

The Advent Review and Herald Sabbath

Vol. 88

Takoma Park Station, Washington, D. C., September 7, 1911

No. 36



Opportunity

They do me wrong who say I come no
more

When once I knock, and fail to find you
in;

For every day I stand outside your door,
And bid you wake and rise to fight and
win.

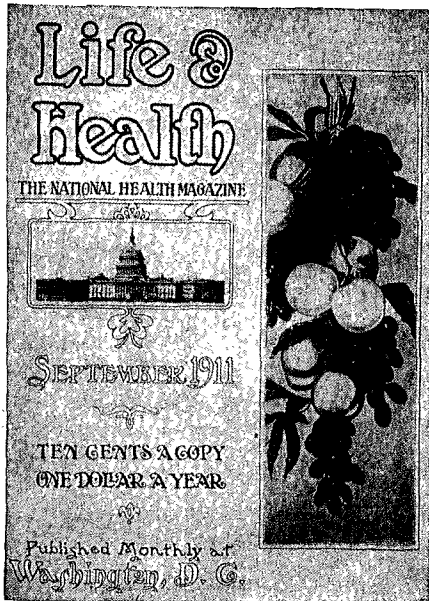
Wail not for precious chances passed
away;

— Weep not for golden ages on the wane:
Christ helps the fallen in life's bitter fray;
Let every heart take courage once again.

Though deep in mire, wring not your
hands and weep;

Against the fallen Heaven holds no ban;
No shamefaced outcast ever sank so deep
But by God's help he yet may be a man.

— Selected.



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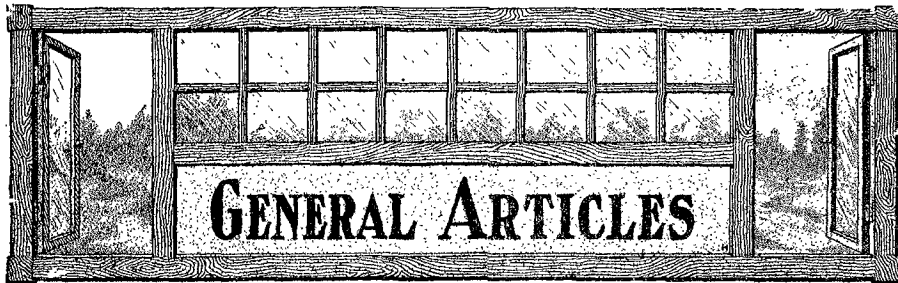
The Review and Herald

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

VOL. 88

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, SEPTEMBER 7, 1911

No. 36



Religion

GEORGE E. TACK

RELIGION, all-beneficent and pure,
A boon and solace for the dying race.
I hail thee, bearer of God's truth and
grace.
Though oft defamed, thy character se-
cure
Abides with God; thy love is sweet and
sure,
And leadeth thee to scorn apart to
dwell
In cloister dim or solitary cell.
All vain their hopes who thus their lives
immure.

So many creeds, so many ways to bliss,
And still with blood of martyrs reeks
the sod.
Each false religion's voice but leads
amiss,
Like Eden's serpent, to the Babel
crowd;
But thou, Religion, dost consist in this:
The joyful doing of the words of God.
Baltimore, Md.

Many Voices—No. 4

Positive Evidence That Christ Did Minister in the First Apartment of the Heavenly Sanctuary After His Ascension

GEO. I. BUTLER

I DESIRE in this article to present plain, positive proof from the Word of God that Christ ministered as priest in the first apartment of the heavenly sanctuary after his ascension. The book of Revelation is a prophecy,—an inspired history in advance of its fulfilment,—giving the position and work of Christ, a high priest forever after the order of Melchizedek in the heavenly sanctuary. In it we shall learn of his position and of the nature of his work. Christ reveals himself to his servant John, saying, "I am alpha and omega, the first and the last," etc. Then the apostle says: "And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks [more correctly,

seven golden lamp-stands]; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; . . . I am alive forevermore, Amen; and have the keys of hell and of death. Write the things which thou hast seen." Rev. 1:12-18.

This was our great High Priest. He had begun his ministry. These seven lamp-stands are the seven churches, really the seven stages of the one true church. This vision was given to John about the year A. D. 96. Christ's ministration had been in progress over sixty years. Was he then in the most holy apartment or the holy? If he was in the former, his ministration pertained entirely to the great work of the final judgment; for that alone is the matter under consideration in the work of cleansing the sanctuary. But there is not a hint of such a thing. John's instruction related to the experience and historical development of the church on earth, and to the instruction given to that church for eighteen centuries ahead.

These seven churches being successive, there is scarcely a word said to the first four concerning Christ's second coming; but to the last three much is said concerning that event. The church of Sardis continued till the coming of Christ began to be preached, and till two of the great signs of the latter days, the dark-

ening of the sun and moon, had been witnessed. To them of Sardis he promises that, if they are faithful, he will not blot out their names from the book of life. The work of blotting out the names of those who have been unfaithful after conversion is a part of the work of the final judgment. Christ, after his ministration in the first apartment has ceased, and he has entered upon the final work of cleansing the holy sanctuary, has to do with this blotting out of names.

