



The Advent Review and Herald Sabbath

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No. 35



"But We See Jesus"

Worthie Harris Holden

Not yet we see angelic hosts
Within the city fair;
Not yet the healing tree of life,
Nor living waters there;
Not yet Jerusalem descends
To crown a world of peace,
When Christ shall rule as King of kings,
And sin and strife shall cease.

But we see Jesus, glorified
In ministry above,
Fulfilling there His sacrifice
Of such amazing love;
For us our Elder Brother lives,
A Saviour and a Friend,—
The blest God-man, who ever yearns
To succor and defend.

O wondrous love, to interchange
Our hopeless sin and woe
For bliss of being heirs of God,
Who life eternal know!
So may we always Jesus see
Each moment of each day,
Till we behold Him face to face,
And crown Him King for aye.

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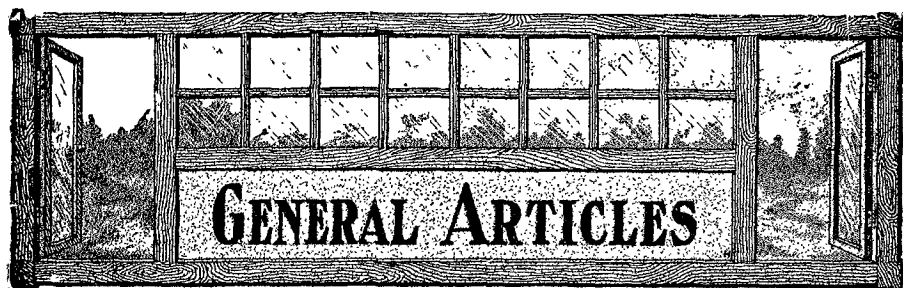
The Review and Herald

"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, AUGUST 29, 1912

No. 35



He Hath Blessed Us Hitherto

LILLIAN S. CONNERLY

WHEN the cross the dear Lord gives you
Seemeth more than you can bear;
When your heart grows faint with
watching

For some respite from your care;
When the whole world seems against
you,

And your faith it would undo,
It is well, then, to remember
He hath blessed you hitherto.

There is comfort in remembering
How he led you yesterday;
How, when strength had well-nigh fal-
tered,

He gave courage "as thy day:"
And when past the stormy trial,
You could see the rainbow hue;
And your gladdened heart gave witness,
"He hath blessed me hitherto."

If he did not fail you yesterday,
Will he fail you, soul, to-day?
If he made the mount a valley,
And prepared for you a way,
Can you doubt his watch-care still,
Or believe he is untrue,
When through every sea of trial
He hath blessed you hitherto?

Faithless heart, O cease to murmur!
Look to Jesus, trust his power.
Trust him when the sun is shining,
Trust him when the storm-clouds
lower.

In his great eternal calmness
God is faithful, he is true;
And assurance he hath given,
For he blessed you hitherto.
Ancon, C. Z.

Dangerous Amusements for the Young

MRS. E. G. WHITE

THE desire for excitement and pleas-
ing entertainment is a temptation and a
snare to God's people, and especially to
the young. Satan is constantly preparing
inducements to attract minds from the

solemn work of preparation for scenes
just in the future. Through the agency
of worldlings he keeps up a continual
excitement to induce the unwary to join
in worldly pleasures. There are shows,
lectures, and an endless variety of en-
tertainments that are calculated to lead
to a love of the world; and through this
union with the world faith is weakened.

Satan is a persevering workman, an
artful, deadly foe. Whenever an incau-
tious word is spoken, whether in flattery
or to cause the youth to look upon some
sin with less abhorrence, he takes ad-
vantage of it, and nourishes the evil seed,
that it may take root and yield a boun-
tiful harvest. He is in every sense of
the word a deceiver, a skilful charmer.
He has many finely woven nets, which
appear innocent, but which are skilfully
prepared to entangle the young and un-
wary. The natural mind leans toward
pleasure and self-gratification. It is
Satan's policy to manufacture an abun-
dance of this. He seeks to fill the mind
with a desire for worldly amusement,
that there may be no time for the ques-
tion, How is it with my soul?

We are living in an unfortunate age
for the young. The prevailing influence
in society is in favor of allowing the
youth to follow the natural turn of their
own minds. If their children are very
wild, parents flatter themselves that when
they are older and reason for themselves,
they will leave off their wrong habits,
and become useful men and women.
What a mistake! For years they permit
an enemy to sow the garden of the heart,
and suffer wrong principles to grow and
strengthen, seeming not to discern the
hidden dangers and the fearful ending
of the path that seems to them the way
of happiness. In many cases all the la-
bor afterward bestowed upon these youth
will avail nothing.

The standard of piety is low among
professed Christians generally, and it is
hard for the young to resist the worldly
influences that are encouraged by many
church-members. The majority of nom-

inal Christians, while they profess to be
living for Christ, are really living for the
world. They do not discern the excel-
lence of heavenly things, and therefore
can not truly love them. Many profess
to be Christians because Christianity is
considered honorable. They do not
discern that genuine Christianity means
cross-bearing, and their religion has lit-
tle influence to restrain them from tak-
ing part in worldly pleasures.

Some can enter the ballroom, and
unite in all the amusements which it
affords. Others can not go to such
lengths as this, yet they can attend
parties of pleasure, picnics, shows, and
other places of worldly amusement; and
the most discerning eye would fail to
detect any difference between their ap-
pearance and that of unbelievers.

In the present state of society it is no
easy task for parents to restrain their
children, and instruct them according to
the Bible rule of right. Children often
become impatient under restraint, and
wish to have their own way and to go
and come as they please. Especially
from the age of ten to eighteen they are
inclined to feel that there can be no harm
in going to worldly gatherings of young
associates. But the experienced Chris-
tian parents can see danger. They are
acquainted with the peculiar tempera-
ments of their children, and know the
influence of these things upon their
minds; and from a desire for their sal-
vation, they should keep them back from
these exciting amusements.

When the children decide for them-
selves to leave the pleasures of the world,
and to become Christ's disciples, what a
burden is lifted from the hearts of care-
ful, faithful parents! Yet even then the
labors of the parents must not cease.
These youth have just commenced in
earnest the warfare against sin, and
against the evils of the natural heart, and
they need in a special sense the counsel
and watch-care of their parents.

A Time of Trial Before the Young

Young Sabbath-keepers who have
yielded to the influence of the world, will
have to be tested and proved. The perils
of the last days are upon us, and a trial
is before the young which many have not
anticipated. They will be brought into
distressing perplexity, and the genuine-
ness of their faith will be proved. They
profess to be looking for the Son of
man; yet some of them have been a
miserable example to unbelievers. They
have not been willing to give up the

world, but have united with the world in attending picnics and other gatherings for pleasure, flattering themselves that they were engaging in innocent amusement. Yet it is just such indulgences that separate them from God, and make them children of the world.

Some are constantly leaning to the world. Their views and feelings harmonize much better with the spirit of the world than with that of Christ's self-denying followers. It is perfectly natural that they should prefer the company of those whose spirit will best agree with their own. And such have quite too much influence among God's people. They take part with them, and have a name among them; and they are a text for unbelievers, and for the weak and unconsecrated ones in the church. In this refining time these professors will either be wholly converted, and sanctified by obedience to the truth, or they will be left with the world, to receive their reward with the worldling.

God does not own the pleasure-seeker as his follower. Those only who are self-denying, and who live lives of sobriety, humility, and holiness, are true followers of Jesus. And such can not enjoy the frivolous, empty conversation of the lover of the world.

Separation From the World

The true followers of Christ will have sacrifices to make. They will shun places of worldly amusement because they find no Jesus there,—no influence which will make them heavenly minded, and increase their growth in grace. Obedience to the Word of God will lead them to come out from all these things, and be separate.

"By their fruits ye shall know them," the Saviour declared. All the true followers of Christ bear fruit to his glory. Their lives testify that a good work has been wrought in them by the Spirit of God, and their fruit is unto holiness. Their lives are elevated and pure. Right actions are the unmistakable fruit of true godliness, and those who bear no fruit of this kind reveal that they have no experience in the things of God. They are not in the Vine. Said Jesus, "Abide in me, and I in you. As the branch can not bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."

Those who would be worshipers of the true God must sacrifice every idol. Jesus said to the lawyer, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment." The first four precepts of the decalogue allow no separation of the affections from God. Nor must anything share our supreme delight in him. We can not advance in Christian experience until we put away everything that separates us from God.

The great Head of the church, who has

chosen his people out of the world, requires them to be separate from the world. He designs that the spirit of his commandments, by drawing his followers to himself, shall separate them from worldly elements. To love God and keep his commandments is far away from loving the world's pleasures and its friendship. There is no concord between Christ and Belial.

The youth who follow Christ have a warfare before them; they have a daily cross to bear in coming out of the world and imitating the life of Christ. But there are many precious promises on record for those who seek the Saviour early. Wisdom calls to the sons of men, "I love them that love me; and those that seek me early shall find me." They will find that "the path of the just is as the shining light, that shineth more and more unto the perfect day."

"Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation." "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

Motes and Beams

J. A. L. DERBY

THERE is a notion in the realm of "scientific" thought, absurd, but none the less vicious, which persuades the "scientific" doubter that what the Christian calls Christian evidences are not worth notice. But this attitude is not the result of either scientific analysis or candor. It is an attitude assumed for the most unscientific of reasons—prejudice and ignorance.

These may be strong words, but they are used advisedly. It did not require a citizen of the United States to write the best analysis of our government ever given. The present English ambassador to this country, author of "The American Commonwealth," is the man who has produced the work. It was a favorite observation of the shrewd Lord Bacon that the lookers-on often see more than the players. The writer has spent about twenty years in looking on the game of modern scientific method, and he has yet to find a scientist who attacks Christianity or the Bible in a scientific manner. Does popular science consider the evidences of the inspiration, the genuineness, or the authenticity of the Scriptures?—Not a whit. Does it listen to the witnesses for the defense?—

Not at all. It falls back on its "scientific" concept,—the reign of law, etc.,—calls the witnesses for the prosecution, and declares the case settled beyond controversy; no further evidence necessary.

Possibly there are some extenuating circumstances which may help to account for this high-handed procedure. Many good persons really give occasion to the scientist for taking such an attitude. Too often he is given to understand that religion has nothing to do with evidences. "Faith," says this religionist, "is the great key." Then faith is defined as believing something without evidence.

Amusing it would be, were it not so serious, the artless way in which many excellent persons believe with equal strength of conviction notions utterly antagonistic. To-day I hammer the unbeliever with evidences. In dealing tomorrow with the scientist who demands evidences, I assure him that the transcendent truths of religion ignore such unworthy props to faith. There is a kink here that needs untwisting. Let us not too severely condemn the scientist for irrationality, until we determine to be reasonable ourselves. Let us not require him to reject evidences, and then blame him for so doing.

The fact is, the definition of faith implied above is false. Faith is not believing without evidence. It is not credulous acceptance of hearsay or tradition. It is not believing what I want to believe because I like to believe it. Believing a thing ever so sincerely will not make it true. Arbitrary esteem for any opinion is but a gloss for superstition. To accept without evidence is an easy way to gull one's self.

The inspiration of the Bible and the truth of Christianity rest on irrefutable evidences. "He that cometh to God must believe that he is;" aye, truly, but not of necessity without evidence. In the face of prophecy fulfilled, atheism is dumb. This, indeed, is the very principle that God himself lays down by which to test his existence. Read Isa. 41:21-27; 42:9; 44:7, 8; 46:9-11. "Come now, and let us reason together, saith the Lord." Isa. 1:18. "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you." 1 Peter 3:15.

Having settled this definition with our scientific friend, let us invite him to use his reason in precisely the same way he does in his scientific investigations. Does he decide on the law of gravitation, pronouncing it false because a balloon flies away from the earth? or does he rather scrutinize his evidences to see whether this isolated fact does not fall under a more comprehensive law? It may not appear scientifically reasonable in itself, as a bald assertion unsupported by evidence, that Elisha raised a man from the dead or made an iron ax float. But if I find that a person of infinite knowledge and unquestionable truth of character accepted as divinely inspired the book that contains those statements, I am compelled by the integrity of reason

itself to accept as true not only those assertions but every other assertion in the book. Its inherent reasonableness when taken as an isolated fact, has nothing to do with the matter. The greater includes the less.

The individual is not condemned because he refuses to believe blindly. He is condemned for stubborn unreasonableness,—because he determines to follow his love for sin rather than the admonition of conscience,—reason in its coercive aspect.

Lodi, Cal.

That Pedler Again

G. B. THOMPSON

SOME time ago we wrote a warning against a dangerous pedler that has no doubt appeared in your neighborhood or home from time to time. The pedler to which we refer is the *gossip pedler*. As he has probably appeared since that warning was written, and seeing that his name is legion, we venture to mention the matter again.

Tattling, or spreading rumors of gossip, is a deadly evil. The wise man says: "The words of a talebearer are as wounds, and they go down into the innermost parts of the belly." Prov. 26:22. The tongue is "an unruly evil, full of deadly poison." A writer describes it thus:—

"Naturalists tell us that the snail has its teeth on its tongue, and that upon the tongues of some snails as many as thirty thousand teeth have been found. The snail rolls its tongue up like a ribbon, and, of course, its teeth are very small, but they saw through the toughest leaves with ease. There are some men and women who have teeth on their tongues, and are ever ready to use them. There are pillows wet with tears, and eyes red with weeping, and hearts broken, and homes ruined, and lives blasted, all because of the unbridled human tongue. And the devil has no more remorseless instrument of torture at his hand than the tongue of the gossip, the backbiter, or the slanderer. Shame to say, some who profess Christianity become the ready tools of Satan, and bring disgrace upon their Master's name, and keep many a soul out of the kingdom."

The same writer relates the following incident, which illustrates, we fear, the picture of many who profess to be Christians:—

"On a railroad train, we fell into conversation with an intelligent gentleman of large business interests in certain Western cities. Presently our conversation turned to more serious matters; and when asked whether he were a Christian, he said, 'No, I can not say that I am; yet I do not know but that I am as good as most church-members. Now, for instance, yesterday I got on board the train to ride into Chicago, and there came into the coach and sat beside me a woman whom I knew very well, and who is prominent in church work. She claims to be a Christian, and knows that I am not a Chris-

tian, but in all that three hours' ride she did not do another blessed thing but gossip and tell tales about her friends and neighbors, until, when the train reached the city, I was heartily glad to get away from her. Now, why did that woman who professes to be a follower of Christ spend all the time in gossip, and have nothing to say about her Master?'"

Is it not time this unmitigated evil was stopped in the church? Nothing can be more unchristian than the practise of backbiting and defaming the character of any one, especially brethren and sisters of the same church. But you ask, How can I stop one of the scandal-mongers who comes into my home from assassinating my friends and neighbors? I suggest this: Say to this defamer of other people's character, "Come, we will go and ask the person if what you are telling is the truth." This will usually hush the slanderer, and stop the backbiting tongue, quite effectually, for those who make a practise of robbing people of their reputation, usually have no inclination to face the person whom they are plundering of his fair name, and ascertain the truth of the matter. "Where no wood is, there the fire goeth out: so where there is no talebearer, the strife ceaseth." Prov. 26:20.

Takoma Park, D. C.

Practical Lessons Drawn From Israel's Deliverance From Egypt

R. D. QUINN

PERHAPS no part of the Bible is of greater value to the people of God who are living near the end than the experiences of the children of Israel as recorded in the books of Moses, and referred to in the one hundred fifth and one hundred sixth psalms. The apostle Paul tells us that the things that happened to them were for ensamples, and were written for our admonition upon whom the ends of the world are come. Let us notice the following types, and make the application to our own time and experience.

Egypt was a type of the world; Canaan, the promised land, was a type of our heavenly inheritance; ancient Israel was a type of modern Israel; Moses was a type of Christ; and Pharaoh was a type of the devil. Israel could not serve God in Egypt, and so it is written, "Out of Egypt have I called my son." This world, which spiritually is called Sodom and Egypt, has always had a powerful attraction for the people of God. Abraham went down into Egypt, and became rich in cattle, silver, and gold. He denied his wife while there, and never lost the taint of that dark land until he returned to Bethel, and built an altar unto God. Abraham's descendants went down into Egypt, and sojourned there three hundred years, and a thousand years afterward they were still clinging to the golden calf.

Sometimes it is well to study the enemy. Pharaoh, true to the spirit of Lucifer, did not want to let Israel go.

To-day, Satan, who is the god of this world, holds his subjects in slavery, and opposes every soul who would be free. When sorely oppressed by the judgments of God, Pharaoh was constrained to let the children of Israel go. He said, with consummate cunning, "I will let you go, . . . only ye shall not go very far away." He would have them linger around the border-land of Egypt. This is one of Satan's special temptations even unto this day. He is not so concerned about one's being a nominal Christian, so long as he loves the world and the things that are in the world, and does not come out from among the world and be separate. Let us put three days' journey between us and Egypt.

"And Moses and Aaron were brought again before Pharaoh: and he said unto them, Go, serve the Lord your God: but who are they that shall go?" Moses said, "We will go with our young and with our old, with our sons and with our daughters." But Pharaoh answered, "Not so: go now ye that are men, and serve the Lord," but the little ones he would have left in Egypt. Ex. 10:8-11.

Is there not something in this by way of analogy that carries with it an important lesson for our own time and experience? Have we done all we could in the past, and are we doing all that might be done now, for our youth and children? Is it not highly probable that unless we become thoroughly aroused to the dangers that beset our youth, and work diligently for them, many of these dear young people, when the final exodus takes place, will be left in this world?

