Protestant Magazine*, and *Liberty*; also tracts.

Papers, magazines, and tracts for use in depot reading-rack, and also for free distribution in missionary work, will be appreciated by Bert Heacock, Daytona, Fla. A continuous supply is desired.

Mrs. M. E. Wagner, Hickory, N. C., R. F. D. 5, Box 58, requests copies of *Life and Health*, *Liberty*, *Protestant Magazine*, *Signs of the Times*, and *Watchman*, also tracts.

**The "Watchman," the Present-Truth Evangelizer**

THE *Watchman* for July certainly proved to be a winner. Our increased printing order was readily exhausted, and many encouraging letters were received. The entire edition was several thousand short of filling all orders. As with the previous number, we are compelled to rush the August edition to early press.

The theme for August will be one that should interest every individual, that of Armageddon. The cover design will be unusually unique and interesting, including an actual photo of the place where the Scriptures say this great battle will be fought. It will possess many selling points for the agent. The editor will answer the following vital questions concerning Armageddon: What is it? Where is it? What does it mean? With the many symptoms of strife about us, and the powers of earth marshaling their forces for the last great battle, we believe this number will be one of exceptional interest to scatter among your neighbors. The contents will be up to the usual standard. Space forbids detail mention, as we desire to insert the following letter, which is but one of many we receive in the mail. This indicates the great success that our workers are having:—

"132 Forest St., Spartanburg, S. C.

"DEAR BROTHEREN: I have been intending for some time to write you concerning my work with the *Watchman*, and how the people are falling in love with it here. Miss Putnam and I began our work here in this State in March. We sell in the business sections each month. The first month the people did not seem to know the magazine. We have regular readers among the very best class of people. We visit them each month, doing a systematic work. It does my soul good to hear the words of praise for the *Watchman*. It just makes me bubble over with enthusiasm. I would that there were one hundred workers to scatter out through this broad union to do systematic work for the *Watchman* every month. As the people are becoming acquainted with this good magazine, we shall try to get as many subscriptions as we can. I love this work. How good the Lord is to give us a humble part in carrying this precious message-filled magazine to the people! I have a burden for the neglected business class who have their hearts set on money-making and forget their own souls' salvation. I believe God has many honest hearts among these people who must be searched out. I believe the *Watchman* will be one of the main instruments in doing this. Pray for the work here. God's Spirit is working on the hearts of these dear readers.

"Your sister in the good work,

"MRS. R. M. CARTER."

This letter should inspire every loyal Seventh-day Adventist to "go and do likewise." Who will volunteer to join our rapidly growing band of 1,000 earnest workers who each pur-

pose to secure 10 subscriptions to the *Watchman* during the next three months? What a wonderful result when we all pull together—10,000 regular readers to the *Watchman*! If you desire to enlist in this good work, drop a card to the Southern Publishing Association, 2123 Twenty-fourth Ave. N., Nashville, Tenn.

Rates in quantities: Five to forty copies, 5 cents each; fifty or more, 4 cents each. Yearly subscription price, \$1. Order through your tract society.

**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 advertizing, 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.

SPECIAL BIBLE MOTTOES; more new beauties just out: 20, \$2.50; 100, \$4.50; 300, \$10. Post-Cards: 40, 20c. Also Vegetable Cooking Oil: 5 gal., \$4.25; 10 gal., \$8.15. Hampton Art Co., Nevada, Iowa.

FOR SALE.—College View Millinery—stock, fixtures, and good will. Established business. Ideal church and school privileges. Going West, and will sell immediately at bargain price of \$350 cash. Invoice double. Address Mrs. M. A. Merritt, College View, Nebr.

COOKING OIL.—Best quality. Delicate flavor. Purely vegetable. Guaranteed. Extensively used by best cooks. Five gal., \$4.15; 10 gal., \$7.90; 8 1-gal. cans, \$7.36; 6 5-gal. cans, \$22.50; 30-gal. bbl., \$21.90; 50-gal. bbl., \$36. Purity Cooking Oil Co., Chattanooga, Tenn.

FOR SALE.—Ten-acre ranch; good house, barn, and small orchard. Half-mile from Loveland, the garden of Colorado. Good church and conference academy near. For any one desiring to locate in Colorado for health or school, this is a bargain. Address Meade MacGuire, Loveland, Colo.

**Obituaries**

HOWE.—Elvira E. Weeks was born at Painesville, Ohio, May 20, 1844. When she was three years of age, the family settled near Lowell, Mich., where she grew to womanhood. In 1864 she was married to John S. Van Deusen. To them were born three children. About the time of her marriage she embraced present truth, to which she remained faithful until her death, which occurred at Spring Valley, N. Dak., May 20, 1912. After the death of her first husband, she was married to Washington D. Howe, who, with her three children, two brothers, and three sisters, is left to mourn. E. VAN DEUSEN.

