



The Advent
Review and Herald
Sabbath

Vol. 86

Takoma Park Station, Washington, D. C., July 22, 1909

No. 29



In Christ

In Christ there is no East nor West,
In Him no South nor North,
But one great fellowship of Love
Throughout the whole wide earth.
In Him shall true hearts everywhere
Their high communion find;
His service is the golden cord
Close binding all mankind.

*Note.— This hymn was sung at the great
Missionary Exposition held in Agricultural Hall,
London, last summer.*

THE WORK —AND— THE WORKERS

BETTER order your supply of the August *Life and Health* soon. That first edition of 75,000 copies will not last long.

THE record of your State is found in the paragraph entitled "Where *Liberty* for the Second Quarter Went." See Notices and Appointments department, page 23. Have you seen the new *Liberty*?

"Our little girl, eleven years old, sold 92 copies of *Liberty* this morning in one hour and thirty minutes," writes Brother W. D. Fleming, of Wisconsin, "all in one large office building. . . . You may send 200 copies of *Liberty* to —, Wis., and 1,500 to —, Ill., also 300 *Life and Health*."

THE Review and Herald Publishing Association has just made up a supply of leather slip covers for our agents' guarantee books. These covers prevent the guarantee books getting worn and soiled, and at the same time convert an usually unsightly thing into one of beauty, and also impart in every way a better impression. The cover will be sent to our agents, post-paid, for 30 cents.

LARGE camp-meeting orders for *Life and Health*, *Liberty*, the *Protestant Magazine*, and the Temperance number of the *Youth's Instructor* are already being received from our conference presidents and tract society secretaries. These will be sold in connection with religious liberty and temperance meetings to be held and also to the church officers who will take them home after camp-meeting and sell them to their neighbors and friends.

"CAMP-MEETING SANITATION — WHAT TO DO AND WHAT NOT TO DO," is the title of a twelve-page tract just issued by the Review and Herald Publishing Association, upon the urgent request of the General Conference Committee. It contains, in every respect, the best sanitary advice that can be secured on the location of the camp, camp water-supply, camp-meeting food, camp-meeting kitchen, restaurant, store, the dishes, the garbage, danger from flies, the toilets, in fact, everything pertaining to the proper preparation of a camp-ground. Price, 75 cents a hundred, with usual tract society and publishing house discounts.

THE bindery of the Review and Herald has been running overtime, and is compelled to continue to do so in order to supply our book workers with the stock they require to fill their orders. Case after case, weighing on an average 250 pounds, are being sent out daily. Though the weather is hot, our bindery employees cheerfully work hard all day and until nine and ten o'clock in the evening getting out waiting orders. In this they feel that they are having some voluntary part in the circulation of the books containing the message they love as devoutly as the canvasser. The books for which the greatest number of orders are made are "Great Controversy," "Daniel and the Revelation," "Desire of Ages," "Bible Readings," and "Coming King."

The "Life and Health" Magazine for August Now Ready

"I BELIEVE you will sell 100,000 copies of the August number," said an officer of the General Conference to our circulating manager. And why not?

Doesn't it seem good to see our entire edition of 80,000 copies of the July number sold by the fifteenth of the month? Orders are still coming in at the rate of 2,000 to 4,000 copies a day.

We are looking for a very large sale of the beautiful and useful August number. We never had so many, nor so good, agents for this national health magazine. Many new recruits are joining our large army of agents every week. Many scholarships have already been earned through the sale of the magazines.

A glance at the August cover design



FACSIMILE OF COVER PAGE. ORIGINAL PRINTED IN TWO COLORS

will convince you that we have improved even upon the beautiful July cover. The beautiful scene from nature appearing on the front of the cover, will help our agents to sell thousands of copies of this number.

How we would like to read you the many encouraging letters and sales reports received from our *Life and Health* agents. Their varied experiences and a recital of the good they have been able to accomplish, would make very interesting reading.

Brethren R. C. Spohr and Grover Fattic, of Indiana, report excellent sales by the young people in their two periodical scholarship companies. Five of the young ladies had sold their 1,000 copies each several days ago, and others were making good records. And these are but samples of the experience of hundreds of other agents.

Contents of August Number

ILLUSTRATIONS.—Over thirty full-page and smaller photo-reproductions help to make the articles attractive. A striking frontispiece, showing a city scene and a country scene, entitled "Which Do You Prefer on a Hot Day?"

GENERAL ARTICLES.—Food and Flies, by A. B. Olsen, M. D. — Garden Reveries (illustrated), by R. O. Eastman — Learning to Smoke (four illustrations), by the Boy Who Did It — How I Broke Myself of Using Tobacco (illustrated)—

The Relation of Parental Alcoholism to Tuberculosis in Children (four statistical tables), by H. J. Achard — Tramping for Health (illustrated), by Wm. Randolph Hale — Help for Unfortunate Children (seven illustrations) — Facts and Problems for Parents.

HOME TREATMENT FOR COMMON DISEASES.—Treatment of Malaria Without Drugs, by H. F. Rand, M. D.

HEALTHFUL COOKERY.—Some Facts About Foods, by Geo. E. Cornforth.

HEALTHFUL DRESS.—Dress and Its Relation to Health—No. 2 (five illustrations), by Eva K. Cogshall.

THE HOME ACRE.—Planning the Grounds, by Mrs. Stella Ridgway.

CURRENT COMMENT.—Vacations for Health — The Autumnal Disease — Flies and Typhoid Fever — Physiology and the Dental Profession.

ABSTRACTS.—Unnecessary Blindness — Dental Disorders and Tuberculosis — The Important Element in the Overfeeding of Infants.

MEDICAL FORUM.—Testimony of Health Officer's Against the Fly — Concerning the Use of Drugs — The Surgery of the Future Will Be More Conservative — Transmission of Tubercle Bacilli by Saliva.

THE MEDICAL MISSIONARY AT WORK.—The Work of the Medical Missionary, A. B. Olsen, M. D.—Europe and East Africa, by L. R. Conradi — Korea, by Riley Russell, M. D. — Among the Maroris, by Read Smith — Medical Missionary Work in Mexico.

EDITORIAL.—An Unclean Mouth and Tooth Decay as Related to General Health — Amebic Dysentery.

Book Reviews and News Notes complete its interesting contents.

You Can Sell the August Number

As we said last month, you can do all that beginners can do, and perhaps more. Send twenty-five cents for five copies. If you are just beginning work, write for leaflet "How to Sell Our Magazines." If you wish to earn a scholarship, ask for leaflet "How to Earn a Scholarship." Read carefully the sales points outlined in the leaflet first mentioned. Don't tell your customers too much, or they will not need to buy; besides, your time is too valuable for you to stop long with your prospect. The picture on the cover, and the mention of one or two striking articles, will usually sell the magazine. Mention Dr. Rand's article on the "Treatment of Malaria Without Drugs," for instance, or, "How I Broke Myself of Using Tobacco." Pick out the strong features of this number that appeal to you, and talk about them as though you believed what you said. Don't forget that many will buy this magazine for the sake of just one or two articles.

Address Your Tract Society

If at all possible, please order your magazines through, and arrange for territory with, your tract society. If you must order direct, send cash with order. Try twenty-five copies for one dollar.

Prices of This Number

Single copies, 10 cents; 5 to 20 copies, 5 cents each; 25 to 400 copies, 4 cents; 500 to 800 copies, 3½ cents; 1,000 or more, 3 cents.

Send Written Recommendation

In applying for agency, kindly send a written recommendation from your pastor, teacher, banker, tract society, or leading business firm of your town. Address your tract society, or *Life and Health*, Washington, D. C.

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. 86

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, JULY 22, 1909

No. 29

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

ISSUED EACH THURSDAY BY THE
Review & Herald Publishing Association

Terms: in Advance

One Year \$1.50 Six Months75
Eight Months 1.00 Four Months50

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

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

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

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

Editorial

Girdling the Earth With Prayer

WHILE the General Conference was in session, special prayer was being offered, not only by the believers in this country, but in many lands. The home fields pray for the missions; the mission fields pray for the home conferences.

As a testimony to the unity of the work, we print brief words from some of those abroad who helped to form the world-wide prayer circle at Conference time, sundered far from one another as they were, but all meeting by faith "around one common mercy-seat."

Spain: "As this is the day for the opening of the Conference, we are praying that God's richest blessings may rest upon those there assembled. We feel that the time has come when we must expect great things in the development of our work."—*Frank Bond.*

Sierra Leone: "We are earnestly praying that God may in a special way bless this Conference. While our burdens here are heavy, we are willing to carry them as long as we can, so that the additional help given may be used to push forward into unentered fields."—*T. M. French.*

India: The second Sabbath of the Conference was made a day of fasting and prayer in India. "Many will be the calls for workers and means," reads their call to prayer. "Many will reconsecrate their lives to God and his work during the Conference. Let us earnestly ask God to send us men and women fully consecrated, and willing to stand by the work wherever they may be placed."—*W. W. Miller, in Indian Eastern Tidings.*

Egypt: "For myself, and in behalf of the people of the cause of God with whom I come in contact, I send Christian greetings, and seek God's blessing and guidance and his good Spirit in every step that the Conference takes in promulgating the third angel's message in all the wide world before the soon coming of our blessed Redeemer."—*A. A. Elshabeed, by ancient Thebes.*

Peru: "If you are all looking for great blessings during this Conference, then I wish to say we are already receiving first showers of promise. Last week I made a trip into one of the mountain valleys that had never been visited by a Protestant missionary before. I found that the *Señales* [our Spanish paper] had found its way there, and as a result nearly thirty adults were keeping the Sabbath, and though ignorant of much, were rejoicing in their first love."—*A. N. Allen.*

Bengal: "We are looking for great blessings during the Conference, by the time this letter reaches you. Myself and wife will join in prayer and supplication for this. From the day the Conference convenes till the end, we will meet with you all before the throne of grace. . . . Again I would put in our plea for the Bengalese of India. Come over to Bengal and help us."—*L. G. Mookerjee.*

Hakka-land: "We shall pray much for you people at headquarters as you meet in council. May all experience rich blessings as you plan for the extension of the work."—*J. P. Anderson, China.*

Burma: "You will get this just at the close of Conference. We will have been praying for you. We do that now, but from next Thursday we shall especially pray. We can hardly wait until the *Bulletin* begins to arrive. Does Burma get help?"—*R. A. Beckner.*

Turkey: "God be with you all. I pray that the Lord's Spirit may rest upon you, and that all the decisions made at this Conference may be Christ's decisions. I believe that you are thinking about Turkey also."—*Illia Keanidis.*

Korea: "Yesterday our two-days' workers' meeting closed. Two days were spent in study and prayer. I think I never enjoyed two days more. The meetings were marked from the first by the presence of the Spirit. As it was the last week of the General Conference, many prayers went up to God that he would especially bless his people there assembled. While we know you are receiving great blessings, we certainly have been having a taste of the same. All said it was the best workers' meeting

ever held in Korea. The Spirit of God ran from heart to heart, and the workers go out to the work with new hopes and determinations."—*C. L. Butterfield.*

The Answer: More to the work than any flight of feeling, was the answer to prayer that laid upon the entire Conference the solemn conviction that the time had come for an advance move into the unentered fields,—the great cities and the dark regions where millions have never heard. The united action of the conferences in favor of regularly sharing a definite proportion of the tithe with the mission fields will mean the moving forward of the frontier picket-lines in all the world, and the hastening of the finishing of the work. The baptism of the Holy Spirit means an earnest, steady, courageous, businesslike laying hold of the work to be done. The power of God was with the Conference to this end.

Denying the Advent Doctrine

A FEW facts concerning the recent developments in the religious world now stand out with much clearness. They may be briefly summarized thus:—

1. The principles of evolution have been accepted by many teachers of religion, and have been applied in Biblical exegesis. In the application of these principles the supernatural has been almost wholly eliminated from the teaching of the Scriptures.

2. The ultimate purpose of this whole system of teaching is to discredit the revelation of the Deity, the atoning sacrifice, the priestly mediation, and the literal second coming of Christ.

3. The acceptance of these principles of evolution, and their application to the interpretation of the Bible, make the second-advent message not simply unnecessary, but a materialistic error and the harbinger of a false hope.

It is within a comparatively short time that the last link in the chain of evidence necessary to establish these propositions has been forged. During the last year, however, several articles have appeared in influential publications explicitly denying the doctrine of the personal second advent, and interpreting the Scriptures which plainly teach this doctrine as being merely examples of Oriental imagery, or as having their fulfilment in the alleged pervading of society by the so-called spirit of Christ. A recent example of this kind is an article in the *Methodist Review* (quarterly) for April, 1909, entitled "The Second Coming," which shows to what an extent the plainest statements of the Scripture

have been discarded, and with what facility human philosophy may be substituted for divine revelation. The opening paragraph of this article reads:—

We hear much of the "second coming" of Christ, but we have no record that Jesus ever used the phrase. The word "second" is never employed by any of the Gospel writers in connection with any promises of our Lord concerning subsequent manifestations of himself.

We are forced to the conclusion that one who deliberately takes such a position as this must either be lamentably ignorant of what the Gospel writers do state, or he must be consciously quibbling over a word. Our reason is this: The writer of the fourth Gospel records the promised return of Jesus in these words: "If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." It is true that Jesus does not use the word "second," but can there be any other meaning to the promise, "I will come again," than that he was referring to a second coming? In perfect harmony with this interpretation is the declaration of the Scripture, "Unto them that look for him shall he appear the second time."

This introductory paragraph is a fair sample of the exegetical principles adopted throughout this article. This is clearly illustrated in another paragraph:—

At a later state in their ministry they [the apostles] began to call to mind certain expressions which he used concerning the "coming of the Son of man in power;" and influenced by their three-years' conviction of his greatness, and, at the same time, tintured by their national conception of a Messiah, they came to look for his reappearance in bodily form during their lifetime. Upon the second coming he should do what he failed to do before. The apostle Paul spoke so confidently of his early return in visible form that some of the churches neglected their work and spent their time in watching for his reappearance. As time passed, and the coming was delayed, it became necessary for Paul to lengthen his calculation and to write correcting the impression he had made, as he does in the second epistle to the Thessalonians.

It is not necessary to look beneath the surface of such statements as these to perceive that the writer holds the most modern view concerning the inspiration of the Scriptures, and that therefore what the apostle Paul stated concerning the second advent has no more authority with him than the words of some prominent teacher of to-day. On this basis, the apostle Paul was a visionary Adventist, who was compelled to revise his calculations by the logic of facts. So destructive to Biblical authority is this modern criticism!

The facility with which this opposer of the literal advent of Christ can ex-

plain away the clear statements of the Scripture is little less than astounding. It is not worth while to quote his argument at length; some brief paragraphs will suffice:—

The "coming of the Son of man," to the disciples who understood the task to which they were set, meant the realization of something of their eternal sonship. . . .

And so the "Son of man came," for Holy Love was breaking down prejudice and hate and enthroning itself in the hearts of former enemies. . . .

Terrible as was this siege, complete as was the annihilation of Jerusalem, and utter as was the destruction of the Jewish nation, it furnished the details of the fulfilment of the promised "coming of the Son of man." . . . Out of the grave of the dead hope of a temporal Messiah came the spirit of universal man. . . .

We thus see that the "coming of the Son of man" is a continuous and progressive fact. . . . He comes when the child at the mother's knee is led to dedicate himself to the right and good; whenever a sinner turns from selfishness to love, from self to God. He comes in all human hearts of whatever nation, race, or color, when the spirit that animated Jesus leads men to love and serve the poor, the sick, the lonely, and the sinful. . . .

Christ will have come when all men everywhere turn themselves to their divine Father, and, having come to know him, know themselves also. The return to the earth of Jesus in visible form is neither reasonable nor desirable; but the coming of the Son of man, the Christ, the Spirit of God, till the divine incarnation becomes universal, is a "consummation devoutly to be wished."

The declaration that "the return to the earth of Jesus in visible form is neither reasonable nor desirable," is the outgrowth of a wrong idea, now widely held, concerning the kingdom of God. According to this view, which is strictly evolutionary in its character, the setting up of the kingdom of God will not be marked by any great catastrophe, such as is plainly indicated in prophecy by the stone smiting the image upon the feet and breaking it in pieces, but the kingdom will be set up by the gradual evolution of the good and "the survival of the fittest." This teaching is just as much out of harmony with the true doctrine for this time as was the claim of the scribes and Pharisees that the Messiah would set up a temporal kingdom in their day; and the reason for this perversion of the truth is the same in both cases—an interpretation of the Scripture in harmony with personal desires and ambitions, and the exaltation of the human element in religion at the expense of the divine.

The second coming of Christ is the grand climax in the historical development of the plan of salvation. Prophets have foretold it; holy men of all ages have looked forward to it; the only Biblical solution of the great problem of sin and the final restoration is found in it; and the setting up of the everlasting

kingdom of God can not be consummated apart from it. The present concerted attack upon this fundamental teaching of the Scriptures is another indication of the working of a master mind to deceive the people and to close their ears against the very truth which should be emphasized in this generation.

Varied are the means which have been employed by the enemy of truth to forestall and to discredit this advent message, but the whole evolutionary scheme, as applied in science and religion, has been the most efficient means of destroying the confidence of the people in the gospel of revelation, and in leading to the practical deification of humanity and the preaching of the gospel of self-salvation. Never was there greater need of proclaiming the genuine gospel of Christ to the world.

W. W. P.

How Providence Helped Bohemia

It was a mistaken view of the truth for which Huss was burned at Constance that led the Bohemians who loved his memory to take up arms to defend the truth of God. Luther caught the true idea when, at the beginning of his work, he insisted that it was by the Word of God alone that error was to be met. But a hundred years before Luther the Bohemian people, who had barely tasted the precious fruit of civil and religious liberty, drew the sword to resist the armed crusades sent against them at the instigation of the pope.

As the Syrian army before Samaria fled in panic when the Lord "made the host of the Syrians to hear a noise of chariots, and a noise of horses," so, more than once, the papal army in Bohemia was seized with panic unaccountable save on the grounds that an overruling Providence did not design to allow Bohemia to become wholly overwhelmed at that hour.

Panic of the Papal Army

Pope Martin had organized a great crusade, which entered Bohemia in June, 1427. Electors, princes, and counts led the invading host, with a special papal legate in charge. The little army of the Hussites, under Ziska, the "one-eyed," went out to meet the invaders. Wylie says:—

They were now within sight of them, and the two armies were separated only by the river that flows past Meiss. The crusaders were in greatly superior force, but instead of dashing across the stream, and closing in battle with the Hussites whom they had come so far to meet, they stood gazing in silence. . . . It was only for a few moments that the invaders contemplated the Hussite ranks. A sudden panic fell upon them. They turned and fled in the utmost confusion. The legate was as one who awakens from a dream. His labors and hopes at the very moment when, as he thought, they were to be crowned with victory, suddenly vanished in a shameful rout.