As Israel neared the time of their deliverance, and it was seen that their young and their old, and their sons and their daughters were going with them, Pharaoh made one final stand, knowing that if he could gain his point, the exodus movement would fail.

"And Pharaoh called unto Moses, and said, Go ye, and serve the Lord; only let your flocks and herds be stayed: let your little ones also go with you." In his desperation, he was now even willing that the children should go, if only the Israelites would leave their property in Egypt. Moses replied, "Our cattle also shall go with us; there shall not an hoof be left behind," knowing full well that where the treasure is, there will the heart be also.

Read carefully the chapter in "Early Writings" entitled "Covetousness," and see if there is not a striking parallel between the last temptation Pharaoh brought to bear on ancient Israel and the special snares of Satan that have been laid for the people of God just before the outpouring of the Holy Spirit in the latter rain and the final exodus.

New York City.

GET into the habit of looking for the silver lining of the cloud; and, when you have found it, continue to look at it, rather than at the leaden grey in the middle. It will help you over many hard places.—Willits.



WASHINGTON, D. C., AUGUST 29, 1912

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

Editorial

The Chief Danger From Within

THE church of God has been threatened through the centuries by dangers from without and from within. By open assault, by persecution, by famine and sword, the enemy has sought to overthrow the followers of the Lord Jesus Christ. But from these dangers Christianity has always emerged triumphant. For the most part, persecution and open warfare have served to purify the church of God, and to drive its members to the side of their Master for sympathy and support; but the dangers that have arisen from within the church have been more fatal to its holy interests. Apostasy in all ages has wrought its terrible havoc. Worldliness and indifference have destroyed the first love, and alienated the hearts of the believers. Coldness and criticism and unkindness have accomplished their desolating work.

These foes from within are the ones which the church of God has to fight to-day. Heathenism largely has spent its force, and is decadent. Skepticism no longer carries forward its work with its old-time boldness and effrontery, but by subtle means, insidious and compromising. Subtle and disguised skepticism, the commercial spirit of the age, the mania for worldly sports and diversions, the influence of evil literature,—these and many allied forces are seeking to undermine the power of Christianity in many lives, and to bring demoralization to Christian effort. Against these insidious foes and influences seeking admission to our own lives, we need particularly to be on our guard.

Two Great Evils

Two great evils threaten the Christian youth of this day. The first is the large amount of light and trifling literature to be found on every side. This is an age of literature. Many most excellent books have been published. Christian workers

recognize the printing-press as a potent agency for good. On the other hand, Satan finds in this agency a medium for the carrying on of his evil work. Thousands of souls will be lost at last through the pernicious influence of novels and story-books.

We can not expect but that such literature will be read by those who know not God, but we have a right to expect that those who have given themselves to the Lord will find pleasure in the employment of their leisure by the perusal of another class of literature. It is sad to-day to enter the homes of professed Christians and find them regular readers of magazines, story-books, or novels, and not even subscribers to any of their church papers, possessing but few if any of the excellent religious books which may be secured. The parents who set such an example before their children, and who permit their children's lives to be molded by such influences, must render sometime an account of the responsibility that has been committed to them.

Another evil of equal perniciousness is the influence attending many of the worldly sports of the present time. The ballroom, the theater, the professional baseball games, the moving-picture shows, and allied places of amusement number their devotees by the million. Strange as it may seem, professed Christians find pleasure in these worldly gatherings. In doing this they obliterate the line of demarcation between themselves and the world. They find fellowship with those who know not God. We can not conceive of the Lord Jesus Christ viewing with pleasure the gladiatorial contests of Rome which were carried on in his day, nor can we think of him as looking with pleasure upon the ball contests or the theatrical performances or the moving-picture films in which some of his followers find evident pleasure. Association with evil does not change its character. The fact that multitudes have set their feet in wrong paths does not change the course of the road that they are traveling.

God to-day expects better things of this people. As the members of the Seventh-day Adventist Church profess to be looking for the soon coming of their Lord, and are seeking to uphold before the world a higher standard of Christian conduct, their friends have a right to expect of them an exemplification of this message in their lives. If the movement in which we are engaged to-day does not call men to a higher plane of Christian experience, does not make between the followers of the world and the followers of Christ a clear line of division, so that it may be distinctly known on which side we stand, it has no excuse for existence. The call of God in this message to-day demands this, and the

practise of the holy principles of the gospel in our lives will lead us to take our stand for God against the demoralizing influences that are seeking to draw men away from Christ and engulf them in the destruction of the on-sweeping flood. "What is the chaff to the wheat? saith the Lord." What are the foolish pleasures of the world compared to the satisfying joys of a redeemed soul?

The Conflict in Our Day

THIS is the day of big things, of culminations in many lines. It is indeed a privilege to be living in a day when this old world is ripening for the great harvest, to see the inventive genius of men reaching its climax in so many different directions. It was not much over a half-century ago that the railroad, the telegraph, and the cable under the sea were as much of an innovation and as much of a curiosity as are the flying-machine, the submarine, and the wireless telegraph. In the days of Cyrus Field the spirit of invention was not what it is to-day. After a short period of successful operation, his cable was permitted to lie dead under the ocean for eight years, and it took seven weeks for the news of the battle of Waterloo to reach America. To-day the world is covered with a network of railways, cables, and telegraph-lines, and the wireless telegraph stations are dotting every land, so that now any item of important news will beat the sun around the world by more than twenty hours. Is it not a fact of striking significance that all the important inventions that have added so much to the convenience of the public and have made the world one great neighborhood have come within the last seventy-five years?

But these are developments in the temporal or material world. They deal with temporal or material things. Nevertheless, they but add significance to the movements on foot during this generation that deal with things spiritual. With many, old religious ideas have been swept away entirely, and new bases have been adopted for religious thought by the multitude. The philosophies of infidelity and atheism have ensconced themselves in the theological chairs of colleges and universities, and the products of those institutions have taken the place of the minister in the pulpits of many church edifices. The pews have become infected with the same philosophies, and so it has come about that spiritual poison has been taking the place of spiritual food at the table of the "Lord's house." Spiritual death and spiritual death were bound to result, and have resulted.

With this have come Christian Science, New Theology, New Thought, the Emmanuel Movement, theosophy, and

other weird religious systems of the Orient, and with all these a remarkable revival in infidelity. The result of this combination of antichristian systems has been simply that self and self-service have become more prominent than ever in the activities of the people; and this we see demonstrated on every hand. It is demonstrated in the great fortunes that are being piled up by professedly religious individuals without any regard for the golden rule or any of the requirements of the Christian religion.

These are truly wonderful times. It could not be that they could go on forever with such developments coming in the future as have in the past, and in the same or increased ratio. The statement of Inspiration that "many shall run to and fro, and knowledge shall be increased," has a striking fulfilment in our day, no matter which of the three or more interpretations is given to that text.

But these very developments in material and spiritual things are serving to line up the inhabitants of this world in two companies, with a clear line of distinction between them,—those who will stand stanchly for the Word of God as given, and for loyalty to the law of God, which is the basis of that Word, and those who in some one or more of many ways will turn from that Word and its requirements and weave themselves solidly into the woof of this world and its destiny.

There will be nothing like numerical equality between these two classes, and yet they are both composed of judgment-bound creatures; both have an account to render to him who gave that Word and laid down the law which is for each and all the touchstone of character. The attitude of loyalty of one of these classes toward God's Word makes them his remnant people, and keepers of his holy Sabbath, the seventh day of the week; and that attitude also makes it possible for the Creator to entrust them with his last message to this world. The reason is evident. God can not entrust his last and most important message for this world to a class who have turned their backs upon his Word, and have refused to render obedience to his commands. There is no neutral ground; there can be none. The gospel of Jesus Christ is in the world at the present time to demonstrate whether men will serve God, or whether they will enter the service of the adversary. There can not be two opposing kingdoms in the universe. It is to be either the kingdom of light or the kingdom of darkness, the kingdom of righteousness or the kingdom of iniquity; and no man can say, I will be neutral; I will not choose either. That would at once establish a third dominion where now there are but the two. When

God is through with sin, it and all its results will be wiped out; and one of the results of sin is the man who tries to be neutral between good and evil, righteousness and iniquity, God and his adversary. There is no neutral ground now, and there is absolutely no promise of place or reward in the kingdom of God for the man who has sought to be neutral in the controversy between God and the enemy of his government. So the most important thing in this world for us to decide is what our attitude shall be toward God, his Word, his law, and his last message. A right relation to these will mean an abundant entrance into the eternal kingdom of righteousness.

C. M. S.

Sharing Alike

"As his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike." This was the custom in Israel of old. The circumstances which gave rise to this regulation were these: During the absence of David and his men from their homes in Ziklag the Amalekites visited the country, sacked the city, and carried the inhabitants away captive, together with much spoil. The wives and children of David and his men were among the captive host. Returning to his desolate home, David inquired of the Lord whether it was his will that they should pursue after the Amalekites, and if he would give them the victory. An affirmative answer was received. Stopping neither to eat nor drink nor for much-needed rest, David and six hundred of his men started in earnest pursuit. They knew that their time was short, and that every energy must be enlisted for the chase.

In the course of their journey they reached the brook Besor. Here one third of David's followers became so weak and faint that the question arose as to the advisability of their going farther, and indeed it was a serious question that confronted the entire company. For two hundred men to drop out meant a great lessening of the fighting force of the little army. For these two hundred men to remain behind when every impulse of love and family devotion urged them forward was for them a great trial. They preferred to fall by the wayside and to die in the attempt rather than to weakly succumb to physical conditions; but better counsel prevailed, and against their own will they were persuaded to remain. The record is of these men that they were "made to abide at the brook Besor." 1 Sam. 30:21. With them were left army supplies and equipment. While they were unable to go to the front, they were to remain behind and guard the base of supplies, as a rear-guard to their companions who went forward.

With a firm reliance upon Almighty power, David led his four hundred men on to the conquest. God gave them a signal victory. Every captive was recovered. They recovered likewise all their goods, and in addition they obtained as a reward of the conflict very much spoil that the Amalekites had taken from the Philistines. With thanksgiving and rejoicing the little army started on their homeward journey. As they neared the brook Besor, the two hundred men who had been left at the base of supplies came forth to greet them. In this meeting was afforded an opportunity for the exercise of the heart's natural propensities. There were selfish men in David's company, "men of Belial," who said, "Because they went not with us, we will not give them aught of the spoil that we have recovered, save to every man his wife and his children, that they may lead them away, and depart." Again better counsel prevailed. Their leader responded, "Ye shall not do so, my brethren, with that which the Lord hath given us, who hath preserved us, and delivered the company that came against us into our hand. For who will harken unto you in this matter? but as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike. And it was so from that day forward, that he made it a statute and an ordinance for Israel unto this day." 1 Sam. 30:22-25.

It is not difficult to make an application of this beautiful lesson to the work of God to-day. We, like Israel of old, are called to go up against the strongholds of sin and carry forward battle against principalities and powers. Some are called to go out in active warfare, away out on the firing line, face to face with the forces of evil. Others, like the two hundred men left at the brook Besor, are unable to engage in this active service. They can not go to India or China or Japan or South America or the islands of the sea. They are incapacitated by age or ill health or other conditions that make them unsuitable for this service. The providence of God directs that these shall stay by the stuff. They have a most important part to act. It is for them to protect the base of supplies; to furnish the sinews of war; to pray for their fellows who have gone forth to the conflict, even as the two hundred men must have prayed for their companions pursuing the Amalekites. If faithful in this service, in what might appear the humbler and less heroic part, God will count them in the end as worthy of the same reward as the stronger ones who have been able to go forth to battle.

Think of this, faithful brethren and sisters, if by circumstances over which you have no control you have been kept from an active part on the great battlefield. Have you toiled on your farm or

in your shop; with your needle or in homely domestic duties; and of the means which you have earned, though perhaps at times a mere pittance, have you rendered to God his own, and responded with glad hearts and to the best of your ability to the calls for means? God recognizes this service as done unto him. He counts it as truly missionary labor as if you were in heathen lands teaching the blessed word to the children of darkness, and in the day of final accounts, when God renders to every one his due, you will share alike with those whom you have sustained by your labors, and upheld with your prayers.

And you, dear fellow workers, who long bore the heat and burden of the harvest, but have become worn and weary, and to whom the Lord of the harvest has said, "Stand still, and see the salvation of the Lord," or "Come ye yourselves apart . . . and rest awhile," the lesson is for you. You, too, shall share equally with your brethren, who, with greater powers of endurance and by God's grace, have been enabled to remain in active warfare. Though not on the firing line, God counts you still a part of his loyal army, even as did David his faint and weary comrades at Besor. So be of good comfort in God.

There is in this no encouragement, however, to the shirker—to the man who would remain at home to enjoy its comforts when God has called him into active service. Those who stayed behind at the brook Besor stayed not from choice, but in response to the judgment of their brethren. They were "made also to abide at the brook Besor." God recognizes the true heart's purpose and the motives that prompt every decision. Let every heart decide each question of life from the standpoint of eternity and the eternal value of those for whom Christ died, and not from the standpoint of convenience or selfish choice. "As his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike."

F. M. W.

The Hand of God in History —No. 20

Notes on Important Eras of Fulfilling Prophecy

Increase of Knowledge in the "Time of the End"

"MANY shall run to and fro, and knowledge shall be increased." Dan. 12:4. Ask any one what age of the world is best described by these words, and he will be constrained to say that they exactly fit this age of ours. It is doubtful if the characteristic features of the nineteenth century and onward could be expressed by eleven words any more clearly.

And 2,500 years ago the angel used

these words to describe the "time of the end." Following the long reign of papal supremacy, the light of clearer knowledge was to spread to and fro through the earth.

Students tell us that the thought in the Hebrew phrase is not primarily of a running or traveling about, so much as of a "searching" to and fro; the time of the end was to be a time of searching for light and truth, of the opening up of the Word of God, with increasing knowledge and enlightenment. This certainly includes also the idea of the literal running to and fro through all the earth in the latter days; for, as many scriptures show, this increasing knowledge was to be spread through all nations, and "all the ends of the earth" were to see the salvation of our God.

The true meaning of the developments of the last "wonderful century" which have made for general enlightenment and the opening up of the world, can be read only in the light of prophecy. We can see events from afar shaping to this time.

The Reformation of the sixteenth century had begun to "shorten" the days of papal persecution. The Word of God was given anew to European peoples. One error after another by which the Papacy had made void the Word was seen and discarded. Step by step, in successive reform movements, the way of truth was being retraced toward the primitive faith of New Testament times.

It was surely no accident that the dawn of the Reformation era in Europe was also the dawn of the era of geographical discovery. The time had come when not only the truth of God was to be revealed again to men, but the way into all the world was to be prepared for the final work of spreading the knowledge of truth among all peoples.

The progress of geographical discovery fits in closely with the progress of the missionary idea. Down to the end of the fifteenth century Europe knew little more of the world than was known in the early centuries. In fact, by the Moslem invasion, adjacent parts of Africa and Asia, formerly better known, had been largely obscured to European vision. But at the very time when Reformation truth was preparing to spread its wings of light in Europe, an impelling force in providence moved the hearts of navigators to undertake the discovery of the world. The following is a brief schedule of the early voyages:—

1492—Columbus discovers the New World.

1493—Columbus's second voyage, discovering Jamaica.

1497—Vasco da Gama rounds the southern cape of Africa.

1497-98—The Cabots, from England, find the coast of North America.

1499—Vespucci discovers South America.

1502—Columbus on his fourth voyage reaches the mainland, in Central America.

1519—Cortez conquers Mexico.

1519—Magellan sails, to pass through the Magellan Strait and into the South Pacific, being slain in 1521 in the Philippine Islands.

1577-79—Sir Francis Drake circumnavigates the globe, touching the Pacific Coast of America from San Francisco to the Columbia River.

Columbus felt upon him the pressure of a divine commission. Irving says in his life of the discoverer:—

He looked upon himself as standing in the hand of heaven, chosen from among men for the accomplishment of its high purpose; he read, as he supposed, his contemplated discovery foretold in Holy Writ, and shadowed forth darkly in the mystic revelations of the prophet.—*Book 1, chap. 5.*

A poet has represented his feeling and conviction in the lines;—

"I seek not wealth, I only seek to know
I urged the gold of India as the bait
For those who find no profit but in gold.
Mayhap my wrist shall feel the bite of
chains,
And on my head the curse of fools may
break
For that I prove them fools;—yet what
to me?
Mine are rewards that they can never
give:
And in my soul a peace they can not
know.
I saw the hand of God blaze through the
sky;
I heard the voice of God in all the winds;
The hand wrote, Follow! and the voice
rang, Go!
And I obeyed the vision and the dream."

After having discovered the New World—though he never knew that it was not the Indies—Columbus said:—

In the execution of my enterprise to the Indies, human reason, mathematics, and maps of the world have served me nothing. It has accomplished simply that which the prophet Isaiah had predicted; that before the end of the world all the prophecies should have their accomplishment.—*Humboldt's "Examen Critique," Vol. I, pages 15-19.*

However blameworthy for the misfortunes that came upon him, Columbus at any rate found comfort amid his reverses in the conviction that he had been an agent of Providence, helping to prepare the way for the end of the age.

Many minds in those days were evidently turned toward Daniel's prophecy of the time of increasing knowledge. The learned Francis Bacon (1561 to 1626) saw hope of the coming era in the awakening influences of that age of world-discovery. The "Cambridge Modern History" sums up his view:—

There was confirmation for such hopes in Holy Scripture. The anticipation of the Chaldean seer that in the latest times many should run to and fro, and knowledge be increased, he interpreted

as foreshadowing the opening of five sixths of the globe, hitherto closed, to man's travel, study, and reinvigorated powers of reasoning.—*Vol. I, chap. 2.*

Certain it is that the expansion of the world was used of Providence as an agency in expanding and awakening the minds of men, preparatory to the new era that was to follow.