The Philadelphia state of the church comprehends especially the believers who gave the first angel's message, and began to preach, "The hour of his judgment is come." Philadelphia means *brotherly love*. The believers in that movement went forth with the power of God, and were perhaps the greatest examples of that precious grace ever seen since the gospel began to be preached. All the old believers who were in this movement will witness to this. Now let the reader particularly note one statement of Christ to this church: "And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, *he that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.*" Rev. 3:7, 8. Christ was ministering in the holy place of the heavenly sanctuary, as he had been doing for ages. The end of the period of 2300 days had come. Already his people on earth who had heavenly wisdom enough to understand the prophecies of the Lord were sounding the warning message to the ends of the world, "*The hour of his judgment is come.*" When the time is fully reached, our great High Priest steps out of the holy place, where he had been ministering, and opens the door into the most holy place of the heavenly temple. The shutting of that door ends his ministration in that apartment. It is closed. He begins, with his Father and with the ten thousand times ten thousand heavenly angels, the work of the investigative judgment. The judgment is set, and the books of record are now examined.

Sixty-six years have passed since that greatest court in the universe opened its session. That opening and shutting of the door came in at precisely the time

God said it would in connection with the Philadelphia state of the church.

The Laodicean church represents the experience of the people under the third angel's message, who have to do the work of warning the world of Christ's soon coming, and of instructing them that the last great judgment period is reached, when Christ is standing before the throne of the Judge of the universe pleading for those who have accepted him as their Saviour and have been faithful to the end. Such will have all their sins blotted out, and their names retained in the Lamb's book of life; while those who have been unfaithful will have their sins retained in the books of God's remembrance, and their names blotted out of the book of life. Most solemn and awful thought! And those events are now in progress in the heavenly court above. The transition from the work in the first apartment to the solemn work of the final judgment is beautifully and plainly marked by the opening and closing doors in the heavenly sanctuary in the Philadelphia state of the church. This is away down in the closing period allotted to the seven successive stages of the one gospel church in the very last days of time.

Bowling Green, Fla.



Paul at Ephesus

MRS. E. G. WHITE

(Concluded)

As was his custom, Paul had begun his work at Ephesus by preaching in the synagogue of the Jews. He continued to labor there for three months, "disputing and persuading the things concerning the kingdom of God." At first he met with a favorable reception; but as in other fields, he was soon violently opposed. "Divers were hardened, and believed not, but spake evil of that way before the multitude." As they persisted in their rejection of the gospel, the apostle ceased to preach in the synagogue.

The Spirit of God had wrought with and through Paul in his labors for his countrymen. Sufficient evidence had been presented to convince all who honestly desired to know the truth. But many permitted themselves to be controlled by prejudice and unbelief, and refused to yield to the most conclusive evidence. Fearing that the faith of the believers would be endangered by continued association with these opposers of the truth, Paul separated from them, and gathered the disciples into a distinct body, continuing his public instruction in the school of Tyrannus, a teacher of some note.

Paul saw that "a great door and effectual" was opening before him, though there were "many adversaries." Ephesus was not only the most magnificent, but the most corrupt, of the cities of Asia. Superstition and sensual pleasure held sway over her teeming population. Under the shadow of her temples, criminals of every grade found shelter, and the most degrading vices flourished.

Ephesus was a popular center for the worship of Diana. The fame of the magnificent temple of "Diana of the Ephesians," extended throughout all Asia and the world. Its surpassing splendor made it the pride, not only of the city, but of the nation. The idol within the temple was declared by tradition to have fallen from the sky. Upon it were inscribed symbolic characters, which were believed to possess great power. Books had been written by the Ephesians to explain the meaning and use of these symbols.

Among those who gave close study to these costly books were many magicians, who wielded a powerful influence over the minds of the superstitious worshipers of the image within the temple.

The apostle Paul, in his labors at Ephesus, was given special tokens of divine favor. The power of God accompanied his efforts, and many were healed of physical maladies. "God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them." These manifestations of supernatural power were far more potent than had ever before been witnessed in Ephesus, and were of such a character that they could not be imitated by the skill of the juggler or the enchantments of the sorcerer. As these miracles were wrought in the name of Jesus of Nazareth, the people had opportunity to see that the God of heaven was more powerful than the magicians who were worshipers of the goddess Diana. Thus the Lord exalted his servant, even before the idolaters themselves, immeasurably above the most powerful and favored of the magicians.

But he to whom all the spirits of evil are subject, and who had given his servants authority over them, was about to bring still greater shame and defeat upon those who despised and profaned his holy name. Sorcery had been prohibited by the Mosaic law, on pain of death, yet from time to time it had been secretly practised by apostate Jews. At the time of Paul's visit to Ephesus, there were in the city "certain of the vagabond Jews, exorcists," who, seeing the wonders wrought by him, "took upon them to call over them which had evil spirits the name of the Lord Jesus." An attempt was made by "seven sons of one Sceva, a Jew, and chief of the priests." Finding a man possessed with a demon, they addressed him, "We adjure you by Jesus whom Paul preacheth." But "the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded."