Urged on still by the pope, a yet greater crusade was organized and entered Bohemia in 1431, "chanting triumph" as they marched. Wylie again says:—

The enemy were encamped near the town of Reisenberg. The Hussites were not yet in sight, but the sounds of their approach struck upon the ears of the Germans. The rumble of their wagons, and their war-hymn chanted by the whole army as it marched bravely forward to battle, were distinctly heard. Cardinal Cesarini and a companion climbed a little hill to view the impending conflict. Beneath them was the host which they expected soon to see engaged in victorious fight. It was an imposing spectacle, this great army of many nationalities, with its waving banners, its mail-clad knights, its helmeted cavalry, its long lines of wagons, and its numerous artillery. The cardinal and his friend had gazed only a few minutes when they were startled by a strange and sudden movement in the host. As if smitten by some invisible power, it appeared all at once to break up and scatter. The soldiers threw away their armor and fled, one this way, that; and the wagons, empty of their vehicles of their load, set plain at full gallop.

Struck with consternation, the cardinal hurried to the field, and soon learned of the catastrophe. The army was seized with a mysterious panic that extended to the officer, and the soldiers. The Duke of Batavia was one of the first to flee. He left behind him his carriage, in the hope that its spoil might tempt the enemy and delay their pursuit. Behind him, also in inglorious flight, came the Elector of Brandenburg; and following close on the elector were others of less note, chased from the field by this unseen terror. The army followed, if that could be styled an army which so lately had been a marshaled and bannered host, but was now only a rabble rout, fleeing when no man pursued.

The comment of the historian Wylie expresses the conviction that must come to every heart: "There is something more in the facts we have related than the courage inspired by the consciousness of a good cause, and the feebleness and cowardice engendered by the consciousness of a bad one. There is here the touch of a divine finger—the infusion of a preternatural terror."

W. A. S.

Forces in Training

The Christian Endeavor Convention at St. Paul, Minn.

WHILE the whole Seventh-day Adventist denomination is a Christian endeavor organization in the real meaning of the words, it may be asked, "What have Seventh-day Adventists to do with this particular Christian Endeavor Society and convention?" We have the greatest message in the world, as well as the latest one; and it is impossible that our work could be carried on in this generation without our coming into touch with

such organizations as this which is now convened in the capital city of Minnesota. Our business is not in making war upon organizations or individuals, but in making known to the utmost of our ability the warning and saving message committed to us, setting forth the principles of the kingdom of Christ, urging their acceptance in the spirit of Christ, and leaving with each individual the determining of his attitude toward those principles.

In the conduct of that business we shall meet many earnest, consecrated souls, banded together into societies, for the accomplishment of what they sincerely believe Jesus himself would individually support if on earth, and does sanction and bless from his dwelling on high. There are many thousands of just such earnest, loyal, Christian men and women in the world to-day, doing the very best they know how to do, and yet knowing nothing of the message due this generation now, or of the people to whom it has been committed. It is our duty to bring this message to such people. We are not to regard them as enemies to the cause of Christ because they have not accepted the third angel's message, nor even because they have joined themselves to societies whose constitutions voice principles that can not blend with the glorious truths made known to us. They may be even "breathing out threatenings and slaughter" against us, as Saul did against the disciples of the Lord, and yet have waiting for them—some of them—in this very cause so dear to us places of responsibility and great influence before the work is done.

"Educate, educate, educate," that is our business, and the world is our field in spite of the fact that the very organizations whose members most need the education will set up the strongest bars against us. We are to expect that; but in every organization whose published purpose is to serve the cause and kingdom of Christ will be found the very jewels of God, waiting one more test of consecration, and that test the principles of the third angel's message will furnish. They have joined such organizations because they saw in the published purpose of the organizations principles whose outworking they considered advantageous to the cause of Christ. They joined the organization because they loved Christ and wanted to work for him. Every such choice the Master approves, and he will lead such into the fuller light of the everlasting gospel if they will continue to be led. There are thousands who join such organizations who have no such objects. It is not of them we are speaking.

But because these things are so, we are concerned with, and we are bound to be brought into touch with, every organization in the world purporting to be Christian. They may not like the con-

cern we feel—the probabilities are that they will not; but the One who has set us our task has not made its performance contingent upon the likes or dislikes of those to whom the message is due.

In the Christian Endeavor Convention, which opened its twenty-fourth session in this city on July 7, are some of the brightest minds and the most earnest Christian hearts with which we have ever come in contact. They are bound to make themselves felt in whatever movement they attempt to foster or to oppose. In looking upon the thousands of faces, the writer could but think, "What a power for good, if always rightly directed; and what a power for evil if they should commit themselves to any course out of harmony with the principles of Christ's kingdom!"

The Christian Endeavorers now number over three and a half millions, and have set their stakes for another full million members by the time of the holding of the next convention in 1911. They have definitely outlined work for the more than seventy thousand separate organizations, which the leaders believe will bring about that result within the time specified. These organizations are found in every country in the world, and nearly every country in the world has its representatives at this convention.

On entering the great Auditorium in which the principal meetings of the convention are held, one notices first the great flag of England in the place of honor, stretched high above the speaker's stand, flanked on either side by two immense American flags. The hall is profusely decorated with flags of all sizes and kinds, and with the red-and-white "colors" of the society draped and festooned wherever space can be found. Upon the walls of the hall, at regular intervals, hang the shields of the following countries: India, Turkey, Germany, France, Africa, Jamaica, Sweden, Spain, Wales, Mexico, Canada, Scotland, Ireland, and Australia.

At the close of the opening devotional exercises President Francis E. Clarke introduced Governor Johnson, of Minnesota, who welcomed the Endeavor hosts in the name of the State. He said, in part:—

We welcome you because of the thing that you stand for. The Christian church and religion have been the greatest factors in civilization, and the church and auxiliary institutions are responsible for the present condition of men; and you, having dedicated yourselves to the work before you, are making your great contribution to the civilization of this age, and are going to leave your impress upon the affairs of the world. I believe we are making the same progress in ethical lines that we are making in commercial and industrial lines. I believe the world is better than it ever was before. Everywhere there is a quickened conscience. When we read of the great exposures of wrong in the cities, it does

not mean degeneration, but regeneration. We have some duties besides mere spiritual duties. There are ethical duties in the matter of public affairs as well. I am sure that out of this and kindred organizations there will come better citizenship and better organizations.

Mayor Daniel W. Lawler, of St. Paul, next spoke on behalf of the city he represents.

The addresses of welcome were followed by the report of the general secretary of the organization, Mr. William Shaw. He said:—

The theme of this great convention, "Thy kingdom come," is the key-note of our Christian Endeavor. Threescore and ten thousand societies and three and a half million members have been praying to that end. Still we find we have not yet taken possession of all the land. Our societies number 71,493, with a membership of 3,551,100. Practically all the evangelical denominations are represented in this organization. When Christian Endeavor has done its perfect work, there will be fewer denominations and subdivisions of denominations, but their power and influence will be mightily increased.

His report showed a great increase in the active, energetic work of the various local organizations, especially in the holding of meetings, and in the work of "civic righteousness" and "Sabbath observance." The report ended with these words:—

The future of this movement is in the hands of God. We believe in it; we pledge ourselves to its advancement; we seek the sympathetic co-operation of every pastor and Christian worker, that our object may be realized, that his kingdom may come and his will be done on earth as it is in heaven.

The Hawaiian delegates sang a beautiful hymn in their own language at the close of the secretary's report, and at the close of the treasurer's report the exposition chorus rendered the Brazilian national hymn in Portuguese words.

Mr. Makeeno, a native Japanese pastor, was introduced at the close of the Brazilian hymn, and in Japanese and English spoke the words of greeting sent to the convention by the Japanese Endeavorers. The substance of the greeting was an exhortation to "righteousness toward God, love of the brethren, and peace among the nations."

At this juncture Dr. Clarke, the president, was eloquently introduced by the secretary of the organization, and was given a most enthusiastic greeting. His address was an earnest plea for the complete consecration of the members of the society to the accomplishment of the objects which it has in view.

A resolution was brought in pledging the organization to work for the objects specified in the president's address; that is, the addition of ten thousand new societies and one million new members before 1911. The resolution was passed unanimously and enthusiastically.

By every speaker thus far the members of this mighty organization have been urged to take hold of the questions of "civic righteousness," or "Christian citizenship," or "Sabbath observance." Here is where lies the danger to the members of the organization. Here is the dangerous tangent away from the true line of right Christian operation—that mingling of the sacred and secular, which, persisted in, must lead to results opposed to the cause of Christ. The purpose of the organization in this regard has been epitomized by its founder in his work, "The Christian Endeavor Manual." In the chapter on "Efforts for Christian Citizenship," he says:—

It was entirely natural, if not inevitable, that the millions of young people enrolled in the Christian Endeavor ranks should sooner or later begin to feel their responsibility as citizens and patriots. . . . The idea, too, that patriotism is a part of true religion, that love for country must go hand in hand with love for God, has most happily been gaining ground in all religious circles of late. . . . In many ways has this great idea since been fostered and promoted. In the smaller conventions of State and local unions; through the numerous publications of the Society in many lands, especially through the *Christian Endeavor World*; and particularly by creating a sentiment in Christian Endeavor ranks that Christianity and patriotism go together, that love of country and love of God can not be divorced, has this great idea been fostered. It has come to be understood that the party caucus may be of as much importance as the church prayer-meeting, and that one can be excused from neither unless for a reason which he can "conscientiously give to the Lord Jesus Christ."

From this "Manual" we learn of the organization of "Civic Clubs" within the organization, whose purpose is to promote "good citizenship" through studying and mingling in politics. The key-note of the organization now is, "Thy kingdom come." Through political activity it is proposed to bring in the kingdom of Christ. Seventh-day Adventists know that it can not come by such means. Upon this point we must focus our educational campaign in our work for the honest-hearted members of all such organizations. C. M. S.

St. Paul, Minn.

For the Sake of the Cause

WE are frequently reminded of the fact that our missionary money goes a long way further in the field work than the funds of the great missionary societies. It is because our laborers work for the bare living wage, denying themselves of desirable comforts and conveniences, in order that the message may be hastened on.

Thus, along with the call for two missionaries for a certain field, an organ of one of the missionary societies asks spe-

cial provision for the added expense, as follows:—

For outfit, expenses to that field, and first year's salary for these two families, \$4,260.

In planning to send two missionaries to that same field our own Board would add about \$2,260 to its estimates, for sending and supporting the first year.

W. A. S.

The President and Roman Catholics

MUCH is being made in Roman Catholic publications of some recent utterances by President W. H. Taft. Under the display heading, "President Taft Praises Friars," *The New World*, of Chicago (Roman Catholic), publishes a report opening with these words:—

Wednesday [July 7] was a notable day at the Catholic Summer School, Cliff Haven, N. Y. Before thousands of people President Taft declared the country was becoming more tolerant, and that the narrow prejudices of the past were being abandoned. He praised Pope Leo XIII, and commended the Spaniards who converted the Philippines to Christianity.

In the same article there is a report of President Taft's speech, of which it is said that he "devoted his address mainly to his dealings with the Catholic Church in the Philippines." We quote a part of the address:—

I am not a Catholic, but I have had in the last ten years a great deal to do with the Catholic Church. My lot did not carry me into a part of the world that made me as familiar with the French explorers, the French leaders of civilization, like Champlain, as it did into the regions of those leaders that came from Spain—into the Philippines, where the same influence that carried Champlain here, and that same influence that controlled him, controlled men equally brave and in certain respects more successful. Legaspi, who came out to the Philippines with four or five Augustinian monks, converted to Christianity that entire archipelago, now having some seven or eight million souls, and then perhaps five hundred thousand—the only community of people in the entire Orient that to-day as a people are Christians.

I think we are reaching a point in this country where we are very much more tolerant of everything and everybody than in the past, and where we are giving justice where justice ought to be given. We are no longer cherishing these narrow prejudices that come from denominational bigotry, and we are able to recognize in these great heroes in religion and Christian faith, and appreciate, the virtues that they exhibited, and follow the examples they have set for us.

It is perfectly obvious that to the Roman Catholic mind the statement that the narrow prejudices of the past are being abandoned means that opposition to the teaching and the methods of the Roman Catholic Church is becoming much less pronounced, and this is evidently the fact.

To the unprejudiced observer, it ap-

pears plain that the Roman Catholic authorities are weaving a net around President Taft, with the hope of making good use of his official position for the advancement of the interests of their church. The representatives of Rome know how to employ every opportunity to glorify the Catholic Church, and under soft words and beautiful phrases to hide an ugly record. It is perfectly clear that they are now putting forth every effort to reinterpret all history in such a way as to make the Roman Catholic Church the conservator of true religion and civil liberty in all ages. Will leading Protestants aid them in this campaign?

W. W. P.

Outdoor Meetings

DR. GRENFELL, whose books and lectures have made known the stirring story of missionary effort in Labrador, writes to the *Outlook* regarding the perils of poorly ventilated meeting places in the United States. His remarks regarding the spiritual side of open-air meetings will be read with interest at this camp-meeting season:—

In the legal cases we are called upon to settle, especially in the dispute question, where men's tempers are apt to run away with them, and men are tempted to be careless whether they speak the truth and nothing but the truth before God or man, we invariably have the trial in the open air when possible, preferably on the deck of the vessel. For we believe that there will be more likelihood of getting at a right result quickly than in the stuffy confines of the dismal, half-dark, and therefore germ-laden precincts of restricted buildings. We find it literally "keeps their heads cool," and renders the soft answer easier to return. And as for our gatherings for the worship of God, we invariably select the open air whenever possible. The rocks or cliffs of our coast offer acoustic arrangements that can not be excelled. There is a sense of one's own unimportance in the open air which insensibly affects every man, and this perhaps may not unreasonably be regarded as at least one testimonial to the excellently active condition of one's brain cells on those occasions. We find also that the everlasting rocks beneath us suggest our brevity of life, and the resistless sea at our feet our physical impotence.

He adds the following:—

The sudden change from an open-air life at sea to a long, continuous series of lectures has keenly emphasized in my mind the great need for better ventilation. The physical exhaustion after only five months' lecturing, the most severe I have ever experienced, was, in my opinion, almost entirely due to the immersion, night after night, in a sea of foul air, laden with poison, organic and inorganic. Immersions in salt water and a life that compels even ordinary conversation to be carried on under circumstances exacting to both brain and larynx are negligible dangers compared with those of many modern lecture halls in their demands on nerve energy and nerve stability.

God's Perfection and Mercy

God is perfect in every attribute. All his ways are righteous. His character, as expressed in his law and as exemplified in his Son, is one of holiness and absolute perfection. Being perfect himself, he can accept none other than a perfect standard of righteousness in his children. He calls them to the same holy state which he occupies. He says: "Be ye therefore perfect, even as your Father which is in heaven is perfect." "Ye shall be holy: for I the Lord your God am holy." The apostle John had in view this state of holy living when he wrote: "My little children, these things write I unto you, that ye sin not."

God does not ask his children to reach the standard of holiness through their own efforts. This would be for them an impossibility. Man can not change his heart. By no system of philosophy or education can he make himself acceptable to his Maker. He can not do it by resolution or force of will. The sons of God are "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." By what means does God work the transformation? To "as many as received him [Christ], to them gave he power to become the sons of God, even to them that believe on his name."

How gracious are God's ways! He takes the poor, defiled sinner, awakens in his heart through the influence of the Spirit a desire for sonship, and then provides a way, by simple faith in Christ's sacrifice, for the attainment of that relationship.

But this new-born babe in Christ can not reach perfection of Christian character in a day. While he is made perfect as relates to his old life of sin, and has received "remission of sins that are past," there is yet to be wrought out in his experience a righteousness of holy living, which can come only through the power of the indwelling Christ. "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life."

This salvation by his life represents a work of daily conversion, a growing up into the perfection of Christ's character. It means a surrender of self, as self is revealed in the life experience; a yielding to the divine will; a subordination of all life's plans and purposes to the Spirit's leadings. It means in its ultimate fulness godlikeness, freedom from imputed sin, the perfection of the life of Jesus abiding in the soul as the life of the individual himself. This is the high calling of God in Christ Jesus, the exalted plane of holy living to which we are called by God's grace.

But while God calls his children to perfection, he takes into account their weaknesses. "Like as a father pitieth

his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust." He knows how weak are our inherited natures, the force of sinful habit, the forbidding environment, the cunning and power of the adversary. And knowing this, his love provides a way of return for him who stumbles from the path and falls under the power of evil.

After saying, "My little children, these things write I unto you, that ye sin not," John adds: "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." We can take with us words, and turn again to God, and say unto him, "Take away all iniquity, and receive us graciously." And his promise is that he will heal our backsliding, and love us freely. Hosea 14:1-4.

But while Infinite Mercy may regard our weaknesses, and make provision for our need, we should not be encouraged thereby to repeat our failures, or to presume on divine forbearance. Rather should we seek to walk the more carefully. Paul refers to this: "Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" To willingly do so would be to deny our holy relationship in God, and to make of none effect the grace bestowed upon us.

Poor tempted soul, look up. Have you tried and failed, return to God, acknowledge your sin, and he will receive you. Once more he will give you justification for the sins that are past, through the blood of Christ. By faith he will impart to you the life of Jesus, to abide with you, and to give you power to keep you from sinning. He will subdue your iniquities, and give you victory over all the power of evil. He stretches out his hands to save; his heart yearns over you in love; his Spirit pleads with you to return. To-day come back to the Father's house.

F. M. W.

No previous session of the General Conference has been so fully reported in the public press as the one recently held. The Washington daily papers established headquarters at the grounds, and gave liberal reports of the daily proceedings. The Associated Press sent out despatches relating to more important matters before the Conference. The *Woman's National Daily*, of St. Louis, Mo., in its issue of May 13, the opening day of the Conference, devoted two pages, fully illustrated, to a general statement of the history and work of the denomination. The *Christian Herald* of June 2, printed a report under the title "World's Conference of Adventists," written by Waldon Fawcett. With this report there appeared a picture of the officers of the General Conference.

CONTRIBUTED ARTICLES

Marah and Elim

TO-DAY 'tis Elim with its palms and wells,

And happy shade for desert weariness;
'Twas Marah yesterday, all rock and sand,

Unshaded solitude and dreariness.
Yet the same desert holds them both,
the same

Hot breezes wander o'er the lonely ground;

The same low stretch of valley shelters both,

And the same mountains compass them around.