W. A. S.

(To be concluded)

The Author of the First-Day Sabbath

THE law of God is the character of God in written form. As every law-maker puts himself and his character into the law he formulates, so the Omnipotent One expressed in his law of ten commandments his own divine attributes. This is so in the very nature of the case. God could not do otherwise than give to an instrument of this kind an expression of himself. Hence there could come no change in the law of God and that law still continue to express his character unless there came a change in God himself. As God is the same yesterday, to-day, and forever, the same in this dispensation as in the old, the same when he died for men as when he made the world in the beginning, we must therefore conclude that if any change has been wrought in what men regard the law of God, it has been made by another power than the Lord Jesus Christ.

Has there arisen in the earth a power that has tampered with the law of God? Is any such opposing principle brought to view in the Sacred Scriptures? It does not require a very careful reading of the Word of God to see that this is the case.

For many centuries there have been two opposing principles in the universe—God and Satan. And ever since the fall of man these two principles have been manifest in the world, and in the flesh. God was manifest in Christ, reconciling the world unto himself. He came not to tear down the government of God, but to exalt it; not to detract from the law, but to magnify it. And faith in him, instead of abolishing the law, only serves to confirm its authority. The principle of evil has likewise been manifest in the flesh, and its highest manifestation is in Antichrist. And the object of this power from the beginning has been to draw subjects from the kingdom of light to the kingdom of darkness; to misrepresent the character of God in the earth, and to weaken and bring to naught his rightful authority. And it is upon this latter power that the responsibility rests of working a change in the divine requirements, so far as the practise of men is concerned. Several scriptures bring this power to view. We shall content ourselves, however, with an

examination of the references made by the prophet Daniel and the apostle Paul.

The prophet states that after the Roman kingdom had become divided, there would arise a power which would speak great words against the Most High, wear out the saints of the Most High, and think to change the times and laws of the Most High. Dan. 7:25. That unmistakable reference is made here to the Papacy there can be no dispute among Protestant Bible students. That power has met every specification of the charges brought against it. It has spoken great words against the Most High in claiming to be God upon earth, to have power to forgive sins, and to be the arbiter of the consciences of men. It has worn out the saints of the Most High in the ages of the past in subjecting to death those who were unwilling to support its claims as against the leadings of their own consciences and the authority of the Word of God. The sacrifice of from fifty million to one hundred million martyrs testifies to the truth of this statement. And in addition to these crimes against High Heaven, the prophet states that it even would have the audacity to dictate a change in the government of God itself.

The same work is brought to view in the epistle to the church in Thessalonica. Of this same power, under the name of the man of sin, the apostle writes that it would oppose and exalt itself above all that is called God, or that is worshiped. 2 Thess. 2:1-4. In enforcing the law of God as his own, he would place himself on an equality with the great Law-giver; but his exaltation above God could come only by assuming superior authority, by changing the requirements of God, and enforcing the change instead of the original requirement.

Has the Papacy met these requirements? and does it plead guilty to the charge? To prove this indeed true, we have but to call attention to the words of the Roman Church as printed in its representative publications. The following confessions, which might be multiplied twentyfold by similar quotations, reveal the position assumed by the papal church upon this subject:—

Question.—Have you any other way of proving that the church has power to institute festivals of precept?

Answer.—Had she not such power, she could not have done that in which all modern religionists agree with her,—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority.

Q.—When Protestants do profane work upon Saturday, or the seventh day of the week, do they follow the Scripture as their only rule of faith? Do they find this permission clearly laid down in the Sacred Volume?

A.—On the contrary, they have only

the authority of tradition for this practise. In profaning Saturday, they violate one of God's commandments, which he has never clearly abrogated,—“Remember that thou keep holy the Sabbath day.”—*Doctrinal Catechism, pages 174, 352.*

Q.—How prove you that the church hath power to command feasts and holy days?

A.—By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts commanded by the same church.

Q.—How prove you that?

A.—Because by keeping Sunday they acknowledge the church's power to ordain feasts, and to command them under sin; and by not keeping the rest by her commanded, they again deny, in fact, the same power.—*Abridgment of the Christian Doctrine, page 58.*

From the foregoing prophecies and with the plain facts of their fulfilment, it is not difficult to determine the author of the observance of the first day of the week. It was not the Lord or his apostles, but it was the power which is pointed out in all the Scriptures of truth as the most dangerous enemy of the gospel of Christ. The Sunday sabbath rests alone upon the authority of the tradition of the Catholic Church. And he who observes it pays deference, though it may be unwittingly, to the authority of Antichrist. Respect for the Lord Jesus Christ and the proper recognition of his authority can be found only in obedience to his requirements, and in the sacred keeping of the day he himself made and set apart for the use of all men. Shall we honor Christ, or Antichrist? Shall we keep the Sabbath of the Lord, or the sabbath ordained by the great enemy of the church of God?

F. M. W.

Note and Comment

The True Basis of Christian Unity

THE *Examiner* for July 25, 1912, believes that it has found the true solution of the complex problem of Christian unity. It suggests this:—

If it shall ever materialize, let all “man-made” creeds and confessions and preconceptions and claims of superiority be laid aside, and, all standing on a common level before God, let the New Testament be adopted as the sole determining authority in all matters of faith and practise. Then interpret it, not in the light of subsequent history, which is misleading because it soon began to misinterpret it most grievously, but in its own light, as the inspired record of Christ's teachings, with the comments and further communications of inspired writers.

This is a splendid suggestion; and if all would abide by the plain teachings of the Word, there would not be at the present time a thousand and one denominations, but one true united church. We can not, however, fully share the san-

guine feelings of the *Examiner* when it says,—

We do not fear the result of such an inquiry, conducted by honest and prayerful men, so far as the fundamental doctrines of the faith and the meaning and mode of the initiatory ordinance of the church are concerned.

We fear in the first place that it would be next to impossible for the religionists of the present day to lay aside their pre-conceived opinions and prejudices, and come to the study of the Word with unbiased minds. Some there are who could do this, but not the majority. Indeed, it would be a question with many churchmen as to whether they could accept the Scriptures of truth as the standard of Christian morality and doctrine.

The dream of so-called Christian unity will sometime be realized, even in this world, but it will not be such unity as the Scriptures advocate. The prophecy of the Word indicates the union of the great professed churches for the purpose of enforcing their dogmas and doctrines, but against such a federation the Scriptures of truth plainly warn.

True Christian unity comes not by the submission of the weaker to the stronger, nor yet by the submission of the minority to the majority. It can never be ushered in by resolution, federation, or legal enactment. It can come into the church only as every disciple submits to Christ, and unites with him. The union of all believers in Christ Jesus, will constitute them a united church. They will be one with each other, because all are one with Christ. For this union our Lord prays in John 17.



Of Heathen Origin

THE Chicago *Israelite* speaks truly when it says that the Sunday sabbath is of heathen origin. In its issue of Aug. 3, 1912, it says:—

The *Christian Advocate* is somewhat taken back because not a single word of protest was uttered by Americans against running the Marathon race at Stockholm on the "Lord's day." It is indeed surprising that the Stockholm Olympic games were permitted to operate on Sunday. The *Christian Advocate* remarks that the "Olympic games originated in a festival to a heathen god." Perhaps that journal has forgotten that Sunday originated out of a veneration for a heathen god. Sunday was not originally the day of the Son, but the day of the sun. It was the day sacred to Apollo, the sun-god, the *dies veneris solis*, the venerable day of the sun. Perhaps the men who arranged the Stockholm games knew that Sunday was of heathen origin just as they did that the Olympic games were of pagan source, and the eternal fitness of things suggested the utilizing of both to further the interest in the Marathon race.



"THE seventh day is the Sabbath of the Lord thy God."



"Give Ye Them to Eat"

J. N. ANDERSON

THESE were the words of Jesus when the twelve urged him to dismiss the multitude in the hour of their need. The disciples were intensely anxious to have their Master made king; this they conceived would bring the realization of their hopes. But their minds were sorely distressed by the surging throngs that gathered about Jesus. In their perplexity they saw only one way of escape,— "send the multitude away." They little realized that the feeding of the multitude was in very truth the bringing in of the kingdom.

When Jesus bade the disciples, "Give ye them to eat," rather than send them away unfed, they began at once to cast about and calculate how much bread would be required, as if the whole problem was for them to work out, forgetting all the time that with them stood Jesus, the one all-sufficient source of supply. How blinded! How they had misunderstood Jesus! How human were all their ideas of the kingdom! and how little they counted on Jesus even in emergencies!

But are we not in danger of repeating the very mistakes of those devoted but misguided disciples? As we stand face to face with the one billion of heathendom, distributed over those vast areas, are we not sensibly oppressed with the immensity of the task? and in such moods are we not almost on the point of wishing that the kingdom might come without our being under the necessity of giving our lives to the seemingly impossible task of feeding the hungry millions? But, as in the case of the disciples, the multitudes remain, increasing rather than decreasing before our vision of the expanding world field; and the call of the Lord of the harvest comes more and more distinctly, "Give ye them to eat." This is the will of the Master; there is no alternative; it is the way of the kingdom.

And here again we are in danger of doing just what the disciples did. With a fuller knowledge of the task before us, a clearer and nearer view of the unsatisfied and unsaved masses, it is so human for us to set over against these our own human, material resources. In human fashion we begin to devise ways and means, tabulate our forces, and then calculate our success or failure. Moses did so; Israel did so; the disciples did so. It is the human way, but it is also the fatal way. As surely as the promises of God point to the triumphant march of the gospel of the advent around the

world, so surely do they point to Christ as its wisdom and power. How often in the human history of his eternal purpose has God bidden his faithful ones, "Stand still, and see the salvation of the Lord," when with outstretched arm he has wrought mightily for the onward march of his kingdom. If we could only see how, in the last few decades, kingdoms have been set up and kingdoms have been cast down; how kings and others in high authority, as well as whole races, have been compelled to make way for the entrance of the gospel of peace, we should in astonishment declare, "What hath God wrought!" Surely the highway of our King is being prepared in all nations, and the kingdom is coming.

But while it is eternally true that the source of spiritual supply and all the power are of God, and that our work is merely to minister these, yet must we bear in mind that God employs human agencies and instrumentalities. The better fitted, the more wisely, carefully, and thoroughly prepared, the more effectively God uses these instruments of his own choosing. Heathen darkness is seated in the mind and heart, members of unrighteousness; by means of these same members, thoroughly trained intellectually, and equipped, furnished with the virtues of the Holy Spirit, God will carry on his warfare against heathenism. These are the human organs, the weapons of the divine energy. They must be consecrated, equipped, and trained.

This, then, brings us to the matter of cooperating with God in the preparation of workers for the great foreign missionary enterprises. Even when we count that the bulk of the work in those foreign fields will be done by native workers, the fact still remains that the scores of untouched mission fields (untouched by all Protestant missionary societies), and the many fields we have entered but only partially occupied, call for a large army of well-trained foreign missionaries. We can not know, nor need we know, how many will be required for this task. Ours is to go forward, and the Lord of the harvest will indicate when we must arrest our steps.

At the Centenary Conference held in Shanghai in 1907, the missionary societies operating in China decided to double their force of workers at the earliest possible moment. The larger societies are pressing forward at a strong pace, rushing their forces into China by the scores. Similar plans are being laid for other fields, especially Africa, where Christian missions are under a peculiar urgency to checkmate the swift and vigorous invasion of Islam now sweeping

down from the Sudan. In a word, the present plan of the Protestant missionary propaganda is for a decided advance in every field, and one of the leading reasons for this action is found in the fact that several of the great heathen religions are preparing for what they believe to be a death struggle with Christianity. Buddhism in Japan is seeking a renewal of strength and vigor with which to meet the invasion of the religion of Jesus; Hinduism is doing the same thing in India; and Mohammedanism is seeking to present a united front, armed with modern weapons, against its ancient, uncompromising foe, Christianity. These are days of moral and spiritual intensity throughout the entire world. What are our plans for, and our part in, this world struggle? Our faith is that God has called us to the crucial, crowning part of this crisis. Our faith is splendid; our giving is noble; but are we preparing our forces in purpose, in numbers, as we might, as we should? Has our preparation of missionaries that respect to the special training of the hands, the head, the heart, that it should have?

We have in our ranks a large army of splendid young people. These are our living materials that we must conscientiously and thoroughly equip for this final work. The future is theirs; they bring the highest, the best gift, the gift of life, to this work. The Protestant churches of North America count on no less than twenty million young men, young women, and children under their influence; and in this army they place their confidence as they look ahead into the immediate future of foreign missions. They represent incalculable possibilities; the plan is to educate and train them to the highest point of efficiency for the mission field. Can we do less? In our Sabbath-schools, in our churches, in our Missionary Volunteer Societies, in whatever way we touch our young people, we must seek to impart missionary information, and to inspire them with the work of missions. The study of missions, especially the world missionary movement of our day, in all its phases, should have a large place in all our schools. It is the most momentous enterprise engaging the activities of man. But what is, if possible, of even greater importance, we should have a large class, the very pick of our young people, in special training for the foreign mission fields. We give special training to our prospective physicians, ministers, teachers, Bible workers; and we do well; but are we not slow in recognizing the need of specially trained workers for the greatest and most difficult task before us—the carrying of the message to the entire heathen world? This, indeed, is our work. The one sole reason for our existence as a denomination is that we should carry the advent message to the entire world. All other interests must be made subordinate and contributory.

This special training, in the very nature of the case, can no more be given by the ordinary school than physicians can be trained in these schools. To at-

tempt to do so can result only in waste and disappointment. This work must be done by instructors whose special knowledge of the conditions in the foreign fields and their close touch with our missionary work enable them to train candidates for the foreign field with particular reference to the conditions and needs in those fields. In any case these heathen fields are full of perplexity to the missionary; but the present situation makes them so in a marked degree. Within the last few decades the non-Christian lands have been so largely influenced by the West as to create almost entirely new conditions. Modern education carried forward in many non-Christian lands by up-to-date secular schools whose equipment, methods, and teaching force equal the best we have in the home land, make it impossible, or nearly so, for the mission-school to do its work without the best equipment. The spirit of reform and a deep undercurrent of national awakening are sweeping the heathen lands away from their old civilization, which will be displaced by something better or worse. The entire heathen world is seething intellectually, politically, religiously. It is God's hour.

The irresistible logic of all these facts has led to the founding of the Foreign Mission Seminary at Washington, D. C. This institution stands for one object,—the special training of young men and women for the mission fields at home and abroad. And this object, both as to scope and as to meaning, is coming to be more clearly and sharply defined. The managing board and faculty of the Seminary are composed of men who as representatives of our missionary movement stand face to face with the great problem of carrying the advent message to all the world. In policy, subject-matter, and method, the constant aim is to inspire our young men and women with missionary enthusiasm, and to train them to the highest degree of efficiency in the sacred work before them; and all the time our foreign mission work in its various phases is being carefully studied, to the end that the missionary training in the Seminary may be based on a knowledge of the actual conditions in the field.

The unentered and unoccupied fields are calling for scores of our devoted young men and women, the best in our ranks, to qualify themselves without delay for this, the greatest work of the ages. And the Foreign Mission Seminary stands pledged to cooperate heartily and intelligently in this work.



A Visit to the Tsungwesi Mission

R. C. PORTER

LEAVING Gwelo the morning of April 28, after trekking nearly all night, I took the morning train for Salisbury, arriving at 4:30 P. M.

I was met at the station by Brethren Francis and Henry Wessels. They had come into Salisbury from their farm at Kimberley Reefs, seventy miles distant,

for a vacation, on account of severe attacks of fever. I was taken to the Langham Hotel, where Brother and Sister Wessels had engaged rooms, and was very hospitably entertained by them during my stay.

While in Salisbury, I improved the opportunity to look up the grant of a mission site in the Selukwe Reserve. Not having time to finish the business, I left it in the hands of Brother Henry Wessels to complete the arrangements for the Selukwe lease.

April 30 I took the morning train for Inyazura Siding, seven miles from the Tsungwesi Mission. I reached my destination at 4:30 P. M., after a slow and tedious all-day train ride. I was glad to see Brother M. C. Sturdevant with two boys and a four-mule wagon awaiting my arrival. The luggage was soon transferred, and we were off for the mission. As we journeyed homeward, we noted that although we passed by much delightfully rugged scenery, the road to the mission was quite unbroken, there being but one small hill to pass over en route.

The mission farm lies in a basin entirely surrounded by most beautiful mountain scenery. For fertility of soil and beauty of scenery, combined with freedom from fever, the Tsungwesi Mission is unsurpassed by any of our mission farms in Rhodesia. The 3,666 acres of land is all very good soil. Even on top of the mountain, a thousand feet above the valley basin, and all up the mountainsides, the soil is a rich red or black loam. In places grass grows eight to ten feet high on top of the mountains. The wash over the farm from the mountains is therefore a good fertilizer.

Last year was extremely wet, and this year is extremely dry. The small beginning that has been made in farming is showing most excellent results. The mission workers have an abundance of sweet potatoes, monkey-nuts, beans, and other garden products. They will have enough mealies this year to provide for the mission, and sell about one hundred bags. There is abundance of good running water, and grass for a large amount of stock. The cattle and mules on the farm are fat and sleek.

The new mission house is made of brick, with iron roof. It is enclosed with a good yard fence, and the yard is nicely laid out with neatly prepared walks, beautified by Rhodesian flowers. The house, yard, and campus are adorned with beautiful shade-trees, and the fields of grain lying in the valley, supported by a magnificent mountain background, add greatly to the beauty of the scene. There has been no fever here.

