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No. 28



Our Little While

WORTHIE HARRIS HOLDEN

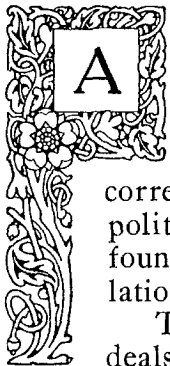
Just a little farther ere we reach our home,
Just a while to labor till our Lord says,
"Come,"
Just a few more sorrows ere all grief is o'er,
Just a final conflict — then rest evermore.

Almost home, ye toilers! Faint not at the
close,
There remaineth for you joy and blest re-
pose;
From the weary workers, when the prize is
given,
Thought of earth will vanish midst the
bloom of heaven.

Till He comes we labor, till He comes we
pray,
Waiting His appearing and the triumph
day.
"Till He comes," — our watchword through
earth's little while;
Let our songs and praises weary hours be-
guile.
Portland, Ore.

"American State Papers"

*Bearing on Sunday Legislation. New, Revised,
and Enlarged Edition Ready by August 1*



COMPILATION of rare and valuable documents on religious legislation, which have appeared at various times during our colonial and national history, showing, by plainest principles of deduction, the attitude civil government should sustain toward such legislation. It is one of the most interesting books on the subject published, and invaluable to a correct solution of some of the most vital questions now confronting men in both political and religious life. It presents, in their own words, the ideas of the founders of the American government upon the great question of the proper relation of church and state.

The book is divided into eight parts, besides an appendix, as follows: Part I deals with the "Colonial Period." In this are given numerous examples of the Sunday laws of all the early American colonies; a sketch of Roger Williams; and the claims of Rhode Island to its being the earliest civil government founded upon the principle first enunciated by Jesus Christ—complete separation of church and state. Parts II and III contain, in documentary form, a history of the development of this principle during the "Federation" and "National" periods. In these are found some of the most profound utterances to which American minds have given expression—veritable masterpieces of English and sound logic—bearing on the rights of conscience and the province and limits of civil authority; Patrick Henry's great speech; history of Liberty Bell; full text of the famous Sunday Mail Reports of 1829 and 1830; history of the National Reform Association; Sunday legislation in California; the Blair, Breckinridge, and other Sunday rest bills; Sunday closing of expositions; memorials to Congress; and a list of all the religious measures introduced in Congress since 1888. Part IV contains important "Court Decisions" relating to Sunday laws and religious instruction in the public schools, including the Supreme Court "Christian nation" decision of 1892. Part V is entitled "State Constitutions and Sunday Laws." Part VI deals with the "Operation of Sunday Laws" in the United States, narrating about one hundred prosecutions under these laws. Part VII is entitled "Sunday Laws Before the Bar of Reason;" and Part VIII presents, in brief, the "History of Sunday Legislation" from Constantine to the present time. In the appendix will be found the Declaration of Independence; the Constitution of the United States; terse arguments on precedent and the constitutionality of Sunday laws; Senator Heyburn's speech in the United States Senate, May 26, 1911, against the Johnston Sunday bill; and gems from noted men and well-known authors.

No other book like it in the United States; no other contains so much matter upon this subject. It is virtually eight books in one. Every American should have it and read it. Its "Foreword," by Judge Cooley, and its closing argument in Part VII, by ex-Postmaster-General William F. Vilas, were both written especially for this work. There are copious notes throughout, with numerous cross-references, and all thoroughly indexed.

The book contains 800 pages, or more than twice the number in the first edition, and, bound in cloth, sells for only \$1.25. We bespeak for it a wide field of usefulness, and trust that it may have a large and extensive circulation. It ought to be placed in the hands of every lawyer, judge, legislator, minister, educator, and school-teacher in the United States, and in all the public, college, and school libraries throughout the land. The fact that it con-

tains the text of all the Sunday laws of the United States, including those of Alaska, Hawaii, and Porto Rico, should alone sell the book to thousands.

The following item from the *Washington Herald* of Feb. 11, 1911, shows how persistently Roman Catholics are working for the extension of their literature:—

"Through the assistance of the Catholic Convert League and the Children of Mary of the Sacred Heart, a catalogue of Catholic books in the public library [of Washington] has been published. An introduction by Father Russell calls attention to the value of reading Catholic books."

This is both significant and suggestive. Let the American public have an opportunity to read "American State Papers." This will throw light upon a subject on which many are now in great darkness.

Order now from your tract society, so that you may receive the book as soon as issued.

The Review and Herald

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

VOL. 88

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General Articles

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4:8.

Babe of Bethlehem

GEORGE E. TACK

DEAR little Babe of Bethlehem,
In Mary's arms of love,
You calmly sleep, 'mid kine and sheep,
While wise men bend above.

From princely homes in distant lands
They were by angels led,
Whose beams afar made Jacob's star,
Which stood o'er thy dear head.

And thou art mine, blest child of hope;
For "unto us is born
A child" divine, which makes thee mine,
And turns my night to morn.

O little Prince of Peace, who came
From kingly courts above,
To live a life whose holy strife
Would win us homes of love,—

We have, alas, no costly gifts
To place at thy dear feet;
No incense rare to fill the air,
And rise in clouds so sweet.

But kneeling at thy holy feet,
We hear thy counsels fall
Like dews of grace from heavenly place,
And bid us flee sin's thrall.

And gladly, till the Day-star's beam
Gives pledge that night is o'er,
We'll follow on, and greet life's dawn,
And serve thee evermore.
Baltimore, Md.

A Judicial Opinion

A. SMITH

IN an opinion of the United States Supreme Court on the Standard Oil case, Justice Harlan, in dissenting from the opinion, said:—

"The opinion to-day means that the courts may, by mere judicial construction, amend the legislation of the United States, and amend the statutory laws. . . . If the law as written is to be amended, Congress is the only constitutionally co-ordinate branch of the government with power to amend it. It does not rest with this court by a process of judicial legislation wholly unjustifiable to read into the law words not written there by the legislative branch of the government."

This statement of the case is sound and logical. The same principle as here applied is pertinent to the law of God. Clothed in the phraseology of the eminent jurist, the dictum would properly take the following form:—

"If the law of God, written upon tables of stone, is to be amended, Jehovah, its Author, is the only power to amend it. It does not rest with the church by a process of clerical legislation wholly unjustifiable to read into the law words or meaning not written there by its Author."

But many would-be reformers set aside every precedent of judicial reasoning, and reads into the law of God a meaning not sustained by the Bible, but wholly formulated from the traditions of men. "From such turn away."

Grandville, Mich.

How Should We Pray?

H. A. ST. JOHN

How should every lukewarm, miserable, wretched, poor, blind, and naked Laodicean pray?—First, he should acknowledge that the faithful and true Witness is right in stating his spiritual condition; and second, he should pray that he may be enabled by the aid of the Holy Spirit to see and sense his true condition of lukewarmness and great danger; then he should humbly and zealously repent of it all, ever remembering that "it is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the day of Pentecost. . . . Now is the time to heed the admonition of the true Witness."—"Testimonies for the Church," Vol. V, page 214.

"Pray that the mighty energies of the Holy Spirit, with all their quickening, recuperative, and transforming power, may fall like an electric shock in the palsy-stricken soul, causing every nerve

to thrill with new life, restoring the whole man from his dead, earthly, sensual state to spiritual soundness."—"Testimony for the Church," No. 32.

Thus will the whole man be sanctified wholly, body, soul, and spirit, made meet for the Master's use, and preserved blameless to his coming.

Sanitarium, Cal.

Capital and Labor

W. H. BRANSON

A MIGHTY conflict between capital and labor is on. Thousands of men on each side of the struggle are looking into the future with dark forebodings, and are vainly trying to find a solution to the great problem which confronts the entire world to-day. Others present bright visions of prosperity, and claim that their plans, if carried out, would speedily bring an end to all the difficulties. But all their plans come to naught, and their attempts to relieve the strange situation only seem to make the complications greater. Still the great question remains to be answered, When and what will be the end of this struggle?

Only by the student of prophecy is the meaning of the present situation understood, and he alone can tell when it will end. He who revealeth secrets, and who knoweth the end from the beginning, has lifted the curtain, and has revealed through his prophets that the very conditions which prevail to-day are to be looked upon as omens of the near approach of the day of God.

The prophet Isaiah foretells the present condition of the world when he exclaims: "Their land also is full of silver and gold, neither is there any end of their treasures." Isa. 2:7. In verse 2 we are told when to expect this: "It shall come to pass in the last days." The condition depicted is certainly true of our time; for the wealth of the world is greater to-day than it has been at any period of the past since these words were spoken by the prophet. Statistics show that in 1896 A. D. the gold and silver of the world amounted to \$8,139,300,000; while in 1000 A. D. they amounted to only \$160,000,000. The present wealth of the United States alone is \$125,000,000,000, according to the World's Almanac for 1911.

If normal conditions prevailed, this would be an age of "good times" for the laboring classes; but we read in James 5:1-6 that this great wealth is to fall into the hands of only a few: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire.

Ye have heaped treasure together for the last days."

This heaping of treasures, this hoarding of wealth, is more noticeable to-day than it has ever been. William E. Gladstone said: "There are gentlemen before me who have witnessed a greater accumulation of wealth within the period of their lives than has been seen in all preceding times before, since the days of Julius Cæsar." Men now living can remember when there were not half a dozen millionaires in the land; but to-day there are no fewer than six thousand, and hundreds are joining their ranks every year. Surely our age alone fits the prophetic description.

Men are living to-day who possess an amount of wealth equal to one dollar for every minute of the Christian era. The billionaire has arrived. Think of one man controlling property and currency to the amount of a thousand million dollars! This amount in five-dollar bills, if placed end to end, would belt the entire globe. It would take a train of sixteen cars to carry that amount in gold, if each car was loaded with ten tons. So perfectly have the rich succeeded in hoarding their wealth, that ninety-five per cent of all the world's money is in safety-deposit vaults, etc., and the remaining five per cent does the business of the world.

The Lord says, further: "Behold, the hire of the laborers, who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth." The next verse shows that at the same time that the rich are defrauding the poor, they will be living in pleasure on the earth, and be wanton, or wasteful. In Massachusetts a large manufacturing firm recently reduced the wages of its employees from ninety cents a day to sixty cents, while the general manager was getting eighty-three dollars a day, without any reduction. This is only a sample of many such circumstances where the poor are being defrauded. We read of women in Chicago who make twelve shirts for seventy-five cents, and furnish their own thread; and of women who finish off an elegant cloak for four cents; of children who work twelve hours a day earning one dollar a week; and of women who make fine custom-made trousers for a wealthy New York firm for thirteen cents a pair.

These startling facts force us to the conclusion that the time foretold by James is upon us. These days are the last days. The great question is, To what shall we look for relief from these conditions? In Isa. 8:21, R. V., we read of the poorer class that they shall pass through the land "sore distressed and hungry;" and in verses 8-12 we are told that they will take counsel together, and form confederacies (unions) to try to relieve the situation. But the Lord says their counsel shall come to naught. There is only one remedy, and that is revealed in verse 17: "I will wait upon the Lord, . . . and I will look for him."

The admonition of the Lord to his people in such a time is: "Be patient therefore, brethren, unto the coming of the Lord. . . . Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." Surely the sentiment of every Christian heart to-day is expressed in the language of the revealer, which reads: "Even so, come, Lord Jesus."



The Investigative Judgment

(Continued)

The Judgment Scene

A. L. MANOUS

1. WHAT scene was presented to the prophet Daniel?

"I beheld," says he, "till the thrones were cast down ["placed," R. V.], and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened." Dan. 7:9, 10.

2. Who presides in the judgment?

"And the Ancient of days [God the Father, Ps. 90:2] did sit." Dan. 7:9.

3. Whom did the prophet see the angels escort to the Father?

"I saw in the night visions, and, behold, One like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him [the Son] near before him." Dan. 7:13.

4. What is said of the number of the angels?

"The number of them was ten thousand times ten thousand, and thousands of thousands." These "ministered unto him, and ten thousand times ten thousand stood before him." Rev. 5:11; Dan. 7:10.

5. Out of what are the dead judged?

"And the books were opened." Dan. 7:10; Rev. 20:12.

6. What is the standard in the judgment?

"The law of liberty," the "ten commandments" of God. See Eccl. 12:13, 14; Rom. 2:12-16; James 2:8-12.

7. Where does the judgment begin?

"Judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" 1 Peter 4:17.

8. As the investigation proceeds with those who compose the "house of God," what will be ascertained?

It will be found who "shall be accounted worthy to obtain that world, and the resurrection from the dead." Luke 20:35. "This is the first resurrection." Rev. 20:5.

9. While we do not appear in the judgment in person, what do we have there?

"We have an Advocate with the Father, Jesus Christ the righteous." 1 John 2:1.

10. Why has our Advocate appeared before the Father?

"To make intercession for them;" that is, "for us." See Dan. 7:13; Heb. 7:25; 9:24.

11. Whose name does Christ promise to retain in his book of life?

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life." Rev. 3:5.

12. What will our Advocate do for the overcomer?

"I will confess his name before my Father, and before his angels." Rev. 3:5; Matt. 10:32, 33.

13. What will be blotted out for those who repent, are converted, and overcome?

"Repent ye therefore, and be converted, that your sins may be blotted out." Acts 3:19.

14. After the sins of the overcomers are blotted out of the book, will the Lord remember them any more?

"I, even I," says the Lord, "am he that blotted out thy transgressions for mine own sake, and will not remember thy sins." Isa. 43:25; see also 44:22; Jer. 50:20.

15. Whose name will the Lord blot out of his book?

"Whosoever hath sinned against me," says the Lord, "him will I blot out of my book." Ex. 32:33; see also Eze. 18:24, 26.

16. When the investigative judgment is over, and Christ ceases to intercede for us, what decree goes forth?

"He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." Rev. 22:11.

17. When the judgment is over, what will Christ receive?

"And there was given him dominion, and glory, and a kingdom." Dan. 7:14.

18. What dominion is this that is now given unto Christ?

"And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion." Micah 4:8; see also Luke 19:12.

19. Who will be joint heirs with Christ in this kingdom? and where will it be located?

"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. 7:27.

20. What does Christ say will take place immediately after the judgment is over, and the decree goes forth?

"And, behold, I come quickly," says he, "and my reward is with me, to give every man according as his work is." Rev. 22:12, R. V.

21. In view of these solemn events, what admonition is given?

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall

be dissolved, and the elements shall melt with fervent heat?" 2 Peter 3:11, 12.

22. Even though this great burning day is near to come, what may we look for when it is over?

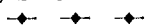
"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." Verse 13.

23. Was the revelator permitted to see this new heaven and earth?

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea." Rev. 21:1.

May the Lord help us so to live that we may have a part in this new heaven and earth, with Christ, our Elder Brother. The judgment will now soon close, and every case will then have been decided forever.

Greenville, S. C.



The Oncoming Tempest

DELWIN REES BUCKNER

THE sun, that cheers, in anger seems to hide

Behind the dismal clouds that drape the sky;

Meanwhile are hurled bright javelins, that fly

And lacerate the earth on every side.

The shrieking oak falls prone, with deafening crash,

That rivals e'en the loudest thunder peal;

The hurrying horseman, flying spurs of steel,

Is overtaken by a fatal flash.

But tempest greater still ere long will break—

A day of trouble, when for one brief space

Of time will God withdraw behind a veil.

O then this wilful world, most justly cursed,

Will taste of woes, when God conceals his face,

And floods the land with blood and fire and hail.

Ambato, Ecuador.



Tracings of the Prophetic Gift—No. 10

Its Loss a Calamity to the Jews

J. O. CORLISS

THE prophetic books of the Bible are enumerated in the Jewish canon as Joshua, Judges, the books of Samuel, the books of Kings, the three greater prophets (omitting, of course, the book of Daniel), and the twelve minor prophets. The rabbinical traditions reckon forty-eight prophets and seven prophetesses, while early Christian traditions give the number of prophets, including Daniel, as seventy-three, and the prophetesses as ten.

The prejudice on the part of the Jews against Daniel as a prophet is claimed to be based on historical inaccuracies in the book itself, for which they placed it in the list of apocryphal literature. Many and elaborate were the objections produced by these old-time "Higher Critics;" but upon careful study of these alleged difficulties, most of them, at least,

seem to be based upon a lack of the general knowledge and purpose of the Scriptures. As these studies are more historical than polemical, it is not our purpose to notice these in detail. It is quite enough for the purpose of this observation, to state that as regards the name of the reputed author of that prophetic book, a contemporary prophet speaks familiarly of him as one well known, and refers to his life and character in a commendatory way. Eze. 14:14, 20; 28:3.

More than this, the prophetic words recorded in that book are quoted by the Lord Jesus, and made the basis of a most important discourse. Matt. 24:15-22. It has been affirmed that the name of Daniel found in this reference did not occur in some of the older manuscripts, but that does not in any way detract from the fact that the Saviour recognized Daniel as a genuine prophet, since he quoted the words of his prophecy, which are found in no other prophetic book of the Old Testament. Besides all this, history has long since corroborated the accuracy of the political predictions of the book in all their general aspects.