So it is here with us on earth, and so I do remember it has ever been;

The bitter and the sweet, the grief and joy,

Lie near together, but a day between. Sometimes God turns our bitter into sweet,

Sometimes he gives us pleasant water-springs;

Sometimes he shades us with his pillar-cloud,

And sometimes to a blessed palm-shade brings.

What matters it? The time will not be long;

Marah and Elim will alike be passed;
Our desert wells and palms will soon be done,

We reach the "City of our God" at last.

O happy land! beyond these lonely hills,
Where gush in joy the everlasting springs;

O holy paradise! above these heavens,
Where we shall end our desert wanderings.

— H. Bonar.

Awake, Thou That Sleepest!

MRS. E. G. WHITE

I AM instructed to arouse our churches in every place from their sleeping condition. Those who hear the word of life, but do not practise it, can not hope to escape the corruption that is in the world through lust. In the great work that is before us, we shall meet with constant temptation. Though many of us are sleeping at our post, Satan does not sleep; and he will put forth untiring efforts to bring in heresies that will turn us from a whole-hearted worship of God. Not as a fiend, not as a being that repels, but as an angel of light he will come, and those who are not watchful and grounded in the truth for this time will be overcome by his wiles.

In the wilderness of temptation Satan came to Christ as an angel from the courts of God. It was by his words, not by his appearance, that the Saviour recognized the enemy. The record states: "Then was Jesus led up of the Spirit into the wilderness to be tempted

of the devil. And when he had fasted forty days and forty nights, he was afterward an hungered. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread."

Though he appears as an angel of light, these first words betray his character: "If thou be the Son of God." Here is the insinuation of distrust. Should Jesus do what Satan suggests, it would be an acceptance of the doubt. "But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

"Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone."

In quoting this scripture, Satan left out the words, "in all thy ways," meaning, in all the ways of God. So long as Christ stayed in the path of duty, to carry out the work that God had appointed him, Satan could gain no advantage over him. Again the Saviour resisted temptation by presenting the word of God: "Thou shalt not tempt the Lord thy God," he said. No rash, presumptuous act would the Saviour perform to give proof to Satan of his divinity.

This circumstance was to be a lesson to every child of God. It teaches us not to accept any challenge of the enemy. As Satan was the adversary of Christ, so he is of all who believe in Christ. But to every tempted soul the words are spoken, "Ye shall observe to do therefore as the Lord your God hath commanded you: ye shall not turn aside to the right hand or to the left. Ye shall walk in all the ways which the Lord your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess."

"Again, the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and, behold, angels came and ministered unto him."

Christ is the way, the truth, and the life. I ask you to study his life, my

brethren and sisters. He came to bring to men the gift of eternal life. In the sacrifice of his Son, the Father revealed how much he desires that sinners shall be saved. "Therefore doth my Father love me," Christ declared, "because I lay down my life." The Father loves us with a love that is but feebly comprehended.

It is because men and women lack the spirit of self-denial and self-sacrifice, that they can not comprehend the sacrifice made by heaven in giving Christ to the world. Their religious experience is mingled with selfishness and self-exaltation. How can such professors have anything but a meager hope of sharing the inheritance of Christ? "Verily I say unto you," he said to his disciples, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

There are many who, while professing godliness, measure themselves among themselves, and in consequence grow weak in spiritual life. Pride is not overcome. Not until these souls fall on the Rock and are broken, will they understand their need. O, that they might confess their wrongs before God, and plead for the presence of the Holy Spirit in their lives! Truth and righteousness will flow into the hearts that are cleansed from selfishness and sin, and through the lives of those in whose souls truth occupies the first place.

Let our ministers set an example of humility of spirit. My brethren, let your hearts melt as you consider the price Christ has paid for your soul's salvation. Let your conduct be governed by the pure principles that governed in the life of Christ. The meek and lowly in heart will be sanctified by their belief of the truth. This is the sign of Christ's followers, the world over.

Christ encouraged men to study the Word, and to give its truths to others, imparting, at any sacrifice of self, the light and life of heaven. This was the antidote of the incoming evil. He assumed human nature that he might save to the uttermost all who would come unto God by him. And he prayed that the sanctifying grace of truth, received into the lives of its converts, might call the attention of the world to the wonderful plan of salvation. Those who truly love Christ will not be satisfied with a cheap experience. They will work out earnestly the characteristics of the divine pattern. Their hearts will seek for purity and true holiness. To such the Lord will reveal his grace, and will give power to win souls to heaven.

The wickedness of the world is not abating: Every year evil becomes more prevalent, and is more lightly regarded. Let our gatherings together be made seasons of heart searching and confession. It is the privilege of this people who have had such great blessings to be trees of righteousness, shedding forth comfort and blessing. They are to be living stones, emitting light. Those who have received pardon for their sins should with earnest purpose lead those who are in the ways of sin into paths of

righteousness. Partaking of Christ's self-denial and self-sacrifice, they will teach men and women to give up selfishness and sin, and accept in their place the lovely attributes of the divine nature.

There is great need for studying the Word of God. From one end of the world to the other the message of Christ's righteousness is to be sounded by human lips, to prepare the way of the Lord. The youth, the aged, and the middle-aged are to act a personal part in preparing their own souls for the great event that is soon to take place, even the second coming of Christ in the clouds of heaven, and in so doing they will reflect light upon many other souls.

"O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom."

Like John the Baptist, we are to point men and women to Jesus, saying, "Behold the Lamb of God, which taketh away the sin of the world." In the message we bear, the character of God, as revealed in Christ, is to be manifested to the world. The call is to be sounded by human lips and exemplified in human lives. By word and by action we are to repeat the divine call, "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

Impressions of the General Conference

GEORGE I. BUTLER

THE World's General Conference of Seventh-day Adventists, for 1909, will long remain a remarkable epoch in the history of the denomination. It was held at the American capital. The leading papers of the city gave extended notices of its most important transactions. Indeed, many leading papers in various portions of the country gave more or less space in their columns to this quadrennial gathering. These facts simply show that the growth of this denomination and the principles for which it stands are of considerable interest to the public as matters of news. The denomination is more and more attracting public attention. This is an encouraging omen.

The meeting continued nearly a month. Some attended a part of the time, and then went home to give others of the family a chance to attend. But the congregations remained quite uniform from the commencement to near the close. There was an attendance of not far from two thousand Sabbath-keepers. The buildings were fully occupied, and there was a large city of tents well

filled. It was by far the most important meeting ever held by the denomination. Its leading characteristic was that of a great missionary meeting. The chief theme was the carrying of the last warning message to the world in the present generation. The leading plans and business questions studied, largely centered in this important question. The field considered was the whole world.

To a true believer in this, the most grand and momentous message the world ever heard, demonstrating the nearness of the appearing of the blessed Saviour, the last General Conference will ever be a glorious landmark, a bright spot in his memory. From almost all parts of the earth were gathered the representative men in the work of this last message,—the missionaries who have taken their lives in their hands to go to earth's teeming millions. From Korea, Japan, China, India, the Polynesian islands, Malay Peninsula, Australia, New Zealand, the dark continent of Africa, Central Asia, all of Europe, South America, West Indies, all of North America, representative men came to this great Conference. It was an inspiring assemblage. All had but one story to tell,—the swift progress of the all-important message. Their stirring reports were most inspiring. Many of them greatly touched our hearts.

It would seem that Europe was becoming acquainted with the message almost as fully as the United States. It, too, is sending out its missionaries to the regions beyond. Prosperous missions have been established in the darkest places in the Dark Continent. God is working wonderfully in Russia, and even in cold Siberia and many other countries. Hundreds of Catholics have been embracing the message of present truth. Station after station of missionaries is being established in Africa in various places. Delegations of prominent men from various tribes are beseeching that missionary stations may be established in their tribes. Students go long distances on foot to attend our schools and to learn the gospel of salvation. Indeed, some of the missions of other churches are wondering how it is that our work accomplishes so much more than theirs. The answer is easy enough to those who know and love the truth,—we have a message of great and precious light to give to the people, while they are not giving the message now due the world. Protestantism seems to be going into decadence, or, in other words, the popular churches are really leaving their former Protestant principles.

There were weighty problems to be solved at this Conference. With the multitude of openings springing up in every direction, how should persons and means be raised with which to meet these demands of the message? Great plans were laid, and these may be learned from the *Bulletin* and our other periodicals. They will be laid before our people at the camp-meetings. Every earnest Seventh-day Adventist will want to know what these plans are, and do all he can to help carry them into effect. No

other people has ever had such an important work to do as have Seventh-day Adventists. The world is to be warned in this generation. Never was greater consecration required of any people. All who want to hear at last, "Well done, good and faithful servant," will certainly rally round the cause at this important epoch in its history.

The perfect union of sentiment throughout the entire camp was most noticeable. Some came wishing to raise questions which would produce discord, and such had the discouraging experience of seeing their plans come to naught. The whole interest was in the cause of giving the last warning message. Nehemiah's sentiments seemed to be in the ascendant, "We "are doing a great work" and "can not come down" to enter into any controversy. The writer never saw our people apparently more united. All seemed cheerful and happy and hopeful in God.

The servant of the Lord, Sister E. G. White, came all the way from the Pacific Coast to attend this meeting. Although eighty-two years of age, she was given strength to stand before the vast congregation and make her voice heard. Age and abundant labors have left their marks upon the physical system, but her mind, so often illuminated by the divine Spirit, seemed perfectly clear.

Her example of continued labor in faithfulness and earnestness, even with the physical weaknesses of old age upon her; her exhortations to earnestness and faithfulness, greater devotion to God's work and Word; her intense interest in the salvation of all; her pity for those in darkness and sin, were a stern rebuke to ease-loving ministers, and careless, selfish souls satisfied with their own indifference; also, a great encouragement to those who long for greater usefulness.

From the labors of the Conference, she has gone to New England, to the scenes of her earliest labors, to give her testimony there. What a life of earnestness, sacrifice, industry, spirituality, and of following after the blessed Master has her life presented to this people and to the world! May our dear Lord grant strength and grace for its continuance years yet to come.

Bowling Green, Fla.

The Sin of Ananias

G. B. THOMPSON

God's hatred of sin is forcibly illustrated in the case of Ananias and Sapphira, recorded in Acts 5.

What was their sin?—They told a lie. They lied to Peter, and they lied to the Holy Spirit. Lying is common. Ever since Satan lied in Eden, men have been addicted to it. With a pretense of telling the truth, men add to, pervert, and deceive. And because they do not fall dead on the spot, many seem to think that the Most High does not care. But this record of the sin of Ananias and his wife contains a warning for us at this time against the sin of lying. Let us study it.

Pentecost was past, the gospel was being preached, and thousands were em-

bracing it. As a result, persecution was being waged, and the church was scattering from Jerusalem, going everywhere preaching the glad tidings. Funds were needed then, as now, to carry forward the work; and many who "were possessors of lands or houses sold them, and brought the price of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need." Acts 4: 34, 35. No doubt most of those who embraced the message were poor; but all were not, and some having possessions which they could do without, sold them to advance the work in various ways. They did not send it here and there according to their own notion, to aid some particular family or to support some particular worker, but brought it unto a common fund, from which it was disbursed. Among those who sold their possessions are mentioned Ananias, and Sapphira his wife, and Barnabas, who afterward became a strong preacher, and a companion of Paul in his labors.

Ananias and his wife had some land, and sold it with the promise that they would give it all to advance the work of the gospel. They were not compelled to sell their land, for, as Peter said, "Was it not thine own?" and if sold without a promise to God to use it in the work of publishing the gospel, they would not have been forced to give it. But a promise made to God is sacred, and having solemnly promised the Holy Spirit that a certain possession which they had, when sold, should be placed in the Lord's treasury, they were under obligation to God to fulfil their vow. And vows, or pledges, made now are as sacred as then.

After they vowed, they sold the land. The church may all have known that the possession was sold, but the amount probably was not known. The sum, when received, looked large to Ananias and his wife, and the devil no doubt suggested to them that their vow was rash, and that they were not able to give so much. He further suggested, doubtless, that as the sum was not known, they could bring in only a part of the price received, and by lying a little and saying that the amount brought in was all they received, they could "keep back part of the price of the land." Ananias and his wife considered this satanic suggestion, talked it over together, and decided that they would do so. They could save money by lying, and at the same time appear to the rest of the church to be upright and sincere. But the Spirit of God understood their deception, unmasked their hypocrisy, and the church was cleansed from their corrupting influence.

This, like other things in the Holy Scriptures, is "written for our admonition, upon whom the ends of the world are come." Have we ever made a vow to God and failed to fulfil it when it was within our power to do so? If so, in God's dealing with Ananias and his wife we have an illustration of how he regards such a thing. Note the following from the Spirit of the Lord:—

"The hearts of men become hardened through selfishness, and like Ananias and Sapphira, they are tempted to withhold part of the price, while *pretending* to come up to the rules of tithing. Will a man rob God? Should means flow into the treasury exactly according to God's plan,—a tenth of all the increase,—there would be abundance to carry forward his work."—*Testimony for the Church*, No. 31, page 146.

Have we been "pretending" to pay tithe, and yet know that we do not really bring in a *full tithe*? Have we brought in what we called our tithe at the end of the week, month, or quarter, and laid it down before the treasurer, saying, "Here is my tithe," and yet knew down in our heart that it was not an honest tithe, that in reality we were withholding "part of the price"? Have we, by thus lying to the Holy Ghost, had a name in the church as a tithe payer, when in reality this was not true? If so, the Spirit of God says we are "like Ananias and Sapphira."

We should take these questions home to our hearts personally. If an honest tithe were paid, there would be "abundance" to carry forward the work of God. That the cause is hindered because of the lack of funds shows that some are robbing God, and not giving to him his own. Let us all be honest with our Creator.

Takoma Park, D. C.

The Turkish Revolution—No. 3

PERCY T. MAGAN

"Hurriet," and "How It Came About"

"HURRIET" is the Turkish word for liberty. Until the revolution its use was forbidden. Recently a patriotic play has been upon the boards in the Turkish theaters, bearing the significant title, "How It Came About." The object of this article will be to tell how Turkish liberty came about, and to outline a few of the most striking features of the revolution.

As a rule, revolutions are not unaccompanied by bloodshed. France, polished and refined, shed blood in torrents. In Turkey, supposedly one of the most barbarous lands in the world, a practically bloodless revolution seems almost inconceivable. We have been wont to hear of the "unspeakable Turk." Horrible massacres have taken place so often in that unhappy land that minds have become satiated with their scarlet story. We have read of Armenian massacres, and Macedonian massacres, and Bulgarian massacres in an almost unending succession. How then a bloodless revolution in Turkey—Turkey which to most Westerners has seemed the hotbed of all that is fiendish and horrible? Nevertheless such is the fact. There has been practically a bloodless revolution in Turkey.

Last week I traced the story of the rise and organization of the Young Turk party. After a period spent in "educating" the country, this party decided that physical force might be nec-

essary, and so determined to capture the army, and started their work with the Third, or Macedonian, Corps.

This was a wise selection, as the Third Corps in question was quartered in disturbed country, and the men were greatly disaffected on account of being held beyond legal time with the colors, and besides, their pay was constantly in arrears.

It is agreed by almost all authorities that the explosion took place sooner than the revolutionists had planned. The cause of this will be discussed in a subsequent paper. The immediate cause, however, was a flattering invitation to Enver Bey, the prime mover in the plot at Salonika, to visit his royal sovereign in Constantinople. He wisely concluded that his plans had been discovered, and that he had been betrayed to the sultan. He fled to his friend Niazi Bey, the commandant of Resna. This officer had strong Albanian connections. Niazi resolved to act at once, and with a band of picked men threw himself into the hills.

Shensi Pasha was detailed to quell the mutiny. He was murdered. Osman Hydadet attempted in barracks to plead the cause of the sultan, and fell amid a hail of bullets. The Second Army Corps soon joined the Third. Between them they held districts on both sides of the Bosphorus. The troops of Anatolia, which were ordered to Monastir, refused to fire on their mutinous comrades. Threatening messages were received from Adrianople.

The army at once demanded the proclamation of Midhat Pasha's constitution of 1876. The ground was now crumbling rapidly beneath the feet of the supporters of the Hamidian régime. Messages to Yildiz from all parts of the European provinces announced that the game of absolutism was lost. Even the Albanians fell into revolt. All Macedonia was in the hands of the Young Turks. And when the vali of Monastir proclaimed Midhat's constitution in the presence of the troops, it was felt that the game was up. Then it was that Abdul-Hamid, after a lapse of two and thirty years, proclaimed again the great statesman's constitution.

The rest we know. In twenty-four hours the press was free. July 25 brought amnesty to political prisoners. By Saturday evening every house was decorated. Side by side with the Ottoman star and crescent was the Greek cross and stripes. The Greek newspaper *Proa*, declared: "The whole nation was drunk, was suffering from headache (*kraispile*) from the intoxication of joy. Luxuriating in the boundless radiance of liberty and equality, they could only cry, in ecstasy, 'Long live the friend of liberty, the Sultan Abdul-Hamid.'"

The members of the camarilla and ministers of state who had practised extortion began at once to leave the country. The stories of their exit are somewhat amusing. First went Habili Efendi Melhame. It was said at first that he went on a special mission for the sultan. Maybe—but he went in

his sleeping attire, and with signs of great haste. Next went Selim Melhame, minister of forests and mines. He appears to have been detested on account of his extortions.

"On August 1 it was announced that 'the chief inspector of military schools, otherwise chief spy, otherwise chief hypocrite, Ismail Pasha,' having presented himself at the Salamlik, on the previous day, was compelled to retire in disguise, 'the presence of such miscreants being no longer tolerated.' Another, 'most dishonorable of all the spies,' Kabasll (Coarse Beard), Mohammed Pasha, who had caused the death of many thousands, having likewise been dismissed from the palace, had gone home on foot and in tears, whence, after saying to his family, 'This is the consequence of my crimes,' he took ship for Brusa, accompanied by the execrations of the populace."—*London Fortnightly, October, 1908; Art., "Constantinople at the Declaration of the Constitution," by D. S. Margoliouth, who was an eye-witness.*

One of the greatest causes of joy was the cashiering of the spies. "How large a portion of the public revenue had been annually expended on these persons will perhaps never be known; the lowest estimate placed is about a million sterling. The profession was staffed by persons of varied nationalities and social status; an Englishman is said to have practised it with success till his countrymen contrived to get him exiled. The Armenian Patriarch Ormanian was regarded by his countrymen as a spy, and they clamored for his resignation. He complained to the grand vizier of the language of the press, but was told that the press was now free. He tried to fly with a forty-thousand-pound check in his possession, but was arrested and brought back to the patriarchal palace, where he was kept a prisoner."