Another item regarding the Selukwe Reserve, concerning which all are now quite familiar, will be of interest. The *South African Missionary* says:—

“Plans are being perfected at the Somabula Mission whereby another station—Selukwe Reserve—will soon be in operation. By faith they go forward, believing that as God has opened the

way, he will send the necessary means for its establishment in his own good time. Pastor Gibson writes that the Church of England missionary is leaving the Que Que Reserve at the end of July, and that our native teacher has started work on a farm two and one-half miles from the reserve. At the last Sabbath service sixty-eight were in attendance."

Our First Visit to Persia

L. R. CONRADI

AFTER our profitable meeting with the Siberian Union Committee, Brethren Guy Dail, J. Sprohge, and I left on the Volga steamer "Samolett," June 4, reaching Tzaritzin next morning. Several of our believers met us here, and in the evening we had a meeting with our church at this place, which was attended by about fifty.

Proceeding on our journey that same night, we came to Alexandrodar next evening, and here we stopped three days. The village officials had kindly given their schoolhouse for our services, and it was well filled at every meeting. As Elder K. A. Reifschneider has been invited to take charge of the South Russian, or Azof, Conference, and Elder Sprohge is to take the presidency of the North Caucasian Conference, which office was thus made vacant, we met in council with the committee to arrange the details of the transfer. We were pleased to meet with the brethren in this field once more, and to see evidences of the progress of the work.

Immediately after the evening meeting of June 9, we took the train, reaching Tiflis June 11. Elder A. Osol and Brother T. Heyde met us at the station, whence we were conducted to Brother Heyde's home. That night we spoke to the brethren in Tiflis, some forty being in attendance. After the meeting we again took the train, accompanied by Brother and Sister Osol, who were going to visit our Molokan brethren at Basartschai, during a tour among the churches of the Transcaucasian field. There is a great interest in these mountain districts to hear the message, and the work is onward. The train was so crowded that some of us were absolutely unable to get a seat until morning, when we were passing through an interesting mountain pass, in the midst of beautiful scenery. To our left was the great Mt. Allakaja, or the "Eye of God." Later we saw the two highest peaks of the Mountains of Ararat on the right. Late in the afternoon we followed the Aras River, and near midnight we reached Julfa, the Russian border town, commanding the northern entrance to Persia. Here we remained until morning. We had letters of introduction to the leading banker of the place, and he kindly met us at the train and saw that we were brought to the hotel, where we stayed overnight. Next morning we called upon the banker at his office. As we had never been in Persia, we had to get some experience with the money in use there. There are no railways what-

ever in Persia; so our inland trip of about one hundred fifty miles had to be made entirely by team. We therefore not only purchased the outfit necessary for traveling, but also had to supply ourselves with the money. On exchanging about one hundred fifteen dollars, we were given a large bagful of silver coins to carry. As there was no gold money at the bank, and there is no paper currency in circulation that is good for the country in general, we finally got about two thirds of this money converted into a draft on the Russian bank in Urumiah, and even then our supply of silver was rather heavy.

After arranging our passport, we crossed the Persian boundary in company with a Persian merchant who spoke a bit of Russian, whom the banker had kindly secured to assist us in making

and his three horses, and finally went to the post-office, where the young man translated for us, and we secured the team for thirty-eight tomans (a toman is about ninety cents). After having closed this bargain, we desired to send a telegram, and were referred to the Indian telegraph office, where, to our surprise, we found a German woman who had been employed in Persia for about sixteen or seventeen years. She helped us in completing suitable arrangements for the trip, our driver giving us, at her suggestion, nearly three dollars as security that he would stick to his part of the bargain.

At four o'clock the next morning, the driver appeared, and tied our baggage securely on his rig, and we began to ascend toward Urumiah, via Khoi. Our road was largely the bed of a stream.



A PERSIAN VILLAGE SCENE

proper arrangements for securing a team to Urumiah. We drove about half a mile to the iron bridge crossing the Aras, which was as far as the Russian team went. Then the Russian sentinel, finding our passports in order, called for the Persian porters to come over and carry our luggage across the bridge. The baggage was placed on a Persian carriage, after we had paid a small fee, and we went another half-mile to the Persian custom-house. Here our passports were beautifully ornamented with four different kinds of stamps, for which we were charged \$1.25. The customs proved more a matter of fees than anything else. We were then driven to a Persian khan, or caravansary.

The khans of Persia, so far as our observation goes, consist of large courts where many teams may be accommodated, while the guests go into separate chambers that contain no furniture whatever. The servants brought us a few carpets upon which our luggage was placed. The merchant, finding no teams in town that might be hired for the trip, left us in despair, not even notifying us of the results of his search. Nor did he turn up next morning, so we finally began the search ourselves. I went to purchase some stamps at the Persian post-office, and there I found an official who knew French. Later on in the forenoon a Persian driver accosted us, asking if we did not want to have him take us to Urumiah. We looked over his hack,

We passed through that part of the country that was infested with robbers during the revolution three years ago, when traveling was very dangerous here. But now we found large numbers of Russian Cossacks patrolling the roads, ever on the lookout for those who might offer violence to travelers or to commerce.

We found the border country anything but inviting. There were high mountains all about, some of which were even snow-capped. The people of the valley are troubled with severe dust and sandstorms half of the year. The shops of Dschulfa are stocked with imported wares of poor quality, for which the merchants demand high prices.

About noon we were near a khan, and there we met a number of persons coming from Urumiah. One of these was a physician, who spoke English. We asked him if he knew Brethren F. Oster and H. Dirksen. He replied in the negative. But when we mentioned them as Sabbatharians, he at once knew whom we meant, and told our driver how to find the house without trouble. The first day we made about fifty miles, as the horses were fresh, and then we turned in for the night at Khoi, a town of some 25,000 inhabitants. The city was surrounded by a double wall, through which only a few gates had been made. In front of the entrance were Russian barracks, and the gates themselves were guarded by Russian soldiers. The bazaars were rather

interesting to us, and we soon learned to bargain in the Persian currency, purchasing such provisions as we needed. Our first night in this interior town was so interesting that we did not sleep very much. The khan was small, only large enough to accommodate four teams. Above the stalls for the horses there were small mud huts where travelers pretended to sleep. After some mats had been placed on the mud floor for us, we lay down, surrounded by our luggage; and the many marks upon our bodies next morning witnessed to the weary hours we had passed during the night.

Quite early in the morning we left Khoi. The country was now well watered. We were in the midst of many gardens, and there was a large number of trees to be seen. At Salmas we ate our dinner beside one of the clearest of brooks, running along under the trees. About three o'clock in the afternoon we reached Dilman, also a town surrounded by mud walls, lying in the heart of the plain. We experienced one great inconvenience here in this part of the country. What was once a good road had been very largely ruined because the peasants had converted the way into irrigation ditches, so that the road was full of mud-holes, and had been largely destroyed. At Dilman we had a somewhat better place to sleep than we enjoyed at Khoi, but still our rest was rather limited. Shortly after departing from Dilman, we came in sight of Lake Urumiah, but were surprised that there was not so much as even a sail to be seen. For several years a German had been operating a small steamboat on Lake Urumiah, by which the trip from Julfa to Urumiah had been shortened considerably, but the boat had recently sunk. However, there is hope that soon several boats will be plying on this lake, for the accommodation of travelers.

Having crossed the plain, we had to climb the steepest and worst divide on the journey. Our three horses were not equal to the task; but we had happily met the mail-wagon going from Tabriz to Urumiah, and the driver kindly lent us the use of one of his horses till the summit was reached, we ourselves naturally walking all the way up. Upon the top we found a Russian guard-house, from the level roof of which a watchman could be seen carefully surveying the landscape through a field-glass. The descent was also very steep, and by dinner-time we had reached the lake, and stopped in the town called Ghusty. At each town we saw the Russian flag displayed, and found quite a number of Cossacks stationed along the way. Proceeding on the journey, we discerned a heavy storm gathering in the mountains, but were glad to see that it did not reach the plain. We stopped about three hours' journey from Urumiah. Here we had to climb up a rude ladder to the "upper room," whither our luggage had been transferred, and there we spent the last night before reaching our brethren in Urumiah.

(Concluded next week)



Heavenly Companionship

ALLEN FRANCIS GAGE

Alone Christ trod life's rugged way
O'er path untrod by man before;
None understood his time or day,
Or burden that his great heart bore.

He moved among the careless throng,
Unknown, unheeded, near forgot;
Unspotted, pure, and free from wrong,
A pilgrim lone his earthly lot.

Alone he drank the bitter cup,—
They all forsook their Lord and fled,—
In pain his life he yielded up,
Became companion of the dead.

All this he did for thee and me,
That we might know his keeping grace,
Might his great love and wisdom see,
While we pursue the heavenly race.

Like him, we, too, may stand apart
With none to pity or to cheer;
Like him, we, too, grow sad of heart,
No human helper cometh near.

But lo, he seeth our great need,
His eyes discern our sore distress;
For us in love his heart doth bleed,
He reacheth forth his hand to bless.

He'll go with thee where'er thou art,
A friend most true, a brother kind;
In life's great strife he'll take thy part
If thou in him thy joy shalt find.
Chicago, Ill.

Home Life—No. 3

Its Rules of Conduct

J. O. CORLISS

EVERY well-ordered home is such because of certain well-established rules of conduct by which each member of the household is governed in family intercourse. No organization can thrive without recognized law. In setting up the first family, infinite wisdom established a law of government for it, obedience to which would have insured perpetual happiness. God commended Abraham, and pronounced a blessing upon him for commanding his children and his household after him (Gen. 18: 17-19), and the Spirit exhorts parents to rear their children in the nurture and admonition of the Lord. Eph. 6: 4.

This in no sense means that members of a family are to consider themselves slaves to imperious dictation, since fathers are specially exhorted not to provoke their children unto wrath. When family laws are reasonable, and wisely administered, they are conducive to the closest unity, and the most perfect freedom of household converse, which is the acme of family happiness. Without such

domestic regulation the peace of the home is jeopardized, and its divine purpose frustrated.

Nothing should be considered of so little account as to be exempt from this general rule. Every act relating to the family, however small, should be scrutinized in the light of necessary home regulations, and if it tends in the least to diminish esteem for these, it should at once be renounced as a disturber of the peace. The rules of every Christian home, especially, should require that all intercourse between members be subservient to soul culture, that the family mission may not be invalidated.

But this high calling is almost impossible to reach where the law of self-denial is disregarded. One may, in the walks of business life, put up with the selfish person now and then met, but none such is desirable in family association. The presence of but one of this kind in a home, whether parent or child, mars its harmony, and lowers the standard of true home life. For this reason, the most diligent care should be exercised by each member that no love of selfish interest be permitted to trench on the personal rights or general prosperity of others.

This should be the law of parents as well as of children. No father can justly demand that everything about the home must be arranged to suit his every whim, regardless of the comfort of other family members. He has no right to be a domestic tyrant, neither has the mother any call to be a shrew, and by so doing alienate the affection of husband and children. Children, also, ought to consider parental sacrifices in their behalf, and seek to remove some of the heavy load of parental care, by freely assisting in the discharge of family duties, rather than to study their own ease and comfort alone. Self-denial should be so marked on the part of each as to have mutual compromises the general rule, and thus make home the most desirable place on earth.

Courtesy is another essential principle in the amenities of home life. Many persons appear the soul of grace in society circles, who do not feel it incumbent on them to practise common politeness in the home enclosure; yet the home is the place above all others where every-day civilities are needed, and count the most in the end. A once popular writer has said with considerable enthusiasm that "the happiness of life is made up of minute fractions, the little, soon-forgotten charities of a kiss or a smile, a kind look, a heartfelt compli-

ment, and the countless infinitesimals of pleasurable thoughts and genial feeling."

A transient world can better afford, if necessary, to lose these expressions of courteous sympathy than can those with whom we constantly associate in family intercourse, because the happiness of home life depends on these things. Indeed, *it must have them* or be turned into the path of sorrow and grief. The world can and does pass by with evident scorn, social discourtesies and inadvertencies, but the sensitive family heart broods over these things to its own present discomfort and future detriment. Why not, then, give open expression to that love which must necessarily dwell in every heart united in family relationship?

In this way only can members of a family maintain real acquaintance with one another. Does it not seem strange that members of any household should be such strangers to one another as to seek counsel and comfort in time of trial from those in no wise related to them by family ties? Yet this often occurs. Can you not recall cases where young people have gone to family aliens and made them their confidants in matters that they had not courage to uncover to their own parents? Why was this? Simply because such had not been encouraged to go to parents with their little confidences, and secure consolation in return.

The loss in these cases is not to the children alone. The parents have thereby missed one important feature of family life—the acquaintance of their children. Parental authority may have been respected, and every stern command have been complied with; but the loving, gentle companionship that should obtain between parents and children has not been in evidence. In companionship alone is revealed the knowledge of another's disposition and needs. No two children, even in the same family, are just alike, so as to be dealt with similarly. Each has characteristics of his own, and must be treated in a way to meet successfully each peculiarity of his particular nature. This can be done only by thorough acquaintance, and by entering into all the little plans and considerations of the child mind. To secure childhood attachment is to hold permanently, for all time, the respect and love of maturer years.

Those who have traveled extensively have noticed a great difference in families. In some a rough, boisterous spirit seems to prevail, and little, if any, courtesy is manifested, while in others a quiet, subdued manner seems to temper every movement. There is no less of ease and naturalness in the latter than in the former; but in the exuberance of spirit manifested, there is a freedom that does not infringe the rights of others, and a consequent harmony that is delightful to witness. In such homes the voices of father and mother have been calm and loving, instead of harsh and arbitrary. The individuality of the children was respected, and the children in

turn learned to respect the distinct existence of one another. The result was a genuine well-ordered family, the kind that angels rejoice to behold.

In such a family, the young, inquiring mind is encouraged to seek information at the parental knee. By so doing the child has no secrets to be kept from father and mother, but freely unburdens itself under all circumstances, and thus, by dropping down into the mysterious depths of the child nature, the parent has become acquainted with the child, and knows how to claim its most ardent affection.

Another suggestion: No parent should be so raised above the child through false pride as to overlook any injustice done his child. If in reviewing any course of conduct, one sees that he wronged his child in any way, he should be quick to acknowledge his error. Children are not slow to recognize right; and if wrong toward them is confessed, they will more readily do the same when their own course has been wrong. Much depends on this. One can not afford to let the knowledge of a wrong done to his child slumber in the young breast, to be, perhaps, awakened in after-years to the discredit and grief of the parent. How quickly a confession of this sort will react upon the child, making him love his parent more for the act of humiliation. It will assist to bring peace and joy to the household, and make home life a perpetual bliss.

The Noon-Hour Prayer

"Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice." "And the Lord turned the captivity of Job, when he prayed for his friends."

We have received several earnest requests for prayer during the last few days. Some requests are of such a general character that we do not feel like presenting them to the readers of the REVIEW. It is proper always that we should pray for our neighbors, and for the advancement of the cause of God, and for the good of Israel. It is proper that we should acknowledge our coldness and indifference, but yet it would hardly seem that these should be presented in this column as subjects of special prayer. The special purpose of this service is to help the sick and afflicted, the burdened and discouraged, those who have struggled long and earnestly for victory over some besetment, and feel that their faith is too weak to grasp the saving power of divine grace. We would deny none access to this service, but we desire to help especially the burdened and oppressed.

25. An aged sister in Oregon has been suffering for some time from lameness and general ill health. Her eyesight is impaired, which prevents her from studying God's Word as she desires. She has long felt desirous of seeking help through the prayers of God's people. Pray for her healing.

26. From the same State (Oregon) another sister writes, requesting prayers

for a brother and sister for whom she has been praying for long years. She anxiously desires their conversion.

27. A sister from Indiana writes of an afflicted friend who is in very feeble health. He greatly fears to die, and has not yet made his peace with God. She desires the conversion of this soul.

28. From Washington comes an earnest request for prayer from an afflicted sister who has not been able to walk for more than four years. Her joints are stiffened with rheumatism, and she is quite unable to help herself. She believes that God will heal her. The Lord desires us to cooperate with him in bringing about the realization of our desires. He has established laws that govern our being. These we should seek to obey. He has given light to this people with reference to healthful living. These principles should be regarded. He has given us knowledge of rational treatment. It is proper that we should seek relief through these natural agencies, praying God to work as he may see best in his great wisdom, either directly through the word of his power or indirectly through means and agencies that may be employed.

29. A sister from Iowa desires the prayers of her brethren and sisters in behalf of a brother who in moments of irritation profanes God's holy name.

30. A sister in Illinois feels a great burden for her unconverted husband, mother, brothers, and sisters. She desires prayers for their conversion.

31. From Tennessee comes a request from another burdened wife in behalf of her husband, who is a Sabbath-keeper but is being drawn away by the influences of the world. The truth has become to him a form. Pray for his reviving.

32. A sister from Texas writes that she is one in a family of six, all Christians but her husband. Her heart is greatly burdened for her family to be united in the Lord. She feels the need of her husband's help in training her children. This is representative of many homes among Seventh-day Adventists. Pray for the divided homes; and if you are a member of such a home, as you pray, seek to cooperate with God. When shut in alone with your family, away from the world and the observation of men, be a true Christian. Be kind and gentle and loving. Let no impatient word escape your lips. Your life, everything that you say and do, will tell in the conversion of your loved ones.