Thus unmistakable proof was given of the sacredness of the name of Jesus, and the peril which they incurred who should invoke it without faith in the divinity of the Saviour's mission. "Fear fell on them all, and the name of the Lord Jesus was magnified."

Facts which had previously been concealed were now brought to light. In accepting Christianity, some of the believers had not fully renounced their superstitions. To some extent they still continued the practise of magic. Now, convinced of their error, "many that believed came, and confessed, and showed their deeds." Even to some of the sorcerers themselves the good work extended; and "many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the word of God and prevailed."

By burning their books on magic, the Ephesian converts showed that the things in which they had once delighted they now abhorred. It was by and through magic that they had especially offended God and imperiled their souls; and it was against magic that they showed such indignation. Thus they gave evidence of true conversion.

These treatises on divination contained rules and forms of communication with evil spirits. They were the regulations of the worship of Satan,—directions for soliciting his help and obtaining information from him. By retaining these books, the disciples would have exposed themselves to temptation; by selling them they would have placed temptation in the way of others. They had renounced the kingdom of darkness, and to destroy its power they did not hesitate at any sacrifice. Thus truth triumphed over men's prejudices and their love of money.

By this manifestation of the power of Christ, a mighty victory for Christianity was gained in the very stronghold of superstition. The influence of what had taken place was more wide-spread than even Paul realized. From Ephesus the news was widely circulated, and a strong impetus was given to the cause of Christ. Long after the apostle himself had finished his course, these scenes lived in the memory of men, and were the means of winning many to the gospel.

It is fondly supposed that heathen superstitions have disappeared before the civilization of the twentieth century. But the Word of God and the stern testimony of facts declare that sorcery is practised in this age as verily as in the days of the old-time magicians. The ancient system of magic was, in reality, the same as what is now known as modern Spiritualism. Satan is finding access to thousands of minds by presenting himself under the guise of departed friends. The Scriptures declare that "the dead know not anything." Their thoughts, their love, their hatred, have perished. The dead do not hold communion with the living. But true to his early cunning, Satan employs this device in order to gain control of minds.

Through Spiritualism many of the sick, the bereaved, the curious, are communicating with evil spirits. All who venture to do this are on dangerous ground. The Word of truth declares how God regards them. In ancient times he

pronounced a stern judgment on a king who had sent for counsel to a heathen oracle: "Is it not because there is not a God in Israel, that thou sendest to inquire of Baalzebub the god of Ekron? therefore thou shalt not come down from that bed on which thou art gone up, but thou shalt surely die."

The magicians of heathen times have their counterpart in the Spiritualistic mediums, the clairvoyants, and the fortune-tellers of to-day. The mystic voices that spoke at Endor and at Ephesus are still by their lying words misleading the children of men. Could the veil be lifted from before our eyes, we should see evil angels employing all their arts to deceive and to destroy. Wherever an influence is exerted to cause men to forget God, there Satan is exercising his bewitching power. When men yield to his influence, the mind is bewildered and the soul polluted ere they are aware. The apostle's admonition to the Ephesian church should be heeded by the people of God to-day: "Have no fellowship with the unfruitful works of darkness, but rather reprove them."

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Tracings of the Prophetic Gift — No. 18

Provision for Its Restoration

J. O. CORLISS

THE very first promise of the Bible is that the seed of the first woman should finally bruise the serpent's (Satan's) head. Gen. 3:15. The meaning of this is made plain in the one hundred tenth psalm. There the Lord Jesus is introduced as the Melchizedek priest who is to judge the heathen, and wound the heads over many countries. While Christ is the Seed by whom this work will be done, he will accomplish his purpose through his church, which carries his name, and is commissioned to carry on his work in the earth.

But the present state of world affairs reveals that the head of the old serpent (Rev. 12:9) has not yet been broken, but that he still reigns among men, leading them to push his plans of opposition to God's work. He does not, however, employ the apparently worst characters among men to carry on his warfare, but when possible, he seeks out and inspires those for his designs who profess to be followers of Christ. It was through the church of the dark ages,—the one claiming to be Christ's representative on earth,—that he did the most appalling work of persecution recorded in the history of the world.

And yet this did not satisfy the dragon's wrath. We learn that he has reserved his strongest efforts in this direction to be visited upon the closing generation of men. Thus we read: "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17. In this scripture we not only have portrayed the predicted raid to be made against the last of the woman's seed, but the very reason for such

an attack is openly announced; namely, that the offending remnant keep the commandments of God, and have the "testimony of Jesus Christ."

But why should these particular attainments so stir the wrath of the dragon?—Simply because the practise that these acquirements set in motion are opposed to Satan's earliest and continued efforts to pervert knowledge of the true God. It is of general understanding that the *unity of God* is the one doctrine upon which revelation lays the greatest stress. To guard this point was the principal object of the Jewish religion. This doctrine prefaces every important utterance of the Old Testament, from the speaking of the ten commandments to the outlines of minute ceremonials. Every prophetic warning kept this particular aspect in mind. The Lord Jesus always presented his Father in the forefront of all his teachings. The apostle Paul was careful to say that while there were in his day lords many and gods many, to him and his associates there was *but one God*, the Father, of whom are all things, and we in him. 1 Cor. 8:5, 6.