The very definite prediction of the time of the coming Messiah (chapter 9:25) might have been well received by the Jews at the Christian era, had not certain developments changed the attitude of that nation toward all prophetic utterances in general. Relying as they did on the promises that the "seed of the woman" should bruise the serpent's head, that the "seed of Abraham" must inherit the land, and that the "Son of David" should reign forever on the throne of Israel, they eventually permitted their religious faith to embrace no more than political prosperity for themselves as a nation. Believing, too, that because of the national covenant promise of God to them through Moses (Ex. 19:5, 6), therefore they were yet a holy nation, they were ever ready to meet reproof with the emphatic words: "The temple of the Lord, the temple of the Lord, the temple of the Lord, are these." Jer. 7:4.

Indeed, many of the earlier prophetic utterances seemed to extend no further. From the advent of Amos, however (or just prior to his time), a new school of prophets seems to have come to the front. The older class were more or less politically inclined, in their efforts to maintain the appearance of a theocracy as organized in the days of Moses. They were thus called to advise in matters of state policy, especially in those pertaining to war. They yielding to this worldly policy, the Lord did not prompt their words; their judgment became warped, and their counsel was in no way superior to that of the man of the world. Because of this they were more than likely to err, and so were very unreliable, at least as prophets. One instance will suffice to illustrate this thought. On a certain occasion we find four hundred prophets surrounding King Jehoshaphat, advising him to go out to Ramath-gilead to fight the king of Syria,

with positive assurance of prosperity. Fearful that these prophets were deceiving him, the king called for Micaiah, who gave a contrary opinion. See 1 Kings 22.

Such experiences as these began to weaken the faith of Israel in general prophetic utterances; and somewhere between Elijah's time and the days of Amos, they came to look upon prophecy with considerable doubt. But as before stated, a new class of prophets emerged from the darkness in an attempt to rescue the people from their semiskepticism. These were to stand out more fully as the typical organ of revelation, in that they were to share the secrets of the Almighty. Amos 3:7.

Prophets of this class were obliged to denounce those before them who had not been true to the prophetic calling. Thus one of them speaks as from God: "I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied." This fact might have been overlooked had these false prophets spoken only what their observation might have suggested that they ought to say. Thus the Lord says of them, further: "But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings." Jer. 23:21, 22. In contrast with these false prophets God thus presents those through whom he speaks: "Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces? Therefore, behold, I am against the prophets, saith the Lord, that steal my words every one from his neighbor." Verses 29-34.

This later school of prophets maintained a higher and truer view of Jehovah's character than had those who immediately preceded them, which was but the renewal of the God-view by the human instrument. But by this time the popular faith was full of heathenish superstition, strangely blended with the higher ideas left as an inheritance from Moses, Samuel, and Elijah. This blinded their eyes to their great national sins, and so they rested in the belief that the permanency of their nation was well assured.

But the later prophets knew that the nation was thoroughly corrupt, and was on the very verge of disaster. The prophets were therefore impelled to make known God's revelation of this fact, which called down upon them the wrath of the nation. Jer. 19:13; 26:8. Notwithstanding the cruel treatment accorded these men of God, they were constrained to say: "The Lord sent me to prophesy against this house and against this city all the words that ye have heard." Jer. 26:12.

The people of Israel, it seems, supposed that they knew God, simply by their *ideas* of his creative and preserving power. But this was not enough, because it did not correspond with the prophetic thought, which was a concrete knowledge of the *divine character*; that

is, a *knowledge of God as a person*, rather than as an *idea*. This made the relation of God to his people a matter of *personal faith*, rather than a national relation. This was really the death-struggle of the idea of a national religion, and in it the people lost the battle by rejecting the testimony of God sent to them through his prophets.

As the voice of the prophets became less and less effective, the people were finally left without it. Since the people would not listen to its pleadings for reform, it was no longer necessary to continue it among them, and it was withdrawn. The result to Israel of such a step was clearly predicted in the following mournful strain, hundreds of years before it came: "We see not our signs: there is no more any prophet: neither is there among us any that knoweth how long." Then, as though the distress of such a situation was more than could well be borne, the cry goes up: "O God, how long shall the adversary reproach? shall the enemy blaspheme thy name forever? Why withdrawest thou thy hand, even thy right hand? pluck it out of thy bosom." Ps. 74:9-11.

But the die was cast, and the people were left to themselves as their course toward the prophets had indicated that they desired. After the extinction of the prophetic voice, the writings of the prophets were resorted to as a guide. But the trend of mind cultivated by that people for so long a time had disqualified them to receive these written prophecies in their simplicity, and so professional exponents of them were demanded. In response to this call, hundreds of experts were at hand, each to put his own interpretation upon the inspired word, and also to decide which writings were more important than others.

This state of affairs soon gave rise to many methods of interpretation, all of which, in some way, must be made to appear just. Amid these various constructions and differentials, the people became confused and bewildered, until many lost faith in God, and sought only temporary gain. Under the circumstances, but a faint attempt, at best, was made to continue as a religious nation; and yet in the four centuries between the last prophet of the Old Testament and the appearance of John the Baptist, crucial experiences caused the people to feel painfully the need of some Heaven-sent message of relief, such as their fathers had received in olden time. Uncomfortable as their situation was, they should have realized that they themselves had created it; but as they did not, there remained no remedy but to endure the tormenting ordeal. Had they only known in their day the things that belonged to their peace, their eyes would not have been so blinded to the signs of the coming Messiah. Luke 19:42.

Mountain View, Cal.



"CAUTIOUSLY avoid talking of the domestic affairs either of yourselves or of other people. Yours are nothing to them but gossip; theirs are nothing to you."

Lessons From Peter's Experience

W. H. STEWART

PETER lacked a knowledge of himself. Had he known himself, he would not have affirmed so vehemently that he would go even to prison or to death for his Master's sake. Could Peter have gone to his death wielding the sword in defense of self as well as of the Master, he would have met it bravely, because in so doing he would have been exercising self, and depending upon the power of self for success. Many to-day are very enthusiastic and zealous in defense of the Master and his cause, when such enthusiasm and zeal can be manifested with the arm of flesh, or in outward show; but to stand and to act from moral principle is quite a different thing.

When we are on the popular side, and the tide of influence is setting our way, we think we are strong enough to face death itself, and will even sacrifice our life to satisfy this desire to exalt self; but when the tide turns, and we are placed on the unpopular side, and there is no hope of self-glory, too many of us, like Peter, turn and flee. If our strength is in the Lord, we shall act from a different motive.

It is our privilege as well as our duty to know our weakness and our strength, and save ourselves from the humiliation that often comes as a result of our failure to carry out our boastful assertions.

After having listened to the blessed instruction and comforting promises of the Master, together with the promise of the Holy Spirit, and that wonderful prayer by the Saviour for his disciples and followers, Peter was wrought up to a condition of feeling that made him think he was prepared for any experience that might come; therefore the statement of the Lord, "All ye shall be offended because of me this night," seemed to Peter impossible of fulfilment. Had he trusted in the word of the Master, instead of his feelings, he would have been on his guard, and would have been spared at least from making the boastful assertions that he was not able to carry out.

Feeling is a very unsafe guide, yet many to-day depend entirely upon feeling for their Christian experience. When they are not in an ecstacy of feeling, they think the Lord is looking on them with displeasure. God's promises will be fulfilled when his conditions are complied with, regardless of our feelings.

The disciples were told to watch and pray, and by so doing they would have been strengthened for the trials before them. Had Peter obeyed this command, he would have been able to enter into the Saviour's sufferings, and would have gained a knowledge of the value of souls. He would have learned what it cost to redeem himself as well as others from sin; but having failed to learn this lesson, he had not a true conception of the Saviour's mission.

It is only as we by faith enter the

garden of Gethsemane, and there behold the agony of Christ, that we are able to get a glimpse of the price that was paid for our redemption. Surely a contemplation of this scene will bring humility and love to every heart.

By separating himself from his Master, Peter placed himself in the way of temptation. "He followed him afar off." Many to-day are following the Master afar off, and are in danger of being overcome by the enemy. In neglecting to take an active part in soul-saving, in not attending the prayer- and missionary-meetings and other means of grace, we follow the Lord "afar off."

By mingling with unbelievers, Peter put himself on the enemy's ground. So with many to-day, especially young people, who choose companionship with unbelievers, and, like him, try to act as they do and talk as they do, in order to avoid being recognized as Christians. Thus they deny their Lord. Contrast the conduct and experience of Peter with that of John. He kept close to his Master, and did not try to conceal his identity.

Peter denied his Lord when he decided in his own mind to avoid being identified as one of his followers. Having decided on such a course, it only remained for the circumstances to arise that would bring the test and call forth the denial. Let us guard well our hearts, and see that only right decisions are made.

By his experience, Peter was led to see his real self, and the tender, compassionate look of Jesus broke down the barriers, and led him to true repentance. "And he went out, and wept bitterly." So it is with us. If we could see ourselves as we really are, as God sees us, we would go out and "weep bitterly," and, like Peter, find repentance and forgiveness. This the erring disciple found only at Gethsemane, where he was reminded of the agony through which the Saviour had just passed. On the same spot he poured out his soul unto God in deep and full repentance, and came away a changed man. Every child of God must somewhere have his Gethsemane, where he receives a true change of heart, the new birth.



MANY flatter themselves that their desire for gain is that they may help the cause of God. Some promise that when they have gained such an amount, then they will do good with it, and advance the cause of present truth. But when they have realized their expectations, they are no more ready to help the cause than before. They again pledge themselves that after they purchase that desirable house or piece of land, and pay for it, then they will do a great deal with their means to advance the work of God. But as the desire of their heart is attained, they have far less disposition than in the days of their poverty, to aid in the advancement of the work of God.—Mrs. E. G. White, "Testimonies for the Church," Vol. I, page 477.

Transfiguration

GEORGE E. TACK

Lo, on the palace dome of night,
Glitter the stars;
Silently from those mines of light
Fall silver bars.

O'er the horizon's darkened rim,
The golden haze
Floats, and each mountain vast doth limn
With pencil rays.

Out from the city, silent forms
With faces grave
Ascend yon mountain, scarred by storms,
Where demons rave.

Now on the summit men appear
From realms of light,
The ones whom Christ himself did cheer,
In their dark night,—

Moses, the type of those whom God
Shall raise from dust;
Elias, of those caught from earth's sod,
The living just.

They speak of Calvary's death of shame,
The burial,
And resurrection's dawn of flame
O'er death and hell.

And hark! the Father's voice is heard:
"Hear ye my Son!
By tabernacle be not lured;
My will be done."

The glory fades, the voice is still,
The hills soft dream;
The four return through morn's air chill,
Each face agleam.

Far o'er the brightening azure sky,
Whose tapers gleam,
And flicker, ere they wane and die,
The sunbeams stream;

And never, till the mountains flee
Before His face,
Shall men again such glory see,
And heavenly grace.
Baltimore, Md.

A Lesson From Absalom

A. N. DURRANT

GOD had anointed David as king of Israel, and, as such, a type of Jesus, the coming King of kings. Compare Ps. 89:20-37; 2 Sam. 7:15, 16; Luke 1:32, 33. But Satan, whose aim ever since his fall has been to thwart God's plan, sought to overthrow the throne of David, through Absalom, David's own son. Note the spirit that Satan manifested, as revealed in Isa. 14:13, 14: "I will exalt my throne above the stars of God. . . . I will be like the Most High," and compare it with Absalom's thirst for self-exaltation: "O that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice!" 2 Sam. 15:4.

Since "whatsoever things were written aforetime were written for our learning," what lesson may we learn from Absalom's evil desire and wicked course? David, as God's appointed messenger, was ruling well; but Absalom thought if he were made king, he would do a better work than his father.

Did you ever hear any one say: "Elder — is not doing good work as president of the — Conference," and imply that if he were made president, matters would be conducted differently? Or have you heard the thought expressed: "Brother — is not a good leader of the Sabbath-school. O, if I were made leader, how I would make things go!"

It is not unlikely that some have said, or at least have thought thus; but this feeling is of Satan, not of God. It is the same spirit that actuated the "man of sin," "who exalteth himself above all that is called God." 2 Thess. 2:4.

"There are those who are premature in their desire to reform things that to them appear faulty. They think that they should be chosen to take the place of those who have made mistakes. They undervalue what these workers have done while others were looking on and criticizing. By their actions they say: 'I can do great things. I can carry the work forward successfully.'"—*Testimonies for the Church, Vol. VII, page 279.*

"Touch not mine anointed, and do my prophets no harm." Ps. 105:15. "Not he that commendeth himself is approved, but whom the Lord commendeth."

Grenada, British West Indies.

Our Second Birthday

S. THURSTON

It has become a well-established custom among God's remnant church, and a good custom it is, to make birthday offerings to the work of God. But what about the second birthday? Said the Redeemer, "Verily, verily, I say unto thee, Except a man be born again, he can not see the kingdom of God." John 3:3. Would it not, therefore, be equally appropriate to make a new-birth offering to foreign missions on the anniversary of the day when we entered into covenant relations with God—the day which answers to our more perfect conversion, or new birth? And in view of the exceeding great sacrifice on the part of both the Father and the Son in redemption's work, by making provision for this second birth, let us not be content to offer merely one penny a year for the number of years since the precious Sabbath blessing came to us, but let it rather be a sacrificial offering of every penny, nickel, and dime, or even dollar, that has heretofore been spent for un-necessaries in our eating, drinking, dressing, photographing, etc., in order that those who have not a true knowledge of the Father or Son (Eze. 20:20) may also be born again, and thus become partakers of the divine nature, and enter into the kingdom of our God.

What relief and joy might this inflowing sacrificial stream bring, not only to the Foreign Mission Board and our self-sacrificing missionaries, and our neighbors across the sea, who sit in darkness, but to ourselves, by the witness of the indwelling spirit of Christ, who died for us!

This offering, being purely a saving from unnecessary expenditures, need in no way interfere with the stream of offerings already flowing into the treasury.

San Fernando, Cal.

The Seventh-day Sabbath a Perpetual Institution

M. G. HUFFMAN

OUR Lord Jesus Christ, in entering upon his mission in this world for the salvation of mankind, said in one of his discourses: "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:17, 18.

This law, of which the Sabbath is a part, is perpetual, unchangeable. The seventh-day Sabbath being of divine origin, it was instituted to supply the perpetual moral need of man. "For the Sabbath was made for man,"—man in the broadest sense of the word,—for all men in all ages. The very nature of the law establishes the Sabbath as a perpetual institution. The Sabbath was made for all men in the Old Testament times, and for all men in the New Testament times; hence it can not be abrogated.

Christ has not abrogated the law of the Sabbath. The Sabbath was made before man sinned; therefore the seventh-day Sabbath institution was made and kept before the time of Abraham, Isaac, or Jacob. The Sabbath was given to ancient Israel as a perpetual memorial and comes from them to us.

Christ lifted the Sabbath up out of the Jewish tradition, and gave it to us in its original design and purpose, for man's spiritual and eternal benefit. The Sabbath institution is not something independent of the seventh day of the week, an institution that can be moved either backward or forward, and placed on any day of the week. No, no; "the seventh day is the Sabbath," a part of God's eternal purpose. It constitutes a sign between man and his Creator, by which man may know that the Lord is God, and that there is none else; and the Word declares: "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent."

Hutchinson, Kan.

Who Is My Neighbor?

H. A. S.

THY "neighbor"? It is he whom thou
Hast power to cheer and bless;
Whose aching head or burning brow
Thy hand may soothing press.

Remember this, my brethren and sisters. Hands and tongues may either assail or defend, grieve or cheer your neighbor. And it may be that that very neighbor is "one of the least" of His brethren; then by and by you will hear the "Inasmuch" of Matt. 25:40, 45.

Battle Creek, Mich.



Our Baby

HELPLESS infant, baby boy,
Mama's pet and papa's joy!
Pride of their fond hearts to-day,
Smiling in your baby way
At the little world you see
As you lie on mama's knee,
Looking up with pink, fat face—
Innocence and baby grace.

What more sweet than baby charms
Nestled there in mother's arms?
Folded to her heart, so true,
Who would give her life for you!
New-born love is pictured there,
On her brow so pure and fair;
And her heart is filled to-night
With a mother's fond delight.

For baby kisses freely given,
Thanks ascend in prayer to Heaven
From two hearts whose joy to-night
Fills the soul's deep measure quite.
O, what rapturous love they feel,
When beside thy crib they kneel,
As the evening shadows fall,
Making pictures on the wall,
Thinking of the years to be,
As they pray, dear one, for thee.

Baby boy, no tongue can tell
Things which in the future dwell;
But the Lord, whose smiles endure,
We will trust to keep thee pure;
We will trust his love and power,
To protect thee every hour
From the harm along life's way,
Watching o'er thee night and day.
Loving angels, in your joy,
Guide aright our darling boy!