But now these industrious spies were out of employment. On Sunday, August 2, they assembled at the palace door, and demanded that they be given some appointments, that they might "eat a piece of bread." They were paid what was due them on salary, and sent on their way.

But let us turn to the happier phases of the revolution. I will record some of the scenes which took place, in the language of Englishmen who have made Eastern affairs their lifelong study, and who were on the ground at the time. Here is the record of one of these:—

"An enormous tyranny was swept away. The Hamidian despotism disappeared in a night. Its tools were prisoners or fugitives. Yet only seven lives are believed to have been sacrificed to vindicate passion. Of those one was Fehim Pasha, torn to pieces at Brusa at the end of a career infamous and insolent compared with the worst known even in connection with palace politics in the East. In Macedonia Turkish soldiers make common cause with the insurgent bands. Albanians fraternize with Serbs. With more mental reserve, and yet with as much cordiality as could

be expected even in these circumstances, Bulgars and Greeks fall upon each other's necks. Salonika becomes a picturesque and jubilant Babel, filled not with discord, but with the harmony of the garden of Eden. Brigands of miscellaneous nationality weep for joy. All the fierce figures in romantic costumes, who seemed lately in their passions and their deeds to be the nearest political approach to the limbo of hell, are seen in the streets of Salonika, as one observer puts it, 'laughing together, dancing together, drinking endless coffees together.' In Constantinople Turks have kissed the earth which covers the victims of the Armenian massacres, and the Armenians have suddenly acquired an interest second only to that of the Turks themselves in preserving the integrity of the sultan's dominion. No one in the capital but was moved to the depth of the soul by the calm, serene, yet electrical temper of the crowd, incomparable in its simple dignity and self-control, perfect in its humanity. High and low warned each other against extravagance and excess, against all outbursts whether in word or deed, that might seem unworthy of the new reign of law. The first natural movements of popular vindictiveness were successfully suppressed. All the faults of the sultan's reign were attributed to his advisers. The padishah was proclaimed the father of his people, as Louis the Sixteenth was for a time proclaimed the 'restorer of liberty.'

"And across the Bosphorus, in the Asiatic dominions of the sultan, there were scenes even more wonderful still, if that might be. Take the picture of what happened at Beirut when the new régime was inaugurated in the closing days of July. Only five years before, the city had been given over to mob violence, the Christians fled for their lives, and only the presence by chance of three American war-vessels prevented massacres. Here the most impressive feature of the present demonstration was the vehemency, the continued reiteration of the sentiment of brotherhood of Moslem and Christian, who were to live together in peace in this new era. No such utterances were ever heard before in Turkish history. Any one predicting such a possibility a month ago would have been treated as a visionary. But here were a hundred turbaned Moslem speakers ringing the changes on this theme, until we seemed like those standing in a dream. Then is described a venerable sheik, who, with green turban and flowing robes, told how, before the Hamidian tyranny, the Christian and Moslem mothers used to nurse each others' children, and the young men called each other brethren. And now 'again and again the Moslem speakers gave the salutation, *Es salaam alaikum ya akhwy* (Peace be with ye, O brethren!), which had been held from the Christians for so many years by all but the most liberal and enlightened Moslems.' Nor was this all. Many times during the day the people pushed Christian priests and turbaned Moslems into each other's arms, and made them kiss

each other. More still. The Mohammedans, with the commander of the troops, many officers, and the military band, attended the Armenian church, and bewailed that wave of blood by comparison with which St. Bartholomew itself was but a pin-prick."—*The Fortnightly Review, London, September, 1908; Art., "The Turkish Revolution," by Viator.*

That such scenes should take place in Turkey, of all places on earth, is almost beyond belief; for Turkey has to rule over an immense variety of races and creeds. These are all more or less jumbled together in a comparatively small area. Ordinarily these different sects and races agree in nothing except their hatred of Ottoman domination. Worse than this, it is a fact that among themselves there is perpetual bitterness and strife. The Slav has ever loathed and feared the Greek. The Greek views the Slav with the most supreme contempt. The Moslem Albanian holds the Catholic Albanian as one of the most odious of mortals. And so it has been all the way through. How such a medley of peoples, so utterly at variance with one another, could ever have been brought together under the rule of the one they hate most on earth, and this without bloodshed, but in the best of spirit, is almost beyond human understanding.

Nor has the work of the revolution raveled out with time. Many feared that after the first frenzy of fraternization, old passions would arise. But foreign consuls are not reporting that murderers and violators go unpunished. The suppression of crime is the crucial test. If the Young Turks fail here, they know that the confidence of the world will be lost. Already they have hanged Turks for killing Bulgars, and Albanians for killing Serbs. Thus far they have demonstrated that they have the power to keep order. In the Turkey of to-day the peasant can cultivate his fields without fear, and gather his harvests without danger to his life. One year ago there was wholesale emigration to America; already thousands have returned. A year ago the fishermen of Lake Yenidje dared not, for terror of assassination by murderous bands, follow their calling. Now they are back in their boats. For months together during the winter of 1907-08 little children spent the hours of darkness shivering in the fields, for fear they would be attacked in their homes; now this is changed.

Such is the condition of Turkey under the new régime; and the question now arises, What will be the attitude of the Young Turks toward the great powers? and what will be the attitude of the great powers toward the Young Turks? This is the crux of the whole situation. Will the general situation in Europe be rendered better or worse by the change of affairs in Turkey? The discussion of these questions must be left for future consideration. They will be found of vital interest.

Madison, Tenn.

The Comic Supplement

E. C. JAEGER

SEVENTH-DAY ADVENTISTS have established a church-school system for a two-fold reason; first, to give their children a knowledge of God's Word, and second, to provide an education free from the errors taught in the public schools. Our schools are accomplishing the work we have purposed for them. But there is great danger that many of the parents who support these same schools, and are sending children to them, may in their homes tear down the good work done by our Sabbath- and church-schools.

I speak of the comic Sunday newspaper supplement. All the week the teacher tries to instil respect for authority, reverence for old age, and a love for truthfulness. Sunday morning comes. The father buys a Sunday newspaper. Around him crowd the children, each anxious to get hold of the "funny sheet," as they call it. And what does the comic sheet do for them? I quote: "Instead of helping to counteract the too prevalent tendency among children to irreverence and resistance to authority, these pictures and jokes actually teach our children irreverence and lawlessness by ridiculing home discipline, by making cheap fun of old age, dignity, good breeding, and all the pieties and amenities which make the family the most sacred and important of all human institutions. It is as if we parents, by letting our children have these supplements, were doing our best to cheapen the authority of the home, to emphasize the spirit of lawlessness in our children, and to vulgarize their minds." The standard joke in one of these supplements is an old grandpa deceived by a child or a child deceived by the grandpa, a parent being hoodwinked, or a wife playing a joke on her husband, and similar incidents.

Monday morning Mary and John go to school; they're mischievous; the parent laments; he can not see why he should have such children. Is there a reason? Look over your pile of Sunday newspaper supplements, and perhaps you may see the same mischievous joke John has tried, painted therein in some cheap, crude, and gaudy colors. As some have said, "It is beyond our comprehension that parents otherwise intelligent do not see the inroads upon the characters of their children by these infamous 'supplements.'"

Not a single service of any kind does the comic sheet serve. It was only gotten up to increase newspaper circulation. It satisfies the pampered taste of cheap minds.

Our children should not be allowed to read the comic supplement; for, as the *Outlook* says, "There is probably at present no single influence that is poisoning America at the fountain-sources more than the so-called comic supplement."

I believe that I have not exaggerated in saying what I have. I only hope that at least some may be influenced to see

the matter in its true light, and to refuse to buy a newspaper that maintains a comic supplement.

Riverside, Cal.

In Honor Preferring Another

W. E. HANCOCK

"I INDEED baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose." Luke 3:16. The multitudes were flocking to John, asking, "What shall we do?" And "the people were in expectation, and all men reasoned in their hearts of John, whether he was the Christ, or not." Luke 3:15. Human impulse would have led John to take advantage of this disposition of the people to regard him as the Christ. But instead we behold him saying, "He must increase, but I must decrease." Words more characteristically divine were never uttered by human lips. A life more in accord with the example of Christ, who left the glory of heaven to accept the degradation of earthly life, can not be found in the Bible than that of John's, in his resignation to so speedy a humiliation in order that Christ might increase. Of John, Jesus said, "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist."

What made John the Baptist great? Was it riches or position?—No; he had neither of these. His clothing was of camel's hair, his food locusts and wild honey, and his habitation the wilderness. His position was neither recognized nor sanctioned by any earthly organization. Even his fame was as the dew which vanishes before the rising sun, so this could not have made him great. John was comparatively a young man. He had not the prestige of a long experience as a preacher, but he had a mission and a message. He did not allow youth, inexperience, or the lack of recognition by the authorities of his nation to prevent his fulfilling the mission and his proclaiming the message committed to him.

His mission was an important one, and his message the greatest that could have been proclaimed at that time. No one recognized more clearly than John the greatness of the work of proclaiming the coming Messiah. Never did man more fully and fearlessly proclaim a message than did he. We hear him utter the most scathing denunciation against the religious leaders of the people: "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance." The impression made by his preaching was great upon the minds of the people. It was in marked contrast to the formal teachings of the Jewish leaders. Thousands were flocking to the preacher of the wilderness to be baptized of him. Even the Pharisees were forced to take some action regarding this humble and fearless teacher. The people were willing to

proclaim John the long-expected Messiah. The priests and Jewish leaders were no less anxious to acknowledge him as the Christ, if he were to be the deliverer from the Roman yoke. Vainly did they hope he might be the deliverer from earthly bondage, but little did they realize their need of the spiritual deliverance which the true Messiah came to give.

They came to John with the dignified name of authorized teachers, demanding, "Who art thou?" Contrary to their hopes and expectation, "he confessed, and denied not; but confessed, I am not the Christ." Art thou Elias?—No. Art thou the prophet? Again he answers, No. Their anxiety intensified, and they asked, "Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?" In the answer given, the greatness of John is revealed—the greatness of true humility. Contrary to human nature, and contrary to the desires of his hearers, he gives the answer, I am not the great one whom you think I am. I am simply a voice crying in the wilderness, "He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose." Again these words are repeated by John on the day of Jesus' baptism.

At this critical point of John's work, his true character was revealed by his attitude toward Christ, as expressed in the preceding words, by which he struck the death knell of his greatness in the eyes of the Jewish people. "Though John's mission seemed about to close, it was still possible for him to hinder the work of Christ. If he had sympathized with himself, and expressed grief or disappointment at being superseded, he would have sown the seeds of dissension, would have encouraged envy and jealousy, and would seriously have impeded the progress of the gospel. John had by nature the faults and weaknesses common to humanity, but the touch of divine love had transformed him. He dwelt in an atmosphere uncontaminated with selfishness and ambition, and far above the miasma of jealousy."—"*Desire of Ages*," page 179.

Henceforth we see his fame quickly decrease, and the fame of Christ increase. His disciples are taken from him, he is imprisoned, and beheaded. His career is as short as it was great. The sudden rise of the great teacher is as suddenly ended by a speedy humiliation. Never was he greater than at this time when he voluntarily resigned his greatness to the One greater, in the words, "He must increase, but I must decrease." These words express a spiritual truth which every Christian should personally accept and make his motto.

Guatemala City, Guatemala.

GOVERN the lips
As they were palace doors, the king
within;
Tranquil and fair and courteous be all
words
Which from that presence win.

—Edwin Arnold.

THE WORLD-WIDE FIELD

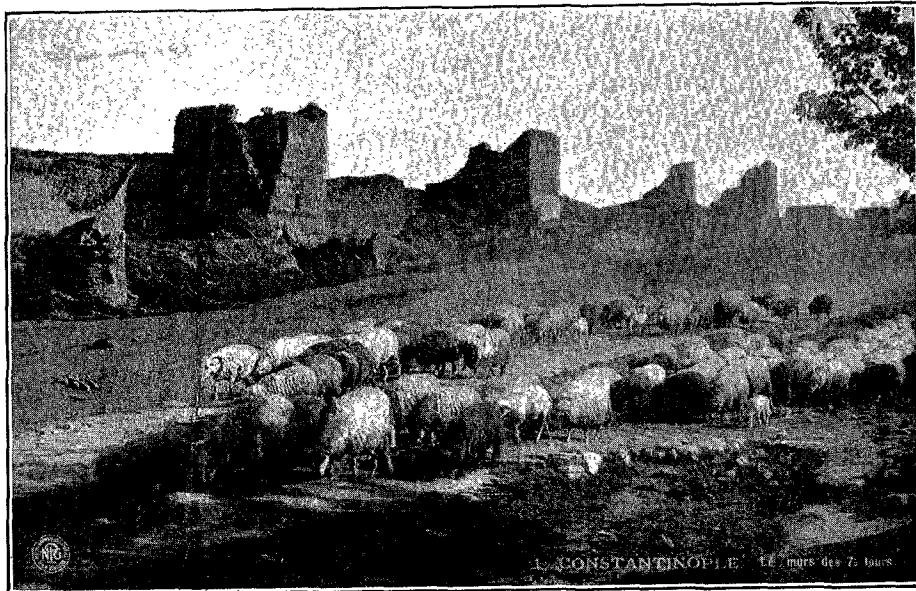
Turkey

ROBERT S. GREAVES

No doubt you have read of the troublous times we are having in Turkey, and of the many changes which have taken place these last days. In the capital, things have turned out much better than might have been expected, and we are all glad that the constitution is still in force. The Young Turks are manfully striving to better the condition of the empire; but there is a certain class of the Moslems who always seem ready to fall upon the Armenians,

marked to me the other day, "We have all been sleeping over a volcano, and did not know it."

Upon the proclamation of the next sultan, the streets were draped with flags, and there was a great firing of cannon. The people also have rather a dangerous way of showing their feelings by firing their revolvers into the air, and of course the bullets fall with great force. There seems to be no law against the shooting of firearms in the streets, and lately we are often startled by hearing shots in the middle of the night,



PORTION OF WALL BUILT BY CONSTANTINE, CONSTANTINOPLE

and it is only fear that prevents their treating all the Christians alike. It may be true that the Armenians especially irritate the Turks by planning for their freedom; but the wholesale butchery that has lately taken place is most unjustifiable, and has only increased their desire for liberty.

In Smyrna all are heavily armed, and the former feeling of unrest is much intensified, especially as a massacre was also planned to take place here, but was discovered. Bombs were found under two of the Turkish mosques, placed there by the Turks themselves, and it was planned that the destruction of these places should be charged to the Christians. The feelings of the fanatical rabble are easily wrought upon, and I fear there would have been much bloodshed if the plan had not been discovered. In different other buildings bombs were found, and a number of hats were lying around the place. As the Turks do not wear hats, these were to be used as a sign that it was the work of the Christians. Previously Smyrna has been looked upon as a very safe place, owing to its foreign population. But, as the head of the Scottish mission work re-

and sometimes they are fired close to the house. The feelings of the people are so wrought upon that it takes very little to cause an excitement. The other day a few drunken soldiers came running down the street, brandishing their arms. At once the women began to run, and a cry was raised, and before it could be realized what was going on, those living on the lower part of the street were closing their shutters, and the storekeepers were tumbling their goods inside their shops, in their haste to close up quickly. A little scare also caused people to flock inside the yard of the Scottish mission, and some were so fearful that they positively refused to leave, and the workers had to let them sleep in the hospital all night.

In spite of these things, we have much for which to be thankful, and so far Smyrna has had no serious trouble. Our health and courage are good; and that Power which has kept us so far, we believe will continue to keep us even unto the end. We would rather be in Turkey while under the protection of our Heavenly Father, than to be in the most-favored place in the home land without that protection. We have seen

enough of this country to show us that many precious souls are here, and we believe that not only from the Greeks and Armenians, but from the Turks themselves, many bright jewels will be gathered out for the eternal kingdom. Please pray for our work here, especially that the way may speedily open for us to do a better and quicker work than we have yet been able to do.

May the Lord bless you, brethren, at the General Conference, and daily meet with you, guiding always with his Spirit of love, that wise plans may be laid for proclaiming this message in all parts of the world. We know you will not forget Turkey, even though the call for laborers is heard from every field; but what we especially need at this time is your prayers that the power of God may be made manifest; for without this, all the sending of men and money will be like putting money into a bag with a hole in it. We must have the Holy Spirit.

Smyrna.

More Help for Eastern Africa

L. R. CONRADI

As the millions in Africa still in darkness call urgently for help, and as we have in our mission territory on the east coast of Victoria Nyanza alone, three hundred thousand people without any missionaries except our two families, we have tried hard to secure more help. Brother A. C. Enns, who has for the last five years worked in the South Pare Mission near the coast, and who helped Elder A. A. Carscallen in opening the work, has meanwhile rejoined him and Brother J. D. Baker. The plan was that he should begin in the territory across the German border, and that the work be carried on unitedly, under the Victoria Nyanza Mission field.

On the tenth of April, the steamship "Prinz Regent," of the German East African line, sailed from Hamburg, with Brother M. Kunze on board; he was joined by Brother B. L. Morse, at Southampton, and Brother and Sister Ernst Raessler will take the boat at Marseilles; thus there will be four new workers going out. Brother and Sister Raessler and Brother Morse will land in Mombasa, and proceed direct to Victoria Nyanza; so that the number of our workers there will be increased to six. Elder Carscallen secured the sites of the two stations we have, and also a third site, while Brother Enns will pick out the fourth. As fast as we can get more workers, we shall increase the applications for new sites.

We ought to do everything possible to send out a still greater force this fall. As we enlarge our work, it will naturally call not only for more consecrated help, but also for additional means.

Brother Kunze will proceed to Tanga, and connect with the Pare Mission. Brother E. Kotz has been there now four years, and he and Brother Enns have translated the Gospels into the Chasu language. Brother Kotz desires to see these in print as soon as possible, as

they have thus far no written or printed books whatever. The Hamburg House has gotten out a small hymn-book for them, to the great joy of the natives, and would be pleased to help them also in getting the Gospels printed. If the printing were done at Tanga, Brother Kotz would have to go there, and both his living while there and the printing would be rather expensive. Our board therefore decided that it would be wiser to have Brother Kotz take a vacation, and at the same time read the proofs while the Hamburg House is getting out the Gospels. This will be the first work our denomination has thus far done in getting out any part of the Scriptures in a tongue heretofore unprovided with any part of the Word.