The delivery of the law from Sinai, amid awful thunderings and lightnings, was a great tidal movement in human life. But as no wave can remain indefinitely uplifted at its height, the prophetic order there came in to repeat in the ears of those Hebrew refugees the oneness of God, which was so wonderfully demonstrated to them while at the base of Sinai, but the impressions of which, as the sense of the occasion should pass, would gradually wane away. Their work then was, as was the Saviour's in a later day, to fulfil the law, by magnifying it and making it honorable.

The provision was one which boded divine foresight. Without this display of foreknowledge, God's people would have been required to meet their common enemy with only blank moral cartridges, which are ever impotent to subdue the mob of social passions. Indeed, man at his best state realizes the need of high spiritual backing, and looks to the "beyond" for that which he does not find in any stratum of human society. One popular writer has truthfully remarked that the church has never the right to lose the spirit of prophecy, because to keep it, and humbly to exercise it, is one of the first conditions of progress.

This thought, if all knew how to express it, would be, from the very nature of things, repeated by the majority of lips, because of the helplessness of the human mind to grasp the intent of Heaven-inspired words. Because many in every age have waited for saint or prophet to lead their way, advantage was taken of the situation; and that religious-political combination known as the Papacy met the humanizing demand by setting up the head of its organization as the prophet of God.

Having succeeded in being thus recognized, instead of directing minds to the one God, the Creator of heaven and

earth, as the source of comforting hope, this pseudo-prophet abolished the observance of the Sabbath instituted for the sole purpose of establishing the unity of God, and thus turned men from the worship of Jehovah to see in himself an object of adoration.

But when the remnant, or last end, of the woman's seed is due,—when the hour of judgment arrives,—then the call is for all nations to break away from this false adoration, and worship him who made heaven and earth, the only true God. Rev. 14:6, 7. This is what renews the conflict of the ages. It is this that introduces a world contention such as never was to that time, because it is the closing of the age-lasting contention.

In the bitterness of such a controversy, intensity will take possession of every earthly element. Old disputes will be renewed, which were thought to have long ago been hushed; and new and subtle ones will spring to the front. Amid all this will be needed a knowledge of Jehovah's will. But how may one know this when surrounded by so many clashing sentiments and so much angry discourse? Will God leave his people then to battle alone with the surging elements? How could he, and be the same God who always responded to the appeal of his old-time people?

In view of the fact that the judgment hovers near, and that every case must receive the scrutiny of both law and prophets (Rom. 3:21), each individual seeks the direction of the law as laid open by the "testimony of Jesus," which is the spirit of prophecy, knowing that only by the most careful walk can any one pass the solemn test to be encountered. The hostility to be met from the dragon's wrath becomes so galling as to drive the faithful few to their only refuge, the ever sure promise of protecting power. In response to this expression of confiding faith, messages of comforting hope come through the prophet of God, infusing courage into the patient upholder of the commandments of God. Rev. 14:12.

Through this one method, victory is to be gained over the beast, and over his image, and over his mark, and over the number of his name. These will "sing the song of Moses, the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty. Just and true are thy ways, thou King of saints." Rev. 15:2, 3. Thus will close the long-continued controversy, with the saints standing in the very presence of him who has so diligently sought to keep in close relation with men, by "rising up betimes, and sending; because he had compassion on his people, and on his dwelling-place." 2 Chron. 36:15.

Mountain View, Cal.

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"Do not be too sure that your first attempt was a failure. At least it mapped the road to after-success."

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"THE question is not what will suit us, but for what are we suited."



WASHINGTON, D. C., SEPTEMBER 7, 1911

FRANCIS M. WILCOX - - - - - EDITOR
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 W. W. PRESCOTT

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Editorial

The Divine Attributes

Love is heaven's divinest attribute. Associated with infinite wisdom and power, it forms a trinity of divine attributes which furnish assurance for confidence and trust to the child of God. We may never by searching find out God nor circumscribe his wisdom. We may never comprehend the scope and magnitude of his power. We look upon these as the natural attributes of Deity. We are not surprised that he possesses them. But somehow we have come to regard greatness and the possession of unlimited power as apart from the exercise of the gentler attribute of love. Before the revelation of divine love we stand in amazement and wonder. Particularly is this so when we understand that love is the lever, the inspiration, which calls into exercise the infinity of power and wisdom. "For God so loved the world, that he gave his only begotten Son." "God is love," and every use of his unlimited resources is prompted by this spirit.

Love in the Church and Home

No attribute of the divine character has been so maligned and misrepresented by Satan as that of God's love. He did this work in heaven, he is doing it now in the earth. His agents are myriad, and may be found in every place, invading, even as of old, the assemblies of the sons of God. He sows still the seeds of envy and jealousy, of variance and emulations, of wrath and strife and sedition, of criticism, quarreling, and fighting. He makes of professed Christians unlovely characters, and holds them up as examples of the grace of Christ.