—Hartford Times.

How About Your Dress?

CYRUS SIMMONS

FASHION, always unsatisfied and unsatisfactory, changeable and arbitrary, forbids the exercise of reason, and dulls the sense of propriety. It is a golden calf made out of the jewelry and trinkets of its own devotees, set up in this wilderness of sin, and worshiped by vain idolaters in the very presence of God's violated law. How can eyes enlarged with paint (Jer. 4:30, A. R. V., margin) spiritually discern the Saviour? When fashion and show are apotheosized, our backs are turned on God. Is not the body more than meat? The One who asks this question desires to clothe his children "with the garments of salvation," and cover them "with the robe of righteousness." Isa. 61:10.

God is interested in our very clothing. He has extended an invitation to a royal function, and all who attend must be properly dressed. Are you called to the marriage supper of the Lamb? Then you are blessed. Rev. 19:9. "Speech-

less" will those be who have not on "the wedding garment." Matt. 22:11-14. "I counsel thee to buy of me . . . white raiment, that thou mayest be clothed." Rev. 3:18. The order must be placed above, where the garment is "woven in the loom of heaven." After purchasing, we must learn how to keep it. This, we are told, is done by watching. Rev. 16:15. When the Lord will return from the wedding, he will bless those servants whom he shall "find watching" (Luke 12:35-37), and who have kept their garments.

Marriage is a figurative expression of an inauguration. The wedding spoken of tells when Christ is married to the bride, the New Jerusalem. Rev. 21:9, 10. Christ is inaugurated King when the Son of man receives from the Ancient of days, the Father, "a kingdom." Dan. 7:13, 14. This ceremony takes place in heaven. The wedding garment not only makes one a fit guest, but enables him to respond to the call, and, through faith, to attend the marriage, and to go out to meet the Bridegroom when the cry is made, "Behold, the Bridegroom cometh." Matt. 25:6.

While the Saviour is dressing his subjects for this great event, the enemy is taking up the minds of the people with extravagant and unnecessary ornamentation of the body. An everlasting companionship with Christ is promised to those of this generation who continue to wear his robes of righteousness.

A beautiful dress is temporal; a beautiful character is eternal. The powder-puff and plastic paints may please man; but the beauty of holiness pleases God.

A new creature, or a new creation in Christ Jesus, is clothed with his glory. Strive for the inner adornments; they will shine through, "even the ornament of a meek and quiet spirit, which is in the sight of God of great price." 1 Peter 3:4.

Knoxville, Tenn.

Jailing the Fly

WHY shut ourselves in prison, and give our enemy, the house-fly, the full freedom of undisputed possession of the great out-of-doors? Why be annoyed by screens which but half do the work they are intended for? Why have the fly about at all? As long as the fly was known merely as an annoying nuisance, there was little chance of enlisting concerted effort for its suppression. Now that it is convicted of being the bearer of all manner of germs of disease, its extermination has become the most urgent next step toward cleanly living.

The fly breeds chiefly in stable manure, but will breed also in almost any decaying filth, animal or vegetable, and only ten days are required for eggs to hatch and the mature insect to emerge. We can not too strongly advocate intelligent cleanliness; but even if all stable and barnyard accumulations were plowed into the field weekly, there would still remain, in the cities, the gutters, sewers, dumps, and all sorts of accidental accumulations anywhere; and in the country, the miles of roadsides and acres of pasture.

It is treason to give food and comfort to an enemy. If there is no more free feeding, there will be no more breeding. However, the "fly-tight" garbage can, now insisted upon by boards of health, is designed to drive the famishing creatures into our houses to feed. Invite them into the cans, but catch every one that enters. Everything most attractive to flies can be placed in this receptacle, and by attaching the trap, it becomes a veritable vacuum cleaner for flies.

You may "shoo" the same fly a hundred times. You do not have to catch it but once. Easier yet, give it the chance, and let the fly catch itself. Effective trapping at the most attractive feeding-place on the premises—it may be the garbage can of a home, or a room or shed in which waste matter is collected in larger establishments—would render window and door screens unnecessary as a protection against *Musca domestica*.

A fly seeks its food entirely by smell, and will crawl in to it through any dark crack. After feeding, it will fly up to, or crawl toward, the light.

The Window Trap

Before storms, evenings, or when savory cooking is going on, flies are attracted to the kitchen. If we have a screen covering the entire window on the outside, a simple device will catch the flies as fast as they come. Two narrow strips of thin wood or tin, fastened at their lower ends to the outer edges of the screens, and the upper ends nearly meeting at the center of the upper part of the screen, guide the flies to the small opening into the wire-cage fly-trap. These will not go back to the stable to lay their eggs.

Where stable cellars are necessary, the so-called "fly-tight" construction so often insisted upon by authorities is calculated to keep up the supply of flies forever. Millions of eggs may be laid in the material before it is put into the cellar; the warm material is the best possible incubator; as they hatch, the flies will swarm out whenever the place is opened, as it must be daily. Suppose we have at least one window on the sunny side, and have it screened with durable wire net. Then the flies, as they hatch, will swarm to this window to get out, and by the usual guide-strips we may lead them to an opening near the top, into a trap. Then, too, the odor from this window will attract the flies which are seeking a place to lay their eggs. If we shut them out, they will

find some other filth in which to lay their eggs. By means of guide-strips on the outside of the screen, invite them in—into another trap. Thus we catch them “coming and going.”

The Bottle Trap

A simple, effective means of poisoning flies is to fill a good-sized bottle with a two-per-cent solution of formalin, the common germicide. Place a saucer over it and invert the whole.

A nick is broken in the mouth of the bottle, or it may be set up on a bit of chip, so that the liquid will partially fill the saucer. A small slice of bread, covered with sugar, is placed in one side as an added attraction. Both bottle and saucer may be mounted in a wooden or wire bracket, so that it may be hung in any sunny corner about the stable or porch; or, with a little shelf tacked in place, the bottle may be simply leaned up in a corner. During hot, dry weather, with no other water near, this device will cover the back porch or stable floor black with flies. It is quite possible some such poisoning method, worked out-of-doors, would prove the cheapest and easiest way of dealing with the whole fly problem. The bottle keeps the strength of the solution, and does it down as needed, so that, once set, it requires no attention for weeks.

The Garbage-Can Trap

The garbage-can trap is very simple. A hole is cut in the cover of the can just the right size for one of the familiar wire traps to fit over. A special rustless trap for this purpose is now being made. The fly is attracted from a great distance by the odor. It can not get into the can, but invariably walks into the trap. By count I once caught 2,500 flies in fifty-five minutes in such a trap at the rear of a grocery store.—*Clifton F. Hodge, Ph. D., in Good Housekeeping for June.*

John Wesley and Dr. Adam Clarke on Tea-Drinking

K. C. RUSSELL

THE evil effects of tea-drinking, with the benefits accruing from abstinence therefrom, are clearly set forth in the following letters written by John Wesley, the founder of the great Methodist Church, and Dr. Adam Clarke, the celebrated Methodist commentator. Let Methodists and all others take notice. Wesley says:—

“After talking largely with both men and women leaders, we agreed it would prevent great expense, as well of health as of time and money, if the people of our society could be persuaded to leave off drinking tea. We resolved ourselves to begin and set the example. I expected some difficulty in breaking off a custom of six and twenty years’ standing; and the first three days my head ached, more or less, all day long, and I was half asleep from morning to night. The third day, on Wednesday, in the afternoon, my memory failed me almost entirely. In the evening I sought my

remedy in prayer. On Thursday morning my headache was gone, my memory was as strong as ever, and I have found no inconvenience, but a sensible benefit in several respects, from that very day to this.”

Dr. Clarke says:—

“Seventeen years ago I met with Mr. Wesley’s letter on tea. I read it, and resolved from that hour to drink no more of the juice of that herb till I could answer his arguments and objections. I never saw that tract since, but from that day until now I have not drunk a cup of tea or coffee. For these things I mostly found a substitute in the morning; and when I could not, I cheerfully went without; and in their place I never took anything in the evening. By this line of conduct I have not only joined hands with God to preserve a feeble constitution, but I can demonstrate that I have actually saved two whole years of time, which otherwise must have been irrecoverably lost; and perhaps my soul with it, for I have often had occasion to observe that tea-drinking opens the flood-gates of various temptations.”

Takoma Park, D. C.

The Road to Happiness

THIS is the road to Happiness:

Start Now, from Where You Are;
“Turn to the Right and Keep straight on,”

And you’ll not find it far.

Along the Path of Willing Feet

And over Heartsease Hill,
Across the fields of Sweet Content,
The stream of Glad Good Will;
Then through the lane of Loving Heart,
The gate that’s called To-day,
And down the steps of Little Things
Into the Common Way.

And take the Cloak of Charity,
The staff of Wise Employ,
A loaf of Bread of Daily Grace,
A flask well filled with Joy;
A word of cheer, a helping hand
Some good to give or share,
A bit of song, a high resolve,
A hope, a smile, a prayer.

And in the Place of Duty Done,
Beside the Door of Home,
You’ll find the House of Happiness;
For Happiness does not roam.
—*Annie Johnson Flint, in Sunday School Times.*

Worry a Disease

D. H. KRESS, M. D.

WORRY is a disease. The same poison that produces rheumatism is frequently responsible for feelings of depression and worry. Irritants circulating in the blood may be deposited in the joints. When this is done, gout results. If deposited in the muscle sheath, they produce rheumatism. If deposited in the brain, they may produce irritability, impatience, depression, and worry. The thing to do is to correct the habits of living, and thus get rid of these poisons. In many instances worry will then disappear.

In the endeavor to get rid of rheuma-

tism we recognize that there are certain things we must do. The doctor may say, Give up the use of tea and coffee, and do not use meat. He may give some other sensible advice, which, if followed, will enable one to get rid of the disease. The patient goes about getting rid of rheumatism in an intelligent manner, and he must go about the worry disease in the same way. Known sin may, of course, be responsible for feelings of depression. If so, there is a legitimate way out of the trouble; but frequently this feeling is due to physical causes. In fact, most of our ills, whether physical or mental, may be traced to some physical cause.

It was the mixed multitude, who refused the food prepared by angel hands, who were constantly worrying and complaining. They wanted their accustomed food, and found fault because it was wisely withheld. When their request was granted, it brought sickness and leanness of soul. If they had cheerfully submitted to the use of the simple food, they would undoubtedly have been helped. God allows afflictions to come as warnings. When we are on dangerous paths, it is an act of mercy to have a red light held up to notify us of the danger. Depressed feelings are many times danger-signals and should be heeded. Careful inquiry will frequently point to some dietetic error as being responsible for them.

Worry and feelings of depression may be cultivated. Some people seem really to enjoy poor health. They talk about it all the time. In this way they dig about and cultivate this useless and harmful plant. This habit tends to undermine the health. We must talk courage, and faith, and good cheer, and “against hope believe in hope.” Efforts must be made to put down every feeling which exerts a depressing or harmful influence upon us. When depressed, begin to sing. After all, there are many things to be thankful for. The rose-bush is not all thorns. A good way to drive away the blues is to do an act of kindness to some one who is worse off than we ourselves.

“Is thy cruse of comfort failing?

Rise, and share it with another;
And through all the years of famine,
It shall serve thee and thy brother.”

“Give, and it shall be given unto you,” is a divine law. As we give, so God imparts. Giving is living; denying is dying. To create sunshine for those about us and assist the needy is one of the best ways of getting rid of feelings of depression and worry. It was not until Job prayed for his friends that God turned his captivity, and gave him twice as much as he had before he was afflicted.

Takoma Park, D. C.

“Most wondrous Book! bright candle of the Lord!
Star of eternity!—the only star
By which the bark of man could navigate
The sea of life, and gain the coast of bliss securely.”



WASHINGTON, D. C., JULY 13, 1911

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Editorial

"Not as though I had already attained," wrote the apostle Paul, "either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." Phil. 3:12.

THIS he said after thirty years of following Jesus. And he doubly emphasized the lesson of Christian growth, repeating: "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

A Wrong Standard.—The apostle set no standard of mere fleshly attainment. "We dare not make ourselves of the number," he said, "or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise." 2 Cor. 10:12. His standard was the righteousness of Christ—ever inciting him to press onward and upward "toward the mark."

An Illustration.—A graphic illustration of the wrong way of gaging one's progress was given by J. N. Andrews in the REVIEW of Dec. 29, 1868:—

I meet with many persons who feel certain they are making progress heavenward when I fail to discover wherein they have gained any ground in months, or perhaps years. The explanation seems to be this: The world is making a fearful rush to perdition. The man who makes no advancement in the way to life, and who may be even slowly but steadily tending toward perdition, as he observes the world pass him with such speed in that direction, may even suppose that he is really making considerable progress toward the city of God. I may illustrate this by the fact that often when looking out of the car windows on one side, I believe my car to be advancing when it is really standing

still, and I am deceived by seeing a train that is going the other way. Looking out of the other side of the car shows me my mistake. I then see that we are not advancing at all, and sometimes that we are even losing ground. We need not be deceived. We are not to compare ourselves with others, but with Christ.

Personal Religion Versus Denominational Religion

A PERSONAL experience in God is necessary to the salvation of every soul. This is strongly and repeatedly emphasized throughout the Scriptures of truth. The call of God primarily is not to man in a community sense, but to each individual: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "And 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."

In response to this call, there must be the exercise of a personal faith. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed."

For the acceptance or rejection of this call every man is made accountable. "So then every one of us shall give account of himself to God." And in the day of final reckoning every man will be judged according to his works, and the reward will be proportionate to the fruits of his labors. "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works."

Of that day of final awards the prophet Ezekiel declares: "Though Noah, Daniel, and Job, were in it, as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness."

One great danger which has threatened the church in every age is that this vital truth of a personal and practical Christianity would be forgotten. Israel of old forgot it. In consequence the form was substituted for the substance, the letter for the spirit, and trust was placed in service and ceremony rather than in real heart work and personal experience.

The writer of these words and the readers thereof confront in their religious experience the same danger. We have a beautiful system of truth, we are connected with a progressive movement. There is much to draw out our interest,

enlist our activities, and arouse our enthusiasm. We rejoice in the spread of the message through the printed page and gospel herald. We view with pleasure the large force of youth in our schools who are preparing for service. We are confident that this movement in which we are engaged is of divine origin, and that its speedy and glorious triumph is assured.

But we may see all this, feel all this, and believe all this, and yet fail to comprehend the full significance of the gospel message as applied to personal needs. We may have a sort of denominational religion, but fail in obtaining a personal experience in God. Against this we are warned in the message to the Laodicean church as found in Rev. 3:14-21.

Saul before his conversion possessed a denominational zeal, but it took a personal revelation of Christ to show to him his own individual need and to transform him into the apostle to the Gentiles. Peter was foremost in proclaiming his loyalty, but not until Christ looked on him, and his heart was broken, did he reach a saving personal knowledge of Christ. The apostle Paul recognized his danger, even as a gospel messenger, of being a castaway. Our danger is equally great.

Belief of a system of doctrines or faith in the triumph of a cause can not be substituted for faith in a personal Saviour. Faith in the conversion of others will not avail for the application of the blood of Christ to our own needs. We must see Jesus as our personal Saviour, as the One who forgives our sins, and who speaks peace to our souls. He must dwell in our lives by his blessed Spirit, purifying our purposes, subduing our iniquities, and conforming us to the likeness of the divine example. With this personal knowledge of Christ in our lives, we shall be able to bring others to the same Fountain of cleansing and blessing.

The need of the church of God to-day is not a denominational religion, but a personal, living faith, which will apply individually the gospel of the Lord Jesus Christ. May God give us hearts to seek for this personal experience. We should take time to cultivate the Spirit's graces. As gospel laborers, as institutional workers, we are in danger of forgetting God while engaged in his work. Let us take time from life's busy activities to become acquainted with Jesus. This will prepare the way for the inflowing of the Spirit, for the glorious manifestation of divine power, which will attend the labors of the remnant church. This experience will make us more loyal to the truth, more eager to carry the gospel to those in darkness, more zealous in placing our property and our very lives upon the altar of service as an evidence

of our love for the One who has taken us into such close and sweet communion with himself. This personal relationship can be attained through the confession of sin, through consecration and submission, through prayer and faith and watchfulness, through the study of the Word, and the blessed ministry of the Holy Spirit. God is anxious to unite with us in bringing it about. May we avail ourselves of the means which he places within our reach, and of the present opportunity to gain in him that experience which will make our efforts effective here, and bring to us personal salvation in his kingdom.

F. M. W.

Leading the World

FROM a study of the prophecies of Revelation we have for many years understood that the United States was to play a leading rôle in the last great world movement brought to view in that scripture. Recently at the installation of a new pastor at the Vermont Avenue Christian church in Washington, D. C., Representative D. T. Morgan, of Oklahoma, made this striking statement:—

Washington being the political center of the country, it is easy to suppose that it will one day be the religious center, and that the sect gaining control here will be able to disseminate its ideas throughout the country and have an enormous following. Here in Washington, where the highest ruler on earth resides, and where decisions are rendered from the highest tribunal in the world, a spirit of religion should pervade and accompany the political influence to all parts of the country and world.