JONES.—Mary Roby was born May 6, 1834, in Allegany County, Maryland. She was married to Thomas Maxwell in Knox County, Illinois, Dec. 22, 1864. To them six children were born, four of whom survive. Mr. Maxwell having died, she was united in marriage with David N. Jones in October, 1897. Several years ago her husband died, and she spent the latter part of her life with her son, who lives in Lindsay, Cal., where she fell asleep June 11, 1912, aged 78 years. She united with the Seventh-day Adventist Church in 1891. The funeral services were conducted by the writer. F. E. BROWN.

HUNTER.—Elizabeth A. Blackburn was born in Yorkshire, England, Nov. 14, 1858. At the age of seventeen she was married to John H. Hunter. Five years later the family came to America, locating in Johnstown, Pa. Here they resided until eight years ago, when they removed to Battle Creek, Mich. The deceased was the mother of eight children, of whom seven are living. She was a member of the Seventh-day Adventist Church at Battle Creek, and her life was that of a conscientious Christian. She fell asleep Sunday, May 26, aged 53 years, 6 months, and 12 days. Words of comfort were spoken by the writer from Rev. 1: 18. CLIFFORD A. RUSSELL.

SULTZ.—Isaac Sultz was born in Steuben County, Indiana, Sept. 25, 1842, and died in the hospital at Newton, Kans., June 16, 1912, aged 69 years, 8 months, and 22 days. Brother Sultz served in the civil war from Dec. 7, 1863, to Aug. 29, 1865. He was married to Mary L. Jarvis Aug. 20, 1868. To them were born five sons and one daughter, who, with their mother, are left to mourn. The family moved to Kansas in 1876, and since that time have made their home in that State. Brother Sultz was converted at the age of fifty-four years, while attending a series of meetings, uniting with the Seventh-day Adventist Church near Fellsburg, Kans. He loved this truth, and died in the hope of a part in the first resurrection. The funeral service was conducted by the writer, assisted by the local United Brethren pastor. A. S. BRINGLE.

BROWN.—Mrs. Elizabeth Brown died at her home in Aberdeen, S. Dak., March 15, 1912, aged 73 years, 11 months, and 5 days. Her maiden name was Elizabeth Squire. She was born in New York State, April 21, 1838. In her girlhood days her family moved to Green Lake County, Wisconsin, and a few years later she attended a series of revival meetings at Rockhill. At that time she was converted and baptized, and united with the Methodist Church, thereafter remaining a devoted Christian. She was married to Martin Brown March 27, 1872, at Skyberg, Minn. Four children were born to them. Sister Brown accepted the truth for this time about fifty years ago. In 1906, after the death of her husband, she came to Aberdeen, S. Dak., making her home with her son and daughter. Her beautiful, unselfish life endeared her to all with whom she came in contact. A large number of friends attended the funeral services, which were conducted by the writer, words of comfort being spoken from Rev. 14: 13. D. P. MILLER.

**The Advent Review and Sabbath Herald**

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

ISSUED EACH THURSDAY BY THE Review & Herald Publishing Association

General Church Paper of the Seventh-day Adventists

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WASHINGTON, D. C., JULY 18, 1912

## CONTENTS

### GENERAL ARTICLES

- Outlook, Outlook, Outlook, *H. A. St. John* 3  
 Present, but Unknown, *William Covert*... 4  
 Is the Message Going to the World?  
*J. W. Watt* ..... 4  
 Civil and Religious Freedom, *T. Godfrey* 4  
 A Plea for Medical Missionary Evangel-  
 ists (Concluded), *W. J. Stone* ..... 5

### EDITORIAL

- Two Kinds of Sorrow — Christ as a Sab-  
 bath Reformer — The Hand of God in  
 History, No. 16 — Unwilling to Be  
 Warned — The Midsummer Offering... 6-9

- THE WORLD-WIDE FIELD ..... 10, 11  
 HOME AND HEALTH ..... 12  
 THE FIELD WORK ..... 13-16  
 MEDICAL MISSIONARY DEPARTMENT ..... 17  
 THE PUBLISHING WORK ..... 17, 18  
 STATE AND CHURCH ..... 18  
 GOSPEL WORKERS' DEPARTMENT ..... 19, 20  
 NEWS AND MISCELLANY ..... 20, 21  
 MISCELLANEOUS ..... 21-23

ELDER J. E. FULTON, president of the Australasian Union Conference, has been visiting our missions in the Polynesian islands.

DR. W. A. RUBLE, president of the Loma Linda College of Medical Evangelists, is spending some time in the East in the interest of this school. He spent several days in Washington last week.

DR. and Mrs. D. C. Ross, of Fort Worth, Tex., are spending the summer in postgraduate work in the medical schools of the East. Last week they spent several days visiting the various institutions located in Washington.

MRS. MENKEL, wife of Dr. H. C. Menkel, with their little son, joined her husband in Washington last week. It has been arranged for Dr. Menkel to spend the next year teaching in the Foreign Mission Seminary, affording further opportunity for his wife to become thoroughly established in health before returning to the Indian mission field.