We hope that our people will take a deep interest in this undertaking by contributing freely to the mission work, and that the work begun will be the means of bringing many to a saving knowledge of the truth.

Hamburg.

South Africa

M. E. EMMERSON

ON coming back from the South African Union Conference, held last December, my mind was fully made up that the book work must advance in Basutoland; so, just as soon as I could arrange the affairs of the mission to safely leave it, my helper and I went out to sell some small books. We canvassed hard all day, selling only two or three books, at six cents each. "No money," was the cry that came to our ears all day. This seems to have been the trouble in past years, as the natives have little or no cash. And yet the hills are covered with sheep, goats, cattle, and horses.

I questioned with myself thus: Why can we not sell books to the Basutos, when they have so many things we can turn to cash? So I suggested to my helper that we must use the natives' wealth, if ever we expected to do much in the book line. He also thought the plan a good one. From the storekeeper close by, I ascertained for what chickens and skins could be cashed. The price was good, and we started out to give our new plan a trial. When the natives pleaded poverty, we told them to bring their chickens, skins, or anything they had which we could turn to money. Then some would commence to call chickens, and others would hurry away to find some skins. The first day we took in articles to the value of five dollars; that is, they actually cashed for that amount. Since that time, we have been able to place many books in the hands of the natives, and have always been able to obtain a cash value at least equal to the price of the books.

Not long after we commenced to canvass, there was a demand on the part of some for a school. Seeing there was really a good opening for this work, and realizing the importance of looking after the young, I wrote to the president of our union conference, asking that we

might use two hundred ten dollars, profits from our book sales, to support a school in Basutoland during 1909. This request was granted, for which the Basutoland Mission is very thankful. Not many days after, finding we could not secure as a teacher the man for whom we had planned, I was informed by an English shopkeeper that I ought to take out a license, if I intended trading with the natives. Not being well informed in regard to the law in such matters, I thought it best to consult the assistant commissioner. So I rode twenty-five miles to Mafeteng, to see him. I laid my plans fully before him, and told him we desired to canvass all Basutoland; that the motive was not to make money, but to place our books in the hands of the natives; furthermore, that our intention was to put native canvassers into the field to sell these books. He said he did not know such a work had been done heretofore, but that it was all right, and gave me a written statement to the effect that I was permitted to sell books here at the mission, and elsewhere, without taking out a license. He told me that if it ever became necessary to obtain a license, he would doubtless secure it free for us.

This was very encouraging to me, and I went on my way homeward rejoicing. Night overtook me in a strange place, so I stopped in a native village, preferring that to the risk of getting lost in a strange country. Many of the natives could speak English. I told them that we were selling books in Basutoland that tell of the soon coming of our Lord. They were deeply interested, and I gave them a short study on the second coming of Christ. At the close, a man present said, "If I may, I will sell your books." I answered, "If you desire to sell our books, you would better come to the mission and study some, to see if you are in harmony with what they teach." He replied, "I am ready to go at any time." I set a day, and he came. I found he had many points of truth held by us. After some study upon the Sabbath question, he accepted it. I felt that he was in earnest. In Sabbath meeting he expressed himself as being thankful for the truth, and in his evening prayer he thanked God for the Sabbath.

The way was now opened for both book and school work, so I left Brother Kalaka, my mission helper, to take up the school work, and took the new mission helper out to start him selling books. He did well. After spending some time with him in the field, I left him to try it alone, and returned home to see how things prospered at the mission station. While here that time, we started the school, with ten pupils, most of them small. That was three weeks ago. Since that time the number has doubled. Still more are coming. We teach them Bible, music, Bible geography, mathematics, and reading. Already some are making rapid progress, and we are much encouraged by what God is doing for us along this line.

On that visit home it was necessary to stay a few days, on account of having

the mission house repaired. This took over a week, at the end of which time I went to visit my book man. I found him of good courage in the canvassing work, and hard at it. One of the first things he said was: "My brother-in-law is out selling the books, too. He has been out three days. And my two younger brothers want to canvass, as well. Can I not take them with me?"

I have employed another man to travel with me in the wagon. I have the vehicle covered nicely, and arranged so that I can hold lantern meetings. I shall visit each canvasser monthly, and gather up grain, skins, etc., which they are taking in continually for books. Just now we are getting a considerable amount of beans, corn, and wheat. While I am visiting the different canvassers, the man traveling with me will canvass by himself.

We believe there are better days for the work in Basutoland, and we ask the prayers of all God's people, that he will continue to prosper it until finished.

Wepener, O. R. C.

Nurses in South America

SISTER LILLIAN M. VORIS reports for the little band of five lady nurses who recently landed in South America. She writes: "We like it here, and we are glad we can have a part in this work. We are all of good courage. We have a class of four German girls who have begun their nurse's course. At present I am teaching them hydrotherapy. I enjoy it very much; and as I look into their bright faces, I ask God to help me to help them, so that they may become successful workers in this needy field. It is indeed a needy field, and there is so much to be done, so many souls to warn before Jesus comes. We five nurses are new in the field. We have not gone through the trying experiences the older workers have met, but we are anxious to acquire a good command of the language, so we may be more efficient workers."

A YOUNG man who had heard the gospel accepted Christ. A little while after this he was asked: "What have you done for Christ since you believed?" He replied, "O, I am a learner!"

"Well," said the questioner, "when you light a candle, do you light it to make the candle more comfortable, or that it may give light?"

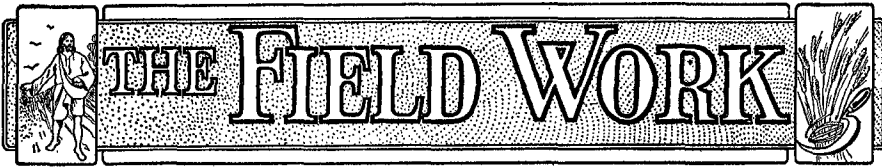
He replied, "To give light."

He was asked, "Do you expect it to give light after it is half burned, or when you first light it?"

He replied, "As soon as I light it."

"Very well," was the reply, "go thou and do likewise. Begin at once."—*Selected.*

If we but lived as we ought to live, and as we might live, a power would go out from us that would make every day a lyric sermon that should be seen and felt by an ever-enlarging audience.
—*T. Starr King.*



THE FIELD WORK

The South Dakota Camp-Meeting

THE annual camp-meeting and conference of the South Dakota Conference were held in the city of Sioux Falls, June 24 to July 4. The city granted the free use of a site known as "Seney Park," and made other liberal contributions toward the meeting.

The attendance of our people from the conference was very good. One hundred thirteen tents were pitched, and about five hundred were camped on the ground. Some were also present from Iowa. Services were held daily in three languages,—English, German, and Scandinavian.

The business of the conference was characterized with the utmost unity, and with much spirituality. Careful consideration was given to the advancement of the work in the conference, and plans were laid concerning the future location of the Elk Point Academy, and aggressive work in other lines. There are more calls for labor than can be responded to, and the past year showed an encouraging increase in the number who have begun to keep the Sabbath.

A deep interest was also shown in the advancement of the message in foreign fields. The Spirit of God is laying the burden of the work in the regions beyond upon his people here as well as elsewhere. The conference voted to turn over regularly to the Mission Board one fourth of its tithe. On the basis of the tithe received the past year this will be more than five thousand dollars for the coming year. We feel sure that the blessing of God will attend the step which is being taken by different conferences to set apart a definite portion of all tithe received for the support of the work in the needy mission fields. The last day of the meeting, while a deluge of rain was falling, an offering was taken for foreign missions, and about seventeen hundred dollars in cash and pledges was received. The conference then increased this amount by voting one thousand dollars from its surplus tithe in addition to the one fourth previously voted.

A good spiritual work was wrought in the camp during the meeting. Several revival services were held, and a number of the youth gave themselves to the Lord for service. Twenty-six were baptized the last Sabbath of the meeting, and quite a number of others will be baptized in their home churches.

The officers chosen for the coming year were about the same as for the past term. Elder J. W. Christian was re-elected president. Elder Christian is still considering the call to stand at the head of the Negro Department formed at the last General Conference; and should he feel clear to accept the place, the conference will release him. Prof. J. I. Beardsley, who has done excellent work the past year as educational and young people's secretary, was released to accept an urgent call to act as principal of the academy in Alberta, Canada.

Elders R. A. Underwood (president of the Northern Union Conference), J. T. Boettcher, P. T. Magan, Daniel Isaak,

L. Johnson, August Anderson, J. N. Anderson, F. L. Perry, Brethren F. F. Byington (manager of the International Publishing Association), W. L. Manful, and T. D. Gibson, and the writer were present during some part of the meeting, and shared with the conference laborers in its burdens and blessings. Dr. C. P. Farnsworth, of the Chamberlain Sanitarium, attended the meeting, and gave much helpful instruction in medical lines.

South Dakota is filled with a thrifty class of citizens, and has great natural resources. The message is rapidly gathering strength in this field. An excellent class of young, consecrated laborers is being brought into service, and the outlook for the work is encouraging. Those who attend the meeting left for their homes with renewed courage and confidence in the speedy triumph of the message.

G. B. THOMPSON.

China

AMOI.—We can not report many additions during the past year. Yet ten souls have been baptized, and several others are studying, and await the sacred rite. On the whole, I think the past year has been quite as good as any of the previous years; for the novelty of the advent doctrine has practically worn away, but the truth is still taking hold of the hearts of the people. By faith I can see a large Seventh-day Adventist church right here in the commercial city of Amoy, not far in the future. My prayers and efforts shall constantly be toward this end. We have recently secured a place here which is to be used as a chapel and quarters for an evangelist and family. I am much pleased over this development, as it is what I have been wanting for the past two years. Rent is high, and even half-way suitable locations are scarce, so this place was difficult to obtain. We pay one hundred sixty dollars Mexican annually in rental. This is considered not only reasonable, but cheap for Amoy.

Only a few days ago I returned from a visit to all the out-stations, and expect soon to make the round again. The believers seemed alive to the gospel, and were ready and eager to learn more.

B. L. ANDERSON.

[North Michigan Camp-Meeting

A LOCAL camp-meeting was held in the Northern Peninsula, on the banks of a beautiful bay of Lake Michigan, near the city of Gladstone, only a few miles from Escanaba. The camp was nicely arranged; and besides a number of family tents, there were three meeting tents, where services were held each day in as many different languages—English, French, and Swedish. Elder A. C. Bourdeau conducted the services in the French, Elders S. Mortensen and Stenberg in the Swedish, and Elder J. W. Westphal and others in the English. A fair interest was manifested by the people in the vicinity, especially by the Swedish people, and the meetings were well attended throughout. The interest

created will be followed up by some of the laborers.

Elder Westphal's talks regarding the work in South America were well received by all, and the people responded liberally to the call for the support of the work in other lands. The spiritual interest was excellent, and all seemed to take a stronger hold on faith; and the truth seemed clearer and dearer to these people living in the land of copper.

The location, the weather, and the circumstances attending this meeting, as well as the evidences of the nearness of the final consummation, all seemed to combine to make it an impressive occasion. The meeting closed Sunday night, June 27. Although this was a small meeting, the expense of holding it was fully met. The brethren in the Northern Peninsula of Michigan are full of courage in the Lord.

ALLEN MOON.

Report of the Young People's Missionary Volunteer Department

[Elder M. E. Kern presented to the General Conference, June 4, a report of the work of the Missionary Volunteer Department. The following is an abstract of the same.]

Importance of Work for the Youth

AN old minister in a Scottish church was told by a well-meaning deacon that surely his work was no longer owned and blessed of God; "for," said the deacon, "during the past year but one person has been added to the church, and he only a boy." "Only a boy!" but that boy was Robert Moffat, the noble missionary who brought a whole province under the influence of the gospel, tamed one of the most savage African chiefs, and gave the translated Bible to strange tribes. Let us not pass by the young, remembering that labor for them is "the highest kind of missionary work."

A Special Work

That this denomination is to do a special work for its children and youth is pointed out by Malachi the prophet, who, in the closing Old Testament prediction, portrays this last reformatory movement as the message of Elijah, which is to "turn the heart of the fathers to the children, and the heart of the children to their fathers."

In the year 1892 we were called upon, through the spirit of prophecy, to give attention to this matter.

Other Testimonies followed in 1893 and 1894, in which the young people who love and fear God are called upon to organize themselves into companies of workers to labor for their unconverted friends, and for those who do not know the truth. This instruction was timely; for doubtless many of our young people are out in the world to-day, who might have been saved by well-directed efforts.

The following statistics, gathered three years ago from fifty representative churches in the Middle West, to me are very significant, and constitute a loud call to greater diligence on our part. Fifty-eight per cent of the youth who are connected with our people are church-members; thirty-two per cent are said to be active Christians. About five times as many young women marry out of the truth as do young men, and about half of each class who do this give up

the truth. Of all those who give up the truth, one third are those who marry outside the faith.

Early History of the Young People's Work

Efforts were made in various places to follow the instruction of the Testimonies. In August, 1899, the Ohio Conference recognized this work by perfecting a State organization. In 1901 the General Conference held at Battle Creek, Mich., approved the plan of organizing young people's societies for more effectual missionary service, and the responsibility of general direction was given to the Sabbath-school Department. A simple plan of organization was soon perfected, and a manual of instruction prepared. Through the efforts that were put forth, the work gradually grew, and assumed a permanent form.

Reorganization

In February, 1907, the General Conference Committee arranged that a General Conference Sabbath-school and Young People's Convention should be held during the summer, and in May of the same year, when the General Conference Council met in Gland, Switzerland, it was voted to organize the young people's work as a separate department.

The convention arranged for was carefully planned, and held at Mount Vernon, Ohio, July 10-21, 1907. Here the new department, under the name of the "Young People's Missionary Volunteer Department," was launched, and a very definite policy outlined for it to follow.

These plans the present officers have endeavored to carry out. This chart, entitled "Training in Service," presents a general outline of these efforts.

Training in Service

A.—Devotional.

1. Consecration Services.
2. The Morning Watch Calendar.

B.—Educational.

1. *The Youth's Instructor*.
2. Society Lessons.
3. The Missionary Volunteer Reading Course.
4. Standard of Attainment.
5. Leaflet Series.
6. Libraries.
7. Camp-meetings and Institutes.

C.—Organized Missionary Effort.

1. Personal Evangelism.
2. Literature Work.
3. Christian Help Work.
4. Bible Readings and Cottage Meetings.
5. Temperance, Religious Liberty, etc.
6. Missionary Correspondence.
7. Christian Stewardship.

Devotional and Educational

It is very evident that the first and greatest need of our young people is more devotion to God, and a more definite experience in the Christian life. Strong evangelistic effort is needed, that many of our young people who are unconverted may be brought to Christ.

Moreover, we need to put forth more earnest efforts to hold what we gain. As among the means being used to this end, we mention our devotional meetings and the Morning Watch Calendar. Many have testified to the great value of this; and the increasing interest in it is shown from the fact that last year about six thousand copies of the Calendar were distributed, while this year successive

editions were called for until fourteen thousand five hundred copies were used.

The Youth's Instructor has been for more than fifty years perhaps the greatest single factor in the religious work for the children and youth of the denomination. It is now the organ of the Missionary Volunteer Department, and is doing a good work.

The society lessons for some time have been on missions, alternating with health and temperance, religious liberty, and special subjects.

The reading course, which was inaugurated at Mount Vernon, is a success, and is destined, I believe, to become a great power for good. It is an effort to establish in the lives of our young people the habit of systematic reading of good literature. About fifteen hundred are enrolled in the United States and Canada, and hundreds of others are following the course without enrolment. It has also been taken up in Australia.

Our young people can not rightly represent the truth, giving a reason for our hope, unless they know the truth. And to fully appreciate the message they should know of the providences of God in connection with it. A call is issued to our Missionary Volunteers to inform themselves on the cardinal truths of the Scriptures, and on the history of this advent movement. They are asked to pass an examination in these subjects, thus reaching the standard of attainment. It will take time and perseverance to work up this excellent plan.

The Mount Vernon convention laid on this department the duty of the selection and preparation of literature suitable for our young people. The need is very apparent. We live in a reading age. A liberal education can be obtained by the study of good books. Yet the world is flooded with cheap, sensational literature, which claims its victims by the thousands. We need a strong, wholesome literature, adapted to the needs of our young people, which will hold up true standards, and delineate the character which we must possess if we stand before the Son of man at his coming. A little has been done in the preparation of such literature; some is in process of preparation, and we have selected and recommended some already published.

One of the most hopeful signs of the development of this work is the increased interest in the efficiency of our young people's work at camp-meetings. These great annual gatherings of our people are the golden harvest-times of the year, and are a great educational factor among us.

Conventions and institutes are also doing much to build up the work.

Organized Missionary Effort

The educational features of our work are largely means to an end. The organization called for by the spirit of prophecy is for work. "Will the young men and young women who really love Jesus, organize themselves as workers?" The Missionary Volunteer Society is a training-school for young Christians. Associated together under wise leadership appointed by the church, the young are built up in Christian life, by study and work. Without activity there can be no advancement. The greatest need of our young people to-day is that of wise leaders to devise ways and means of utilizing their talents, and leading them enthusiastically and steadily in Christian effort.

It is the earnest determination of the Missionary Volunteer leaders to make personal work fundamental. This is the foundation. If we lack the spirit of heart-to-heart contact with souls, our mechanical efforts will be in vain.

Summary of Reports

During the last four years, as shown by the reports, the organized work for our young people has had a steady growth. In March, 1906, there were 224 societies, with a membership of 4,871, giving \$2,534.75 for foreign missions and \$762 for home missions; in 1907 there were 272 societies, with a membership of 5,163, giving \$3,894.70 for foreign missions, and \$1,835.28 for home missions; in 1908, 346 societies, with a membership of 6,938, giving \$7,029.42 for foreign missions, and \$4,534.04 for home missions; in 1909, the number of societies had increased to 418, with a membership of 7,500, giving \$7,898.73 for foreign missions, and \$7,426.14 for home missions. The volume of missionary work likewise increased.

Foreign Mission Seminary Scholarships

About one year ago the General Conference approved of a plan for this department to raise money for one hundred scholarships in the Washington Foreign Mission Seminary. This is to be a permanent fund, under the control of the General Conference Committee, to lend to recommended students who need a short course in the Seminary; that they may be hastened on into the needy mission fields. Our young people have taken hold of this matter very well where it has been presented to them, and twenty-seven hundred dollars has been received.