The fulfilment of this statement would be a perfect fulfilment of the prophecy of Revelation in reference to the work of that power represented by the two horned beast. And it is significant that in this statement of Mr. Morgan's we have the prediction of a union of church and state in this country. That is what is involved in his declaration that "a spirit of religion should pervade and accompany the political influence to all parts of the country." The movement to weave religion into the legislation of the land is gaining ground constantly; and in spite of the fact that there are those yet in the national Congress who stand loyally against this dangerous innovation, the great volume of the religious forces of the country is directing its power and influence in that direction. The unification of the great religious denominations of the country and of the world is already started and well under way, and the ever-increasing influence of the Roman Catholic Church at the head of our government indicates the direction which this unification and control will take, once it has been fully achieved. It was not many months ago that Car-

dinal Gibbons in Baltimore took occasion to commend the Episcopal Church for having "advocated in strong and earnest language the reunion of the various Christian churches." He said:—

I pray with them that the day may be hastened when the words of our common Redeemer, Jesus Christ, may be fulfilled; that there will be one fold and one Shepherd. However, this consummation can only be attained when all Christians shall recognize the one chief Pastor.

It is not to be a matter of compromise with the Protestant churches and the Catholic Church, each surrendering some of their contentions and uniting on a common ground; but it is to be a surrender absolute on the part of professed Protestants, that they all may meet on some common ground dictated by the Roman hierarchy. Then will it be said that they have entered one common sheepfold, and are under the direction and care of one shepherd, the representative of Jesus Christ on earth, the Pope.

C. M. S.

Removing the Foundation

IN his first letter to the church at Thessalonica the apostle Paul said to the believers: "For this cause we also thank God without ceasing, that, when ye received from us the word of the message, even the word of God, ye accepted it not as the word of men, but, as it is in truth, the word of God." This is a sufficient cause for thankfulness in behalf of any church. Prosperity is assured to every individual and to the church as a whole, when the Word of God is thus accepted. This is the foundation of all genuine Christian experience.

A growing weakness, which must end in a complete departure from the true faith, is the inevitable consequence of treating the Word of God as if it were the word of men. So it was in the great falling away which plunged the church and the world into the dark ages. There arose men "speaking perverse things, to draw away the disciples after them;" the human interpretation of the Word of God took the place of the Word itself; and thus the living power of the Word was made of none effect. Darkness settled down upon the world because the Word of God, which is a lamp to the feet and a light to the path, was practically taken away from the people.

In the Reformation of the sixteenth century, and as the strength of that movement, an effort was made to restore the Word of God to its rightful place as the voice of God to each individual. Its teaching on any subject was presented as final and authoritative. Thus the historian D'Aubigne says:—

The sole and infallible authority of the Word of God was the primary and fundamental principle of the Reformation. Every reform in detail that was afterward carried out in the doctrine, morals, or government of the church, and in its worship, was but a consequence of this first principle. In these days we can scarcely imagine the sensation produced by this elementary and simple but long-neglected truth.

The same historian says, again:—

The Reformers and the apostles set up the Word of God as the only light, as they exalt the sacrifice of Christ as the only righteousness. By mingling any authority of man with this absolute authority of God, or any human righteousness with this perfect righteousness of Christ, we vitiate both the foundations of Christianity.

And in "the famous *Protest* that henceforward gave the name of *Protestant* to the renovated church," we find the following statements:—

Now, seeing that . . . there is no sure doctrine but such as is conformable to the Word of God; that the Lord forbids the teaching of any other doctrine; that each text of the Holy Scriptures ought to be explained by other and clearer texts; that this holy Book is in all things necessary for the Christian, easy of understanding, and calculated to scatter the darkness; we are resolved, with the grace of God, to maintain the pure and exclusive preaching of his only word, such as is contained in the Biblical books of the Old and New Testaments, without adding anything thereto that may be contrary to it. This Word is the only truth; it is the sure rule of all doctrine and of all life, and can never fail nor deceive us. He who builds on this foundation shall stand against all the powers of hell, whilst all the human vanities that are set up against it shall fall before the face of God!

This was the platform of the Reformers. This is the foundation upon which Protestantism was built. This is the foundation of a genuine Christianity.

But a great departure has been made from the principles laid down by the Reformers. The very foundation of Christianity has been removed. The Protestantism of to-day is not the Protestantism of the sixteenth century. That which is known as the "Higher Criticism," or the "New Theology," or the "New Experience," is in reality another falling away from the Christianity of the early church. This evil principle has been at work for a long time, undermining confidence in the inspiration and authority of the Scriptures; but it has come out openly in its warfare against the position that the Bible is the word of God. In support of these strong statements we present some quotations from two journals which may be regarded as leading exponents of this modern infidelity. In the *Outlook* (New York), some time ago, appeared an editorial under the heading "The New Religious Experience," from which we take the following extract:—

The new religious experience looks for its final authority to the Voice within. The secret of whatever authority it recognizes in either church or Bible is the response which the soul makes to the word which they utter. . . . The New Experience is more slow to recognize that the authority of the Bible is of the same description as that of the church, but it is gradually and half-unconsciously coming to this faith. A text of Scripture is no longer conclusive as to doctrine; a precept of Scripture is no longer conclusive as a command. The Bible is less and less looked upon as itself the word of God—a title never in the Bible applied to the Bible; it is looked upon as able to evoke the word of God in the soul of man.

In another issue of this journal, after quoting a statement from the *Sun* (New York), that "a very great change, a tremendous religious revolution, is involved in this new view and new method of criticism of the Bible so generally accepted on the authority of science and scholarship, and even of teachers of religion and theology themselves," the *Outlook* says:—

It is clearly worse than futile for clergymen to insist that there is no such revolution; clearly it is their duty to prepare their congregations to meet it, by showing them that the religious life is not identified with, nor dependent upon, the old unscientific view of the Scripture as an infallible rule of faith and practise, and as constituting, not merely a supreme minister to faith, but the foundation on which faith must rest.

In another journal, the *Independent*, there was published an editorial under the heading "The Recession of Inspiration," from which we take the following:—

The church has by this time learned that the Bible is not the one final source of authority in religion. We have learned that we may and must judge the Bible. First, we must judge whether it is an inspired authority, and then we must judge of the nature of its inspiration as a whole, and of the value of its several parts. This implies that there is something above the Bible by which it must be tested, and that something is another form of the voice of God. It is the reason and the conscience, our intellectual and our moral sense, enhanced and clarified as far as possible, which are the likeness and the utterance of God in us.

Thirty years ago the religious sense of Protestantism in this country would have been greatly shocked by such utterances as these, but the undermining process has been carried on so gradually that the people have hardly realized that the foundation of Protestantism was being removed. And even now there seems to be such a fascination in the idea of a scientific view of religion, and of "the scientific relation of man to God," that men are abandoning their faith in the Word of God, and resting their confidence in science falsely so called.

It is time for a new protest. It is time to remember the instruction and the charge given through the apostle Paul: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. . . . I charge thee therefore before God, and the Lord Jesus Christ, . . . preach the word." It is time to raise the cry throughout the whole world: "Fallen, fallen is Babylon the great. . . . Come forth, my people, out of her, that ye have no fellowship with her sins, and that ye receive not of her plagues." It is time to give the threefold message in the power of the Spirit.

W. W. P.

A Midday Prayer Moment

For years, just a few minutes before twelve o'clock, noon, the workers in the General Conference Office have been accustomed to meet in the board room to bow down together at the noon hour in prayer for the work and workers out over the fields, at home and abroad. It is but the service of a few moments; but as news comes in of progress and needs, or of difficulties and dangers, it is a comfort to the workers in the general office to spread the needs before the Lord, to thank him for victories and progress, and to pray for workers amid special difficulties.

Many of the workers in the fields have their own home circle, dear ones left behind, where they know they are continually remembered before the Lord. And many are especially remembered in the home church from which they went out. But somehow the workers in the General Conference Office feel that the noon-hour prayer season is a sort of general home prayer circle for all the great family of workers who are giving their lives to spreading this message.

It may be that many of the believers would like to know of this prayer season at the noon hour, and join in it. The pressure of activity in doing things in our busy work is such that we give the Lord too little opportunity to make us partners and sharers in the work beyond our personal reach.

"Who delivered us from so great a death," wrote Paul, "and doth deliver in whom we trust that he will yet deliver us; ye also [the Corinthian believers] helping together by prayer for us."

By prayer we may join our brethren in grappling with the difficulties and the needs in the great cities; in tropical lands, where the deadly fevers lie in wait for the workers; and amid the darkness of heathenism, over which we see the Spirit of God hovering, to let in the light of the last message.

The noon hour is often a busy one, but just a moment's petition sent winging its way to heaven, in the midst of the

cares, may brighten the day, and lighten our own and another's load. The workers at the ends of the earth often speak of the help it is to them to know of the noonday prayer moment. Miss Brockman, of Montevideo, Uruguay, where four missionary nurses are working away alone in the great city, writes:—

It is such a help to us to know that we are remembered in the noonday prayer season, and you may be sure we do not forget to pray for the work and workers in the home land.

From away in Mandalay, Burma, Brother R. A. Beckner writes:—

At your noonday service remember in prayer the work and workers at "the Center of the Universe" (one of the flowery titles of this "Land of the Pagoda").

We pass on this word, that others may know of this noon-hour prayer moment, and perhaps, even with hands full of work, remember to send up a petition from the heart in behalf of all toilers in the Lord's whitening harvest-fields.

W. A. S.

The \$300,000 Fund

SURELY although somewhat slowly this fund for the relief of our work in the great mission fields is being created. More than one third of the full amount has been raised. This is encouraging, and should lead to an increased interest to complete the work. Let the people of God be willing in this day of his power. Let all place their shoulders to the wheel, and have a part in this good work.

Statement to July 1, 1911

Atlantic Union Conference	
Central New England	\$ 3097.47
Greater New York	2683.91
Maine	310.80
New York	1493.82
Northern New England	1007.23
Southern New England	459.69
Western New York	1206.93

Total 10259.85

Canadian Union Conference	
Maritime	248.37
Ontario	1460.68
Quebec	500.80
Newfoundland

Total 2209.85

Central Union Conference	
Colorado	720.53
East Kansas	1875.54
Nebraska	7706.68
North Missouri	729.22
South Missouri	429.84
Western Colorado	651.31
West Kansas	652.89
Wyoming	1174.04
St. Louis Mission	77.00

Total 14017.05

Chesapeake Union Conference	
Chesapeake	716.99
District of Columbia	1224.47
Eastern Pennsylvania	908.02
New Jersey	1577.50
Ohio	2660.50
Virginia	393.55

West Pennsylvania	\$ 580.26
West Virginia	352.00
Total	8413.29
Lake Union Conference	
East Michigan	4228.81
Indiana	3407.43
Northern Illinois	1601.21
North Michigan	567.45
Southern Illinois	1190.33
West Michigan	4092.62
Wisconsin	1951.82
Total	17039.67
Northern Union Conference	
Iowa	4084.06
Minnesota	4286.94
North Dakota	2069.13
South Dakota	1524.08
Total	11964.21
North Pacific Union Conference	
Montana	1564.31
Southern Idaho	1678.40
Southern Oregon	858.46
Upper Columbia	2938.25
Western Oregon	2941.59
Western Washington	2774.48
Alaska	2.15
Total	12757.64
Pacific Union Conference	
Arizona	520.21
California	3856.01
Central California	5.00
Northern California-Nevada	12.59
Southern California	5920.10
Utah	130.30
Total	10444.21
Southeastern Union Conference	
Cumberland	1419.73
Florida	1715.87
Georgia	666.40
North Carolina	439.64
South Carolina	297.35
Total	4538.99
Southern Union Conference	
Alabama	176.81
Kentucky	225.50
Louisiana	214.75
Mississippi	334.03
Tennessee River	472.22
Southern Union Mission	5.00
Total	1428.31
Southwestern Union Conference	
Arkansas	201.31
New Mexico	94.18
North Texas	441.27
Oklahoma	1887.06
South Texas	189.86
West Texas	77.90
Southwestern Union Mission
Total	2891.58
Western Canadian Union Conference	
Alberta	525.20
British Columbia	505.55
Manitoba	630.10
Saskatchewan	864.25
Total	2525.10
Miscellaneous	
Australasian Union Conf. ..	3623.12
Various countries	648.42
Miscellaneous	449.99
Total	\$ 4721.53
Grand total	\$103,211.28

W. T. KNOX, Treasurer.

Looking Toward the Big Fund

HERE is an extract from one of Elder F. H. DeVinney's letters, showing how Japan is looking toward the help that is to come from the \$300,000 Fund. These needs are an incentive to push the fund to completion:—

We are very anxious to get the printing plant and school out of the city, where we are not in constant danger of burning out. We pray that we may receive from the big fund enough to buy the land, and get these two little institutions upon a right basis. Just a few days ago, before daybreak, we were routed out of our beds by a fire only about three rods from us, that, but for the merciful care of the Lord, would surely have taken everything we had. If you could see these little narrow streets, the light, flimsy house, and the means of fighting fire, you would not wonder that when we go to sleep, it is to keep one eye open for fear some one's carelessness may burn us out. We have just had in Tokyo, only about two miles from where we now live, a fire as great as that of Chicago, and no doubt as extensive as that of San Francisco.

Note and Comment

Prohibition in Maine

AN unusually strong influence is being exerted at the present time to break down the laws of the State of Maine which prohibit the sale of intoxicants. Untruthful reports of drunkenness in Maine are circulated broadcast through the agency of the powers that are trying to nullify and destroy the prohibition law of Maine. A report purporting to come from Bangor, Maine, and copied largely in the press of the country, tells of the death of a certain man in an unfrequented part of the city of Bangor, supposedly through the drinking of a large portion of a keg of ale. This is set forth as a terrible example of the futility of the prohibition law, and the harmfulness of its working. The report states that there is nothing to prevent liquor being shipped into Maine by parties from the outside, and says: "This is done continually, and shows the absolute uselessness and absurdity of the law." But it does not show the uselessness and absurdity of the law; it shows the lawlessness and cupidity of the liquor interests, which ship liquor into the State of Maine for the purpose of breaking down the law, and causing it to appear obnoxious and inconsistent. Before asking for a change in the law and condemning the law, these liquor interests ought themselves to show a clean record in the matter of the observance of the law. The demand for a change in the law comes with poor grace from those who have persistently flouted the law, and that for the sole purpose of gain at the expense of virtue, sobriety, prosperity, and even life itself.

If one keg of ale sold in defiance of the law resulted in the death of the party mentioned, what may Maine not expect if the law is abolished, and the concerns that produce and distribute such death-dealing beverages are permitted to work their will, unhindered save by the mere payment of a license?

Unrest in Portugal

EVER since the establishment of the new Portuguese republic, Catholic papers in the United States, and that portion of the public press which is dominated by Catholic influence, have been taking the position that the republic of Portugal can not succeed. Prominence has been given to every adverse report from Portugal, and little or nothing has been published favorable to the new régime. It is not difficult to understand this matter when we realize that the Vatican considers that the establishment of this republic is a menace to itself and to its interests in Portugal. In spite of the fact that some prominent American Catholics declare their belief in the principle of separation of church and state, one of the greatest objections which the Catholic hierarchy has to the present order of things in Portugal is that church and state have been separated there. The Royalist party is composed largely, if not entirely, of Catholics; and when Catholic papers make so much of the prospect of an invasion of Portugal by the Royalist party, it must be considered that the wish is father to the thought. The *Washington Post* of June 12 says that the new administration has aroused considerable discontent because of its "sudden and violent separation of church and state. It has aroused the religious element." It must be apparent, therefore, that it is the religious element which is responsible for the larger part of the unrest in that country, and that discontent has come from the separation of church and state, a principle for which many American Catholics profess to stand.

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ACCORDING to the Mohammedan journals of Constantinople, as quoted by the *Christian*, the disciples of that false religion are as follows:—

The Ottoman empire, 27,000,000; Bosnia and Herzegovina, 600,000; other Balkan States, 100,000; Russia, 24,000,000 out of a total population of 135,000,000; India, 60,000,000, of a total population of 250,000,000; China, 40,000,000; independent Asiatic States, 20,000,000; Java and neighboring islands, 25,000,000; Philippines, 500,000. They estimate that the strength of Islam in Africa is no less than 60,000,000 to 70,000,000. In conclusion the journals put the total number of Mohammedans in the world at 270,000,000, and affirm that this number is being rapidly augmented by conversions as well as by the large birth-rate, which is a feature of Moslem life.



Inasmuch

ELIZA H. MORTON

KINDNESS, gentleness, forgiveness,—
All are in the word!
Thoughts of others, self forgotten,
Highest feelings stirred,—
"Inasmuch."

In the home as well as far lands,
Lands beyond the sea,
Just a smile, or word of courage,—
This is charity.
"Inasmuch."