The great need of the world when God gave his Son to die for it was a revelation of love. That same revelation is as greatly needed to-day. The great professed Christian church needs more of this grace. We as Seventh-day Adventists need to cultivate it in greater fullness. A coldness has invaded our mem-

bership. The old-time spirit of cordiality, hospitality, and brotherly love which once characterized this people is dying out. We need to return to our first love to God and to our brethren.

We need hearts to feel for each other in the trial, the sorrow, the weakness, and even the shortcomings and mistakes, which in some measure and at some time are the common lot of all. We need to stretch out the helping hand and speak the word of courage to the faltering, stumbling ones on every side. This was Christ's spirit; and if he abides within, it will be our spirit. Our brethren and sisters do not need our criticism, even though they have gone astray or fallen in sin. They need, if they have erred, above every other time, our sympathy, our prayers, our kindly Christian labor in reclaiming them to their former experience.

We see in our church to-day too many sharp critics, too many idle talkers, too many wicked gossipers, too many who stand ready to pick up every little fault in others and peddle it about the church. This sometimes is done under the specious plea of loyalty to the church, and regard for the honor of the cause. Men are made offenders for a word, and their names and reputations are handled with easy indifference.

The church needs to be cleansed from these unsanctified elements. Love and tenderness need to be cultivated. The spirit of unfeeling criticism should be put away. We need to press together as brethren, as members of a common faith and united interests. We should exercise more patience toward the careless, more long-suffering for the erring, more forbearance toward the weak and faltering.

This kind of love should be distinguished from the sentimentalism we see in the world around us. It is not a love which condones sin or passes over evil. It is a love which distinguishes between the sinner and his sin, and while condemning the wrong, seeks to save the sinner from that wrong.

"By this," says Christ, "shall all men know that ye are my disciples, if ye have love one for another."

We need more love in our homes. The spirit of alienation is seeking entrance to every heart, and in some is finding admission. In the world around us we see divided or ruined homes at every turn. Against this great citadel and bulwark of society, Satan is making his fiercest assaults.

Will our homes, our families, be able to withstand the power of his onslaughts? Only by God's grace can this be done. We need to press together as families, to cultivate love and confidence in one another. Husbands and wives, parents and children, need to come close to one another in loving sympathy

and tender helpfulness. This spirit can not be cultivated without time and thought and carefulness. The busy rush of this strenuous age will leave us scant room for the little kindnesses and courtesies of life, if we are not careful. Unconsciously we shall become strangers to those with whom we daily associate.

But taking time to become acquainted with our children, our parents, our brothers and sisters, will pay in the end. It will cultivate in us and in them the sweeter and more tender qualities of life, whereby our efficiency as laborers in the great world's work will be doubly enhanced. It is not alone the rugged, sterner qualities of character that have their use in gospel labor, but the softening, subduing ones also have a place to fill and a work to do. "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another."

F. M. W.

"As the Heavens Are Higher Than the Earth"

WHAT a difference between the Christian Scriptures and the sacred books of the heathen!

In the heathen scriptures it is everywhere man talking about God and about religion.

In the Book of books it is God talking to man.

The difference is as great as that between heaven and earth.

In one, it is a helpless human hand reached up from earth toward heaven. In the other, it is a divine hand of might stretched down from heaven to earth.

In the one case, man is wandering blindly in the darkness, thinking his own vain thoughts, speaking his own words, with never a gleam of light from above, no voice from the world beyond.

Sir Arthur Lyall describes the barrenness and loneliness of it in his "Meditations of a Hindu Prince:"—

"And the myriad idols around me, and the legion of muttering priests, The revels and rites unholy, the dark, unspeakable feasts!

What have they wrung from the Silence? Hath even a whisper come

Of the Secret, whence and whither?

Alas, for the gods are dumb!"

Even so it is without the divine revelation. Man must do all the talking, and his thoughts have no power to lift him beyond himself. It is the black, impenetrable darkness of unbelief.

But with the Holy Scriptures how different! Our whole outlook is flooded with light from heaven above. We hear on every page the voice of God calling to us. The Bible is the living Word. Not man talking about God, but the loving Father speaking to our hearts, is what we find in it.

It is not the lost sheep left to grope its

impossible way in the darkness that we see in the blessed Book, but the Good Shepherd come from above, seeking the lost and bringing it back to the fold.

It is a wondrous treasure, this Book of God, a divine gift sent down from heaven. The possession of it, in faith, makes all the difference between Christianity and heathenism. And modern unbelief and criticism is seeking to rob men of this voice from above. In the *Outlook* of May 13, Dr. Lyman Abbott speaks for the "modern view of the Bible" as follows:—

The Bible was formerly regarded as a letter from God; it is now regarded as a personal introduction to God.

And this introduction, he says, is written "not by amanuenses inscribing at dictation" or receiving "miraculous information." It is simply the word of men who tell "what they have seen and felt."

No; that will not do. Man's word can never save. It leaves things just as they are in hopeless heathenism—men talking about God.

Thanks be to God for the revelation of the "sure word," the voice that speaks in clear tones from heaven above.