"A MINISTER was being discussed by members of his church, in his absence, and, of course, the weight of criticism was unfavorable to him. Finally an aged woman, being asked her opinion, said: 'Well, the poorest preacher I have ever heard could preach so much better than I can live that I never feel like criticizing any of them.' And silence fell upon the critics."

"HUMBLE usefulness is better than learned idleness."



This Way But Once

O, LET no chance by me be lost
To kindness show at any cost!
I shall not pass this way again;
Then let me now relieve some pain,
Remove some barrier from the road,
Or lighten some one's heavy load;
A helping hand to this one lend,
Then turn some other to befriend.

A larger kindness give to me,
A deeper love and sympathy;
Then, ah! one day
May some one say,
Remembering a lessened pain,
"Would she could pass this way again."
— *Selected.*

Medical Missionary Training

"MEDICAL missionary work is the pioneer work of the gospel." Recognizing this truth, and with the world field before us, and the great cities of the East at our very doors, the Washington Foreign Mission Seminary has provided for medical missionary instruction. Two lines of work are offered,—a course for graduate nurses, and elementary instruction in medical lines to all evangelistic workers.

The Postgraduate Missionary Nurses' Course

There is a large demand for medical missionaries, persons who are competent to diagnose and treat disease, though not working necessarily as physicians. The course we offer covers one year, and includes six hours a week for nine months in medical subjects, and two classes for nine months in Bible or history, and missions or Bible workers' training. The medical classes include such subjects as minor surgery and anesthetics, elementary dentistry, advanced hydrotherapy, physical diagnosis, obstetrics, chemistry of foods, tropical hygiene and diseases, eye, ear, nose, and throat, and advanced materia medica.

Three months are spent in practical work in our Washington dispensary. The plans and success of this new enterprise have already been presented in the REVIEW. The work continues to advance beyond our expectations, and is furnishing just the experience our nurses need to prepare them for foreign or city mission work.

In order to furnish dispensary experience to all, it is desired to have several nurses enter this course at the beginning of each term. There is room for a few more to enter September 4. Others may enter November 27, February 19, and May 14. Arrangements are made for those who can furnish good references, and desire to pay their expenses in school by nursing at the Washington Sanitarium.

Elementary Instruction in Nursing

We have been told that "in connection with our larger schools there should

be provided facilities for giving many students thorough instruction regarding gospel medical missionary work." The subjects offered to evangelistic students who are not nurses are hydrotherapy, general diseases, tropical hygiene and diseases, skin diseases, accidents and emergencies, and any other subject which the previous knowledge of the students will allow them to take. These students are given the privilege of observation and experience in the dispensary also.

In an article in the REVIEW of Sept. 10, 1908, Sister E. G. White said: "Let our ministers who have gained an experience in preaching the word, learn how to give simple treatments, and then labor intelligently as medical missionary evangelists." It would be an excellent thing for a number of young ministers to drop their field work for a few months, and avail themselves of this instruction, as well as of the work in Biblical and historical research, and of evangelistic methods offered by the Seminary.

The words of the old Talmud are especially true at this time: "The day is short, the work is vast, the reward is great, the Master urges."

M. E. KERN,
President Foreign Mission Seminary.

Growth in Catholic Countries

GROWTH in Catholic countries must necessarily be slow. It is like fishing with a hook and line as compared with taking fish in a net. Patiently our workers must labor on in these difficult sections where the darkness is so dense, and people for many generations have been held practically in slavery to the dictates of the papal hierarchy. Think of working for people who are forbidden to read the Word of God, and who find it difficult even to procure a Bible. To illustrate this dense darkness, here is an incident:—

"On the French shore of the beautiful lake of Geneva lies a district in scarcely less than heathen darkness, where gospel truth is unknown, the Bible being a forbidden book. Some rays of light, however, are beginning to penetrate the gloom, and to one of the workers of the Mission Evangelique at Thonon, came the touching request from a poor village innkeeper for a large-print Bible to supply the place of one confiscated by the priest. To buy one at a shop was impossible, for no bookseller in Thonon dares risk his trade by exposing Bibles for sale. After two unsuccessful attempts the worker found the man at home. He told how four years ago he had been robbed of his treasure; and his gratitude at again possessing a Bible was extreme. He said he had now found a safe hiding-place for it, and that he intended to read it with two or three comrades."

Such persons as these are the ones our brethren must be directed to by the

Lord's providences in introducing the third angel's message. Such circumstances make the figures presented below representing the growth of our work in the Catholic countries of Europe stand forth with a peculiar luster, especially when we take into account the fact that there is a constant emigrant tide out of these lands, and that our own brethren and sisters sometimes leave for North or South America. Let us truly pray for our workers in the Catholic countries of Europe.

TOTAL NUMBER OF SABBATH-KEEPERS

	1908	1909	1910	1911
French Conference	260	241	248	216
Roman-Swiss Conf.	564	562	564	600
French Belgian Miss.	40	50
Italian Mission	44	42	52	72
Portuguese Mission	13	24	21	22
Spanish Mission	35	51	69	91
N. France Mission	...	56	16	23
Latin Union District	73	62
Ireland	86	106	116	121
Totals	1042	1132	1159	1207

T. E. BOWEN.

Opening Doors

THE difficulties here are so many, the prejudice is so great, and the demands made of the worker are so heavy that no young man who fully appreciates the situation will lightly enter the employ of a European mission. As the field is still new and our work in many places unknown, our laborers in general have to plan on being moved frequently from place to place, and they actually come to realize that they have no abiding city here.

A brother who has been working in Transcaucasia is to be transferred to Tashkent, Turkestan, Central Asia. Here we have vast fields, with one or two workers aside from the superintendent. Siberia is also a land of the future, a rich country in many ways, although it is subject to great extremes of heat and cold, and frequently parts of it suffer severely from famine. A number of our brethren have needed our assistance on account of famine, and great thankfulness was expressed by the committee for the help America and Europe have just been rendering the sufferers from the failure of their crops.

As to the openings for workers, we have these everywhere. It is almost heart-breaking to see the manner in which the conference presidents even in the German unions, where we are better off for laborers than anywhere else in the European field, plead and plead for just one more good man to assist them. I suppose, however, that in this respect the whole world is about the same; all fields would like to have more men, if they could get those of the right stamp, men who are real soul-winners for the Master.

There was a time when we were so cramped for means that had more laborers offered themselves for mission fields, we should have had to tell them that there was not sufficient means in the treasury for their support; but that time is past. We have now, through the abundant blessing of God, more means than we have men, comparatively speaking. Among our most destitute fields may be mentioned Egypt, Turkey, Persia, the Latin Union in general, Great Britain, Scandinavia, Russia, and Siberia. These include about all we have in Eu-

rope. We could also use more good men in the African missions operated under our direction, in Italian, German, and British East Africa. Then one of these days we shall open up Montenegro, and in time more will be done in Greece.

In many of the fields that we are operating, native helpers will have to compose the majority of the workers; but we shall always find it greatly to our advantage to use a number of foreign workers, the association of laborers of different nationalities being a help to the work. This is one of the blessings that the message brings: it unites all into one people, and yet it gives to every nation enough liberty to work out the destinies peculiar to itself, and to every man it gives freedom for the exercise of his own abilities and peculiar characteristics. To allow our brethren the same liberty we wish accorded to ourselves, and yet to keep all in the unity of the faith, is one of the fine arts of Christianity that we must learn.

How thankful I am for the unity there is in the third angel's message, and for the oneness there is in Christ!

GUY DAIL.

The North Texas Camp-Meeting

THE annual conference and camp-meeting of the North Texas Conference was held this year in the city of Cleburne, Tex., July 25 to August 4. Cleburne is a thriving city of some twelve thousand inhabitants, about five miles distant from the town of Keene, the headquarters of the Southwestern Union Conference and the North Texas Conference. A camp-meeting had not been held in this place for a number of years, and there was a request from the citizens for our people to hold the meeting there this year. The city offered them many inducements to come, giving our brethren three hundred dollars in cash, besides many other favors.

There was quite a good attendance of our own people, some of the time as many as six hundred or seven hundred being present. From the first, the Spirit of the Lord was manifest at the meeting, and it seemed as if the pillar of cloud stayed with us right through the ten days. The Lord blessed his servants in the giving of the message both to our own people and to those not of our faith. The word of God was greatly appreciated by all who attended.

For several mornings Bible studies were given on the subject of the gifts of the Spirit. We believe that these had a tendency to strengthen all our people, and bring back some who had become somewhat wavering. Thank God there is a strength and a power in his Word which is able to demonstrate that those who believe in the third angel's message have not followed cunningly devised fables.

The proceedings of the conference passed off harmoniously. The same officers were reelected who served during the previous year, except that a few minor changes were made by the exchange of workers from one office to another.

On the two Sabbaths of the camp-meeting about \$206 was given for missions. The first Sabbath of the camp-meeting being the day for the Midsummer Offering, about \$100 was contributed for this phase of the missionary work.

The people were interested in every branch of the work of God, and a strong resolution was adopted by which all the people pledged themselves to pay fifteen cents a week a member, during the present year, for missions. The brethren and sisters gave nearly \$40 toward providing some necessary things for the colored school at Divoll's Bluff, and they also gave over \$400 for the Jewish home at Concord, Mass. There seemed to be a truly liberal spirit on the part of the people to give, and the blessing of the Lord was surely with his people.

The outside interest was exceptionally good. The newspapers of the city gave freely of their space in advertising the meetings and in giving good reports of the services; and hundreds of the people of the town came to the meetings. On several evenings it seemed that there must have been present from two thousand to three thousand persons, and the best of attention was given to the word of God as presented from the desk. The living present-day issues of the truth were expounded during the evening services, and the Lord gave his servants freedom and power in delivering the messages.

The two Sabbath days were exceptionally good ones. The first Sabbath of the meeting, at the close of a stirring sermon by Elder G. F. Watson, about one hundred persons came forward for prayers, among them being about twenty-five young men and women who gave their hearts to the Lord for the first time. On the second Sabbath the Lord again came very near, and about two hundred came forward for prayers, forty of these giving their hearts to God for the first time. Many fathers and mothers were blessed of God as they led their children to the penitent seat, and we are sure that the angels of God were made to rejoice during these days, especially as souls were reclaimed and many born into the kingdom of God.

The last Sabbath afternoon about fifty were baptized, and doubtless more will be baptized after they return home. There is no doubt that the meeting was a success, and we hope its fruits will be seen in the kingdom of God.

During the meeting there was held an interesting memorial service for our beloved fellow worker, Elder R. M. Kilgore. Elder Kilgore was the father of the work of present truth in the State of Texas, and one of the first places in which he labored after coming to this State was the town of Cleburne. Many interesting and earnest words were spoken by the brethren who were brought to a knowledge of the truth by the labors of this man of God, and there was a large number present who first learned of the third angel's message after Elder Kilgore came to the State of Texas.

Besides the local workers, there were present from the union conference, G. F. Watson and son, E. E. Farnsworth to represent the educational and young people's work, and A. F. Harrison to represent the book and publishing work. David Voth, president of the Oklahoma Conference, and J. I. Taylor, president of the South Texas Conference, were also in attendance for a few days. J. H. Schilling was present for a few days toward the close to help the German brethren, and the writer was in attendance throughout the meeting.

It was indeed a privilege and a pleasure to meet the brethren and sisters of the North Texas Conference, and we are certain that all went away with a stronger determination to live the truth before their neighbors and friends, and to be faithful to this most blessed cause till the end shall come. May God bless the workers and members of the North Texas Conference.

F. C. GILBERT.

Holiday Canvassing

SOME of our workers in days past have had the idea that holidays were not favorable times for selling our literature. They have thought that the people were too much absorbed in pleasure to give attention to such serious subjects as our books contain. The following extract from a letter received from Brother B. P. Foote, who has been canvassing in Michigan during the summer, is to the point in demonstrating that our literature can be sold quite as successfully on holidays as on other days. He says:—

"I have been canvassing this summer, and have had excellent success, for which I am very thankful. The fourth of July was my best day. I secured orders that day amounting to fifty-four dollars, and that, too, in the country. Everything went along so perfectly that it really seemed as if the Lord had planned out the whole day for me."

If any of our canvassers who read these lines have the idea that they would be wasting their time if they should canvass on holidays, I trust they will profit by Brother Foote's experience.

I. A. FORD.

Urumiah, Persia

ON the ninth of June it had been just one year since Brother F. F. Oster and the writer arrived in Urumiah. A large part of this time has been spent in acquiring the native language. Because this language is spoken only in the Caucasus, Russia, and in Azerbaijan, the most northern province of Persia, it is called the Caucasian, or Azerbaijan Turkish. It has a resemblance both to the Osmanli Turkish and to the Persian language; all three are continually enriched by words from the difficult and, for the Moslem, holy Arabic.

With little trouble the reader can find the province of Azerbaijan, Persia, on any good map of Persia. Between the not very distant Turkish boundary in the west and Lake Urumiah in the east, lie the city and the plain of Urumiah. In this place the Mohammedans use, as indicated above, the Azerbaijan Turkish for speaking purposes, but the Persian for writing. The Christian race of Chaldeans, or Nestorians, have their own language, the Chaldean, or modern Syriac as it is also called, inasmuch as it differs much from the Chaldean which Daniel used.

We are thankful to the Lord for the privileges he has given us here as reapers in the white harvest-fields. We have been enabled to hold a goodly number of Bible readings with the people in the Azerbaijan Turkish language.

We received special encouragement through the visit of Brethren L. R. Conradi and Guy Dail, June 18-21. Profitable hours were spent in counseling together and in visiting. In a conversation

between Brother Conradi and some who are unfavorable to our laboring here, it was interesting to note how impressed they were as they listened to the narration of the progress of the message amid great difficulties, and of the spirit of sacrifice shown by a small people who have faith in Christ. Almost speechless, they left our room. One could not help thinking of the words concerning Jehoshaphat's reign and time: "And the fear of the Lord fell upon all the kingdoms of the lands."

During the visit of these brethren, it was decided among other things that Brother Oster complete the acquirement of the Azerbaijan Turkish, and continue the study of the Persian, which we had taken up in Baku; whereas I shall immediately begin the study of the Chaldean. This last was considered advisable because from all indications it is probable that a constituency, as a basis for the work in Persia, will sooner be formed among the Chaldeans than among the Moslems.

We look forward with renewed courage to the future, and believe decidedly that God will, after the sowing time, grant the harvest. Pray for us.

H. DIRKSEN.

Young People in Convention

ON Sabbath, July 27, the young people of the First African Seventh-day Adventist Church of Philadelphia, Pa., met in convention. Morning and afternoon sessions were held. Helpful papers and talks, select readings, and appropriate music were the order of the day.

A paper on "The History of the Missionary Volunteer Work" showed how from a small beginning it has grown to encircle the globe, and has inspired us to press on, each doing his part to make it a continuously growing work. Another speaker showed the importance of the young people's work in enlisting and training the youth for service. A paper entitled "Who Will Go For Us?" emphasized the need of each one being ready to respond to the Macedonian call with the words, "Here am I; send me." The thought that God must have volunteers for his service, and a plea for all to give themselves to this closing work even as Christ gave himself for us, was the theme of another number on the program. The importance of the Morning Watch Calendar and of the Reading Courses was also considered.

During the afternoon session we considered how we might take the good things we had learned home with us, and make them a part of our own experience. We all determined to be more faithful in the Master's service.

A collection of \$6.48 was taken for the Midsummer Offering. Our reports show a steady growth in the amount of missionary effort put forth. Pray for the work among the colored people of Philadelphia. MRS. H. P. BRANCH.

Mississippi Camp-Meeting

THE Mississippi conference and camp-meeting, held at Jackson, July 25 to August 4, was attended by about one hundred of our own people. Many of these are separated from others of the same faith; and this meeting was a great blessing to them. One sister said it had been six years since she had at-

tended an Adventist meeting. The attendance from the city was good. The city papers gave considerable space to reports of the meeting.

The workers from outside the conference were Elders N. Z. Town, S. E. Wight, W. W. Eastman, E. L. Maxwell, R. W. Parmele, Prof. C. L. Stone, and Brother C. D. Wolf.

A spirit of liberality was shown by the raising of \$314 in cash and pledges for missions. The sum of \$114 was given for the relief of the Nashville Sanitarium. This, with what had been previously pledged to this enterprise, raised the full amount from Mississippi to something over \$600.

One day of this meeting was devoted to the interest of the book work. The report of the field agent showed that the total sale of literature during the year had amounted to \$9,532. This had been accomplished by the blessing of God amid floods, strikes, and destruction of crops by insects.

There were present at the meeting two who had accepted the message during the year as the result of personal work done by the colporteurs.

During the meeting, six persons, all adults, were buried with Christ in baptism in the Pearl River. Two of this number had previously been baptized. Every department of the work gave evidence of a steady growth. Twenty are keeping the Sabbath in Jackson who have begun its observance during the year.

Elder W. S. Lowry, who has faithfully served the conference as president for five years, requested that he be released. Elder A. J. Clark, of New Hampshire, was elected president of the conference for the ensuing year. Parizetta Smith was elected secretary and treasurer of the conference and tract society.

The brethren and sisters returned to their homes with renewed courage in the Lord and in the message for this time.

JAMES A. MORROW.

From Jamaica to Bonacca

THE last of May I left Jamaica for Central America, via Colon, Panama. The first stage of the journey requires two days. Arriving in Colon on Sunday morning, I had the privilege of speaking that evening in the new chapel, which had been dedicated not many weeks before. This chapel is well suited to the work in Colon. It was erected to replace the one destroyed by fire in March, 1911. It is not so large as the former building, but is all that is needed now that the Watchman Press is located in Jamaica. On the second floor are three suites of rooms, and below are the chapel, the office of the West Caribbean Conference, and one living-room.