Hearts are aching in the garden
Where the Saviour knelt,
Left alone, and, O the horror
And the sadness felt!
"Inasmuch."

This is why the admonition
Comes to me and thee;
This alone can give a power
To our ministry,—
"Inasmuch."

Jesus, give us hearts so tender
That the ice will melt,
And the sweetness of God's Spirit
In our souls be felt,—
"Inasmuch."

Woodford Station, Maine.

The Work in the European Division During 1910

(Concluded)

L. R. CONRADI

Siberian Union Mission

SINCE New-year's, the Asiatic portions of Russia, including Siberia, Central Asia, etc., have been organized into the Siberian Union Mission field. We have not yet fully settled upon all the territory of this new mission field; but there are now in Central Asia and Siberia proper about 300 members. In Harbin, Manchuria, where the plague raged so fiercely, our people have been kept, and the church has continued to send us a good tithe. Brother G. Perk, the new superintendent of the field, has lately visited Siberia, and he writes that they have had good meetings. They expect to baptize about 100 believers during this second quarter.

British Union Conference

Great Britain, with her 45,000,000 population, thus far forms but one union, which contains four conferences, — North England, South England, Scotland, and Wales; there is also one mission field—Ireland. Last year 277 members were received, bringing the membership of this union up to 1,939. The work in this important field is onward; but when we look at the popula-

tion and the many large cities, we must admit that we have hardly touched this great country. Last year's tithe was \$26,463, and \$2,000 was received in appropriations, so that about \$28,000 was spent in developing the evangelical part of our work here. The North and South England conferences, with 33,000,000 people, not only paid their tithe to the union, but helped with a second tithe to support the work in Ireland, Scotland, and Wales. In offerings they raised about \$7,700. Altogether the British Union Conference turned over about \$5,000 to the General Conference.

As for city work, something has been done in London, where we have about 400 believers; there are also small churches in Edinburgh, Glasgow, Liverpool, Manchester, etc. But London alone, with its 7,000,000 people, presents the greatest problem in city work furnished by any one city on the globe. Besides this great city, England has nearly fifty cities with a population of over 100,000 each. In the British Union Conference there are about fifty evangelical workers, only fourteen of whom are ordained ministers. In other words, if there were in the United States twenty-eight ordained ministers, it would be better supplied with ordained help than Great Britain is to-day. One hundred seventy-four agents were employed last year in this conference, and their sales amounted to \$70,000.

Latin Union Conference

This conference now includes France, with Algeria and Tunis, Italy, Spain, Portugal, and Roman-Switzerland, containing 107,000,000 inhabitants, and a membership of 1,060. Last year 140 members were added. There are now two conferences in this union, to which Paris has been added as a union district since Jan. 1, 1911; it has four mission fields. There are forty evangelical workers employed in the union, fourteen of whom are ordained ministers. Its tithe was \$11,037; to this we must add the appropriation of \$11,700, so that it actually took about \$23,000 to man the work here last year. As there are more people in the Latin Union than in the United States, it is about as well served with laborers as the States would be with ten ordained men. The conference returned to the General Conference \$3,085 in offerings. This union also has its city problems. Paris has nearly 3,000,000 people. Then there are Marseilles, Lyons, Naples, Rome, Madrid, and Milan, with half a million each. Little Roman-Switzerland, with only 1,000,000 inhabitants, 564 members, and a tithe of about \$6,800, gives fully twenty-five per

cent of its income to help the union conference work. There were eleven canvassers at work, whose sales amounted to about \$10,700.

Levant Union Mission

Quite a number of changes for the better have taken place in this field. For the last ten years the work had been nearly at a standstill, but during last year no fewer than sixty members were received, bringing up the total membership to 320. The tithe also increased to about \$1,500. The field was divided, so it might be worked to better advantage. There are now five separate mission fields here. In the farthest east we have the Armenian; then comes the Central Turkish and the Grecian; then the Syrian and the Egyptian. Last year we assisted this field by about \$9,000 in appropriations. It now has about twenty workers, of whom seven are nurses, and six are ordained ministers. The Levant Union Mission takes in the Turkish empire, Egypt, and Greece, with a population of about 41,500,000. The canvassing work began last year, and nine workers labored during the latter part of the year. Publications amounting to \$634 were sold. The offerings were \$430. We are glad to report encouraging prospects for the Levant.

African Missions

Our African work has greatly increased during the past year. In German East Africa we now have two divisions. The Pare district, near the coast, reported thirty-one baptisms, bringing up its membership to nearly seventy. It has been decided to open up a fourth station. About 1,000 young people are attending our schools. Last year's appropriation to that field was \$6,100.

In the Victoria Nyanza district we have a territory of about one hundred miles by fifty, with a population of 200,000 people, speaking various dialects. The Roman Catholics have two stations near us, and the Church of England has one. Thus far we have planted five stations, and two new sites have been granted us by the government. Elder B. Ohme, with a number of workers, has gone to take charge of that field. About 800 young people are attending our schools. In order to save freight, our brethren have lately bought a sailboat, only a little more than a year old, for \$500, and the first three months they were able to clear one fourth of that amount by carrying freight for others, in addition to saving our own freight expenses. We recently lost one of our workers here, Brother E. Raessler. As we have put up a number of mission buildings, our expenses were about \$9,200 in this district last year.

In British East Africa, just north of the Victoria Nyanza district, we have two stations. Elder A. A. Carscallen reports hopefully of the school work carried on there, and that they expect to reap the first-fruits of their work this year. Our appropriations for this mission in 1910 amounted to \$4,700.

In our Abyssinian Mission the brethren

ren were able to complete their buildings. They erected a mission home for two families, a school building, and a stable; dug wells; and also made some improvements on the mission farm. Last year's appropriations to this mission amounted to \$4,900. On the other hand, all the African missions returned to us about \$1,000 in tithes and offerings. We now have 100 members in these African missions, of whom twenty-four are workers; four of them have been ordained.

Persia

To this country we have just sent Brethren Dirksen and Oster, who will locate at Tabriz, one of the leading cities of northern Persia. We are also in correspondence with a local preacher, who has heard the truth, and who seems to be interested.

Summary

During 1910 we had 500 evangelical workers proclaiming this truth throughout the European Division; of these, 135 are ordained ministers, 100 are licentiates, and the others are Bible workers. The number of those baptized was 3,484, and of those added by vote, 575, or a total of 4,059 persons added. Our membership increased from 19,626 to 21,948; our tithe from \$194,500 to \$215,980; our offerings and general gifts were nearly \$50,000. While thus far prosperity has attended the progress of the cause, we know that God has greater things for us. If we consider the number of our workers, we find that we have only one ordained minister for every four million people in our division, and one gospel worker for every million of its inhabitants. Appeals for more help come to us from all parts of the field. Whole kingdoms are scarcely touched. Great problems await solution, and only God's Spirit can solve them. What we desire, and that for which we pray, and what we must have, is more of God's Spirit, more divine power, and more laborers for these destitute fields. May those who read this report study carefully the great openings that present themselves to God's people, and may they feel constrained to ask the Lord to bless his work, that a still greater work may be accomplished in 1911.

Hamburg.

Maranatha Mission

W. S. HYATT

THE truth has been taking root in the hearts of the natives living near us, and several have begun to obey the Lord; a few weeks ago I organized a church at the Maranatha Mission. Last Sabbath was a good day for our little church. After Sabbath-school I spoke, Brother Moko interpreting. The Lord greatly blessed, and at the close of the service five adults presented themselves for baptism. One was a man living near, for whose acceptance of the truth all had been hoping and praying, but no one knew he had decided to obey.

In the afternoon we had the Lord's

supper for the first time with our little church. It was a precious occasion, and bound the hearts of the little flock closely together. Our church numbers thirty-two, ten Europeans and twenty-two natives. Seven more natives are keeping the Sabbath, and several others are deeply interested. We are encouraged to see adult natives accepting the truth, and some of them are developing into good workers.

Some of the schoolchildren are greatly troubled about the Sabbath; their people belong to other churches, and when they go home, their people refuse to allow them to keep it. One of our girls was crying yesterday, and asked us what she should do. Her father had promised her twice that she might keep the Sabbath, but each time he compelled her to go to work on that day after she had been at home a week or two. This was during school vacation. Others have had the same trouble. We pray that God will help us, and open the way so our children can obey.

We have here a large field. This province is larger than the State of Texas, and has fully 1,800,000 natives. Of this number 1,500,000 are Kafir-speaking. It was among these tribes that missionary work began over one hundred years ago. A century ago scarcely a native could read, but to-day tens of thousands can read intelligently. Truly, God has done a great work for this people, and we have done very little. There are more natives in the Cape province than there are Europeans in all South Africa. This people must have the truth. It seems to me that plans must be laid to do more for the tens of thousands of civilized and semicivilized natives, and also the large number of heathen among us. Our courage is good.

Grahamstown, South Africa.

Sweet Tidings to an Idol-Worshiper

MYRTIE B. COTTRELL

"THIS gospel doctrine that you preach is the sweetest thing I ever heard," was our first introduction to a kindly faced man of some fifty years of age who came into our chapel one evening. From that time on, he has been present at nearly every service, drinking in the truths of God's Word as only a thirsty soul can. When at the close of our Bible institute we asked all who wished to be baptized to hand their names to us, this man's name was among the others. We called him aside for examination, and drew from him the following interesting story, translated as nearly as I remember from his own words:—

"All my life I have been a worshiper of idols, until, about two months ago, I became ill. Although I myself am a Chinese doctor, I could not find relief, and therefore I decided to go to the temple, and burn incense and silver shoes (paper money) as a peace-offering to the gods. While at this temple, a Christian Chinese saw me, and asked

why I was going through all this form. I told him I hoped to gain relief from my disease by so doing. 'Ah,' he said, 'it will never come in this way; if you truly desire help, just pray to the great God of heaven, and read his Bible.' I decided to do this, and sure enough, God healed me. From this same man I also learned of this mission here in Chang-sha, and that you rested on a different day than other Christians do; so I have walked the one hundred li from my country home to learn more about what I should do if I would please my Heavenly Father."

As he knew so little about the Bible and its teaching, we advised him to study a little longer before going forward in baptism, and to this he willingly consented. We believe he is an honest seeker after truth; for his wrinkled face fairly beamed as he told us his experience, and how wonderful this "gospel doctrine" seemed to him.

If the "first love" of new-born Christians at home is strong, how much more so must it be to these honest souls just rising out of the misery and darkness of heathenism!

Friends in the home land, would you not rather have a part in sending this gospel message to such waiting hearts as this, than selfishly to spend money needlessly for your own gratification, or even to have a good bank account to your credit? There are many more honest hearts now in darkness who await the acting of *your* part in fulfilling the promise that at the "eventide" of this world's history, "it shall be light."

Chang-sha, Hunan.

A General Meeting in Swatow, China

W. C. HANKINS

WE planned to hold our general meeting in Swatow at such a time as would meet Elder I. H. Evans's convenience, so that he could be with us for a few days. As we had never held such a meeting in that district, we had no idea how many would attend; but we were very fortunate in being able to secure the use of a number of new, two-room houses at a very low rental, so that we could increase our accommodations as needed.

The meeting was appointed to begin March 23, but so many were there by the twenty-second that we began meetings that afternoon. We had a good attendance of our own people in spite of the fact that it was just at rice-planting time. From seventy to eighty adults attended at least part of the time; those who were farmers felt that they could not stay more than about half the time on account of the pressing need of getting in their crops while the rains continued.

Besides the attendance of our own people, we had quite a good interest from the outside. Our little hall was always well filled in the evenings, while on Sunday afternoon, when Elder Keh spoke on the question of "Is Sunday Sacred?"

the room was so crowded that many had to sit outside on the veranda.

We organized a little church of twenty-one members during this meeting. There were others who wished to join, but had to return to their homes before arrangements could be made. We expect this church to have a rapid growth, but we know that Satan will do all he can to hinder the progress of the work in this section. We are therefore hoping that all our brethren will join with us in praying for the prosperity of the work here. There are no foreign workers in this region yet, but we expect that the workers who have been promised us will arrive as soon as the hot season is over. We understand that the workers are ready to come, but that there is not sufficient money in the treasury to warrant their being sent on. God has blessed the work here in a marvelous manner, and it would seem a great pity if our people should fail to provide the means for filling such an opening as this.

As we see the power of God manifested as it has been in the work in this region, our hearts are encouraged, and we feel that the time is not far distant when he will have finished the work, and we shall see him coming in the clouds of heaven. God grant that we may all be faithful, and be counted worthy to have a home in his everlasting kingdom.

Kulangsu, Amoy.

Argentina

C. E. KNIGHT

WHEN we arrived in Buenos Aires, it was thought best to rent a house with a room large enough for the church meetings. One of the first persons baptized was a sister who, with her husband, was living near by, in a house with a large Italian family. The members of this family were very much opposed to what she had done, in identifying herself with us, and did all they could to discourage her.

About six months afterward, the church prepared a program, and invited the children and parents living near by to be present. This Italian family came, and immediately afterward their attitude changed toward the sister living in their house. They continued attending the meetings, and the parents soon began to keep the Sabbath, and were later baptized.

A short time after this, they removed to one of the suburbs of the city, almost wholly Italian. Soon an interest sprang up among their new neighbors, and a minister was called to hold meetings with them. This interest increased until about thirty adults had united with them in worship. All these are Italians, and it is quite likely that we shall soon be able to organize a purely Italian church. We have in Argentina two churches composed wholly of French, and a number who are all German. We are glad that we shall soon have another nationality added, the Italian.

Buenos Aires.



Michigan

BENTON HARBOR.—In Benton Harbor and St. Joseph there is a small company of Sabbath-keepers, and from eighteen to twenty usually meet for worship on the Sabbath in the small chapel in Benton Harbor. They have Sabbath-school, although there is only a ten-year-old boy to represent the children. Three brethren besides myself compose the male members. Nearly the entire company attend the Sabbath-school; but of these there are only three young sisters to represent the young people. There is no elder in the church, but we have a deacon and a church clerk, also the leading Sabbath-school officers. A capable and devoted brother, who formerly held his membership here, has gone to North Carolina to assist in a small industrial school in the mountainous district.

The company here is not often visited by any minister, so they have managed matters as well as they could in their somewhat lonely condition. When I came, they seemed very much pleased that some one was to be with them to help in church work. Sabbaths I have taken twenty minutes or more in giving talks on some prominent feature of the faith.

I came to St. Joseph as an invalid, but it is wonderful how my strength has returned since coming here. I have not the least semblance of heart difficulty, and often walk two or three miles without so much as thinking whether I have short breath or not. The Lord has done great things for me, whereof I can not help being glad. Ps. 126:2, 3. May God bless his work everywhere.

G. W. AMADON.

Honolulu

SOME weeks ago we started tent-meetings in one part of the city. Although we did not get much of a hearing, some interest has been manifested, and some are now taking Bible readings, and may yet take their stand for the truth. Since then we have moved the tent to another part of the city, and are having a better attendance. The language question is a great obstacle here; in some places there are Portuguese, Hawaiians, Chinese, and Porto Ricans; and while some of them understand a little English, many do not get enough to create an interest, so it is necessary to have an interpreter most of the time.

We have good news from our brethren on the other island, Hawaii. They seem to be presenting the truth, and are earnestly asking for some one to come and start the work. While we have more than we can do here, I think I must visit them this year, and do what I can to encourage them.

We so much need help here, especially in the other languages; if we had some one with us who would speak the Ha-

waiian, we could get much nearer to the people. We ask an interest in your prayers, that the blessing of the Lord may rest upon this part of his vineyard.

C. D. M. WILLIAMS.

Japan

A ZEALOUS Catholic lady has been earnestly studying her Bible with me for six months, and after a long struggle has received power to throw off the yoke of Rome. She has been baptized recently, and has gone to work to help save her Buddhist mother and her old acquaintances. It is a great inspiration to see such persons come out of the darkness and "stand complete" in Jesus Christ, no longer to serve an idol of wood or of stone, but to serve the living God.

S. MIYAKE.

Work Among the Colored People in Washington, D. C.

THUS far in the year the good hand of our God has guided and prospered us in the work for the colored in this city. For this we are thankful.

Many have been reached by Bible studies, literature, and the preaching of the word; and a few have accepted the truth, and seem earnest and zealous in the work of God.

Tent-meetings were begun on June 16 with a good attendance of those who seem to be interested in the truths presented. We trust that much good will result from this effort, and that many souls will be brought to the obedience of the gospel. We know that there are those in attendance who are settling themselves upon the sure foundation of this message. Several who have hesitated for some time have now fully identified themselves with us in all matters. Remember us at the throne of grace.

W. H. GREEN.

Soonan, Korea

At the close of a ten days' meeting, thirty-eight persons handed in their names as desirous of uniting with God's remnant people, and thirty-one, mostly students from the school, were baptized and taken into the Soonan church. We now have the largest Seventh-day Adventist church in Korea,—seventy-four members, with a Sabbath-school attendance of from 125 to 140. We have outgrown the schoolhouse where we have meetings, and must provide larger quarters soon. At present we are doing our best to get the newly interested ones established in the truth.