"For as the heavens are higher than the earth," saith the Lord, "so are my ways higher than your ways, and my thoughts than your thoughts."

W. A. S.

At the National Reform Convention

To a Seventh-day Adventist the opinion of the speakers at this convention on the work and worth of Romanism in the various countries of earth, was exceedingly interesting. There was no hesitancy on the part of any of them in paying their respects to that organization and its work in the world. No word of commendation for either was heard by the writer in any of the many addresses. Dr. V. Losa was positive in his assertions that immigrants from Catholic countries did not know anything of true conversion, experimentally. Dr. Lyman Davis declared, in his address on our legacy in the Philippines, that "we have inherited the dark ages." And this he could say in the twentieth century, after four hundred years of the preaching of the gospel as it is preached by the Roman Church, and after the nominal acceptance of that gospel by practically the entire population of those islands.

This was interesting as a practical demonstration of the futility of the very system of government which the National Reform Association is seeking to establish in this country—the union of religion and the state. In the Philippines such a system existed, with none to hinder its operation or question its right; and the record of what the American

government found there, and what evangelical missionaries found there, is far from pleasant reading.

The National Reform Association in all its institutes here has urged the supreme importance of "national Christianity" and national salvation as compared with individual Christianity and individual salvation; and yet the testimony of Dr. Losa on the Christianizing of immigrants, and the testimony of the missionaries from Catholic countries on the evangelization of the natives there, directly and emphatically contradicted this position of the National Reform Association. Said Dr. Davis, in his address on the Filipinos: "There must be individual work done to kindle the souls of the Filipinos. Our first work there is to reach the hearts of the individual Filipinos."

That is a fact which the true missionaries of the cross have demonstrated in every land; and it ought not to be necessary for a Christian minister to state it in a congregation of Christian ministers. It seemed nothing short of an interposition of divine Providence that such testimonies should be borne again and again in an institute committed to the opposite idea.

The antichristian nature of the religion-and-state idea and régime was made manifest, incidentally, in the following statement by Dr. Losa when speaking of conditions in Austria. He said: "Protestants in Austria are not allowed to develop the missionary spirit. They would be arrested at once for disturbing the religious peace of the people." How true is this always of a state wherein religion and the state are united. Whoever attempts religious work unsanctioned by the religion which is dominant there, is "disturbing the religious peace of the people."

It is not in Europe alone that such a spirit is manifested. The same spirit is alive in America, and is seen in many communities where the "religious peace" of some people is disturbed by seeing observers of the seventh day of the week quietly working on Sunday.

On the evening of August 11 a special meeting was called for the purpose of discussing the objects of the next World's Christian Citizenship Congress and the arrangements being made therefor. This world's congress is to be held in Portland, Ore., from June 29 to July 6, 1913. The president of the National Reform Association and the secretary of the Young People's Department are now touring European countries for the purpose of engaging the most influential public men possible to give addresses at that congress. It was stated by the superintendent that the city of Portland had pledged the equivalent of twenty-five thousand dollars to insure the hold-

ing of the congress in that city. Fifteen thousand dollars in cash had been pledged by the city. The other ten thousand guaranteed is made up of hall rentals and caring for the local interests of the congress.

The problems to be discussed at this congress will be such as the securing and protecting of the weekly day of rest, the labor and capital problem, public education in its relation to morality and religion, laws relating to the family, intemperance, war and how to abolish it, vice, crime, and political corruption. It is expected that there will be reports from every country in the world with reference to the attitude of those countries and their governments toward prevailing religions, and especially toward Christianity. "The cooperative work of the church and state in the upbuilding of the kingdom will be brought to the fore," said the superintendent, which means simply that the state is expected, under the National Reform régime, to help the church in promulgating the gospel of Jesus Christ and bringing about the conversion of the people. This, to an ordinary American, looks like a union of church and state; because, wherever, during past centuries, church and state have been united, the state has helped the dominant church to upbuild the kingdom, and has used in that work the same power that it has employed in all its other work—the power of force. The state helping the church has stained with blood every country of the world, has filled her prison-cells with her best citizens, has crucified conscience, and bred a race of hypocrites in every country thus deceived and thus afflicted.

The superintendent, in explaining the purpose of the congress, declared that its object was to secure the adoption of the Bible principles of civil government in national life; to secure our national Christianity through the recognition of God and of Christian institutions in our great fundamental law—the national Constitution. The association proposes to change the Constitution of the United States so that it will be in harmony with what that association denominates the "unwritten or vital constitution." Much stress is laid upon the unwritten constitution, and the disagreement between that and the written Constitution. No account is taken of the fact that if a hundred different classes were to seek to draw up the articles and sections of this "unwritten" constitution, the result would be one hundred different constitutions, not one of which would agree with any other. What the National Reform Association is laboring for is a complete metamorphosis of the nation; an overturning of its basis of government, with a resulting curtailment of the liberties of the people; a union of

the civil and religious elements, with the religious dictating every move of the civil, and the people bowing again under the iron hand of a compulsory religion.