Illustrations of Efforts

As illustrations of what the young people are doing and can do, I will mention a few items. One conference in Australia raised during 1908 nearly six hundred dollars, giving three hundred ninety dollars toward the wages of a missionary, providing her also with a pony and saddle, also a new typewriter for the mission, an organ for the mountain home in Java, and the tuition for a Chinese student at Singapore. The young people of a conference in the United States raised more than five hundred dollars by making small investments, and giving the proceeds. One large society in this country is supporting a missionary and his wife in Africa. Another society provided two tons of coal, twenty dollars' worth of groceries, twenty bushels of potatoes, and one barrel of clothing for destitute poor.

In 1907 a temperance number of the *Instructor* was published, and fifty-five thousand copies were sold. Last fall and winter we prepared a series of temperance lessons for the societies, and these were followed by another temperance number of the *Instructor*. With the better basis for interest in this work the young people took hold nobly, and more than one hundred thousand have been distributed, and another edition is on the press. Along with this work, temperance rallies have been held, and signers obtained to the temperance pledge. These items give us some conception of what our young people can do when properly organized for study and work.

We have encouraged our young people by literature and personal effort to take up the plan of earning scholarships by selling denominational literature.

Organization

Here is an outline of our plan of organization:—

1. General Conference Department.
Officers: Secretary, assistant secretary.
Committees: Other members representing all parts of the world.
2. Union Conference Department.
Officer: Secretary.
3. Local Conference Department.
Officer: Secretary.
- (a) Conference Society.
Officer: Leader (the Conference Missionary Volunteer secretary).
Members: Isolated Missionary Volunteers.
- (b) Local Societies.
Officers and Committees: Leader, assistant leader, secretary-treasurer, executive committee, such other officers, committees, or bands, as the needs of the work require.
Meetings: (1) Prayer and workers' meeting, all together or in small bands; (2) general meetings for all young people.

Progress of the Work

The Mt. Vernon convention gave a new impetus to the work for our young people. To-day there are in the field more workers, and more efficient workers, giving attention to this work than ever before. When this department was organized, there were two union conference secretaries of young people's work. Now there are about a dozen. In nearly all the conferences, added attention is being given to it with most excellent results.

Lands Outside of America

Very little has been done by this department for lands outside of America, for two reasons. It is here in the home field that there is the greatest need, where we have a large army of unemployed young people. In most of the other fields the numbers are not so great, and all available young men and women are carefully looked after, and efforts made to get them into the work. The department officers, thus far, have not had time to give much attention to other fields; but when the work is better established here, this help should be rendered,—not to mold the work in other lands after the fashion of America, save only so far as is consistent with local conditions.

We shall doubtless soon see the young people all over the world taking their place as earnest workers for the Lord. May the day be hastened when the hearts of parents and children shall be united in love, and our homes shall present a solid front against the enemy.

Peru

LIMA.—We are so busy here now that we hardly get time to remember where we are, or that we have not always been here. God is blessing us with more than we can do. Constantly we receive letters from those who have read *Señales*, asking for more light. We have a club of two thousand of that paper now, and a club of one hundred Chinese papers. The latter sell readily at ten cents gold. We are going to increase this club to five hundred, as we have a large number of Chinese all along this coast.

Elder F. L. Perry's leaving was the hardest separation I ever knew. Still I knew it was for his good. He has done

good work here, and I am glad to drop into a work so well established. We hope you will not leave us here alone long.

Just before Brother Perry left, I had the privilege of baptizing six fine young people. Five of them are now canvassing, and the other is the wife of one of these. As far as the field is concerned, the harvest is overripe, the fruit is beginning to fall. We are gathering what we can with the laborers and strength we have, but many are falling without the light which we are here to give. We need more men and more money. The door is open. From many places they are calling for us. I am glad I am here.

I find the climate much less trying than that of Honduras, and we hope, by being careful, to keep up. We are never very strong, but some way we keep going. The children are well, growing, and learning Spanish. Mrs. Allen seems to be just as well as she was in Washington.

I feel the need of the establishment of the medical work here; and to have a good nurse or physician would be a great relief to the minds of the laborers.

A. N. ALLEN.

The Southern Idaho Camp-Meeting

THE annual camp-meeting and conference for Southern Idaho was held at Payette, Idaho, June 18-27, and was the largest camp-meeting ever held in this conference. Thirty-seven tents were pitched. The last Sabbath the Sabbath-school had a membership of two hundred twenty-seven, and about sixty-five dollars was donated by the school for foreign missions. This conference is one of the few whose Sabbath-schools give all their donations to our foreign mission work.

The laborers present from outside the conference were: Elder Wm. Healey, of Southern California; Elder F. W. Field, of Japan; Elder W. R. Smith, of Korea; Elder A. J. Breed; Brother Carl Weaks, our union conference canvassing agent; and the writer. Harmony prevailed throughout the meeting, and all seemed to desire more of the Spirit's power for service. The preaching was of a practical nature, showing the nearness of the end, the claims of God's law, and the necessity of surrendering the self-life that the fulness of the Spirit might be enjoyed in all our labors.

A large number of young people of promise were present at this meeting, and daily services held for them were of an encouraging nature. The Southern Idaho Conference has a goodly heritage in her young people, and we are sure that from their number many will go out into the great harvest-field, to give their life service to God. In their early morning service of the last day of the camp-meeting, these young people gave, in cash and pledges, one hundred five dollars for the purchase of a young people's tent for camp-meeting and tent work; at the same hour about seven hundred dollars was donated by the adult members in the large pavilion for various enterprises.

Work is now going forward on the new school building at Eagle, and it is the hope of this conference to open this school by October 1.

Southern Idaho is a promising field, and we expect to see here a good, strong conference. Elder J. M. Willoughby was unanimously elected conference pres-

ident, and we are sure he will have the hearty support of his brethren as he endeavors to build up the work in that field. All seemed much encouraged to press on till victory is won.

W. B. WHITE.

Maryland

A CHURCH of sixteen members was organized at Smithsburg, Md., May 8. With the exception of two, all are new believers. Others are keeping the Sabbath, and it is expected that they will unite with the church soon.

June 13 nine were baptized in a stream near the home of the local elder, and the day before five were baptized at Hagerstown. While the church has been organized at Smithsburg less than a month, more than thirty dollars has been handed in as tithe.

All the members of this little church are fully informed on all points of truth, and some are withstanding great opposition, but are bearing it with patience, and will come off "more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

In all, twenty-eight have been added to the Hagerstown church since Elder W. L. Adkins and the writer went there last July, and five or six more are keeping the Sabbath in the two places, who we expect will unite with the church in the near future.

It has been a great pleasure to labor in these places, as the believers have greatly assisted, and perfect harmony prevails. I trust that they will ever retain this first love, and be zealous for the cause of present truth. I am now engaged in tent-meetings in Rochester, N. Y.

J. F. PIPER.

Field Notes

Two persons were baptized recently at Athens, Maine.

ON June 19 eighteen persons were baptized at Hornell, N. Y.

UPON Brother R. E. Burke's return from General Conference, he baptized six persons at Dubuque, Iowa.

At Anaheim, Cal., five have accepted the third angel's message, three of whom were baptized on a recent Sabbath.

FIVE persons were baptized, and a church of seventeen members was organized, at Heiberger, Colo., on Sabbath, June 19.

FOUR converts were baptized at Oakland, Cal., on a recent Sabbath, and seven others are to go forward in baptism soon.

ELDER WILLIAM COVERT, of Illinois, says: "Three persons were baptized in the Forty-sixth Street Church [Chicago] on Sabbath, June 26. The same day two persons were baptized at Sheridan. Several candidates are ready for baptism at Streator. There are also three or four at Galesburg, and as many at Aledo awaiting the ordinance of baptism."

The Publishing Work

Conducted under the auspices of the General Conference Publishing Department

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

Notes of Progress

Western Canada

FOLLOWING closely upon that excellent report from the Southwestern Union Conference, in which ninety-four agents averaged thirty-five hours' work each in one week, comes another report for one week from western Canada, which deserves special attention. Out of nineteen agents, thirteen worked forty hours or more during the week. Six of these worked more than fifty hours, one worked sixty-three and one-half hours, and another worked seventy-two hours. Men work just such hours as these in working for wages, position, and honor in the world. What a blessed thing it is to see our canvassers working with the same enthusiasm and faithfulness for the Lord Jesus Christ!

Mexico

A letter just received from Brother J. A. P. Green, general agent of Mexico, brings the good news that during the previous week Brethren H. A. Robinson and W. A. Yarnell, who are just beginning the canvassing work in Mexico, reported respectively \$124.75 and \$124.25 sales during the week. This is doubtless Mexican money, which is worth about fifty per cent of United States gold.

It is wonderful how the Lord is blessing our young men who are pioneering in the canvassing work in Mexico. In a few weeks Brother N. Z. Town, assistant secretary of the Publishing Department, expects to go to Mexico and hold a canvassers' institute with these young men, and with a few more who have volunteered for service. As Brother Town speaks the Spanish, and is an experienced salesman, he will be able to give the canvassers much help in their institute.

South Africa

In response to urgent calls from South Africa for a general canvassing agent, the General Conference has recommended to them Brother G. H. Clark, field missionary agent of the Chesapeake Conference, and Brother Clark has accepted the call. It is hoped that he will be ready to sail by the first of August, so as to arrive in South Africa in time to conduct the institute before the school closes, and to organize their summer campaign, which should begin early in October. Brother Clark has been a faithful, successful leader for two years in the Chesapeake Conference; and as he goes to his new field of labor, he will have the confidence, prayers, and best wishes of the many friends he leaves behind.

The Ten-Cent Magazines

The rapid progress being made in the sale of our ten-cent magazines is one of the most cheering features of our publishing work. It is wonderfully encouraging to see our people, old and young, taking hold of this work and succeeding so well. A letter from the South brings the good news that the sale of the *Watchman* doubled during the month of June as compared with the month of May. The periodical department of the

Review and Herald Office reports that the sale of the July number of *Life and Health* will reach eighty thousand copies. Nearly sixty thousand copies had already been sold on the first day of July, and orders are being received at the rate of about two thousand copies a day.

Brother J. R. Ferren, circulating manager of the *Signs of the Times Monthly*, in a recent letter, says:—

"The July number of the *Signs* is going very, very well. This is June 30, and orders for thirty-five thousand copies have been filled. We are sure of selling forty-five thousand, and I think fifty thousand copies.

"Since the close of our school at Lodi, three young lady students have been working in Sacramento and Stockton. They are having excellent success. The two in Sacramento have sold upward of fifteen hundred papers, and the one in Stockton has sold one thousand. The last report from one of the young ladies says: 'Last Wednesday I sold sixty copies, one to the county surveyor, one to the tax collector, and one to the jailer. Thursday I sold one hundred copies. I am certainly having some good experiences in this work.'

"This is an orphan girl who was graduated from the church-school this year, and had no way of continuing in a higher grade next year. I heard about her in Lodi, went and visited her, drilled her on a little canvass, and then took her out a day in Stockton. She sold sixty copies that first day. She has been out selling magazines every day since, and I think by this time has her scholarship half earned.

"It is certainly encouraging to get hold of consecrated, earnest workers who will keep right at this work because of their love for giving the message.

"Two church-school teachers from central California came up here a week ago, and are nicely started in their work with the *Signs* magazine in Oakland. From their reports they are enjoying their work and getting on nicely.

"From the number of second orders we are receiving from some of those who are working for scholarships over in the central and eastern territory, we presume similar success is attending the work there. Surely the Lord is good to those who with determination take hold of work like this for a purpose. I am glad to have a little part in it."

The agents for these magazines enjoy their work very much, and nearly all of them do exceedingly well. The following quotation from a letter recently received from one of the beginners speaks for itself:—

"Yesterday I sold fifty copies in four hours, and to-day forty copies in three hours. We are just learning how to sell. The people are so nice to us! Really I did not expect to be treated so well. We find some who are much interested. Most persons recognize the name of the magazine, but that makes no difference. I think this is the right time to work this place; the people seem to be ready for the truth. I have had long talks with a number who seem to be interested in the truth, and it is my desire that I may be able to drop a few words here and there, by God's help, that may be a blessing to some one.

"I just love to sell these magazines, for I know that the angels of God are with me. I would not give up the experience I have had in these two weeks for anything. I feel that I am living closer

to God than ever before. I trust him more, and my faith is stronger."

This good work of selling our ten-cent magazines has opened an avenue whereby all who wish to devote their time directly and entirely to this grand and glorious work of soul saving may do so, and at the same time make their work self-supporting. May the Lord's blessing rest richly upon the canvassers for our magazines, who are so earnestly pioneering this new line of work.

E. R. P.

Christian Education

Conducted by the Department of Education of the General Conference

FREDERICK GRIGGS - - - - - Secretary

Campaign Literature

At the recent council of the Department of Education, the following resolution was adopted:—

"Whereas, The success of our home- and church-school work depends largely upon the attitude of the parents toward it, therefore,—

"Resolved, That the departments of education, general and union, be authorized to conduct a campaign of education for parents, as follows:—

"(a) By the circulation of Christian Education Leaflets.

"(b) By sending out educational programs for conventions to be held in our churches one Sabbath in each quarter of the year, or as often as convenient, and,—

"(c) By such other means as may be deemed advisable."

In accordance with this resolution, the department is issuing six leaflets upon the following subjects: "The Church-school," "The Children Have Been Neglected," "Separation From the World," "The Source of Recruits," "Our Line of Advance," "Our Need."

These leaflets should be scattered far and wide. They should be read by every one of our people. They set forth the principles of our educational work. We want our parents, our churches, and our people as a whole to become thoroughly aroused upon this important matter. Our union conference secretaries and State superintendents should possess these leaflets, and should constantly use them in their correspondence. Other leaflets are being prepared, and will be rapidly brought out. We hope to have before long a substantial fund of campaign literature.

F. G.

Shall We Have a Church-School Next Year?

THIS is a question being asked by hundreds of parents. There can be only one answer in case it is within the realm of possibilities, and that an affirmative one; but oftentimes our ideas of our possibilities need more faith woven into them. Very plain things are given us through inspiration concerning this important question. The Lord through Moses told the children of Israel that they were to teach his words to their children: "And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children." "Keep therefore and do them; for this is your wisdom and your understanding in

the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for?"

Then again in the Testimonies it is written: "Wherever there are a few Sabbath-keepers, the parents should unite in providing a place for a day-school where their children and youth can be instructed. They should employ a Christian teacher, who, as a consecrated missionary, shall educate the children in such a way as to lead them to become missionaries. Let teachers be employed who will give a thorough education in the common branches, the Bible being made the foundation and the life of all study. Parents should gird on the armor, and by their own example teach their children to be missionaries. They should work while it is day; for 'the night cometh, when no man can work.' John 9:4. If they will put forth unselfish efforts, perseveringly teaching their children to bear responsibilities, the Lord will work with them."

Surely this is good ground upon which to stand in this important work. The salvation of their children is the most important work which God has given to parents, and no self-denial is too great to accomplish this. Now is the time when each church should have its plans well laid for its school this coming year. Every effort should be made to secure the best teachers possible. Each member of the church should feel a sense of responsibility in this matter, whether he has children or not. It is the first duty of the church to care for the lambs of its flock; and this duty does not apply alone to parents, even though their responsibility be greatest. Let good accommodations be provided for the children. The building should be well ventilated and well lighted. There should be plenty of blackboard room, sufficient maps, a globe, and certain charts provided. There should be room for small school gardens, and every effort should be put forth to make the school a decided success. God will abundantly bless whole-hearted undertakings in this direction.

F. G.

Help for Home-Schools

THE following, taken from a letter from a mother, speaks for itself:—

"I would like some information in regard to fitting myself to teach. We are the only Sabbath-keepers here. I have two children in the seventh grade. I taught them last year, but I feel the need of studying the latest methods and fitting myself so as to give them the very things they need. Please give me information, and tell me of the books I should use, and what I should do to help me to teach better."

This is a question which in one form or another is often asked by mothers anxious to help their children in their homes. No better suggestion can be given, than that those desiring this information purchase the "Church School Manual." It can be obtained from tract societies. It contains not only the courses of study and the suggestions with reference to the best text-books, but a great deal of information relative to the methods to be pursued in teaching the various subjects, and helpful information concerning Christian education.

This book should certainly be in the hands of every Christian father and mother. It will help not only those who are endeavoring to maintain home-schools, but all parents who have children in school; and indeed it is most helpful to parents who have children at all. The price is fifty cents. Let all obtain it. It will greatly help in all Christian education enterprises this coming year.

F. G.

Union College, South Africa

THERE are many encouraging things in our school work. I have done a great deal of correspondence with prospective students and young people in general, and the Lord has blessed it in bringing us some good students. We expect several more for the next quarter. I believe the day is not far distant when this school will again have a good enrolment.

We are meeting our running expenses. We have taken an inventory of our boarding department, and find that it is keeping a little ahead, and is paying the matron's salary. Our tuition is paying our teachers, and a little over, leaving our room rent for general expenses, and for repairs, which are much needed. We have introduced an innovation into the school in doing our laundry work with student help. It had previously been done with native help. We repaired the laundry, and made connection with the water boiler, so we now have plenty of hot water; we also had a washing-machine made, and can now do good laundry work.

We have started a canvassers' class with our students, and have just organized a Bible seminar. We also have special studies for the teachers; so our time is indeed well filled. Our brush factory, which has given us considerable anxiety, is now doing nicely. We are making brushes, and have shipped a small order. The prospect for good returns from this department is excellent. We are of good courage.

C. P. CRAGER.

Darling Range School, West Australia

WE believe a word from our school will be of interest, especially as we have been passing through some unusual and unpleasant experiences. At our camp-meeting, held at Lubiaco, which all the students attended, some were ill, and on returning to school an epidemic of typhoid fever occurred. Four persons were seriously ill, one who had heart trouble, dying. I myself had a slight attack, but was about again after a week in bed. It was our "week of prayer," and it caused us to pray definitely and earnestly, with great searching of heart. It seems that nothing but trials will purge away the dross from our lives. I am glad to be able to say that our sick ones are now nearly well again, and that we are running our school program almost as usual.

We are very busy still with our buildings, and are just starting on a large barn and workshops. We can go ahead only as the money comes in, so have to plan carefully. We are also planting two hundred more young fruit trees, also another patch of strawberries. Owing to our enforced building operations, our vegetable garden has been neglected, but we are planning to give that more attention again now. We are of excellent courage.

H. R. MARTIN.

The Church

Instruction Pertaining to the Duties and Responsibilities of Officers and Members

Duties of the Church Missionary Secretary and Treasurer

THE work of this officer in the church is very important. He is to stimulate missionary activity, so that the church shall become truly a live, active, working band of Christian believers. He needs much tact, devotion, and sufficient steadfastness and courage resolutely to surmount obstacles and steadily to go forward in the work set for him by the Master.