Never in the history of this world have conditions been as at present. There are not only open doors, but also so many urgent calls that we see no possible way of answering, that we are greatly distressed. There are churches in

my territory that I have visited only once since I came to Korea. Here is our situation (at Soonan only): Our ministerial institute for native workers closed last Sabbath, after running for one month. Our school farm is running full force; and our school is still running on the spring term. I have operated on three patients in the last three days, two of them being now in a Korean house near by. Have had three letters this week urging me to visit companies that have among their number those who have waited for baptism for one year, having been ready all this time. Our burden is, What shall we do first?

Let those preparing for foreign fields prepare for roughing it on the firing-line, and to stand ready to join the battle at the front at a moment's notice; for we in these fields must have help. Let them get accustomed to the use of the weapons and uniforms of Eph. 6: 10-19.

We are of good courage; for the battle can not possibly last much longer.

RILEY RUSSELL, M. D.

Eastern Pennsylvania

THE Eastern Pennsylvania camp-meeting was held in Emmanuel Grove, near Allentown, Pa., June 8-18. The meeting-place was about five miles from the city, and could be reached quickly by street-car.

The grounds are arranged something after the plan of a Chautauqua assembly. Instead of tents, the campers occupied wooden cottages, which form a large circle around a commodious pavilion. Everything was very convenient for those in attendance.

There were about four hundred of our people at the meeting. Owing to the distance of the camp from the city, the attendance from outside was not large except on Sundays. Besides the regular conference laborers, there were present Elders George Watson, Charles Thompson, B. F. Kneeland, F. C. Gilbert, and I. G. Bigelow; Prof. S. M. Butler; Brethren L. A. Hansen, D. W. Reavis, and E. R. Numbers; and Dr. Olive Ingersoll, Sister Grace Denny, and the writer.

The meetings were characterized by much of the presence of the Spirit of God. Both of the Sabbath services were occasions long to be remembered because of the power of the Holy Spirit that was present to convict of sin, and bring to precious souls the assurance of a Saviour's pardoning love.

Each department of the work was given its share of attention. Excellent reports of the meetings were published daily in the Allentown newspapers, and thus the public was reached with the truth, even though the outside attendance was not large.

The business of the conference was executed with harmony and despatch. Elder W. H. Heckman was unanimously elected as president of the conference for another year. An aggregate of some twenty-three hundred dollars in cash and pledges was raised, principally for the \$300,000 Fund. About twenty persons were baptized. On the first Sunday afternoon of the meeting, an enthusiastic temperance rally was held, in which a strong protest was made against the curse of the liquor traffic.

Certainly the work of God is onward in the Eastern Pennsylvania Conference.

K. C. RUSSELL.

Sanitarium Relief Campaign

The Time Is Half Gone

It is now a year and a half since our "Ministry of Healing" campaign was launched. A period of three years was given in which to complete it. Half of the allotted time is now in the past. This may surprise some of us, but it is a fact that we have passed the half-way mark in this campaign.

It may be asked if we have accomplished half the work required in the campaign. Have our sanitariums received half the money planned for? Have our conferences taken their share of this work? Have we as individuals done our part? Let us answer the last question as individuals, and the sum total of our negative replies will represent how much we fall short as a whole of doing what should have been done in this year and a half.

It is true that the preliminary work of launching the campaign and getting it before all our people has taken some time. It is also true that other important interests have been before us, and have demanded attention. But we now have the campaign fairly well started throughout the field, and it has taken its place as a movement of great importance.

The adoption of this plan of relief for the medical missionary work was the result of careful planning by a large company of our leading and responsible brethren. These men were confronted with a problem of serious consideration, involving the welfare of an important branch of the cause. With much prayer and earnest counsel, no better solution was found than the one adopted in our present sanitarium relief campaign. It was planned that by this means, help should come to our sanitariums, and it is by this means only that provision is thus made. We have no other plan among us for rendering to our sanitarium work the assistance that should really have been given before now.

Definite results are expected from this movement, and are already being seen in some measure. If our full expectations are realized, we must take account of the rapid passing of time, and put forth definite efforts to accomplish what we have planned. The remainder of the specified time will pass at exactly the same rate as that already gone; than this there is nothing more certain. Merely letting the time go by does not fulfil the requirements of our work, nor meet our needs.

We may have the fullest assurance that as truly as we do our part in this movement, so surely shall we see absolute results. The financial income to the cause from the sale of the books and journals is a practical certainty, all arrangements having been made to this end.

There is no question about great good being accomplished by the excellent publications sold; this we are beginning to see. That patients will be brought to our institutions of healing is already being realized. And what is more sure than the promise of the Lord to bless our efforts in this good work? The plan is an excellent one, and sup-

plies of grace and rich reward await our acceptance of it. To this many can already testify.

Let us guard against delaying too long. If conferences have been waiting for other matters to be disposed of before vigorously pushing this work, is it not now time that they take hold of it earnestly, and look for its accomplishment? Should not the officers give it the attention which its importance demands? If individuals have been putting off doing their part, thinking there was yet plenty of time in which to sell a few books and journals, should they not now take heed lest still more time pass, and those few books and journals remain unsold? Can not those who have already done their part give encouragement and help to those who may be hesitating to engage in the work because of timidity or fear?

Will not our canvassers and other workers who have had experience lend help to those who may need it? Should we not have the hearty and general co-operation of all concerned? And is it not the concern of every one, worker or layman, to take part in a denominational effort on which so much is dependent? Thus and thus only shall we as a people do in the next year and a half the work we have set ourselves to do.

As indicated in the reports that have appeared in this column, a good beginning has been made in many places, and encouraging results have been seen. Many of our people have enjoyed rich experiences, and the campaign work is proving a blessing to individuals and to churches. The measure of blessing is according to efforts put forth.

It is desired to receive reports from those who may have items of interest to give, which may be passed on to others. Correspondence is solicited regarding any phase of the work that may need explanation. Literature is available to those desiring it, including printed canvasses. If you have any testimonials for "Ministry of Healing" from clergymen, temperance workers, or other persons of influence, kindly send copies of them to the undersigned, at Takoma Park, D. C.

L. A. HANSEN.

An Experience

AFTER calling for volunteers for house-to-house work at a meeting in the interest of the relief campaign, quite a number stood up as willing to go with me; but at the close of the meeting one sister came to me, and said, "I stood up with the rest, but not to sell 'Ministry of Healing,' for I do not intend to sell one of those books." She, however, agreed to make two visits with me the next day. Our visiting from house to house that morning was so interesting that she concluded to try it alone the next day. The result was that she sold three books and five journals, and enjoyed such rich experiences that she has decided to continue in the work until the quota is sold, and then take up the regular canvassing work with books, tracts, and periodicals.

This is but one of many similar experiences, and is an evidence of the working of God's Spirit, and what the Lord is willing to do for all who yield themselves to him for service.

I. G. BIGELOW.

Young People's Work

Conducted by the Young People's Missionary Volunteer Department of the General Conference
M. E. KERN Secretary
MATILDA ERICKSON Corresponding Secretary

What Matter?

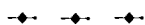
WHAT if your coat be patched and old?
The worth of a coat is easily told.
A handful of gold will quickly bring
A coat that is fit for a prince or a king;
But an honest heart and a willing hand
Can never be bought in the whole wide land.

Remember that patches may cover a boy
Who some day will be the great world's joy.

If your soul be pure, and your heart be true,

What can an old coat matter to you?

—Emma C. Dowd.



Biennial Report of the Missionary Volunteer Department

It seems wholly fitting that we pause for a moment to thank God for what he has wrought for and through our youth. The backward look brings good cheer. Ever since the inception of the young people's work, God's blessing has attended it; and his blessing has made every year's record "advancement." Not all that we desire has been accomplished; but we are truly grateful for what has been done, which, without a special effort for the youth, would probably have been left undone.

During the last two years the interest in Missionary Volunteer work has been manifestly deepened. More time is given to its development; more extensive and intensive work is being done; and well-directed efforts are resulting in conversions and increased missionary activity among the youth. There is a general awakening to the fact that "the Lord has appointed the youth to be his helping hand" in giving the gospel to the world, and that our young people, well organized for service, are a powerful factor in the prosecution of that work.

Extent of Work

Not only are our youth in America enlisting in the army of Prince Immanuel; but in other lands, young men and women have heard the call to service, and are pressing into the ranks. Thus in the regions beyond, God is raising up recruits to help force the battle to the gates.

For several years the Australasian Union Conference has been giving special attention to its young people; and to-day that union has an army of youth who are doing much missionary work at home, and are rendering considerable help in supporting missionaries in foreign fields. In his recent report of the work in that union conference, Elder G. B. Thompson says:—

"The Missionary Volunteer Department is well organized. The work done is very encouraging. There were eighty-three societies at the close of the year; and during the biennial period just closed, they contributed to the foreign work nearly seven thousand dollars, a gain of about three thousand dollars over the previous biennial period. To say nothing of the inestimable spiritual blessings which have come to our

churches and youth through the work of this department, the above figures are sufficient to show that the organization of the Missionary Volunteer Department was a wise step."

The work has been organized in Africa, in various parts of Europe, South America, the West Indies, and Japan. Encouraging reports have come from all these fields.

A Comparative Summary of Work

The totals in the first column are for the two years ending Dec. 31, 1908; and those in the second column for the two years ending Dec. 31, 1910.

Letters written	31921	32477
Letters received	12977	13055
Missionary visits (personal work)	70426	90316
Bible readings or cottage meetings held ..	23483	24721
Subscriptions taken for periodicals	10140	7826
Papers sold	409932	350306
Papers mailed, lent, or given away	600883	715631
Books sold	36940	23711
Books lent or given away	19103	20693
Pages of tracts sold ...	283237	304824
Pages of tracts lent or given away	2840371	3389864
Hours of Christian Help work	154361	89834
Articles of clothing given away and number of meals provided	11391	25054
Offerings for foreign missions	\$14,004.32	\$20,541.83
Offerings for home missions	10,444.97	11,580.17

Growth in Membership

The totals in the first column are for the two years ending Dec. 31, 1908; and those in the second column for the two years ending Dec. 31, 1910.

The growth in membership is also interesting:—

Highest number of conferences or fields reporting	64	75
Highest number of societies reporting ...	439	439
Highest membership ...	6938	8319
Highest membership in conference societies..	589	630

The figures in this summary are not dry statistics. They are like music upon our ears, for they are filled with the sweet story of personal effort for the salvation of others; and they indicate that our Missionary Volunteer forces are being strengthened, and that their activities are increasing.

Giving to Missions

It is intensely gratifying to notice that during the last two years our young people have given \$6,537.51 more to foreign missions, and \$1,135.20 more to home missions, than during the two preceding years. To tell just how this money has been used would fill a volume. Some has gone across the waters to pay laborers; to provide workers with typewriters, organs, sanitarium supplies, etc.; to support native youth in Christian schools; and to build homes for missionaries. Some has found its way into the Southern field; and some has been given to our Foreign Mission Seminary, that young men and women may be more quickly prepared to press into the lands that are waiting in darkness.

Our Missionary Volunteers everywhere are helping to bear financial burdens. The Australasian young people have been supporting several missionaries in the islands. In the British Union they have been contributing toward the work in the North Scottish Mission. Some of the funds raised in the Scandinavian Union have gone to help the workers in Abyssinia.

Looking over America, we see a deepening interest in missions. The young people of the Northern Union Conference are raising about eight hundred dollars for the work in West Africa, and those of the Iowa Conference are raising one hundred fifty dollars for the work in Portugal. In the Lake Union Conference, one thousand dollars is being raised for a missionaries' home in China. The Columbia Union young people have been raising twelve hundred dollars for their college. One society in Nebraska has for several years been raising fifteen dollars a week for the support of a worker in Nyasaland, and recently the Missionary Volunteer secretary of that conference sent in the request that his young people be permitted to support all the native workers employed in that field. The San Francisco Missionary Volunteers are raising two hundred five dollars on the \$300,000 Fund. Many other young people are raising smaller sums for missions.

Usually our young people are very willing and even anxious to give when they really see the need. Although the plan of giving to special needs has some objectionable features, it is generally recognized that it is a method which appeals to the youth. In one conference, where the young people had been supporting a missionary, the plan was changed to that of giving to missions in general. The young people's contributions fell off fifty per cent. A similar change in another conference brought the donations down from ninety-nine dollars to twenty-one dollars a quarter.

Departmental Work (for More Than Two Years)

The Mount Vernon convention drafted many good plans for the Missionary Volunteer work, and efforts have been made to develop them. A reporting system has been completed, and record books have been published. The work of selecting suitable literature for our youth is going forward. Four editions of the Morning Watch Calendar have been printed. Thirty-four Missionary Volunteer leaflets have been published. Society lessons, Reading Courses, Standard of Attainment examinations, and departments in the REVIEW and the Instructor have been conducted by the general office. The union and conference secretaries have made good use of their State papers for acquainting our people with the Missionary Volunteer work. Those who have the German work in charge publish a German youth's paper. Vigorous correspondence has enabled the workers throughout the field to move shoulder to shoulder.

In the winter of 1908-09, and again last spring, institutes were held in several union conferences. These institutes have been an inspiration to the workers who attended them, and have done much to develop better methods of work. Of one of the institutes a conference president said: "This has given the Missionary Volunteer work in our conference the greatest impetus it has ever re-

ceived." The local conventions, now quite generally held throughout our conferences, are proving a very effective method for stimulating and educating our Missionary Volunteer societies.

Educational Features

The Missionary Volunteer work is a training-school for young people. Besides the practical missionary work of the society, opportunities for mental development are offered in both the Reading Courses and the Standard of Attainment plan.

The Reading Courses are a marked success, and are doubtless destined to become a great power for good. One young woman writes that the course established her in the truth; a certain young man found it a help in his canvassing work. The courses are friends of all, but they are specially designed for the young people who are deprived of school privileges. Last year the United States and Canada enrolled about fifteen hundred young people. Others whose names were not recorded doubtless read the books with us. Australia and England also use the Reading Courses. It became very apparent three years ago that we needed a course for our boys and girls. This was planned; and our Juniors seem to be enjoying it.

The Standard of Attainment plan received quite an impetus from the fact that our society lessons two years ago were on Bible doctrines, and that one of the books in the Reading Course then was our denominational history. All young people are urged to become members of Attainment. There are nearly two hundred members now, and many are striving to reach the standard. No young person can become a member of Attainment without passing a satisfactory examination in Bible doctrines and denominational history. Let us praise God for the response our young people are making to the call to prepare for service, for the spirit of prophecy tells us that "Christ can be best glorified by them who serve him intelligently."

Another effort is that of urging young people to secure personal and society libraries, and to help them to select the best books for these libraries.

The Morning Watch Calendar

Some one has said that we must plan for a bit of quiet time alone with Jesus daily, preferably in the morning. It must be resolutely planned for, or it will surely slip away, and we shall as surely slip down. The Morning Watch Calendar has been published to create and foster this habit of regular, personal prayer and Bible study. This little daily reminder has received a warm welcome. The first year it was published, six thousand copies were circulated; in 1909 14,500 were needed to supply the demand; and for 1910 it was necessary to increase that quantity by nearly three thousand copies. This year twenty-two thousand were printed, and many orders have come in since the supply was exhausted. The use of the calendar is its best recommendation. Many testify that it is really helping them to form the habit of personal devotion. A devoted Japanese student, when asked the secret of his success in the Christian life, said, "The Morning Watch and Phil. 4:8."

Camp-Meeting Work

The camp-meeting is the golden opportunity of the year. The Missionary Volunteer workers have prayed and

planned and worked to make this opportunity a permanent blessing to the youth. God has richly blessed their efforts. Through careful preparation before the meeting, through untiring efforts during the meeting, and by keeping in personal touch with the youth after they leave the camp-ground, much good has been accomplished.

Generally the young people have their own tent for services. Some conferences have also provided two other small tents, one for young men and the other for young women, where they meet separately for prayer, study, and personal work. In harmony with the spirit of prophecy the morning hour has been given to devotional meetings, while the afternoon has been devoted to the study of missionary work and the principles of Christian living. The reports of the camp-meetings last year were inspiring; yet God is leading minds and hearts to improvise improved methods for this work.

Special Work

Aside from the work indicated in the summary, our Missionary Volunteers have, especially during the last three years, been doing vigorous temperance work. They have held rallies, sold large quantities of the Temperance numbers of the *Instructor*, and distributed about twenty-five thousand temperance pledges.

One permanent feature of the missionary work of our young people is placing some of our books and periodicals in public libraries, reading-rooms, etc. One conference has placed yearly subscriptions to the *Youth's Instructor* in sixty libraries.

It Pays

Some time ago one secretary wrote: "I thank God that the Missionary Volunteer organization in this conference has been instrumental in saving seventy-six young people." Another reported eighty-three, and still another 132.