Four days from Colon brought me to Port Barrios, Guatemala. The next day I got a boat for Cortes, Honduras. Leaving there the day following, I came to La Ceiba by sailboat. At this place I found the brethren and sisters busy preparing to attend the camp-meeting which was to be held June 20-30 on Bonacca, one of the Bay Islands. We sailed the next day, and after stopping here and there along the way, reached Bonacca Monday afternoon. It was indeed a pleasure to meet with the people who had assembled on the camp-ground. Beginning Thursday night, we followed

a good program for the next ten days. The Lord blessed in the meeting. The brethren and sisters were faithful in attending the services. The Sabbath-school numbered more than one hundred eighty. The donations for the two Sabbaths amounted to \$60.80. The other meetings held on the Sabbath revived and strengthened the people for future service.

Three days were given to convention work. The papers on different phases of the work were good. The night services were attended by many of the people living on the cays.

This is the largest gathering our people have had in Central America. Some attended for the first time. They expressed their determination to attend the next camp-meeting. While at this good meeting, where we enjoyed so much of the blessing of the Lord, we could hardly realize that in Canada and the United States alone eleven other camp-meetings were being held at the same time. So great has this work grown that hardly a day passes but somewhere in the world is a gathering of people to seek God's blessing, and to plan for the furtherance of this message.

We are always sorry when a good meeting comes to an end. But we could do the world no good were we to remain together continually; so we must go back to our homes to put into practise the things we have learned. May the Lord help us in this, that we may be true to our profession.

On the last Sunday afternoon Elder N. V. Willess baptized fourteen candidates. This makes twenty-five who have been baptized during the year.

This conference has done well during the past year in tithes and offerings. A little has been done in selling our books. The report of the Sabbath-school secretary showed growth in that branch of work.

We were glad to have with us Dr. and Mrs. A. J. Heatherington, who rendered much help in labor with the young people and children, and also in the business of the conference.

Another year, with the annual gathering, has passed, and we look forward with longing hearts to the next, knowing that each one as it passes brings us nearer the coming of our King.

U. BENDER.

The South Carolina Camp-Meeting

THE South Carolina camp-meeting and conference was held, according to appointment, in Columbia, the capital of the State, August 1-10. The camp was located in a beautiful oak grove near the car line, which made it accessible to the city. The attendance from the outside was very good, and a number have already decided to keep all the commandments of God. Elder W. H. Branson and Brother A. H. Evers will follow up the interest.

Perfect harmony and good will prevailed throughout the session. The reports showed an encouraging growth during the year. More than one hundred new Sabbath-keepers were added to the conference. The total sale of books and literature amounted to a little over \$7,000, which is twice as much as was sold the year before. The financial report indicated a small increase in tithe and offerings. All the laborers had some fruit for their work.

The Lord began his special work upon hearts early in the services. The first Sabbath meeting was a great refreshing to all. Elder C. B. Haynes spoke on the promises to the overcomer. The Lord worked in a marked way for the children and youth. I understand that not one left the meeting unconverted. The best wine seemed to come at the last Sabbath service when Elder Branson spoke on the close of probation and the importance of being right with God *now*. Almost every one came forward and reconsecrated himself to the service of the Master. Sins were confessed and put away. Sunday morning eleven were baptized.

One of the most interesting conference meetings I ever attended was held Friday morning, when the resolution upon missions came up for discussion. Though the conference has a small membership, and very little of this world's goods, over \$1,000 was pledged to missions, and \$200 to home interests. This is the largest donation to the work ever made in this conference.

The laborers from outside the conference were Elders J. N. Anderson, Carlyle B. Haynes, V. O. Colé, Prof. H. M. Hiatt, Dr. L. L. Andrews, and the writer.

Elder Branson was chosen president; R. M. Carter, A. H. Evers, G. E. Case, and G. F. Turner were associated with him on the committee. Miss Eliza Warner was continued as the secretary and treasurer and Sabbath-school secretary; and Prof. H. M. Hiatt, educational secretary.

The outlook for a prosperous year is very bright in this conference. While the believers are few, they are devoted to the work of spreading the last message of love. C. B. STEPHENSON.

Harvey Station, New Brunswick

READERS of the REVIEW will be pleased to learn that at Harvey Station, New Brunswick, where our work encountered such bitter hatred and persecution, and where two of our brethren were recently prosecuted for Sunday labor, truth has triumphed, and the cause of Christ has come off conqueror.

Thirteen precious souls were recently buried with their Lord in baptism, and seven others are waiting to follow their example. These persons all heard the message for the first time at Harvey, and have taken their stand for the commandments of God and the faith of Jesus in spite of a storm of opposition.

A tent effort is now in progress at Lake George, a few miles from Harvey, and we are hopeful of seeing fruit there. We are planning to have a baptism and to organize a church Sabbath, August 24. To God be all the praise.

J. A. STRICKLAND.

Northern Illinois Camp-Meeting

THE time assigned for our camp-meeting in Northern Illinois was August 19-26. We have eight tent companies in the field, six of which are in Chicago. On account of the late spring, the brethren were unable to close the series of meetings on the above date. In council, all the workers voted to drop the camp-meeting, as it would come in the most critical part of their meetings. This has proved to be true, for at this writing,

August 13, we should have to be taking our tents down to be shipped to the camp-ground to get them in readiness by the nineteenth. To-day we have heard from one company that last Sabbath thirteen decided to keep the commandments of God, so all can see that it would have been a great catastrophe to the work in this conference if we had stopped our tent-meetings and begun the camp-meeting.

All our laborers are united with these tent companies, and all our money is being put into these efforts, and great hopes center in these companies. For this reason we believe that all our brethren will appreciate the situation, and will agree with the committee and the conference workers that it was the proper step to take. We also consulted with Elders O. A. Olsen and Allen Moon with reference to it, and they concurred in dropping the meeting.

We are now planning to have a conference meeting the last of October or the first of November in one of our churches. Rooms will be secured for all who desire. A restaurant will be operated near the church. Particulars will be given later.

In behalf of Northern Illinois Conference Committee,

G. E. LANGDON, *Chairman*;
H. E. MOON, *Secretary*.

The Georgia Camp-Meeting

THE annual conference and camp-meeting of the Georgia Conference was held in the outskirts of the city of Barnesville, Ga., July 25 to Aug. 4, 1912. It is interesting to know that twenty-two years ago the first annual conference of our people in this State was held in this same place. This camp then consisted of five family tents, and a mere handful of believers. The camp this year consisted of thirty-seven family tents, and about one hundred fifty earnest, enthusiastic campers, representing a constituency of over four hundred believers. The meeting was well manned by Elder L. T. Crisler, the president, and his corps of workers, and ably seconded by the counsels and efforts of the union conference president, Elder C. B. Stephenson, and the other union men, together with Elder C. B. Haynes and the writer.

A good interest on the part of the people of the city had already been aroused by a series of meetings beginning some time before the camp-meeting opened. The interest was maintained throughout, and a corps of workers remains to carry on the work.

The record of the past year was very encouraging. No less than one hundred seventy-five new Sabbath-keepers have been won for the truth. The majority of these are in Atlanta and Savannah, where work has been directed by Elders C. B. Haynes, and J. W. Manns (colored). One hundred twenty-one of these new converts have united with the church. On the last day of the camp-meeting fifteen additional persons were baptized, and several others returned to their homes to be baptized.

In this day of large giving to missions, the people of Georgia made an enviable record last year. August 1 the Fifteen-cent-a-week Fund stood \$400 to their credit. Not satisfied with this, the best part of one forenoon was set apart for the consideration of, and giving to, for-

eign missions. A deep interest was manifested, and the result was that the sum of \$1,500.16 was given in cash and pledges to the forwarding of our worldwide missionary enterprise, thus raising Georgia \$1,900 above the high-water mark,—fifteen cents a week per member. They all gave out of the wealth of their faith and devotion. It was a noble illustration of genuine consecration to a worthy cause.

The sum of \$45 was pledged to the College of Medical Evangelists at Loma Linda, Cal.; \$64 to the Southern Training School at Graysville, Tenn.; and \$407 to the tent and camp-meeting fund. With the exception of the secretary and treasurer of the conference and one member of the executive committee, all the former officers of the conference were reelected. A spirit of devotion and courage prevailed throughout the camp. All the different departments of work were well represented, and plans for the earnest and wise prosecution of the work during the coming year were carefully laid.

J. N. ANDERSON.

Field Notes

THREE persons have accepted the truth recently at Carbondale, Colo., and three at Cedaredge.

TWENTY persons recently took a decided stand for the truth at Louisville, Ky., and eight have been baptized at Hartford.

Two young men were baptized at Rydal, Kans., July 21, and the following week three persons received baptism at Wellington.

ELDERS W. D. MacLay and G. L. West report five new Sabbath-keepers at Butler, Pa., as the result of work done there this summer.

SEVERAL weeks ago seventeen persons were added to the church at Dallas, Tex., and Elder R. L. Benton reports the baptism of one young man at Farmington.

ELDER C. B. STEPHENSON, president of the Southeastern Union Conference, reports the addition of one hundred seventy-five new Sabbath-keepers to the churches in Georgia during the past year.

ELDERS W. J. Stone and C. E. Garnsey have organized a church with a membership of twelve at Guinea Mills, Va. Thirty-five new members have been added to the First Church in Richmond by baptism, and four others are now awaiting baptism.

SEVERAL weeks ago a church of eleven members was organized at Riceville, Iowa, and three persons baptized in Council Bluffs. Additions are constantly being made to the church at Des Moines. Nine persons were recently baptized by Elder W. D. Parkhurst.

ELDER CARL LEER writes of the work in North Dakota: "Since May 26 we have baptized one hundred fifteen persons. These, with fifteen that have been taken in on profession of faith, make a total of one hundred thirty who have been added to our German churches during the last three months."

Christian Education

Conducted by the Department of Education of the
General Conference
H. R. SALISBURY Secretary

"By Their Fruit Ye Shall Know Them"

IN a recent sermon preached in Denver, Colo., Dean Hart (Episcopal) took for his subject, "The Failure of the Public-School System." We quote as fully as space will permit. His text was, "Beware of false prophets. . . . Ye shall know them by their fruits."

"This is remarkable as being the only criterion the Lord ever gave of the genuineness of his messengers; we know the true from the false by the results which follow the taking of the advice given by the preachers.

"It has always been the belief of the preachers of 'the gospel of humanity,' that with the enlightenment of knowledge all those deeds which seek to hide themselves from the light—all forms of sin—would vanish. We had only to educate, and then righteousness would be the complexion of our civilization. The preachers of this gospel of education were false prophets, and we know it by the fruits. . . .

"The crime which stalks almost unblushingly through the land, the want of responsibility which defames our social honor, the appalling frequency of divorce, the utter lack of self-control, the abundant use of illicit means to gain political positions, are all traceable to its one great and crying defect—inefficiency. The girls leave the school inefficient for the home, and the boys inefficient for work; and do you wonder that the honest, upright, persevering, and capable dealing with the common duties of daily life is shirked because the character has not been molded and furnished to honestly and seriously and efficiently do the work that the day requires? and as life must be lived, shifty and dishonest ways are taken, and modes of dealing are current which our grandfathers would have stigmatized as dishonest trickery or actual thievery.

"Everybody knows that the public-school system is keyed to reaching graduation from the high school, and a further goal beyond that, the college or university. The whole stimulant of the course is to make the grade. . . . That the boys and girls who are graduated from the high schools are not fitted for the practical work of life, is significantly proved by the existence of *business colleges*. At this moment, in Chicago there are more young people between fourteen and eighteen years of age in such colleges than in all the expensive high schools of that city.

"But this is by no means the most serious page of the indictment. Beyond the high school looms the State university, supported by taxes, and other similar collegiate institutions. Ten years ago fourteen out of every one hundred high-school graduates went on to the university; last year the number had dwindled to five out of every one hundred; and for this reason: the university equips its graduates for the professions, and turns out doctors and lawyers and newspaper men and women by the score, and the damage done to the community by

the lowering of the standards of honorable and conscientious professional behavior and conduct is deplorable.

"I learn that there are 750 *lawyers* in this city, and a leading firm assures me that all the legal business of the city could be done easily by 300 lawyers. The other 450 are struggling to exist, and are intent on 'making business,' so that the legal procedure in our courts is wonderful to behold, and lamentable. Justice is so delayed that she faints by the way. Red-handed murderers remain unhanged, and are finally let loose. Libelers of the most shameful and wicked character can not be tried; and all this is mainly due to the pack of hungry lawyers let loose upon the community by this public-school system, who are, in a sense, compelled to make a living.

"It is even more deplorable with the *doctors*. I am told there are over 700 medical men in this city, when 200 would be amply sufficient; and what is the result? A year or two ago the president of the State Medical Association published his address, and was good enough to send me a copy. In it he stated that, to the shame of the profession, such abhorrent practises occur as are called *fee operations*, where bell-boys even are subsidized to steer sufferers, who inquire for a doctor, to one of these degenerates, who hurries the unfortunate to the operating table for the sake of charging a fee. Could anything be more base and inhuman?

"Numbers of immature high-school pupils who can not observe accurately, much less write accurately, are employed at cheap rates upon newspapers. They cause to be printed sheets of untruths. Unfortunately, the whole public, similarly uneducated, is unable to weigh the probabilities of truth, and is even inclined to credit what appears in print, so that the public mind is so fed with unwholesome pabulum that it becomes vitiated and quite incapable of recognizing or digesting truth. And as shocking and tainted happenings are thrust obtrusively upon the public gaze, and compel notice, they almost wholly attract the attention of these reporters, who, regardless of all privacy or decency of feeling, like ghouls, fatten upon the garbage of the community, and supply at the beginning of every day pages of suggestions of evil, until the whole body politic has become so infected that it scarcely knows right from wrong. . . .

"Mons. de Fallon, a French minister of education, supplied the best definition of education I know of. He said: 'The purpose of education is to aspire to train a child to the yoke of discipline and obedience, to create in him a principle of energy which shall enable him to resist his passions, accept of his own free will the law of labor and duty, and contract habits of order and regularity. To do this, unless the force is derived from religion, is to attempt an impossible task.'

"America has attempted it without religion; the Bible, our one and only source of true religion, our one and only fount of 'religious incentive,' has been a closed book for two generations of children. A child is quick to perceive, and it readily and naturally concludes that, in the opinion of all the people it looked up to and respected for six days in the week, the Bible is of no importance; the fitful hour of the Sunday-

school with an untrained teacher, with no force of discipline, and no compulsion to learn, could not and has not reinstated the great Book and its message to the position of preeminence which naturally belongs to it; and the men and women now forming the population have been brought up under this non-religious régime; and what is the result? . . .

"Crime has steadily increased during the last fifty years, the moral stamina of the nation has deplorably declined. Inefficiency, lack of self-control, irresponsibility, grasping selfishness, love of amusement, are the characteristics of our generation; and their natural consequences are in evidence all around us. Fifty years ago there was one criminal to every 3,442 of the population; to-day, in our State, by careful estimate, there is one to every 250. There are as many murders in Denver, with a population of 200,000, as there are in London, with its 6,000,000. Suicides are so common that the coroner has almost ceased to note them. I counted in his books the year before last, seventy-seven; last year there were only seven registered. Every day the awful fact is casually mentioned that some boy or girl, because thwarted in some trivial desire, or rebuked for some wrong-doing, commits suicide, who by our forefathers would have been denied Christian burial, and interred at four cross-roads, with a stake driven through the breast, an outcast and an abhorrence for men to trample upon. . . .

"It is folly to appeal to patriotism; we have nothing of it but a sentiment. There is only one hope for us,—that the Saviour King will come and govern us in righteousness; and every earnest lover of God who sees and laments these things, prays, and prays again, 'Come, come, Lord Jesus,' and urges his neighbors to prepare to meet Christ, and sets them the example by living a religious, upright life, in patient expectancy waiting for the coming of the Lord Judge, with 'a conscience void of offense.'

This week alone, four such articles have come to my desk, showing the concern with which the serious are viewing the present state of the world. The remedy suggested in some cases is to place the Bible in the public schools. But let it be remembered that in most of the universities and colleges where the Bible is taught, its inspiration is denied, and its value destroyed by the very teachers themselves, in their mad folly to keep pace with the pernicious school of higher criticism.

Let our schools, where the Bible is a part of every day's instruction, and where faith in its inspiration is guarded by the teacher, who knows its power to save from sin, put forth renewed efforts to do thorough work. As men and women read the signs of the times, and see the results of an education without religious instruction by Christian teachers, they will turn more and more to our schools, as a city of refuge for their children. As teachers, we must prepare to give them what they want,—what they have a right to expect,—a course of study founded upon the Word of God, with thoroughness in every lesson, and Christian deportment in every act.

H. R. S.



"Thy word is a lamp unto my feet."

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

A Memorial to the Arizona Legislature

[Presented at its recent session, at which a Sunday bill was rejected.]