Questions often arise between different officers in the church regarding their work, as to what duties are expected of them, where their responsibilities begin and end; in other words, what they should and should not do. It sometimes occurs that even authorities, or those supposed to be authority, do not agree altogether upon every point; so it is difficult to lay down fixed rules that will govern in every case. But certain principles should be observed, and all may be governed by them as different circumstances and conditions may indicate.

Where a church elects one individual for missionary secretary, and another for treasurer, the question has arisen as to who should handle the funds of the church. Should the treasurer take charge of all the funds, or should the mission secretary collect for supplies ordered for the church by him, and send the same to the State office?

It is a business principle recognized by nearly every one that the responsibility of settlement attaches to that of ordering. In other words, the individual ordering any line of merchandise is expected either to settle bills rendered for the same or to provide for their payment through some other responsible party connected with the firm.

Thus the church missionary secretary should be a person who is judicious and careful, who will not order supplies recklessly of the State tract society, but make careful provision beforehand with every member in the church, so that when accounts fall due, they may be promptly paid. To this end he should keep an accurate account with every individual member who does not pay in advance for supplies ordered. In this case, the State office would open an account with the local society, honoring all orders received from the church missionary secretary, charging the same to the local society account, and crediting it with all money sent in by this officer in payment. This simplifies the work at the State office. Thus the missionary secretary becomes responsible for the collection and payment of all unpaid orders. Cash orders may always be sent by any one. No other officer in the church would like to become responsible for the collection of money to pay the bills of some other officer whose chief duty was to create bills, but who shunned all responsibility in meeting them when they became due. The church treasurer would not like to be held responsible for the payment of accounts for which he had no voice in the matter of creating.

The church treasurer, in the case of a separate officer for this work, would look after the tithe and offerings, or all

money aside from that for the payment of the supplies ordered through the missionary secretary, as already mentioned.

The secretary of the Sabbath-school should order the *Quarterly* or other supplies through the church missionary secretary, and the pay for the same should be turned over to this officer, to be forwarded with other money on account. All Sabbath-school offerings designed for missions should be paid to the church treasurer by the Sabbath-school secretary, he requiring a receipt for the same. It should be an unvarying rule not to pay money to any one without demanding a receipt, and this receipt should be carefully filed away for future reference, with the papers of record connected with whatever office is held.

In case the offices of the missionary secretary and treasurer are blended into one, and one individual looks after it all, there will be no confusion of duties, but all funds will be handled by the one individual. However, with the revival of the local periodical and tract work, this plan is not the ideal one, as it is generally considered that there is ample work for the two officers in every church; for both carry really very important responsibilities.

T. E. BOWEN.

Duties of the Deacons and Deaconesses

As it is the duty of the elder to look after the spiritual welfare of the church, so the deacons and deaconesses are responsible for looking after its business affairs. It is their duty to become acquainted with the members, by systematic visiting, and to render them such assistance as may be required. Some may require advice as to the management of their homes; some may need words of encouragement and cheer; some, practical help in the home or sick-room; some, food; some, clothing; others, work. The deacons and deaconesses should be ready to do all in their power to relieve these needs; and to deal with all such cases successfully much sanctified judgment and tact are required. They should not necessarily do all this themselves, but should solicit such help as they need from the members of the church, thus leading them to become interested in one another's welfare, and uniting them as brethren indeed.

The poor, or Christian help fund, should be placed in charge of the deacons and deaconesses, one deacon being appointed to keep the account; and this fund should be used by them to aid those in need. A report of the receipts and expenditures of this fund should be made at each church officers' meeting, and a report should be presented to the church at each quarterly business meeting.

When the quarterly report is made to the church, the names of those relieved should not be given. It should be stated that so many persons had been supplied with food to the value of so much, so many with cash, and so many with clothing, etc.

Each deacon and deaconess should keep a small book, with the names and addresses of the members, their occupation, and any other particulars that may be helpful to them. In a large church, it would be well to divide the members among themselves, each undertaking to keep in touch with a certain number.

The deaconesses should look after the Dorcas work. The services of some of the young people and children may be secured to collect partly worn and left-off clothing from the wealthier classes, which the deaconesses can make good use of for the poor for whom they may have to care. They should get help from the sisters of the church in repairing and remaking this clothing, either in their homes or by arranging a regular meeting for this purpose at some convenient home.

The deacons should attend to the detail management of the church; should see that it is kept clean and in order; that any strangers attending the services are provided with seats, and, if possible, with hymn-books; and should take the collections.

At the time of the quarterly meeting they should see that there is a sufficient supply of basins, towels, buckets, and water, for the ordinance of humility. The deaconesses should see that a sufficiency of unfermented bread and wine is provided for the Lord's supper; and that the necessary dishes, decanter, goblets, and linen cloths are provided. The deacons should be ordained as soon as possible after election. They are not entitled to assist in administering the Lord's supper until this is done.

Recipe for Unfermented Wine

Secure good grapes. The small wine grape is preferable. Strip the grapes from the stem, and stew them in an enameled saucepan till brought to a boiling heat. Drain through a coarse cloth. Then boil the juice for fifteen minutes. Just before it boils, skim off all the scum that rises. Then at boiling heat, pour into strong bottles, which have been thoroughly cleansed, and are kept warm, that they may receive the hot wine without breaking. Fill to within half an inch of the cork, and cork immediately with good, solid corks. Cut off the corks close to the bottle, and seal with sealing-wax. Then set away in a dark place, and do not move it about unnecessarily.

O. A. OLSEN.

Singing as a Part of Our Church Service

It is not our purpose to enter upon a discussion of the merits of music as a means of worship, nor can we take the space in this connection to dwell upon the importance of higher attainment in singing in connection with our church services, but we wish to speak about the importance of exercising care in the appropriateness of the songs chosen, and in the amount of singing that is brought into the services.

Much of our singing is little more than a form. Singing, to be in place in church services, and a means of worshiping God, should be of the right spirit. It is mere mockery to enter into this part of the service in a careless, indifferent, and irreverent spirit. Much depends upon the leader in the manner of announcing the song as to whether the worshipers enter into the song service with proper understanding. It is much better to sing less and sing well and intelligently, than to bring so much singing into the ordinary services.

Upon this point there is need of careful consideration. In the services for the worship of God there is to be perfect freedom, and no binding restrictions are to be placed as to the manner of wor-

ship in song or otherwise, yet we may speak in a general way in reference to this matter. We recently visited a church where the singing was very poor. However, they did the best they could. The leaders in the Sabbath-school, as well as in the church services, seemed to feel that it was necessary that there should always be a stated number of songs, and their custom provided for a liberal number, and in each instance the whole song was gone through, even though there were five or six stanzas. It was evident that many were weary before finishing some of these songs.

Many times our Sabbath-schools are made tedious for the children because it is thought that the full number of stanzas must be sung, and the full quota of songs must come in according to the established custom. We should not eliminate from our services the amount of singing that is due and proper, yet many times the services could be much more interesting and much less tedious if but one or two stanzas of an appropriate song could be sung at the proper time.

It is a good thing to hold a song service, where the time would be given largely to singing. But there are many church services that are made especially tedious because the practise of singing many songs is adhered to in connection with the regular services, regardless of their length or of the manner of singing. We have witnessed social meetings in which those who seemed inclined to lead out in singing would consume a large portion of the time. In our Sabbath-schools and in our ordinary church services it would be much better in many places, and more pleasing to God, we believe, if greater care were exercised not to make the singing tedious and irksome.

E. K. SLADE.

Christian Liberty

Reports, Notes, and Comments Pertaining to the Current History of the Rights of Conscience

Conducted by the Religious Liberty Bureau

K. C. RUSSELL - - - - - Secretary
W. A. COLCORD - - - - - Assistant Secretary

A Tyranny

[Under the above heading the following editorial appeared in the Washington *Post* of May 27, 1909, during the time of the late General Conference. The writing of it, it seems, was provoked by the announcement in the daily papers of a recent case of one of our brethren in Tennessee being prosecuted for chopping on Sunday a little wood, with which to cook a meal.—w. a. c.]

"It is a fact that nobody who knows them will attempt to controvert that the members of the religious sect that is designated as Seventh-day Adventists make up a good citizenship. Their cardinal idea is to harm no man; and as a class, they are honest, sober, diligent, and frugal.

"It requires a skilful polemic to confound their faith, a religion that savors more of the pastoral than any other. As their teachers preach it, we find that their doctrine is that good is immortal, and bad is doomed to perish; and where will one find a better faith? When Cain slew his brother, the war between truth and evil began; and in the end, truth must survive, and evil die.

"The persecution of the Adventist people in one of the Southern States, Tennessee, is a reminder of barbaric ages, when fanaticism ruled in councils of state and set up the gibbet and the stake at every cross-road to vindicate the gospel of Jesus Christ, through tyranny, pain, malice, and murder; and all approved with a text.

"It is the law of Tennessee that the day known as Sunday is the Sabbath, and that only Sunday shall be observed as the Sabbath by any citizen of that State. Even Sir John Falstaff would not give a reason on compulsion, though reasons were as plenty as blackberries. And does the best thought of Tennessee suppose men can be made virtuous and religious by law? And this is the twentieth century, too!

"The worst man you can have in the community is the zealot, who would regulate your morals and religion by his narrow standard of right and wrong.

"Orthodoxy is well enough till it goes on the war-path."

Current Mention

—Tornadoes in the Mississippi Valley the last week have caused much damage to property, and the death of several persons.

—Prince von Buelow, chancellor of the German empire, retired from office July 14, and was succeeded by Dr. von Bethmann-Hollweg.

—In a collision on Lake Superior, July 12, the steamer "John B. Cowie" sank in fifty fathoms of water, carrying with her fourteen of her crew.

→The War Department has sixty-five or more land stations in the United States and insular possessions, for use in connection with the work of the army and navy.

—The Standard Oil Company is about to begin the manufacture of petroleum butter. The new product is said to be of the same consistency as lacteal butter, but brown in color.

—In consequence of a strike of the employees of the Pressed Steel Car Company, near Pittsburg, Pa., July 14, serious rioting occurred, resulting in injury to over one hundred persons.

—Vodka is the strong drink on which Russians get drunk. On the bottles of vodka it has been the custom to have the Russian eagle. But at their last session the Douma ordered this removed, and passed a decree that the skull and crossbones should be on the bottles instead, and the word "poison" in large letters.

—Affairs in Persia are far from having reached a settlement. The revolutionists have gained decided advantage in battle with the royalists, and it seems that the shah will be forced to yield. It is only a question of a short time when the demands for a more liberal government must be granted in Persia, as they have been in Turkey.

—July 11, at Gouverneur, N. Y., in a heavy wind-and-rain storm thousands of small frogs fell, covering sidewalks to such an extent that walking was difficult. The rails on the Rome, Watertown, and Ogdensburg division of the New York Central Railroad for half a mile were covered and rendered so slippery that the speed of trains was materially lessened.

—Not every coin of ancient date is of value or interest, but a gold farthing which brought at auction, in London, on the first day of this month, eighty-three pounds, is of very great interest. It was coined at Carrickfergus, or Downpatrick, about 1185 A. D., by the governor of Ireland, under King Henry II. It has a representation of David playing a harp on one side, and on the other side St. Patrick driving the reptiles out of Ireland.

—The House, July 12, passed the Senate joint resolution providing for the submission to the States of a Constitutional amendment permitting Congress to levy an income tax. As soon as this resolution is signed by President Taft, as it undoubtedly will be signed, since the President recommended such a step to Congress, it will rest with the legislatures of the various States to say whether there shall be an income tax amendment to the Constitution. The vote in the House was decidedly in favor of the resolution, 317 to 14.

—John Goode, the last surviving member of the Confederate Congress, died at Norfolk, Va., July 14, at the age of eighty years.

—Looking back over its seventy-three years of existence, the British Temperance League estimates that the number of abstainers in Great Britain has grown from the almost infinitesimal figure of 130,000 in 1835 to 8,000,000 in 1908.

—The ridiculous farce of holding a funeral for a pet cat was recently enacted in Philadelphia. Fully one thousand persons attended the funeral. The body was embalmed, placed in a rich casket, and buried in due form. Another feline pet was recently purchased by a Chicago woman for \$525.

—A novel feature of church music has been introduced into the services of a Cincinnati church. Some thirty-five canary birds are placed in cages hung about the auditorium. These join with the choir in the music rendered. The experiment is said to be very satisfactory, and the effect very pleasing.

—A historic pageant, representing the growth of science and literature in the fifteenth and sixteenth centuries, brought to a close, July 11, Geneva's ten-day celebration of the four hundredth anniversary of the birth of John Calvin. The festival was the whole world's, for the nations of the world, through their representatives, united in according homage to the memory of the great thinker and reformer.

—A chair of aviation at the University of Paris has been established upon a fund of \$140,000; and in the same university there is the foundation of a department of technical aeronautics, with an endowment of \$100,000. It was in that city, and in the year 1783, that the Montgolfiers, by making a successful ascent, attracted the attention of the world to air travel. In addition to this, an annual gift of \$3,000 will be received. This was by a Frenchman, but the gift of \$140,000 was made by Basil Zakaroff, a Greek resident of Paris.

—To-day there are nine whole States which have outlawed the liquor traffic from their respective borders, with a total population of 16,301,000, and a total area of 477,459 square miles, the last six of which have been added within the last three years. In addition to these nine prohibition States, there are to-day 375 cities under prohibitory law, with a population ranging from 5,000 up to 175,000 each, while two thirds of all the rural or country districts of the remaining States have excluded the saloon under local prohibition privilege.

—As a result of the earnest and self-sacrificing efforts of eminent German scientists who have sounded wide the alarm at the rising tide of intemperance in Germany, a powerful total abstinence movement is developing by leaps and bounds. In 1903, according to the best authorities in Germany, there were 35,000 members of the various temperance societies in Germany. This membership had increased to 55,000 in 1905, and according to the *Internationale Monatsschrift*, December, 1908, there were 86,000 members in these same organizations at that date. In addition to this, there are thousands of boys and girls enlisted in juvenile temperance societies.

Baptists and Religious Liberty

UNDER the heading, "What Have Baptists Done for the World?" M. A. Love, in the *Baptist Standard* of July 1, says:—

"It was Baptists who petitioned the Colonial Congress to grant religious liberty to all people. John Hancock, president of that congress, granted them the privilege of making their views known to that lawmaking body, thus embracing it himself. General Washington states that it was a Baptist sentiment that fostered the Revolutionary spirit, and that Baptists were first to die in defense of freedom. It was Lewis and Joseph Craig and Aran Bledsoe who were indicted by the king's attorney, who was an Episcopalian, charging these three men, who were Baptist preachers, guilty of death because they were preaching the gospel of Jesus Christ. It was Patrick Henry, who, upon hearing of the trial, rode seventy miles to volunteer to defend them. On entering the court and hearing the king's attorney read the warrant, reaching out his hand for the paper, he addressed the court: 'May it please your worship, did I not hear read as I entered the court an indictment against these three inoffensive men for preaching the gospel of the Son of God to Adam's fallen race?' Then with pathetic voice he exclaimed in a slow but solemn tone, 'For preaching the gospel of the Son of God, great God.' With such power did he speak that the judge ordered the sheriff to release the men."

In the present-day clamor for religious legislation, and the enactment of religious laws, there will soon be afforded an opportunity to stand for the defense of liberty of conscience similar to that offered in the days of John Hancock. The Baptists in the past have stood nobly many times for the right as against the inroads of church and state principles; where will they stand in the crisis upon which we are now entering?

We can not afford to rest upon the record of our fathers, however glorious that record may be. Our safety lies in strict adherence to the principles of the gospel, following our fathers in so far as they follow Christ, but rejecting tradition and precedent if out of harmony with the truth of God. The world to-day needs a revival of the Spirit of Roger Williams.

F. M. W.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1909

ATLANTIC UNION CONFERENCE

Southern New England, Bridgeport, Conn.,
..... Sept. 2-12
Vermont, Richmond Aug. 19-29

COLUMBIAN UNION CONFERENCE

Ohio, Lima Aug. 19-29
West Virginia, Parkersburg Aug. 5-15

CENTRAL UNION CONFERENCE

Northern Missouri, Chillicothe.... Aug. 5-15
Southern Missouri, Springfield.... Aug. 12-22
Kansas, Council Grove Aug. 19-29
Nebraska, Hastings Sept. 2-12
West. Colorado, Grand Junction.. Sept. 16-26
East. Colorado, Boulder.. Aug. 26 to Sept. 5

LAKE UNION CONFERENCE

Northern Illinois, Elgin.... July 22 to Aug. 8
West Michigan, Three Rivers.....
..... July 22 to Aug. 2
Indiana, Bluffton Aug. 5-15
Southern Illinois, Centralia..... Aug. 12-22
East Michigan Aug. 19-29
North Michigan, Petoskey, Aug. 26 to Sept. 5
Wisconsin Sept. 2-12

NORTHERN UNION CONFERENCE

Iowa, Nevada Aug. 19-29

SOUTHERN UNION CONFERENCE

Louisiana, Alexandria..... July 22 to Aug. 1
Alabama, Birmingham Aug. 5-15
Mississippi, Meridian..... July 29 to Aug. 8
Tennessee River, Dickson Aug. 12-22
Kentucky Aug. 19-29

SOUTHEASTERN UNION CONFERENCE

Georgia, Macon July 29 to Aug. 8
South Carolina, Anderson..... Aug. 5-15
North Carolina, Cleveland..... Aug. 12-22
Cumberland, Athens, Tenn.....
..... Aug. 24 to Sept. 5
Florida, Orlando Oct. 21-31

WESTERN CANADIAN UNION CONFERENCE

Saskatchewan (North), Rosthern.. July 20-25
British Columbia, near Vancouver.....
..... July 27 to Aug. 2

NORTH PACIFIC UNION CONFERENCE

Upper Columbia, Spokane or vicinity...
..... Aug. 5-15
Western Washington, Tacoma.... Aug. 12-22
Western Oregon, Dallas..... Aug. 19-29
Montana, Missoula Aug. 26 to Sept. 5

SOUTHWESTERN UNION CONFERENCE

Arkansas, Fayetteville July 15-26
Texas, Alvarado..... July 29 to Aug. 9
West Texas, Abilene Aug. 12-22
New Mexico, Alamogordo Aug. 19-29
Oklahoma, Enid Aug. 26 to Sept. 6

Eastern Colorado Camp-Meeting

THE Eastern Colorado Conference and camp-meeting will be held at Boulder, Colo., Aug. 26 to Sept. 5, 1909. We have secured the Chautauqua grounds for this meeting, a beautiful spot located on the side of the mountain overlooking the city. We have the free use of the auditorium and other buildings, but we pay a stated price for each cottage room. All should order rooms or tents at once. Detailed instruction will appear in the *Echoes*. We are assured of good help from the General Conference. This ought to be the best meeting ever held in Colorado. Come and help us make it so.