And young people are being trained for service as well as saved to serve. One member of a certain society, when expressing gratitude for the influence of that organization, said: "The years have flown swiftly by; and to-day those who were faithful in doing the work are taking up the burdens of older laborers. To my personal knowledge two are in the ministry, one is a member of a conference committee, one is director of the normal department of one of our colleges, while another is doing efficient work as a conference tract society secretary." Other similar reports might be given.

God has marvelously blessed this work in the past, and we can not doubt its future success. As we lift our grateful eyes, and see the tokens of increased prosperity, which brighten the horizon of the future, there comes to us a call to greater earnestness. We must not slacken our pace. The salvation of our youth will depend largely upon their own efforts to save others; and we must attract, hold, and train our young people in Christian work, until we shall have answered fully the divine call to bring every resource into service. M. E.

"THE very best work you can do is to come as close to the people as possible, and reveal in life and character the work wrought upon your own souls by the Spirit of God."

The Missionary and Publishing Work

Notes, Plans, Reports, Statistics, and Other Information Regarding Missionary Endeavor and the Circulation of Gospel Literature

Conducted by the Missionary and Publishing Department of the General Conference

E. R. PALMER
N. Z. TOWN

Secretary
Assistant Secretary

Selling Books in Costa Rica

WE take the following item from a letter written by Brother J. S. Stuyvesant, who is canvassing in Costa Rica:—

"The Lord blessed me greatly on my last trip, and I sold eighty copies of 'Home and Health' (Spanish) in the twelve days I was gone. The largest part of three days was spent in traveling to and from the territory. The people are said to be fanatical, but the Lord gave me favor with them from the start, and they all treated me very nicely. Of course, I was introducing the health book, which is not calculated to create prejudice, but rather to make friends.

"A friend and neighbor who was born and reared in the neighborhood where I was working, gave me lists of names and a letter of recommendation; and at the end of the first week he met me and introduced me to many prominent people, among whom was the leading priest, who bought a book and also recommended it to his people from his pulpit. Sunday morning I sold twenty-five books in the town, and eight in each of two other little villages. The Catholic priest in one of the villages also bought a book, gave me a list of names, and a written recommendation for the book."

It is encouraging to see how the Lord is giving our workers favor with the people in the Spanish Catholic fields.

N. Z. T.

Fire Can Not Hinder the Work

BROTHER G. C. JENKS, field missionary agent in the West Caribbean Conference, Central America, gives the following interesting item concerning their work since the fire destroyed the Colon publishing-house:—

"Since the fire of March 23, which destroyed all our stock of books, we have received for distribution in this field (Costa Rica included) the following books:—

Bible Readings	600
Daniel and Revelation	700
Past, Present, and Future	450
Home and Health (Spanish)	485
Heralds of the Morning	125
Best Stories	650
Christ Our Saviour	100
New Testament Primer	500
His Glorious Appearing	50
Steps to Christ	75
Miscellaneous	71

Total

3,806
"It is now only two and one-half months since the fire, and almost half of the books listed above have been delivered. Truly the hand of the Lord is with us for good. Let us be true to him, and go forth with renewed courage, determined by his help to be more diligent in the circulation of gospel literature."

Oklahoma

WITH only four weeks in May, the value of books sold by the Gideon's Band of Oklahoma canvassers was nearly \$3,000 more than the value of those sold during May of last year in five weeks. The figures follow:—

May, 1910

26 agents; 2,360 hours; value of orders, \$3,729.55 (\$607.65 delivered).

May, 1911

27 agents; 2,600 hours; value of orders, \$6,662.50 (\$768.75 delivered).

"With the Lord's Help We Do," is our motto. C. L. COLLISON.

Christian Liberty

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

Conducted by the Religious Liberty Bureau

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

The Soul's Cry

To thee, O Christ, I lift mine eyes,
though hope seems all departed;
My strength is spent ere noontide's glow
my feeble efforts thwarted;
Earth has no stronghold against sin, no
human hand can aid me;
Wilt thou regard me, who dost know
how vile my sins have made me?

O wo! to think upon thy cross, the
anguish of thy dying,
And know the sin that ruled my heart
cried for thy crucifying!
O wonder passing all belief, to hear thy
scorned love saying:
"Forgive them, Father!"—Maker slain,
for man, his slayer, praying!

O King most kingly, God most wise, dear
Friend, of all most loving,
Keep from my lips defiling words, turn
back my feet from roving,
And fill my soul with love for thee.
Earth shall in vain allure me,
If thou dost help me so to love, and of
thy love assure me.

—Thomas R. Robinson.

Religious Liberty Notes

A LIVELY interest was manifested in the religious liberty work at both the Southern New England and Eastern Pennsylvania camp-meetings, which have just been held.

EXCELLENT success is attending the efforts of those who have been selected to secure the publication of matter which the Religious Liberty Department has been supplying.

THE clergy of Bridgeport, Conn., have united in a strong crusade against alleged violations of the Sunday law in that city. This is, doubtless, only the beginning of a persistent crusade throughout other cities in New England. Now is the time for the friends of religious liberty to do earnest work in scattering religious liberty literature among the citizens of that city, and of all others where such crusades are being carried on.

BROTHER W. S. CHAPMAN, of St. Petersburg, Fla., is doing a good work in writing for the public press of his place. He has secured the publication of excellent matter, in which is set before the readers of the press in a tactful way the principles underlying the third angel's message.

THE *Evening Telegram* of Garden City, Kan., under date of May 7, 1911, announces that, at the suggestion of Mayor Harvey, the city Sunday-school federation has outlined a plan of procedure, to be carried out by a standing committee, that will help in law enforcement and be a sort of cabinet for the mayor. It is to be known as the Good Citizens' League. This, to say the least, is a miniature church-and-state union, and illustrates how the very atmosphere is becoming permeated with erroneous views concerning the proper functions of both the church and the state.

THE *Washington Post* of June 27, 1911, contains an interesting report of a meeting held the 26th inst. at the Calvary Baptist Church of this city by the delegates of the Baptist World Alliance. We quote from this report the following statements of Rev. Wilhelm Fetler, of St. Petersburg, Russia, in regard to the state of religious liberty in that country:—

"We are permitted to preach the gospel now," he said; "but we must not preach against the Greek Church, nor can we attempt to convert followers of that church to our faith. They can make the change if they wish, but we must remain passive. We can send out tracts and circulars, and with these we are accomplishing much. The hardships of the days of the past are gone. If we stay within the bounds, we can preach our religion. Formerly we would be sent to Siberia or some other place equally bad had we dared to preach. I am to stand trial in September on the charge of coercing members of the Greek Church. I had to deposit \$2,500 to be permitted to leave the country, and now they are trying to keep me out, but I shall go back to face the trial."

THE *Washington Star* of June 17, 1911, contained the following account of another attempt on the part of Senator Johnston to get his favorite bill through the Senate:—

"Senator Johnston failed in his attempt to get the Sunday-closing bill for the District of Columbia up for consideration in the Senate yesterday. When the bill was reached on the calendar, Senator Heyburn, who is opposing the measure, asked that it go over. Senator Johnston moved that the bill be taken up, and a call for a quorum was made. When the quorum had appeared, the motion was put to take the bill up, and Senator Heyburn asked for the ayes and noes. Only one or two senators held up their hands, and the ayes and noes were denied. A viva voce vote was then taken. The vote seemed evenly divided, but the chair ruled in favor of the negative.

"Senator Johnston then demanded the ayes and noes, but the chair pointed out that already the ayes and noes had been refused. He said, however, that if there were no objection, he would again ask whether the Senate desired the ayes and noes. To this Senator Heyburn objected, and the bill went over."

Since the foregoing was written, the bill has been read from time to time in its turn on the calendar, but has been passed over, and, hence, at this writing, it has not been acted upon.

CONGRESSMAN BERGER, the Socialist member from Milwaukee, would call a national constitutional convention, and provide for the abolishment of the United States Senate. In a recent interview, he promises to father measures looking to these ends.

THE following from the *Youth's Companion* of June 22, 1911, contains interesting facts concerning the number of foreign members in Congress, and the countries of which they are natives:—

"The national House of Representatives has more than four times as many members as the Senate, but in the present Congress the Senate has more than half as many foreign-born members as the House. Twelve members of the House were born outside the limits of the United States,—four in Ireland, two in Germany, two in Canada, and one each in Bohemia, Scotland, Sweden, and Austria. There are seven foreign-born members of the Senate,—three natives of England, two of Canada, and one each of Ireland and Norway."

Medical Missionary Department

Conducted by the Medical Department of the General Conference

D. H. KRBS, M. D. - - - - - Secretary
L. A. HANSEN - - - - - Assistant Secretary

Encouraging Reports

FROM a number of sanitariums in this country, word comes that so far this year their patronage has been good. In some instances the capacity of the institution has been well taxed. Indications are that there is a substantial growth in the work of our sanitariums, developing as the institutions demonstrate their value. The strongest factor in determining the patronage is the attitude of the patients and guests. If they are pleased, they bring others.

A recent report from the Graysville (Tenn.) Sanitarium says that there is a full patronage, and it has been necessary to turn some away. Some disappointed ones are stopping at a near-by summer resort, waiting their turn for a vacated room. The excellent situation of this institution, with delightful natural surroundings in addition to its special advantages, makes it an attractive place.

The Melrose (Mass.) Sanitarium has enjoyed a season of unusual prosperity during the past year. In this time it has been enabled to make some much-needed improvements, paying for the same from its earnings, and to show a favorable financial report besides. The family spirit has been excellent with managers and workers. A vigorous and successful educational campaign, of which we hope to have a fuller report, has been carried on in Boston and vicinity, with good results. These are elements that make for undoubted success.

The Orlando (Fla.) Sanitarium finds it necessary to make considerable enlargement of its main building, to meet its growing needs. Material assistance

is being given in this by the citizens of Orlando, thus expressing in a measure their appreciation of the institution. This sanitarium is not of long existence, and this rapid but substantial growth speaks well for its future. The excellent location, with suitable buildings and equipment, sustained by a wise management, should mean an assured permanent success for this institution.

The Wabash Valley Sanitarium, at La Fayette, Ind., is another of our newer institutions, which has already demonstrated its place as an established work. Its beautiful location, well-equipped and nicely furnished building, and its excellent service are attracting and developing a patronage that gives evidence of permanent success. Many favorable reports are heard of the good work being done. The present season's patronage has been very encouraging, at times more than crowding the utmost capacity of the institution. L. A. H.

Value of Medical Missions

In a report in the *Washington Times* of June 24, of the Baptist World Alliance, held at Philadelphia, appears a statement that is indicative of the importance of medical missionary work, as viewed by others. Rev. C. E. Wilson, of England, general secretary of the Baptist Missionary Society, is quoted as saying:—

"Without laying any exaggerated claims on their behalf, we can and do rejoice that the place of medical missions in the thought and affection, and in the support and personal service, of Christians to-day, is higher than it has ever previously been. Every missionary society sees the importance of employing its help on the foreign fields."

L. A. H.

Missionary Experience

In a letter from Dr. H. J. Williams, now at the Plumstead (South Africa) Sanitarium, he states that he and his associates are finding daily opportunities for helping souls physically and spiritually. The Lord is blessing the work, and the workers see people turn from their wicked habits of living, being restored to health and strength, and also turn to the great Medical Missionary.

Before going to South Africa, Dr. Williams spent some time in special study in Great Britain, and in connection with this, enjoyed some good experience as ship's surgeon. On one occasion he accepted an appointment on a vessel going to Canada. On account of cold and rough weather, much sickness in general among the large number of passengers, and a prolonged stay on account of smallpox quarantine, the doctor had much opportunity to help people. The return voyage threw him in contact with about ninety Mormon missionaries, going to different parts of the world, giving an opportunity to sow many seeds of truth.

On another voyage he went to South America, when he was again able to render much assistance, both on board ship and at the different places at which he stopped, among those who could not even understand his language, as well as among the English-speaking people. Then came a voyage to South Africa, where he expected to remain; but on

account of emergency conditions, he was compelled to return to England by the same boat, leaving his family behind. He took the next vessel back to Africa, rejoining his family. On these voyages Dr. Williams rendered needed help to many sick ones, held gospel conversations, gave lectures, and held Sunday evening services.

Who could ask for a more useful field of work as a missionary than is offered to our medical workers? Time is all too limited, strength and energy are fully taxed, and much work still remains undone, to those who are willing and faithful. L. A. H.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1911

ATLANTIC UNION CONFERENCE

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

CANADIAN UNION CONFERENCE

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

CENTRAL UNION CONFERENCE

Nebraska (local), PalmerJuly 24-30
South Missouri, SpringfieldAug. 3-13
East Kansas, Fort ScottAug. 10-20
Colorado, DenverAug. 17-27
Nebraska (local), NorfolkAug. 21-27
North Missouri, Hamilton....Aug. 24 to Sept. 3
West Kansas, Wichita....Aug. 31 to Sept. 10
St. Louis Mission FieldSept. 6-13
West ColoradoSept. 14-24

COLUMBIA UNION CONFERENCE

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

LAKE UNION CONFERENCE

Indiana, IndianapolisAug. 3-13
West Michigan, MuskegonAug. 17-27
Northern IllinoisAug. 24 to Sept. 3
North Michigan, Traverse City
.....Aug. 24 to Sept. 3
Southern Illinois, Shelbyville
.....Aug. 31 to Sept. 10
East Michigan, OxfordSept. 7-17

NORTHERN UNION CONFERENCE

IowaAug. 23 to Sept. 3

PACIFIC UNION CONFERENCE

California, OaklandJuly 6-16
Southern California, Long Beach...Aug. 7-21

SOUTHEASTERN UNION CONFERENCE

South Carolina, WoodruffJuly 20-30
North Carolina, High PointAug. 3-13
Georgia, ForsythAug. 10-20
Cumberland, Lenoir City, Tenn.
.....Aug. 24 to Sept. 3
Florida, SanfordSept. 28 to Oct. 9

SOUTHERN UNION CONFERENCE

Louisiana, Baton Rouge....July 27 to Aug. 6
Alabama, DecaturAug. 3-13
Kentucky, PleasurevilleAug. 17-27
MississippiAug. 31 to Sept. 10
Mississippi (colored), Meridian,
.....Aug. 30 to Sept. 10
Tennessee RiverSept. 7-17

SOUTHWESTERN UNION CONFERENCE

Texas, DallasAug. 3-13
West Texas, OcalaAug. 10-20
New Mexico, CoronaAug. 17-27
Oklahoma, EnidAug. 24 to Sept. 3

Arkansas (colored)Aug. 24 to Sept. 3
Arkansas, Fort SmithSept. 7-17
South Texas, San Antonio, Oct. 26 to Nov. 5

WESTERN CANADIAN UNION CONFERENCE

Alberta, DidsburyJuly 13-23
Saskatchewan (South), Pense....July 25-30

European Division

WEST GERMAN UNION CONFERENCE

BelgiumJuly 19-23

GENERAL CONFERENCE COMMITTEE BIENNIAL COUNCIL

Friedensau, GermanyJuly 4-16

EAST GERMAN UNION MEETINGS

Friedensau, Germany ...July 6-16, afternoons

LATIN UNION CONFERENCE

Roman-Swiss and Latin Union....July 18-23
France and HollandJuly 26-30
BarcelonaAug. 1-5

BRITISH UNION CONFERENCE

North EnglandAug. 3-8
ScotlandAug. 10-13
IrelandAug. 17-29
WalesAug. 24-27
South EnglandAug. 31 to Sept. 5

Alberta Conference

NOTICE is hereby given that a meeting of the Alberta Conference of Seventh-day Adventists will be held July 17, 1911, at 11 A. M., on the camp-ground in Didsbury, Alberta, for the transaction of such business as should properly come before the association.

C. A. BURMAN, *President*;
F. L. HOMMEL, *Secretary*.

Kansas Conference Association

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

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

North Carolina Conference

THE eleventh annual session of the North Carolina Conference will be held at High Point, N. C., in connection with the camp-meeting, Aug. 3-13, 1911, for the election of officers and the transaction of such other business as may properly come before the meeting. The first meeting will be held for the organization of the conference and the selection of committees, at 9 A. M., August 4.

GEO. M. BROWN, *President*;
M. H. BROWN, *Secretary*.

Southern California Conference

THE twelfth annual session of the Southern California Conference of Seventh-day Adventists will be held on the camp-ground at Long Beach, August 7-21. Beginning at 7:30 on the evening of the seventh, and daily thereafter until the evening of the tenth, these meetings will be devoted entirely to business. The session is called for the purpose of electing the officers of the conference for the ensuing year, and for transacting such other business as may be brought before the meeting.

All churches in the conference are entitled to delegate representation at this session on the basis of one delegate to represent the church organization, and one additional delegate for each twenty-five members or fraction thereof.

The camp-meeting proper will begin August 10 at 7:30 P. M.