Whereas, God, in his infinite wisdom, created man a free moral agent, not subject to the dictation of his fellow men in matters of conscience, nor to undue restraint in his civil practises; and—

Whereas, The history of the world abounds in examples of coercion, whereby the moral scruples and the civil rights of worthy men have been ignored, their inalienable prerogatives trampled in the dust, and their lives and property sacrificed in a futile attempt to control their religious convictions; and—

Whereas, These multiplied failures to dominate the minds and hearts of men, and to regulate their religious worship by force, do not deter mankind from renewed appeals to the civil power for administrative orders and legislative enactments, that would curtail the liberties of their fellows, and constrain their judgment in the realms of conscience; and—

Whereas, These encroachments upon the individual rights of citizens almost invariably have begun in the exaltation of the first day of the week as a day of compulsory rest, notwithstanding the conviction of many that the day of God is not subject to human amendment, and notwithstanding the undeniable right of the individual citizen, so far as the state is concerned, to choose for himself which day he will observe as a day of rest, or whether he will rest at all; now, therefore, be it—

Resolved, That we, the people of Arizona, in mass-meeting assembled, do hereby express our unalterable conviction that civil and religious liberty, the treasured heritage of our fathers, ought to be maintained throughout the republic. We deplore the effort to curtail the free exercise of religious conviction by civil process, and the attempt to force upon others the conclusions of any man, or any set of men, as to which day is the Sabbath, or to regulate by civil law any religious custom or ceremonial.

Resolved, That the state, in the proper exercise of the functions of government, has no right to discriminate in favor of or against any citizen or citizens, on account of his or their religious opinions or ceremonials. We therefore demand the freedom vouchsafed by the Creator, and safeguarded by the existing Constitution of the United States, and by the constitution of the State of Arizona, to worship God according to the dictates of our own conscience, without interference by self-constituted censors, or arbitrary dictation by the civil power. We distinctly ask that the State legislature refrain from the passage of any law whose adoption would make it unlawful to transact any business on Sunday not prohibited on other days of the week; we ask that no special privileges or exemptions be granted to any class of citizens not ac-

corded to or required of all other citizens of the State; and we ask that the representatives of our commonwealth, now in session at Phoenix, whose motives we respect, and whose high moral regard for the welfare of the entire community has been faithfully exemplified, lay wide and firmly in every act the foundations of civil and religious liberty.

Resolved, That these resolutions be engrossed, and that copies of the same be presented to the State senate and to the house of representatives of the State of Arizona, as an enduring memorial of the sentiments of the community, without regard to creed, dogma, or superstition.

Governor Wilson and Roman Catholics

THE attitude of a presidential candidate toward the Roman Catholic Church has become a matter of importance. So clearly is this recognized that the managers of Governor Wilson's campaign will operate a press bureau through which answers will be sent out to the charges brought against him. To all those who inquire if the candidate has discriminated against the Catholics, a list of the governor's State appointees is mailed, showing the number of Catholics he has appointed to office. The same list is sent to those who ask if the governor is prejudiced against non-Catholics. This plan will be continued after the bureau now in preparation is established. Another charge against the governor that has had wide-spread circulation is that he has in New Jersey abolished civil marriage for the benefit of the clergy. This is based on his approval last year of a bill taking the right to perform marriage ceremonies out of the hands of justices of the peace. This will also be combated by the bureau.

An Important Resolution

At the session of the Southern New England Conference, held at Westerly, R. I., June 6-16, the following resolution, relating to the present religio-political situation, was adopted:—

"Whereas, We are ambassadors to all men, and,—

"Whereas, We believe the teachings of the Roman Catholic Church and those of the federated Protestant churches of America and allied interdenominational organizations, concerning the relation of religion to the state, are subversive of the fundamental principles of the gospel; therefore,—

"Resolved, (a) That it is both our urgent duty and Christian privilege to present in such contrast the teachings of the gospel with those of other churches and organizations, that the danger may be apparent, and all men have the opportunity of turning to God with all their hearts.

"(b) That we request our laborers to carefully note current events involving these principles, and so be prepared to make use of the printed page, the public press, the public rostrum, and such other agencies as opportunity may afford or occasion may demand.

"(c) In order that these laborers may receive assistance, and effectual cooperation be secured, That the conference religious liberty secretary devote whatever time may be necessary, directly to study-

ing, coordinating, and leading out in this work in the Southern New England Conference.

"(d) That we advise the liberal use of the magazines *Protestant* and *Liberty*, by both our magazine workers and church-members.

"(e) That we concur with the recommendation of the recent General Conference Council relative to placing 'American State Papers' in public libraries and the hands of State officials, legislators, attorneys, and public men.

"(f) That the religious liberty secretary be kept intelligently informed regarding all matters of interest to his department, permitting of his giving attention to same, we approve of an arrangement whereby each portion of our territory be assigned to some individual who will be responsible to watch the public press, and report all items of importance involving the principles of religious liberty."

Proposed Religious Legislation

THE Commission on Church and Social Service, representing the Federal Council of Churches, has announced that it will introduce into the legislatures of New York and New Jersey, bills making compulsory the granting to industrial workers of one day's rest in seven. The New York bill makes it very clear that it is not to be construed to authorize labor on Sunday that is now forbidden by law, and provides that—

"No person, partnership, firm, corporation, municipality, nor any of their agents, directors, or officers, may require or permit any employee to work on Sunday in his or its employ, except at farm labor or household service, unless within the next succeeding six days, during a period of twenty-four hours, he or it shall neither require nor permit such employee to work in his or its service."

The introduction of these bills into the legislatures of New York and New Jersey is to be followed by a general campaign in other States. Judged by the preparation being made, the advocates of religious legislation are preparing for very aggressive work during the approaching congressional year. The present is the proper time for our laborers and conferences, and all lovers of religious liberty, to make thorough preparation for active work in their own communities or States. Names and addresses of legislators and officials can be obtained upon proper application. Acquaintance can be formed and interest be created that may prove very valuable next winter. Watch the local press. Take advantage of local agitations to use literature when it will be carefully read.—J. E. Jayne, in the *Atlantic Union Gleaner*.

An Optimistic View

GENERALLY speaking, the most intelligent leaders of the Jews in this country are heartily in favor of the separation of church and state, and labor earnestly to maintain this doctrine. We have heretofore printed notes from the Chicago *Israelite* dealing with this subject, and we here present another:—

"The separation of state and church is bound to become as general a part of the constitution of every civilized state as are parliamentary form of government, freedom of the press, and freedom of

worship. If indications do not deceive, we shall soon have this separation in Germany. To begin with, the growing power of the Social Democrats is bound to become a means to that end. The liberals, even of the moderate type, will adopt that part of the program of the socialists, just as compulsory accident insurance was adopted by such antisocialists as Bismarck. In addition, we have the liberal wing of the Protestant church, which has been aroused of late by some startling heresy trials. It is true enough that orthodoxy was perfectly right in those cases. If a man like the famous Jatho of Cologne preached a doctrine which might be termed theism or pantheism, but surely can not claim the title of evangelical Christianity, the Oberkirchenrath was in the right when it dismissed him from the ministry of the Evangelical Church. It is, however, well known that a great many pastors, if not in sympathy with such a radical, at least are in absolute opposition to the recognized creed of the church, which by the terms of their ordination vows they are pledged to teach. In such attitude they are encouraged by the vast majority of the professors in the Protestant divinity department of the German universities. It is more than likely that strict sectarians like the Lutherans, who in the forties emigrated to Wisconsin because they would not be members of the state church, as it was constituted by Frederick William III, will join hands with the liberals. It is to be hoped, but unfortunately not to be expected, that the Jews will appreciate the situation sufficiently to join in this movement. They would have ample reason for doing so, because in Prussia, the largest state of the federation, they are practically ignored; but even there, and still more in the smaller states of the federation, they are battling for the crumbs of bounties and recognition that fall from the government table."

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THE Federal Council Commission on the Church and Social Service reports that about 20,000 pastors have taken up the observance of Labor Sunday, September 1; or in some cases, a later Sunday, and that the subject of seven-day labor will be presented with an appeal for one day in seven for industrial workers.

News and Miscellany

Notes and clippings from the daily and weekly press

—A prosperous farmer of Marysville, Ohio, eighty-one years old, took his first ride on a railroad train several weeks ago.

—There is one public library in Peking. It is the library of the Kuo Tze Chien, or School for the Sons of the Empire, an ancient university that existed 1,000 years before the Christian era. This library is of stone. On 182 tablets of stone composing it are carved all the "Thirteen Classics," the summary and essence of all Chinese culture. This stone library itself is not of the age of the School of the Sons of the Empire, but probably dates from some time late in the Mongol or early in the Ming dynasty, about 500 years ago.

—Gaston Odin, a Paris physician, recently announced that he has discovered the microbe of cancer, and has succeeded in isolating and cultivating it. He also declared that he has found an anticancer serum which, whether or not it leads to a permanent prevention or a cure, will show with certainty if the cancer parasite is present in the blood.

—The voluntary abdication of Mulai Hafid, sultan of Morocco, was officially announced last week. The latest news from that country is disquieting, and indicates fear of a general rising in the south. The tribes in the Spanish zone refuse to recognize the new sultan, Mulai Youssef, and this action on the part of the Moors in that territory is also attributed to Spanish influence.

—The rack-railroad up Mt. Pilatus, one of the loftiest peaks of the Bernese Alps, in Switzerland, is said to have the steepest grade of any road in the world not operated by cables. Rising from the western shore of Lake Lucerne, the rails ascend the precipitous side of the mountain 6,998 feet to its summit. When the road was being constructed, it was necessary to fasten spikes into the rock, against which the construction gang could brace their feet while laying the road-bed.

—From London comes this report: The crowds of Americans who came abroad hoping to escape the heat, and leaving their overcoats behind, forgot that if it were not for the Gulf Stream, England would be an ice-bound, uninhabited arctic region. The present season is almost as bad as that, for, on account of so much ice in the middle Atlantic, according to scientists, the Gulf Stream is so chilled by the time it reaches these shores that it has caused a summer such as even the oldest inhabitant can not remember.

—General William Booth, commander-in-chief and founder of the Salvation Army, died in London on the evening of Aug. 20, 1912, at the age of eighty-three years. He had been in poor health since early spring, at which time he underwent an unsuccessful operation for the removal of a cataract from his left eye. General Booth, who founded what has been termed "the greatest organized movement since the beginning of Christianity for the saving of human souls," was born in Nottingham, England, April 10, 1829. At the age of thirty-two he entered the ministry, but was not formally ordained until six years later. In the meantime he was appointed to do circuit work, and while traveling through the country was greatly pained to see the wretched condition of the poor, especially in London's slums. He could not shake off the burden that it was his duty to do what he could to remedy these conditions, and to this end he organized what became known as the Salvation Army, July 5, 1865. From a humble beginning in London, this great organization, fighting against sin and extreme poverty, has grown until it has 8,972 corps, circles, and societies established in fifty-six countries and colonies, with about 21,203 officers and employees. A concrete example of the work of the Salvation Army is found in the fact that during one year 6,327,249 persons were supplied with beds, and 12,000,000 fed. Bramwell Booth now becomes head of the army.

—Former President Diaz, of Mexico, is reported as being anxious to return to his country. If he can not do that, he may take up his residence in New York City.

—Dr. Belisario Porras has been elected president of the Republic of Panama for the term running from 1912 to 1916. He had no opposition, General Diaz, the candidate of the administration, having withdrawn.

—The State Department of the United States government, answering inquiries, has announced that it will not recognize the new Chinese government until it has demonstrated its stability. While this position is taken as to recognition, the department nevertheless is dealing officially with the republic.

—The importation of absinth into the United States, and its sale in interstate commerce, has been prohibited after October 1 next by a pure-food decision signed by Secretary Wilson. "It is generally recognized," says the decision, "that this beverage is dangerous to health."

—Dr. Griffith John, missionary of the London Missionary Society at Hankow, China, recently died in London. Altogether he had passed more than fifty-five years in China. He was the first Christian missionary to reach Central China, and also was the pioneer in a number of Chinese provinces.

—Maj.-Gen. Lum Hing Wei, of the Chinese army, who is expected in New York from Chicago this week, is here to study municipal affairs and the American army. General Lum commands a division of the Chinese army, and is one of the chief advisers to the president of the Chinese republic. General Lum will spend a week in Washington, and go to West Point. He wishes to study the governments of several of the larger cities, and to inspect American soldiers.

—Acting on complaints from prominent Mexican citizens in El Paso and San Antonio that American officials at those places are in league with agents of President Madero of Mexico to impress Mexican refugees into the Madero army, the executive committee of the revolutionary party of Mexico, through Senor Juan P. Diddap, their representative at Washington, issued on August 19 a statement to the American people to the effect that any intervention by the American government to restore order in Mexico will be treated by the revolutionary party as an open declaration of war against people who are fighting their own internal troubles.

—The Senate has yielded to the demands of the House for the abolition of the pension agencies throughout the United States, and passed the \$150,000,000 pension appropriation bill, with a provision for the abolishment of the agencies Jan. 31, 1913. Under the present provision, the payment of all pensions will, after the date named, be made directly from the Pension Bureau at Washington. At present the bureau has nothing to do with the actual payment to veterans, the checks going out through the hands of the eighteen district pension agencies. The change will abolish eighteen \$4,000 jobs. A saving of about \$250,000 in administration of the pension laws will follow.

—The Danish citizens of the United States have presented to the government of Denmark a fine park in the Rebild Hills of Jutland. The first of this month the park was dedicated with appropriate ceremonies, and is to be known as the Danish-American National Park. Several thousand Danish-American citizens were present to witness the ceremonies.

—President Taft, in a special message to Congress, recently urged the appropriation of \$253,350 to strengthen the Indian medical corps, and stamp out tuberculosis, trachoma, and other contagious diseases. The death-rate in the Indian country is 35 per 1,000, and millions of white people, Mr. Taft declared, are endangered by disease among the nation's wards.

—The size of all United States currency and national bank-notes probably will be reduced by one third, and their designs revolutionized by Secretary of the Treasury MacVeagh for the sake of economics to the government, convenience to the public, and safety against counterfeiting. It is proposed to make the dimensions 6 x 2½ inches. The paper money now in circulation measures 7.28 x 3.04 inches.

—Facing a steadily rising market, the Chicago packers and the officials of the Live Stock Exchange have announced that something definite must be done officially to foster and protect the cattle-raising industry. Cattle have reached the highest prices in forty years, with no sign of reduction in sight. It is the opinion of these men that laws must be enacted by either Congress or the State legislatures to encourage the raising of cattle.

—The colored people of the country are watching most carefully the work of the last days of this session of Congress; for there is a bill now before the House calling for an appropriation of \$250,000 for a national exposition, to be held next year, celebrating fifty years of Negro progress since the emancipation of the slaves by President Lincoln in 1863. The bill passed the Senate in April, and since that time has been in the hands of the House appropriations committee.

—Among its many peculiarities, South Africa includes the sneezewood tree, which takes its name from the fact that one can not cut it with a saw without sneezing, as the fine dust has exactly the effect of snuff. Even in planing the wood, it will sometimes cause sneezing. No insect, worm, nor barnacle will touch it. It is very bitter to the taste, and its specific gravity is heavier than water. The color is light brown, the grain very close and hard. It is nice-looking wood, and takes a good polish.

—Leading aural experts of the world, attendants at the closing session of the International Congress of Otologists recently held in Boston, Mass., listened to an address from the lips of Miss Helen Keller, the deaf and blind young woman who has learned to talk. Miss Keller spoke first in English, making a plea for the education of the deaf, and later gave toasts in French and German. As a further demonstration of her abilities, she sang, giving the specialists the benefits of some lessons in vocal culture which she has recently undertaken.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1912

ATLANTIC UNION CONFERENCE

Northern New England, Manchester, N. H. 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

Nebraska, College View Aug. 22 to Sept. 1
South Missouri, Clinton Aug. 29 to Sept. 9
North Missouri, Hamilton, Aug. 28 to Sept. 8
West Kansas, Salina Sept. 5-15
East Kansas, Lawrence (colored)
..... Aug. 26 to Sept. 8
West Colorado, Delta Sept. 26 to Oct. 6

COLUMBIA UNION CONFERENCE

West Pennsylvania, Washington
..... Aug. 22 to Sept. 1
Virginia, Richmond Aug. 22 to Sept. 1

LAKE UNION CONFERENCE

North Michigan, Traverse City
..... Aug. 26 to Sept. 1
West Michigan, Kalamazoo Sept. 3-11
Wisconsin, Baraboo Sept. 5-11

NORTHERN UNION CONFERENCE

Iowa, Boone Aug. 22 to Sept. 1

PACIFIC UNION CONFERENCE

Utah, Salt Lake City Sept. 3-8
Arizona, Phoenix Oct. 17-27

SOUTHEASTERN UNION

Cumberland Conference, Sweetwater, Tenn.
..... Aug. 22 to Sept. 1
Florida, Ocala Oct. 3-14

SOUTHERN UNION CONFERENCE

Mississippi, Brookhaven (colored)
..... Aug. 30 to Sept. 8
Alabama (colored) Sept. 27 to Oct. 5

SOUTHWESTERN UNION CONFERENCE

Oklahoma, Oklahoma City
..... Aug. 22 to Sept. 1

Florida Sanitarium and Benevolent Association

THE fifth annual session of the Florida Sanitarium and Benevolent Association will convene on the Seventh-day Adventist camp-ground at Ocala, Fla., on Monday, Oct. 7, 1912, at 10 A. M., to elect officers for the ensuing year, and to transact such other business as may properly come before the association. The voters of this association are the regularly accredited delegates to the Florida conference.

R. W. PARMELE, *President*;
W. L. BIRD, *Secretary*.

Florida Conference

THE nineteenth annual session of the Florida Conference will be held in connection with the camp-meeting at Ocala, Fla., which begins Oct. 3, 1912. The first meeting of the conference will be held on Friday, October 4, at 9 A. M. Each church is entitled to one delegate for the organization, and to one additional delegate for every ten members. Let there be a full representation at this meeting.

R. W. PARMELE, *President*;
MRS. R. G. STRINGER, *Secretary*.

Florida Conference Association

THE sixth annual session of the Florida Conference Association of Seventh-day Adventists will convene on the camp-ground at Ocala, Fla., at 10 A. M. Friday, Oct. 4, 1912, to elect officers for the ensuing year, and to transact such other business as may properly come before the association.