Said Dr. Martin again: "We stand for the complete Christianization of our own country, and through that to bring all the nations into harmony with these views, in order that the world ultimately may be taken for Christ. There is such a thing as national Christianity, and we propose to emphasize and maintain national Christianity."

It will be interesting to place alongside this statement of Dr. Martin's another which he made at the very close of the institute. It was this: "We need a revival of national religion. The greatest revivals recorded in the Old Testament are revivals with which the king and the civil rulers had a great deal to do. Take Nehemiah. What an active part he took in bringing about a revival in the nation! The will of God as revealed through Jesus Christ, so far as that relates to the state or nation, the two should work together, hand in hand, in carrying it out—the king and the prophet. Josiah had his Jeremiah; Nehemiah had his Malachi; and is it not true that Hezekiah and Josiah and Nehemiah all took the initiative in bringing about great revivals in the national life, in the civil and political sphere? And that is one of the growing needs of the hour in this country of ours at the present time. The church is the prophet of the state."

After listening to such statements, an American citizen naturally asks himself. Are we, then, living under a theocratic government? Does the National Reform Association speak truly when it says that it is opposed to a union of church and state, and immediately proposes the reestablishment of the régime of ancient Israel, which was that of a union of church and state?

Let us consider the doctor's two statements side by side. His association proposes to Christianize the nation (by the means already indicated), and through this nation, thus Christianized, to bring all the other nations into harmony with its views and operations. It proposes to do this by having the king and the prophet—the state and the church—work hand in hand. Wherever, in the past, the king and the prophet have worked hand in hand to accomplish revivals, the prophet has pointed out to the king what he should do, and the king has done it.

Now, when all the nations of the earth are united under one policy, and all the nations have professed religion, and all the rulers are being directed by the church as to what they must do in the promulgation of religion, and those rulers are all doing it, what have we but

the Papacy over again, a perfect image of that power? If that power—the Papacy—is denominated by the revealer as "the beast," we do not have to look any farther for what that same writer denominates "the image of the beast." The formation of that "image" we can now see with absolute certainty in actual process. C. M. S.



The Privilege of Serving¹

(Concluded)

AGAIN this service, based thus upon the right of ownership in creation and redemption, is a reasonable service. The Scripture speaks of it in these familiar words:—

"I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service."

Thus it must follow that God has a right to complain when that service is not rendered to him.

"Hear, O heavens, and give ear, O earth; for Jehovah hath spoken: I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider."

No wonder both heaven and earth are called upon to hear the charge. Here are words that apply very closely to our times:—

Right reason acquiesces in, and approves of, the dedication and sacrifice of everything we have and are to the honor of our God. It is infinitely right and fit to engage ourselves unto the Lord; it is proportionate to his excellences and to our state and wants. The way of obedience approves itself to the mind of man, and is sanctioned by the approbation of his inmost soul. We, then, treat God as he is; we act agreeably to his nature and our relation to him. Till we do this, we act most irrationally; we "walk in a lie." Sinners, "who conform themselves to this world," and refuse to dedicate their bodies and souls to God, choose a most unreasonable part; so unreasonable, that at the last day they will be condemned out of their own mouths.—*Bishop D. Wilson.*

This service of God is for our own good. We are not to serve for our own good; but when we serve God for his glory, it does minister to our own good, and brings to us the highest good. Strange that we do not see it, yet we do not. Other pictures come before our minds. Other inducements are pressed upon us, and these things lose their keenness, their worth and value; and we see them not in their true clearness and in their true relationship. It may be that our eyes are directed only downward, and not lifted heavenward; but it is a distinct promise that this service will bring

¹ Baccalaureate sermon delivered by Prof. W. W. Prescott in the Seminary chapel, Takoma Park, D. C., May 20, 1911.

us honor here. We have it in these words:—

"If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will the Father honor."

Now in contrast with this, a very direct contrast, hear these words of warning and of counsel:—

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes and the vainglory of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever."

This attraction of the world sometimes reveals itself in a way which seems to us piteous. Just hear this incident, which is put in print by a man of wealth, a man of the world, who relates this as an experience which he adduces to show to what extent the love of the world may take hold upon the heart:—

Of all the futile things in the world none is more futile than wealth itself. Eliminate the necessity for struggle, and you remove from money all its true value. It becomes either dross, to be thrown away for other things better worth while; or it becomes an idol, a god, the very sum and substance of the world's desire. I remember an incident in which I took a part, not very long ago, that showed me this latter result in all its horror.

I was at a very brilliant social function in the London social world. I met at that reception a woman whose name I had heard as a household word in society for many years. She was esteemed a brilliant woman; she was reckoned a leader in the most splendid society of the world. She was wealthy beyond all human need. She occupied a powerful place in the political world, where everything human had its part. She was a companion of princes, the equal of peers. We were talking alone, immediately after our introduction, when she said:—

"O Mr. Martin, you are a Wall Street man. You could help me to get some of your American gold!"

I was astounded, and I showed it in my answer: "Why, my dear lady, surely you have gold enough! If I am not mistaken, you rank among the wealthiest women of the nation. Why should you want gold? Moreover, you have social standing and are famous throughout England. Of what possible use could more gold be to you?"