J. W. LAIR, *President*.

South Carolina, Notice!

THE third annual session of the South Carolina Conference will be held at Anderson, S. C., Aug. 5-15, 1909. The first business meeting will be at 9 A. M., August 6. All members of Seventh-day Adventist churches in South Carolina in good and regular standing are delegates to the conference. We hope for a full representation. Excellent help is promised from abroad. Everything that can be done to make the delegates comfortable

will be done by the various committees. We are facing very important questions. Decisions of the gravest importance will be made. Advance steps must be taken. Let all our faithful believers come to this meeting with full determination to get and give the greatest help possible. T. H. JEYS,
President.

Kansas Conference Association

THE Kansas Seventh-day Adventist Conference Association will hold its next annual meeting at Council Grove, Kan., in connection with the annual camp-meeting, Aug. 19-29, 1909. The first meeting will be called Tuesday, August 24, at 9:15 A. M.

CHAS. THOMPSON, *President*.

The Kentucky Camp-Meeting

THE Kentucky camp-meeting and conference will be held at the corner of Magnolia and Brook streets, Louisville, Ky., August 19-29. Street-cars run within two blocks of the grounds. Leave arrangements for transferring baggage until you reach the camp-ground.

A. O. BURRILL, *President*.

Southern Illinois Conference

THE first meeting of the seventh annual session of the Southern Illinois Conference will be held on the camp-ground at Centralia, at 9 A. M., Friday, Aug. 13, 1909. Each church in the conference is entitled to one delegate for the organization, and one for each ten members.

S. E. WIGHT,
President.

The Vermont Conference

THE forty-seventh annual session of the Vermont Conference of Seventh-day Adventists will convene at Richmond, Vt., in connection with the annual camp-meeting, August 19-29. The first session of the conference will be called on Friday, August 20, at 9 A. M. At this meeting officers of the conference for the ensuing year will be elected, and such other business matters considered as will be of interest to the work.

O. MONTGOMERY, *President*.

Important Notice for New Jersey

A LOCAL camp-meeting will be held at Newark, N. J., July 28 to August 1, in connection with the tent effort now in progress. The tent is pitched on South Tenth Street, between Central and Eleventh avenues, and is reached by taking the Central car from the Pennsylvania Railway station, or at Broad and Market streets, Newark. A limited number can secure tent accommodations and furnished beds at reasonable rates. Applications should be made at once to E. E. Pennington, care of Gospel Tent, South Tenth Street, near Central Avenue, Newark, N. J. Prof. B. G. Wilkinson, the president of the Columbia Union Conference, and other efficient helpers will be present. Special attention will be given to studying the problem of reaching our large cities. Let us come together, and seek earnestly for that preparation of heart and mind which is necessary for the finishing of the work.

B. F. KNEELAND,
President.

The Ohio Camp-Meeting

THE conference committee has selected Lima, in Allen County, as the place in which to hold the camp-meeting, August 19-29. The use of a park one-fourth mile from the union station, with twelve-minute street-car service, has been secured. A large, well-equipped auditorium will be used for assembly purposes, and usual accommodations are at hand, including good drinking water, and lake for baptism. The grounds are well kept, and are but one-half mile from freight depot. Lima is a railroad and traction-line center, affording good connection on five or six roads, and as many traction lines, from all parts of the State.

The Lord has blessed his people in many ways the past year, and has prospered his cause even beyond our expectations. Yet we who are endeavoring to bear this third angel's message to the world are in need of such an opportunity where we may renew our strength and courage. May the Lord so direct your efforts that you may be present at this gathering.

H. D. HOLCOM.

Eastern Colorado Conference Association, Notice!

THE first meeting of the Seventh-day Adventist Association of Colorado will convene on the Chautauqua grounds at Boulder, Colo., Monday, Aug. 30, 1909, at 9 A. M. This meeting is called for the election of officers, and for the transaction of any other business that may properly come before the association.

J. W. LAIR, *President*.

Kentucky Conference Association

THE first annual meeting of the Kentucky Conference of Seventh-day Adventists will meet Monday, Aug. 23, 1909, at 9 A. M., at Louisville, Ky. This meeting is called for the election of officers, and for the transaction of such other business as may properly come before the association.

A. O. BURRILL, *President*,
E. G. HAYES, *Secretary*.

Southern Illinois Conference Association of Seventh-day Adventists

NOTICE is hereby given that a meeting of the Southern Illinois Conference Association will be held on the camp-ground in Centralia at 10 A. M., Friday, Aug. 13, 1909. All accredited delegates of the Southern Illinois Conference are delegates to this association.

S. E. WIGHT, *President*,
R. B. CRAIG, *Secretary*.

Kansas Conference

THE thirty-fifth annual session of the Kansas Conference of Seventh-day Adventists will be held in connection with a ten-days' camp-meeting at Council Grove, Kan., August 19-29.

At this meeting officers will be elected to carry forward the work the coming year. Reports will be given from the various departments and institutions, and plans considered and adopted for the work in the future. The first meeting of the conference will be Friday, August 20, at 9:15 A. M. This will be a delegate meeting. Each church is entitled to one delegate, and an additional delegate for each fifteen members, or fractional part thereof. We hope every church will elect their delegates at once, and send names to Brother J. A. Westermeyer, 821 West Fifth St., Topeka, Kan., so they can be recorded.

CHAS. THOMPSON,
President.

Indiana Conference, Notice!

OWING to the county fair being held at Newcastle at the time of our camp-meeting, it was thought best to change the place of meeting. After much prayer and counsel we investigated several other places, and Bluffton seemed to be the one upon which our choice should be fixed.

At Bluffton we succeeded in getting a beautiful grove in the residence portion of the city. We have arranged to have the use of a good well of excellent water and other conveniences that go to make comfortable those that will attend the camp-meeting.

Elders Victor Thompson and Thomas Hubbard are now holding a series of tent-meetings at Bluffton. They have a good interest, and we believe several will accept the truth.

Bluffton is easy of access from all parts of the State. Besides the two interurban lines, the Clover Leaf Railway, also the Lake Erie and Western Railway, and the Cincinnati, Bluffton, and Chicago Railway pass through that city. MORRIS LUKENS.

The Vermont Conference of Seventh-day Adventists

THE first annual meeting of the Vermont Conference of Seventh-day Adventists (incorporated) will be held on the Seventh-day Adventist camp-ground at Richmond, Vt., Tuesday, Aug. 24, 1909, at 9 A. M., for the purpose of electing a board of five trustees and transacting such other business as may come before the meeting. The membership of this association are the accredited delegates to the regular session of the Vermont Conference of Seventh-day Adventists (unincorporated).

O. MONTGOMERY, *President*,
W. E. FORTUNE, *Secretary*.

Where "Liberty" Magazine for the Second Quarter Went

THE following list shows the circulation, by States and countries, of *Liberty* for the second quarter of 1909. In these lists are included the regular subscribers and the number of copies sold by agents, in each State. It should also be remembered that agents from one State often sell thousands of copies in a neighboring State.

Which States will lead in the circulation of the new *Liberty* — for the third quarter — the July-August-September number — just issued? Large orders are already coming in for this excellent number. We have printed 50,000 copies as the first edition.

	COPIES
1. California	5,385
2. Texas	2,988
3. Indiana	2,803
4. New Jersey	2,480
5. Michigan	2,252
6. Nebraska	2,186
7. Pennsylvania	2,182
8. Minnesota	2,054
9. Washington	2,025
10. Maryland	1,874
11. Oregon	1,775
12. Massachusetts	1,682
13. New York	1,672
14. Connecticut	1,543
15. District of Columbia	1,428
16. Virginia	1,284
17. Illinois	1,039
18. Ohio	1,023
19. Tennessee	844
20. Oklahoma	831
21. Iowa	735
22. Kansas	708
23. Maine	686
24. Colorado	590
25. Missouri	561
26. Alabama	549
27. Idaho	498
28. West Virginia	462
29. Wisconsin	433
30. South Dakota	244
31. North Dakota	288
32. Louisiana	223
33. Arkansas	193
34. South Carolina	189
35. Kentucky	188
36. Wyoming	154
37. Rhode Island	133
38. Canada	132
39. Florida	115
40. Vermont	85
41. Delaware	70
42. Montana	59
43. Arizona	52
44. North Carolina	47
45. Georgia	42
46. Nevada	33
47. New Mexico	25
48. Panama	22
49. Utah	20
50. Mississippi	16
51. New Hampshire	13
Total	46,950
Foreign, miscellaneous, and sample copies	3,050
Grand total	50,000

Address Your Tract Society

If at all possible, please order your magazines through, and arrange for territory with, your tract society. If you *must* order direct, send cash with order.

Prices of Liberty for Third Quarter

Single copies, 10 cents; 5 to 20 copies, 5 cents each; 25 to 400 copies, 4 cents; 500 to 800 copies, 3½ cents; 1,000 or more, 3 cents. Address your tract society, or Liberty, Washington, D. C.

The August "Signs" Monthly

THE fact that fifty-three thousand copies of the July *Signs of the Times Monthly* were circulated is evidence that this messenger of truth is appreciated.

A leading feature for August will be a description of the Alaska-Yukon-Pacific Exposition, written by the editor, who visited it, and gathered information and photographs with this number in mind. It shows the purpose of the exposition as viewed by a student of world progress, and arouses interest in an article following, entitled "Westward the Course of Empire Takes Its Way," by Elder M. C. Wilcox, which interestingly presents the prophecies being fulfilled in the marvelous development in this country, including the great Northwest, thus showing from a Bible standpoint to what place in the world's history this period of progress brings us.



FACSIMILE OF COVER PAGE

Among other articles, teaching each phase of the message, are:—

Life and Work of Christ, Mrs. E. G. White; Shall We Recognize Matter, or Spirit Only? Elder R. A. Underwood; Has Sunday a Bible Foundation? Elder C. L. Taylor; Needs of the Soul; How Supplied, Elder Wm. Covert; Fundamental Principles of Religious Liberty, Elder W. A. Colcord; The Home, Temperance, and Bible Reading departments are filled with interest.

Just a word from the last letter from one of two young women now on their second month's work in Sacramento, Cal., shows how faithful effort is being rewarded: "Today I worked three hours in residence district, and sold twenty; two hours in business district, and sold forty. The last three days I have worked twelve hours, and have sold 160 papers." These workers have visited the State capitol building twice, selling thirty-six in June, fifty-four in July. They are working hard, and averaging about one dollar an hour.

We invite you most earnestly to take part in circulating the *Signs Monthly*, beginning with the August number. Twenty-five copies cost one dollar; they bring two dollars and a half, with which to continue the work; one

hundred cost four dollars; you sell them for ten dollars. Order early of your tract society; ask for the "Signs Worker;" study the paper and the canvass; and enjoy the real service which this work offers.

SIGNS OF THE TIMES,
Mountain View, Cal.

Business Notices

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

Brief business notices will be published subject to the discretion of the publishers, and on compliance with the following—

Conditions

Any person unknown to the managers of this paper *must send with his advertisement satisfactory written recommendation*. Such recommendation should come from one of our ministers, or from the elder of a Seventh-day Adventist church. It is not enough to refer to some individual by name. Secure his recommendation in writing, and send it.

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

A charge of one dollar will be made for each insertion of forty words or less. Each additional word, initial, or group of figures in excess of forty, will cost three cents. No discount for several insertions.

WANTED.—A housekeeper and cook. Must be well and strong. Write at once giving references and stating experience. Address Dr. Lena K. Sadler, 100 State St., Chicago, Ill.

FOR SALE.—New California honey, 7½ cents in 60-lb. cans. Small, good olives, 50 cents in 5-gal. cans. Pure olive oil, \$2.50 and \$1.50. Corn oil; cotton oil; walnuts. Small samples oil and honey. W. S. Ritchie, Corona, Cal.

FOR SALE.—Ten acres land; partly cleared; all seeded to meadow and pasture. Small fruit. Good eight-room house; twenty rods from Forest Home Industrial Academy. For particulars inquire of O. C. Hollenbeck, Mt. Vernon, Wash.

FOR SALE.—Sanitarium Cooking Oil, pure and healthful; no odor, keeps indefinitely; 5-gal. can, \$3.50; 10-gal. can, \$6.75; 62 cents a gal. in half-barrel and barrel lots; 30 gal. and 50 gal. Address Sanitarium Cooking Oil Co., Louisville, Ky.

FOR SALE.—Small sanitarium in foot-hills of Rocky Mountains. Good opening for physician or nurse. Everything complete, including rent paid to May, 1910, for \$1,000. One half original cost. Failing health cause for selling. Address Trinidad Sanitarium, 1207 Alta, Trinidad, Colo.

FOR SALE.—50 nice white envelopes with your name and address neatly printed in the corner, only 15 cents. Postage 5 cents. 25 Visiting Cards (name only), 10 cents post-paid; 50 Cards, with name and address, 20 cents post-paid. Address King Printing Co., Cordova Bldg., Indianapolis, Ind.

FOR SALE.—My home of eighteen acres, central North Carolina. Account, change of field; will sell at bargain. Products — corn, wheat, oats, potatoes, peas, garden truck. Orchard, well, stables, new five-room house. Price, \$700. Terms to suit purchaser. Write for particulars. Address T. H. Jeys, Spero, N. C.

WANTED.—Position with Seventh-day Adventists. Have had twelve years' experience in carpet, awning, and window-shade work, two years manager of carpet store; two and a half years' nursing. Handy at anything. References given and required. State wages. Address Adam Rhan, 520 Willow St., Lebanon, Pa.

FOR SALE.—Cottage with modern conveniences — laundry, bath, and electricity. One acre of land in bearing orchard of apples, peaches, pears, cherries, and berries; lawns and roses; good barn, chicken-house; excellent well, tank, and windmill. Located in St. Helena, three blocks from church and church-school; two miles from sanitarium and food factory. \$3,000. Address Box 112, St. Helena, Cal.



WASHINGTON, D. C., JULY 22, 1909

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

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

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THIS week Brother E. F. Forga left Washington to sail from New York for England. In connection with work on Spanish translations, he plans to take a year of Bible study in our British training college.

ELDER J. W. HOFSTRA, of West Michigan, with his family, sailed last week for Holland, where they will spend about three months in study, before going on to Java, in the Dutch East Indies. We were glad to greet this missionary family in Washington, on their way to New York.

We understand that Elder S. N. Haskell, who attended the New England camp-meetings, is this week on his way westward to California.

ALL unfilled orders for the July *Life and Health* must now be filled with the August number. Our July edition of 80,000 copies is exhausted.

NOTICES received too late for insertion give the date of the Northern Illinois camp-meeting and conference as July 28 to August 8, at Elgin, Ill.; and the North Carolina camp-meeting and conference as August 12-22, at Cleveland, N. C.

SINCE the close of the General Conference Mrs. E. G. White has been visiting various churches and gatherings in New England, where her labors have been greatly appreciated. Elder W. C. White spent last week in Washington attending council meetings.

By the direct boat to Buenos Aires this week, Brother Max Trummer, of Union College, sailed from New York for South America. Brother Trummer has been preparing for over a year to enter that field in the interests of the book work. Last season he was leader of the German canvassing work in the Middle West.

LAST week Brother G. H. Clark, formerly field missionary agent of the Chesapeake Conference, sailed from New York for England, en route to South Africa. He has been selected by the General Conference Committee in response to a call from the South African Union Conference for an experienced book man.

LAST week Dr. R. H. Habenicht and family, returning to South America, spent a few days in Washington. Before and since the Conference the doctor has been doing special post-graduate work, and now returns to push forward the sanitarium enterprise so encouragingly begun in Argentina. He sails this week from New York.

THE two hundred fiftieth anniversary of the founding of Norwich, Conn., was celebrated July 5. President William H. Taft was the leading speaker of the occasion. Referring to the early settlement of New England, and to the motives prompting the Pilgrim fathers to emigrate to the American wilds, the President said, as reported in the *Washington Post* of July 6:—

We speak with great satisfaction of the fact that our ancestors — and I claim New England ancestry — came to this country in order to establish freedom of

religion. Well, if you are going to be exact, they came to this country to establish freedom of their religion, and not the freedom of anybody else's religion.

The truth is, in those days such a thing as freedom of religion was not understood. Erasmus, the great Dutch professor, one of the most eloquent scholars of his day, did understand it and did advocate it, but among the denominations it was not certainly fairly understood. We look with considerable horror and with a great deal of condemnation upon those particular denominations that punished our ancestors because our ancestors wished to have a different kind of religion, but when our ancestors got here in this country and ruled, they intended to have their own religion and no other.

The Rev. James Fitch could not look upon any other religion in this community with any degree of patience, but his descendants, firm in the faith as he was, now see that the best way to promote Christianity and the worship of God and religion is to let every man worship God as he chooses.

We sincerely wish that all might see that "the best way to promote Christianity and the worship of God and religion is to let every man worship God as he chooses." We commend those words of President Taft to the Constitution tinkers, to those who are seeking so earnestly to enforce upon others their own religious views and practises.

Committee Actions

THE following further actions of the General Conference Committee may be listed. It is recommended,—

That the autumn council of the General Conference Committee be called at College View, Neb., October 5.

That the board of management of the Correspondence School be as follows: F. Griggs, E. R. Palmer, G. B. Thompson, M. E. Kern, W. E. Howell.

That Prof. W. E. Howell, lately of Greece, be invited to take the principalship of the Correspondence School.

That this school conduct courses of study in Bible, English, history, New Testament Greek, and mathematics.

On further consideration, it was recommended that the organ of the Educational Department, *Christian Education*, provided for by action of the General Conference, be conducted as a bimonthly magazine, five numbers in the year; that the secretary of the department, F. Griggs, act as editor, and W. E. Howell as assistant, with special departments in charge of editors and correspondents in the field.

That the Spanish paper, *Revista Adventista*, of Buenos Aires, be made the church paper for all the Spanish fields.

That a Spanish child's paper be established, as requested by the delegates from Spanish countries, this paper to be published in Mexico.

That we advise that the two South American papers, *Señales* and *La Verdad Presente*, be united in one, to be published on the west coast.

That a health journal for the Spanish fields be published in Argentina.

That in bringing out Spanish books such plans be followed as will be favorable to the publication of editions in Spain. W. A. SPICER, Secretary.