E. E. ANDROSS, *President*;
FRANK LANE, *Secretary*.

East Kansas Conference

THE first annual session of the East Kansas Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Fort Scott, Kan., Aug. 10-20, 1911, for the election of officers for the coming year, and to transact other conference business. The first meeting for business will be called at 9 A. M., Aug. 11, 1911. All delegates should be in their places at this hour to take part in the regular business of the conference.

L. W. TERRY, *President*.

Alberta Conference Association

NOTICE is hereby given that a meeting of the Alberta Conference Association of Seventh-day Adventists will be held Monday, July 17, 1911, at 11 A. M., on the camp-meeting ground in Didsbury, Alberta, for the transaction of such business as should properly come before the association.

C. A. BURMAN, *President*;
F. L. HOMMEL, *Secretary*.

Fernando Academy

THE next year's work of the Fernando Academy will begin Sept. 13, 1911. Four elements have helped to develop this school, and secure the confidence of its patrons: (1) Location; (2) climate; (3) efficient teachers; (4) spiritual influence.

Our beautiful new calendar, just issued, will be sent free to any one sending us his name and address. It tells about the school and the courses of study. Address H. G. Lucas, principal, San Fernando, Cal.

Texas Conference

THE thirty-fourth annual session of the Texas Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Dallas, Aug. 3-13, 1911, for the election of officers for the ensuing year, and the transaction of such other business as may properly come before the conference. The first meeting of the session will be called at 9 A. M., August 4.

All churches of this conference are entitled to representation on the basis of one delegate for each church and one delegate for each fifteen members or major part thereof.

W. A. McCUTCHEN, *President*;
J. W. WINN, *Secretary*.

South Missouri Conference

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

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

West Pennsylvania Conference Association

THE regular annual meeting of the West Pennsylvania Seventh-day Adventist Conference Association Constituency, will be held at Ford City, Pa., on the camp-ground, at 9 A. M., Aug. 14, 1911, for the purpose of electing five members of the constituency and board of trustees for the ensuing year, and for the transaction of such other business as may properly come before the meeting.

I. N. WILLIAMS, *President*;
J. S. BARROWS, *Secretary*.

Cumberland Conference

THE eleventh annual session of the Cumberland Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Lenoir City, Tenn., Aug. 24 to Sept. 3, 1911, for the election of officers for the ensuing year, and the transaction of such other business as may properly come before the conference. The first business meeting of the conference will be held August 25, at 9 A. M.

The constituents of this conference consist of the members of churches in this territory. Each church is entitled to one delegate for the organization, and one for each additional ten members. Delegates should be elected by the churches as soon as possible, and their names forwarded to the conference secretary.

P. G. STANLEY, *President*;
ANNA KIMLIN, *Secretary*.

season, and it will be advisable to live in rooms, as it may be cold and damp. We think rooms can be furnished cheaper than tents.

Prof. B. G. Wilkinson has promised to attend this meeting, and a number of other General Conference workers are expected. Begin at once to plan to be present at this spiritual feast. Order rooms or tents from S. F. Ross, 1600 Andrew St., Parkersburg, W. Va.

F. H. ROBBINS, *President*.

Indiana Conference

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

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

West Pennsylvania Conference

NOTICE is hereby given that the ninth annual session of the West Pennsylvania Conference will be held in connection with the camp-meeting at Lenape Park, Ford City, Pa., August 10-20, inclusive, for the purpose of electing officers for the ensuing year, the transaction of regular conference business, and the consideration of any other matters pertaining to the conference work.

Each church in the conference is entitled to one delegate for the organization, and one additional delegate for each ten members. A full delegation is desired at the opening meeting.

I. N. WILLIAMS, *President*;
J. S. BARROWS, *Secretary*.

New Mexico Conference

THE second annual session of the New Mexico Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Corona, N. M., Aug. 17-27, 1911, for the election of officers for the coming year, and the transaction of such other business as may properly come before the conference at that time. The first meeting of the session will be called on Friday, August 18, at 9 A. M.

The churches should see to the election of their delegates, and send their names immediately to the conference secretary, R. L. Benton, Clovis, N. M. Each church is entitled to one delegate for the organization, and an additional delegate for each fifteen members or the major part thereof. Those desiring to rent tents should order at once from Frank Weeks, Box 286, Albuquerque, N. M.

H. L. HOOVER, *President*;
FRANK WEEKS, *Treasurer*.

The Indiana Association of Seventh-day Adventists

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

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

The Indiana Medical Missionary and Benevolent Association

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

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

West Virginia Camp-Meeting

THE West Virginia camp-meeting will be held on Seventh and Mark streets in Parkersburg, W. Va., Sept. 28 to Oct. 8, 1911. The new brick church building will be used instead of a tent for the regular services. Meals will be served in a dining-tent. Those planning to come should order rooms or tents early, so that they may be properly provided for when they come. The meeting will be late in the

The "Gospel Sentinel"

A Pioneer Missionary Weekly

AN inexpensive and aggressive paper presenting the truth for this time in a clear, pointed manner.

It is invaluable to the local missionary as an entering wedge, and presents various phases of present truth in short, pithy articles that appeal to the inquiring mind.

Besides the editorial comment and regular articles on different points of doctrine, it contains splendid studies in Revelation, Bible readings on subjects of vital importance, and many other good features.

It is designed that through this paper those unacquainted with our truth can, by reading a few issues, obtain a clear knowledge of its fundamentals.

Our three salient points: (1) A missionary weekly of great simplicity; (2) can be had at small expense; (3) it presents the truth.

The next few issues will be of particular interest.

Interesting Prices

Yearly subscription\$75
Clubs of 5 or more, one address50
Clubs of 5 or more, separate address50

The August "Signs"

A Forest Fire by Moonlight

A REPRODUCTION in colors of a valuable oil-painting by one of California's well-known artists, illustrating a forest fire, with the Mount of the Holy Cross (a Colorado scene) in the distance, forms the cover page for the August *Signs Monthly*.

In connection with this striking cover is an important article by A. O. Tait on the subject of "Fire in History and Prophecy." The destructive elements of fire and water. The ancient world was destroyed by water; the present world is to be destroyed by fire. Its place in fulfilled and fulfilling prophecy. An important article.

"The Sabbath—Its Real Significance," by Mrs. Adelaide D. Wellman, a well-known writer, new among *Signs* contributors. The Sabbath truth is given in a new and interesting setting, and will appeal to thinking people. Its object, both before and since the fall of man. Its service to humanity. The purpose of its restoration in this closing age. Just the thing for your neighbors and townspeople.

"This Generation Shall Not Pass," by the editor. The generation referred to by Christ, and the prophecy of Christ with reference to it, are portrayed. Many illustrations are drawn from history to show what God has done in single generations. These are presented in order to bring more clearly to the reader the work God will accomplish in this generation. A good, strong article.

The universal proclamation of the gospel in this generation, accompanied by a terrible religious declension. These two contrasting and apparently impossible conditions as a sign of the times are reviewed in a telling way by Frank S. Weston.

T. E. Bowen contributes a candid, logical, and forceful article on the subject "Are Seventh-day Adventists False Teachers and Impostors?" A regular message article, and one that deserves a place in every home in your community.

"He Is About to Sound," by M. C. Wilcox. For centuries the history of the world has run on schedule time. The present time in the schedule. Important.

William Covert continues his studies in Old Testament history. Dr. Paulson contributes a helpful article on the beginning of the modern health movement—"The Origin of Graham Bread." Mrs. E. G. White writes on "The Netherlands and the Reformation;" and E. E. Andross of "Significant Events." The second instalment of "All Past Time," by the editor, shows definite creation. The number closes with several pages of interesting current topics.

Send the tract society secretary a dollar,

and have twenty copies mailed to you, or fifty for two dollars.

Indications are that the circulation of the July number will exceed that of any single number in the history of the *Signs Monthly* magazine. The August number merits an even greater circulation. Every little helps. Order a few copies now through your tract society.

The "Watchman"

The Present Truth Evangelizer

THE August issue of the *Watchman* will deal with the great conflict between capital and labor, which is the leading question of the hour, as crystallized in the great trial of labor leaders now charged with dynamiting the Los Angeles Times building. The matter will be discussed by the editor in a striking article entitled "The Widening Gulf." The ever-widening breach between the people and the money power is described, and its relationship to prophecy is shown with thrilling interest.



FACSIMILE OF FIRST COVER PAGE

"Church Versus Labor Union" is a strong editorial on the true relationship of the church to labor unions, setting forth with striking clearness the effort of labor to uplift humanity through organization, and how the church has neglected her mission by entering the realm of politics and enforced religion.

"Patience in Perplexity, or Tokens of the End," by C. P. Bollman, shows that the fearful unrest and discontent permeating the masses are but the ominous mutterings of the coming storm. We must, therefore, "be patient... unto the coming of the Lord" (James 5:7); for these conditions just precede that glorious event.

"The Swing of the Pendulum, and Then Armageddon," by J. E. Fulton, portrays with absorbing interest the acute conditions in the far East. The "pendulum" of Anglo-Saxon conquest has for centuries swung far eastward, bringing nearly all Asia under its sway. It has reached the outer circle; for the defeat of the Russians turned all eyes upon Japan, who, rising up in the strength of her new nationalism, thrust back the great Caucasian tide that threatened to engulf her, and sent the pendulum with mighty impetus upon its return swing, sounding the cry, "Asia for the Asiatics!"

This issue will represent our best effort, and unusual pains have been taken to make it bear a great message to the struggling millions.

Get twenty-five copies of this number of the *Watchman*, and distribute them among your laboring friends. It will appeal to the breadwinner.

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

Business Notices

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

No advertisements of "agents wanted," or "partners wanted," and no "promotion" nor "colonization" enterprises, will be printed in this column. Brief business notices will be published, subject to the discretion of the publishers, and on compliance with the following—

Conditions

Any person unknown to the managers of this paper must send with his advertisement satisfactory written recommendation. The fact that one is a subscriber does not necessarily make him "known" to the managers, nor constitute sufficient recommendation. Such recommendation should come from one of our ministers, or from the elder of a Seventh-day Adventist church. It is not enough to refer to some individual by name. Secure his recommendation in writing, and send it.

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

A charge of two dollars will be made for each insertion of forty words or less. Each additional word, initial, or group of figures in excess of forty, will cost five cents.

No discount for several insertions.

WANTED.—An experienced bookkeeper and stenographer. Position open the first of August. A good position for the right person. Write at once. Dr. C. P. Farnsworth, Chamberlain, S. D.

WANTED.—An Adventist woman or girl to help do housework for man and wife and two boys, six and eight years of age. State wages wanted; also age and other particulars. Mrs. E. A. Peterson, Roubiax, S. D.

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

FOR SALE.—Prophetic Charts, hand painted on heavy cloth, in fast oil colors. These charts are similar to those exhibited by me at the General Conference in Washington, 1909. New illustrated catalogue now ready. Write to G. S. Vreeland, Graysville, Tenn.

FOR SALE.—Sanitarium Cooking Oil, pure, healthful, odorless; keeps indefinitely; 5-gallon can, \$4.30; 10-gallon can, \$8.45; bbl. (50 gallons), 75 cents a gallon; ½ bbl. (30 gallons), 76 cents a gallon. Address Sanitarium Cooking Oil Co., Louisville, Ky.

SPECIAL OFFER.—Bible Mottoes—Beauties; 12 x 16; express prepaid; 500,000 on sale,—English, German, Spanish, Swedish, Danish. 200, \$7; 50 or 100, same rate. Post-cards free with Mottoes. Father and Mother lead. Hampton Art Company, Nevada, Iowa.

WANTED.—Good, all-round gentleman nurse, who has had experience in surgical nursing. Our sanitarium is new and growing rapidly. Nurse must be strong, healthy, and of good address. Church and Sabbath-school privileges. Address C. E. Morton, Mercedes, Tex.

WANTED.—A thoroughly competent nurse, with some executive ability, for maternity home. Could also use two nurses who desire training and experience in obstetrics. Must be consistent Seventh-day Adventists. Indianapolis Maternity Home, 1553 Southeastern Ave., Indianapolis, Ind.

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



WASHINGTON, D. C., JULY 13, 1911

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READ carefully the statement of the \$300,000 Fund, as given on page 12. See where your conference stands in furnishing its part of this greatly needed fund. Then consider if your local church and if you individually have fully acted your part in the raising of this money for our foreign missions.

R. B. STAUFFER and wife, of Kansas, who spent the winter at the Foreign Mission Seminary, sailed June 20 for South America. They expect to connect for a short time with the Argentina school, to study the language and customs of the people, after which their field of labor will be assigned them by the South American Union Conference. Brother Stauffer has had excellent success in the book work in the United States, and this experience will be of value to him in his new field.

NEXT week we shall open a Gospel Workers' department in the REVIEW. The need of such a department, in which there should be discussed the underlying principles of gospel work, the divine call to such work, qualifications of workers, their equipment, deportment, methods of labor, etc., has been recognized for some time. The department will be under the general charge of Elder A. G. Daniels, president of the General Conference. He has already sent in several excellent articles from his own pen, also contributions from some of our leading workers. We believe this new department will be found of special help to our workers throughout the field, and not alone to them, but to the general reader as well.

THE comparative report of the work in the European field, by Elder L. R. Conradi, on page 14, is of encouraging interest. While much yet remains to be accomplished, truly the Lord has done great things in these conservative countries of the Old World. May the fruit of the labor already put forth be an incentive to more earnest effort in the future. While we may thank God for all he accomplishes through us, we can never congratulate ourselves on our achievements. While throughout its history this cause has made encouraging progress in every field, we must still regretfully realize that we have not met God's expectations, nor accomplished one tithe of what should have been accomplished in the time that has passed. This consideration should lead us to deeper consecration and greater faithfulness in the future prosecution of the work.

RECENT letters from Elder A. G. Daniels speak of his visit to our people in Russia, Turkey, Bulgaria, Servia, Hungary, and Austria, and of the interesting and profitable meetings which he had in these fields. He reports that in every quarter there is a reaching out after God on the part of our ministers and the people. Our workers in the European field are looking to the council meeting, which began July 4, for new help and inspiration. Not only all the workers for some distance from Friedensau are planning to attend the council, but many of the brethren and sisters as well. At Budapest, in Austria, four hundred miles away, about thirty were going; from Vienna, nearly as far distant, about the same number expected to attend. He says: "We shall have the largest meeting of our people ever held outside of the United States; and somehow it seems to me, from the atmosphere about here, that this is going to be a great occasion, and mark a new era in our work." Let us pray that the work not only in Europe, but throughout the world, may be greatly benefited as the result of the counsel of our brethren at this important meeting.

"Scorched With Great Heat"

NEVER in the history of this country have so many fatalities occurred from the intense heat of the sun as during the last few days. Weather conditions have been unparalleled. The Washington Post of July 6, speaking of these conditions, says:—

"The loss of more than five hundred lives is to be credited to the great heat wave of July 1-5, 1911, which official

weather advices say will abate somewhat to-day. The torrid period will be memorable in weather annals for its wide extent, its long duration, its record-breaking temperatures in many places, and the long list of fatalities which it has caused. The hundreds of news despatches which cities from the North Atlantic seaboard west to the plains States have exchanged during the last four days account, according to a careful review to-night, for the deaths of 431 persons from the heat and 80 from drowning—a total of 511. Incomplete as the record is from the failure of many points to report specifically the number of such deaths, it is as serious a showing as is remembered for many years, if not a record. The number of prostrations is still more difficult to compute; but from the review of the despatches it appears that thousands have been seriously overcome by heat in the great cities."

Conditions in this old earth will grow more and more abnormal until the time shall fully be reached, as brought to view under the fourth plague, when power shall be given the sun "to scorch men with fire. And men were scorched with great heat." In these days of calamity and peril on every side it behooves the children of God to walk softly and carefully before him, and to live in daily consciousness of divine acceptance. Those only can claim the keeping power of God who are seeking to conform daily to his laws, not only with reference to the spiritual life but with respect to their physical being as well.

The Harvest Ingathering "Signs"

WE have received a proof, in miniature, of the first page of the Harvest Ingathering Signs. It represents a harvest scene, with the Saviour sending reapers into the ripened grain at about the eleventh hour of the day. The importance of earnest work is emphasized by a threatening storm-cloud approaching. It is a very appropriate and impressive design.

The articles of this special number are being arranged for publication, the artists are grouping the illustrations, and soon the presses will be kept busy over at the Signs office printing the large number of papers that will be required to supply all our brethren and sisters with another missions special for earnest work with friends and neighbors.

All orders for the Harvest Ingathering Signs should be sent to the Pacific Press, the conference ordering in ample time for all supplies to be sent them early. Brother C. H. Jones writes that one conference, which has already ordered twenty thousand copies, states that even more papers will likely be needed.

Letters from conference presidents and from secretaries indicate that there will be a lively interest in the Harvest Ingathering campaign this year. We hope each conference will be sure to send in its first estimated order (making it large enough) during July, that the friends at the Pacific Press may have some idea as to the number of papers they will be required to prepare. Let us all plan to make this, our fourth campaign year, the best of all in our efforts for missions.

T. E. BOWEN,
Asst. Sec. Gen. Conf.