A NUMBER of strong young men have offered themselves in response to the call that the General Conference Publishing Department has been making for ten experienced colporteurs for foreign fields. But the number is not quite made up, and the department would like to hear from those, married or single, who are willing to respond, "Here am I, send me." Please read the article entitled "Success of Seminary Students," on page 17 of this issue. Whoever will give himself for service in the needy regions beyond may have equal or even greater success and blessings.

A LETTER from Brother B. N. Brown, circulation manager of the Southern Publishing Association, says of the circulation of the *Watchman*: "We are breaking all records in the history of the office, reaching the high-water mark for our August *Watchman*. Forty-five thousand copies of this issue will be sold." We rejoice in the prosperity attending the publishing work generally, and trust that all our readers will assist in giving the *Watchman* from month to month the wide circulation that its merits demand.

WE have received a copy of the *Redlands* (Cal.) *Review*, giving an extended account of the graduating exercises of the Loma Linda College of Medical Evangelists. Dr. A. W. Truman gave the address, setting forth the mission of those who have adopted the motto, "Not to be ministered unto, but to minister." Dr. W. A. Ruble, the president of the college, presented diplomas to thirty graduates. Twenty were graduated from the three-year nurses' course, four from the special nurses' course, one from the portgraduate nurses' course, and three from the medical evangelistic course. The college awarded to Prof. Geo. M. Price and Leroy M. Wright the degree of Bachelor of Arts.

IN the House of Representatives on July 10, Congressman William Schley Howard, of Georgia, introduced a bill providing "that from and after the passage of this act any person, firm, or corporation who shall follow their usual avocation or work of their ordinary calling on the Sabbath day, excepting works of charity and necessity, shall be punished as for a misdemeanor." This bill aims to regulate Sunday labor in the District of Columbia. According to the *Washington Times* of July 10, Mr. Howard is quoted as saying, in defense of this measure:—

"I saw twenty men at work on a new office building in this city on Sunday. I also passed open clothing stores and moving-picture theaters. All work of this character should be stopped in the capital of the nation on the Sabbath day. I would except from the provisions of the bill works of actual necessity, putting upon the open establishment the burden of proving the necessity. Drugs, newspapers, ice, cigars, and soft drinks are recognized as necessities of life, and the sale of these might continue under the provisions of my bill. There is no reason whatever, however, that a contractor should be permitted to employ a squad of workmen on a building on the Sabbath. If he is behind on his contract, that is the fault of the contractor, and this should not be accepted as an excuse for laboring on the Sabbath. I find there is no law directly bearing upon the subject, and shall urge the immediate consideration of my bill. I have no doubt of its ultimate passage." This will afford further opportunity for the education of the public with reference to the evils resulting from such legislation. With an object-lesson like this before them of attempted religious legislation in the national Congress, many will read who otherwise would be indifferent to the investigation of the principles underlying this agitation. Let us take to our friends and neighbors everywhere our literature on this subject.

## Forty Thousand Dollars a Month

THE urgent necessity of the appeal to the denomination by the Mission Board for the Midsummer Offering is made apparent by the diminishing receipts of the foreign mission offerings during the summer months. The work carried by the General Conference, and for which it has become obligated, calls for an expenditure of \$40,000 each month. The total mission offerings received by the treasurer for the month of June were only \$12,500. This is a condition that to a greater or less extent prevails throughout the summer months. The Midsummer Offering is designed to help overcome this critical situation. Should not all recognize the urgency of the appeal, and on July 27, the time appointed for the donation, appear before the Lord with offerings sufficiently liberal to meet the necessities of the Foreign Mission Board in answering the calls from the mission field? W. T. KNOX.

AT least five candidates will be placed before the voters of the United States for election to the high office of President during the next few weeks. The Republican and Democratic conventions have already made their nominations. The former nominated Pres. William H. Taft for reelection. The Democratic convention placed in nomination Gov. Woodrow Wilson, of New Jersey, for President. It is very probable that the bolters from the Republican convention will definitely organize soon, taking the name National Progressive Party, and placing in nomination former president Theodore Roosevelt. Doubtless the Prohibition and Socialist Parties will place representatives of their respective causes before the people for their votes. Important issues to-day confront the state as well as the church. In the crisis that is now approaching in the affairs of men, in the turmoil and unrest that exists everywhere, we need to keep our minds sane and sober, and our hearts in the peace of God.

THE readers of the REVIEW have been waiting for a long time for the revised edition of the "History of the Sabbath," and we are glad to be able to announce that the book is now ready. Although the delay in its publication has been longer than we expected, yet the book is the better because of the delay. It is a very complete treatise on the Sabbath question.

THE readings for the regular Midsummer Offering service, on Sabbath, July 27, have been sent to the churches by the General Conference. The appeal states that \$17,975 was given last year on this occasion, and the question is asked, "What shall it be for 1912?" We believe the churches will give a good answer. Never were the reports from the fields more earnestly appealing.

LAST week Mrs. J. C. Rogers, of the Nyassaland Mission (Africa), spent a few days in Washington, on her way westward to join Elder J. C. Rogers, on furlough. Sister Rogers was held for a time in London, seeing through the press a reader for the mission schools.