R. W. PARMELE, *President*;
B. W. SPIRE, *Secretary*.

Maine Benevolent Association

THE fourteenth annual meeting of the Benevolent Association of Seventh-day Adventists of Maine will be held at the Adventist church in Norridgewock, Aug. 27, 1912, at 5 P. M., for the purpose of electing officers, and transacting such other business as may properly come before the meeting.

E. C. TAYLOR, *Clerk*.

Maine Conference Association

THE first meeting of the regular annual session of the Maine Conference Association of Seventh-day Adventists will be held on the camp-ground in Norridgewock, Maine, Tuesday, Sept. 3, 1912, at 10 A. M., in connection with the Maine camp-meeting of Seventh-day Adventists.

Members of the board of trustees will be elected to fill vacancies on the board, also such other business transacted as may properly come before the association. All the accredited delegates to the regular session of the Maine Conference of Seventh-day Adventists, unincorporated, are members of the corporation.

J. F. PIPER, *President*;
W. O. HOWE, *Clerk*.

Publications Wanted

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

Papers, magazines, and tracts for use in station reading-rack are requested by Mrs. Fred Hampe, Box 364, Salida, Colo.

Any of our periodicals will be appreciated by Mrs. Mollie Miller, 932 Union Street, Jackson, Miss., for use in a railroad station reading-rack.

A continuous supply of *Youth's Instructor*, *Signs of the Times*, *Liberty*, *Protestant Magazine*, and tracts on different points of our faith, both in English and in German, will be appreciated by Mrs. C. Fraser, Homewood, Ill. She wishes this literature to use in reading-racks at railroad stations particularly.

Nashville Agricultural and Normal Institute

THE annual meeting of the constituency of the Nashville Agricultural and Normal Institute will be held in the chapel of Gotzian Hall, on the premises of the corporation, at 7 P. M., Tuesday, Aug. 27, 1912. The purpose of the meeting is the election of trustees and officers, and such other business as may properly come before the members of the corporation.

The annual meeting of the trustees will be held at 6 P. M. the same evening in the same place.

The annual meeting of the patrons will be held at 7 P. M. the following evening in the same place. The purpose of the meeting will be to fill the vacancies occurring on account of the expiration of the terms of office of some of the managers, and to transact such other business as may properly come before the patrons.

P. T. MAGAN, *Secretary*.

Self-Supporting Missionary Training

THE ninth annual opening of the Nashville Agricultural and Normal Institute will occur Oct. 16, 1912.

This school has been established for the purpose of training active missionaries, especially teachers and nurses. The capacity of the school is limited to about seventy. Last year a large per cent of the students practically earned their board and room while carrying school work. The institution is prepared to help worthy students this year. The school work is so arranged that the student has an opportunity to practise what he learns.

This institution was established primarily for the training of those who desire to enter the Lord's work as self-supporting missionaries. The Bible says that at the eleventh hour many will be standing idle in the marketplace because no man has hired them. The

Lord of the vineyard has told these idle ones to go into the vineyard to work, and they will receive whatsoever is right. Many of these may be assisted in entering the vineyard by taking a short, practical training in the Madison school. Those who have been making excuses should make every effort now; for the great harvest movement will soon be upon us. It will be too late then to prepare. We should like to correspond with any who desire to enter the Lord's work on this basis. Address the writer at Madison, Tenn.

E. A. SUTHERLAND.

Business Notices

SPECIAL BIBLE MOTTOES; more new beauties just out: 50, \$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.

WANTED.—A position as stationary engineer. Competent to take charge of heating plant or manufacturing plant of any description, or as sawmill engineer, where the Sabbath may be kept. A place with a church and school preferred. M. L. Cutrell, Duquoin, Ill.

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.

Obituaries

DOCKHAM.—Charles Dockham died June 25, 1912, at Drywood, Minn., in his seventy-third year. He was born at Bradford, Vt., July 23, 1839. The deceased served in the civil war, enlisting from Wisconsin. He was married to Miss Harriet Tenney, a sister of Elder G. C. Tenney, in 1859. To this union were born three sons and two daughters, one of whom died a few years ago. He made his home in Wisconsin and Minnesota during the greater part of his life. For the last ten years he lived in Drywood, where for a time he served as elder of the Seventh-day Adventist church. He accepted this truth over thirty years ago, and was a faithful Christian. Words of comfort were spoken from Job 14: 14.

E. M. CHAPMAN.

CRANDALL.—William Eldridge Crandall died at his home north of Hetland, S. Dak., July 10, 1912. He was born in South Kingston, R. I., May 3, 1834, being one of a family of ten children. In 1870 he went to Wisconsin, where a year later he was married to Paulina Hoffman. They returned to Rhode Island, and lived on the old homestead for eleven years. In 1882 the family moved to South Dakota, settling near Hetland, where they have since resided. Brother Crandall united with the Seventh-day Adventist Church in 1881. He was known as a kind neighbor, a loving husband and father, and a consistent Christian. His wife, three sons, and two daughters survive. The funeral services were held in the Congregational church at Hetland.

P. E. BERTHELSEN.

SCHMIDT.—Jacob Hansen Schmidt was born of Danish parents at Schleswig, Germany, Feb. 9, 1869. He came to America when eighteen years of age, and accepted Christ seven years later. In 1902 he embraced the doctrines taught by Seventh-day Adventists, and having a desire to proclaim the same to his fellow men, immediately entered Union College, where he spent four years. Three years of his life were spent in active gospel service, after which, broken in health, he came to Alberta. He was married to Miss Milla Johnson in 1908. He leaves a wife, one child, a mother, and a sister to mourn their loss. He was ever a true follower of Christ, having as his one purpose the advancement of this message. Words of comfort were spoken by the writer.

C. A. BURMAN.

KYSOR.—Oliver Perry Kysor died at his home in Wayzata, Minn., where he had just recently settled, July 30, 1912, aged 82 years, 10 months, and 22 days. He was a believer in the third angel's message for over forty years, and fell asleep in the hope of soon meeting his Saviour. He was buried in the Maine Cemetery at Phelps, Minn., his old home. Four daughters and two sons are left to mourn. The funeral services were conducted by the writer.

A. W. KUEHL.

CLARK.—Hiram Clark died in Richmond County, Quebec, Aug. 5, 1912, aged 90 years, 7 months, and 2 days. Having been identified with the Millerite movement in early life, and a Sabbath-keeper for over fifty years, he belonged to a generation which is now rapidly passing away. His three sons and their families are left to mourn, but they sorrow not as those who have no hope. Words of comfort were spoken by the writer from Rev. 14: 13.

W. J. TANNER.

CHISHOLM.—James M. Chisholm was born June 10, 1834, at Marshall, Mich., and died July 27, 1912. He was a faithful member of the Seventh-day Adventist church at Benton Harbor, Mich., at the time of his death holding the office of deacon. One son and two daughters, together with other relatives and friends, are left to mourn. The funeral services were conducted at his home in St. Joseph, Mich., by Elder A. H. Stoneman, pastor of the Congregational church of that place.

WILMA L. EASTMAN.

HUFF.—Robert E. Huff died at Eureka, Kans., June 26, 1912. His wife, two sons, and two daughters are left to mourn. The deceased was born in Carey, Ohio, Sept. 15, 1840. For some years he made his home in Sparland, Ill., where he was married at the close of the civil war, in which he served three years. He was a faithful Seventh-day Adventist for a number of years. His patience during the years of suffering preceding his death, was a lesson to those about him. He will be greatly missed.

Mrs. M. E. HUFF.

MESSERSMITH.—Jane Messersmith, *née* Clark, was born in Vincennes, Ind., Dec. 27, 1830. In 1847 she moved with her parents to Vernon County, Wisconsin, where she spent the greater part of her life. Some years ago she came with her niece to Texas County, Missouri, where she died Sabbath, July 20, in her eighty-second year. She leaves a large circle of friends in different parts of the country, who will remember her as a faithful, untiring missionary worker, although in very feeble health. She had been a Sabbath-keeper for forty-eight years, and fell asleep in the hope of a part in the first resurrection.

F. J. BROWN.

RAYMOND.—Emily T. Robinson was born in 1848. Her parents were among the early pioneers of the third angel's message in New York State. At an early age little Emily became interested in religion, was converted, and united with the Seventh-day Adventist Church. In 1868 she was married to A. C. Raymond, and together they faithfully served the Lord until his death last spring. After her husband died, she made her home with her youngest son, who lives near Springfield, Mass., and there she fell asleep in Jesus, June 23, 1912. The funeral services were conducted by Elder S. Walker. Three sons, a sister, and a brother are the nearest surviving relatives.

H. E. ROBINSON.

STOCKDALE.—Nina Blanche Caldwell was born in Decatur City, Iowa, Aug. 23, 1874, and died at the home of her parents in Des Moines, Iowa, July 18, 1912, aged 37 years, 10 months, and 25 days. When she was ten years of age, her parents moved to Council Bluffs, Iowa, where she resided until her marriage with Charles H. Stockdale, May 25, 1892. To them were born three children, who with their father are left to mourn. Sister Stockdale joined the Seventh-day Adventist Church in 1901. She was a devoted Christian, an active worker in the church, and a loving, sympathetic wife and mother. We believe that she sleeps in Jesus. Besides her sorrowing husband and children, she leaves her parents, one sister, and many other relatives and friends.

W. D. PARKHURST.

KENT.—Brother Hugh Kent was born in Fayette County, West Virginia, in 1842, and died Aug. 4, 1912, at Mason City. He leaves a wife, one son, three sisters, and many relatives and friends to mourn their loss. His life was spent in the State of his birth, except the few years when the family resided in Pomeroy, Ohio. He served in the civil war for four years. For the last fifteen years of his life Brother Kent was a faithful member of the Seventh-day Adventist Church. He loved the truth, and died in hope.

F. E. GIBSON.

CLEMENS.—Cecil Clemens was born in Knoxville, Tenn., May 17, 1892, and died at her home in the same city July 29, 1912, aged 20 years, 2 months, and 12 days. Through the labors of Elder W. H. Maynor she received a knowledge of present truth about a year ago, and united with the Seventh-day Adventist church of Knoxville, where she continued a faithful member until her death. Her parents and one sister survive, but they sorrow in the hope of a soon-coming Saviour, who will restore to them their loved one.

H. LESLEY SHOUR.

BOND.—Harry Cecil Bond was born in California, March 17, 1891, and died at Healdsburg, Cal., Aug. 3, 1912, aged 21 years, 4 months, and 16 days. His parents, six brothers, and four sisters survive. Two of his brothers, Elders Walter and Frank Bond, have been laboring for several years in Spain. Harry was converted and baptized into the Seventh-day Adventist Church at the tender age of eight years. Since his sixteenth year he has been one of the most faithful and successful canvassers in the denomination, having spent more than a year in Cuba engaged in this work. Ill health necessitated his return to the States last October. To the very close of his life Harry was faithful in the Master's service.

GEORGE W. RINE.

KINNAMAN.—Mary Ann Kinnaman was born in Indiana, Feb. 18, 1833, and died at her home in Eureka, Kans., March 28, 1912. In 1849 she was married to Charles Stapleford. To them were born seven children, three of whom survive. The family were pioneers in Kansas, having journeyed there by ox-team from Illinois in the late fifties. Mr. Stapleford died in the early eighties, and a few years later Mrs. Stapleford was married to Mr. Kinnaman. Sister Kinnaman accepted present truth late in the nineties. From that time until her death she cherished the hope of seeing her Saviour come in the clouds of heaven, but in the providence of an all-wise Father she sleeps in Jesus.

CHARLES B. CRAIG.

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A NOTE from Elder J. W. Allison announces a camp-meeting to be held in Lawrence, Kans., August 28 to September 8. This camp-meeting is for the special benefit of our colored brethren and sisters in the East Kansas Conference.

MRS. A. RUOFF, of California, who spent some time in India as a missionary, writes that she has accepted an invitation from Dr. Ollie Tornblad, located in South Shan States, Burma, to connect with her in self-supporting mission work. She leaves for Calcutta, India, by way of Hongkong, China, on the steamship "Nile," September 7.

It is a source of satisfaction to know that we have missionaries laboring in that ancient land of Persia, a country and nation which had much to do with the people of God in the past, and out of which we believe the Lord will bring a people for his name in the final gathering of Israel. Read of the visit of Elders L. R. Conradi, Guy Dail, and J. Sprohge, as reported in our World-Wide Field department.

At the close of the last school year scores of our young men and women entered the canvassing field to earn means to continue their school work. They have rendered excellent service. By far the large majority, and we hope all, have been successful in earning the necessary scholarships to enable them to continue their education. God has recognized their desire to fit themselves for lives of greater usefulness, and has given success to their labors. But over and above the earning of their scholarships, a great amount of good has been accomplished by the wide distribution of truth-filled books and magazines. These faithful ones can not appreciate the influence of their service. Only in the day

of final accounting will they see the fruitage that their efforts have brought forth. We hope that now as they return to their schools, God will bless them there even as he has blessed their labor in the field, and that they will realize that even while pursuing their studies they may continue to work for God. Among their fellow students they will find those who are depressed and discouraged; some who are careless and indifferent. To these they may speak kindly words of cheer and courage. They should seek to sustain by their influence the institution with which they are connected. They should labor to uphold the hands of their instructors. Sometimes in the grind and wear of school life, when one is shut up within four walls day after day with little change or recreation, there comes greater test of the heart's integrity than when out in active labor for souls. There are some who can sell books, who can even preach the word, but who fail in Christian living. The world has many fair-weather Christians. It needs those who will be strong in the darkness, who will be loyal to the right when things go slow and the load is hard to lift.

The Contagion of Sin

THE article in this number from the pen of Mrs. E. G. White entitled "Dangerous Amusements for the Youth" is worthy of a careful reading. The danger existing in the easy-going, pleasure-loving social life of the world to-day, and in some of the world's popular sports, is not found in the mere act of batting a baseball or kicking a football or mingling with our friends at a social gathering. The danger is in imbibing the spirit that goes with such gatherings. That spirit is contagious. It fills the hearts and minds of the world around us. Men become frenzied over the outcome of some game. We can not mingle in this atmosphere without imbibing the spirit. One may pride himself, as does the moderate drinker, on self-control. He may believe that he will never exceed the bounds of what he considers reason and propriety; but unconsciously his ideals are lowered, the prescribed boundaries enlarged, and little by little he comes under the power of evil over which he considered himself the master; and other weaker brothers, with less power of resistance, take advantage of his example, giving wide license to the spirit of the age which enters into their hearts.

We can not afford to temporize with evil in any form. We can not afford for one moment to compromise the right; to let down our dignity as Christians; to go where we can not ask Christ to go with us; or to do that which would grieve the Holy Spirit. For such social gatherings amid the scenes of nature as Christ contemplated with his disciples when he said, "Come ye yourselves apart . . . and rest awhile," there can be no condemnation. It is right and proper that the children of God should come together to commune with their Creator, to mingle with the scenes of nature, and for prayer and singing and Bible study and other helpful exercises which will draw them to their Saviour; but even these need to be guarded that they do not degenerate to worldly standards, and that the dignity of Christian manhood and womanhood be ever maintained.

To know how to be kind and loving, pleasant and cheerful, glad and joyous, helpful and courageous, without descending to levity and foolishness; at the same time to be thoughtful and serious, earnest and faithful, devoted and conscientious, without being morose and critical and pessimistic,—to know all this, and to be what Christ was among men, manifesting in every place and on every occasion to which his Spirit shall lead us, his helpful ministry and loving fellowship, his purity and uprightness, giving to our fellows an example of sobriety free from cant, and a helpfulness apart from sentimentality,—this is Christianity, the ideal standard of holy living, the attainment of which should constitute the devoted purpose of every disciple of the Master.

ONE of the latest books presenting in a clear and logical manner the leading doctrines held by Seventh-day Adventists is the "Story of the Ages," by J. E. Woodward. A unique feature is a diagram, or chart, 20 x 27 inches, which is folded in the back of the book. By means of grouping together on one chart the great historical outlines and symbols of the Bible, the author has endeavored to present at one view God's plan of the ages, and the entire history of the world. In this book there has been brought together a great fund of light and truth bearing upon the questions of the origin, history, and destiny of the world. It is worthy of a careful reading and a wide circulation. It can be obtained through the tract societies. Pages, 224; cloth, \$2.

THE *Sabbath Recorder*, the leading church paper of our Seventh-day Baptist brethren, which for more than seventy years has been a vigorous and consistent defender of the true Bible Sabbath, contains in its issue of August 19 a kind review of the revised edition of "History of the Sabbath," by J. N. Andrews and L. R. Conradi. Concluding his notice, the editor, Dr. Theo. L. Gardiner, says: "As a whole, the book is well arranged for convenience in studying the Sabbath question. All the available data are so systematized that one hard pressed for time can readily turn to any phase of the subject he may desire. This of itself is a strong point in favor of the book."

A COMPLETE copy of the Harvest Ingathering Missions number of the monthly *Signs* is being mailed to conference officers by the brethren at the Pacific Press. With this excellent issue to use, large orders should be sent in by all the churches to their various conference offices, preparatory to the time set for work among our neighbors and friends—September 30 to October 4. The journals will be ready in time to fill all orders. Local church officers should see that all the church-members are supplied with this denominational representative issue, telling of the progress out in the mission fields, that all may have part in this good work.

THE series of excellent articles from Elder J. N. Anderson is concluded in this number. We hope they have been read by all. If not, it will be well worth your while to read them from the beginning.