I can still see the haggard face, the quivering lips, the blazing eyes of this great society woman as she answered me: "O Mr. Martin, you do not know me—I am almost ashamed to confess the truth. I dream night and day of gold. I want to have a room at the top of my house filled with it—filled with gold sovereigns. I would like to go into that room night after night, when every one else is asleep, and bury myself in yellow sovereigns up to my neck, and play with them, toss them about, to hear the jingling music of the thing I love the best!"

Think of it! Picture a woman, wife of a man, mother of splendid children, born with the beautiful instincts innate in her sex, sinking to such a depth as that! Think of the awful, shallow emptiness of a life and training that bore such fruit as this!

This is love of the world and of the things of the world. "The world passeth away with the lust thereof; but he that doeth the will of God abideth forever."

This service is rendered by love. The most eloquent words are but sounding brass and tinkling cymbals, except there be love. The Scriptures set it forth plainly and simply. Here are some of the words:—

"For ye, brethren, were called for freedom; only use not your freedom for an occasion to the flesh, but through love be servants one to another. For the whole law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself."

So again in that chapter to which appeal is so often made:—

"Owe no man anything, save to love one another: for he that loveth his neighbor hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet, and if there be any other commandment, it is summed up in this word; namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: love therefore is the fulfilment of the law."

This gives the whole meaning to that wonderful thirteenth chapter of the first epistle to the Corinthians. Love is not an abstraction, nor a passion, nor a sentiment; it looks deeper than mere feeling. Love is the very life. Love works, and love gives. Love works no ill. A very short sentence; but a very remarkable sentence. Love works no ill; therefore love is the fulfilment of the law.

This might lead us to suggest a word concerning this question of law and love, and the law of God in its relation to our service. We are called to freedom; but we are not to use this freedom wrongfully. We are called to service, and this service is set forth clearly in the Scriptures in that law for service. Note these words:—

As central in the moral world, which is itself central in the material, the moral law holds the central place in the universal system. It is the law of laws. Characterized by the unbiased and unswerving uprightness, straightness, or equity of its dictates, it is known as the law of righteousness. Righteousness is simply rightness. In its ultimate analysis this law of rightness is love, the purest, highest, and most comprehensive of all principles. Its exclusions and inclusions embrace the entire realm of morality. Love worketh no ill. Love worketh all good. No more comprehensive principle can therefore exist. As applicable to all moral beings whatsoever, no higher nor greater moral law than the law of love can be conceived. Universal justice and benevolence are included in its range, and

eternal harmony in its results. Upon its fulfilment depends the union or unity of the moral universe.

And now let us observe. While this law is the law of service for us, yet there is a law for service that comes through the whole creative world,—the law of subordination in our serving another.

The law of subordination leads up, step by step, to the supremacy of the moral law. . . .

1. Inorganic nature subserves the organized world.

2. In the vegetable kingdom, inferior forms of life subserve superior forms.

3. The vegetable kingdom subserves the animal.

4. Lower animal races subserve the interests of higher.

5. The material world subserves the mental.

6. The physical subserves the moral.

7. In the realm of mind all is subordinated to moral law.

8. Moral law, though supreme in the world by right, is not supreme in fact.

9. Revelation exhibits the restoration and establishment of the supremacy of moral law.

10. Revelation further traces the progressive subjection of "all things" to Christ, by whom the moral law is established, and through Christ to God; "for he must reign, till he hath put all his enemies under his feet."

The very purpose of gospel service is to see in our hearts and minds, and in the hearts and minds of others, the supremacy of the law of love, which is the law of service.

May I add a word as to the relation which exists, and under the present circumstances necessarily exists, between suffering and service?

"Though he was a Son, yet learned obedience by the things which he suffered." "For it became him, for whom are all things, and through whom are all things, in bringing many sons unto glory, to make the author of their salvation perfect through sufferings."

If we refuse to be corns of wheat falling into the ground and dying; if we will neither sacrifice prospects nor risk character and property and health, nor, when we are called, relinquish home and break family ties, for Christ's sake and his gospel, then we shall abide alone.—*Thomas Gajetan Ragland, India.*

If we are simply to pray to the extent of a simple and pleasant and enjoyable exercise, and know nothing of watching in prayer, and of weariness in prayer, we shall not draw down the blessing that we may. We shall not sustain our missionaries who are overwhelmed with the appalling darkness of heathenism. . . . We must serve God even to the point of suffering, and each must ask himself, In what degree, in what point, am I extending, by personal suffering, by personal self-denial, to the point of pain, the kingdom of Christ? . . . It is ever true that what costs little is worth little.—*Rev. J. Hudson Taylor, China.*

What do I know about pain, and sorrow, and trouble? I know only what everybody knows—I know what has grown out of the heart-soil scarred by the plow and torn by the harrow. I look

at the receding storm, and I see the splendor of the rainbow. I go into the depths of a murky swamp, and say, "A nest of pestilential fevers." Lo, at my feet the delicate beauty of an orchid. I catch the perfume of the sandalwood on the edge of the ax. I hear the axes ringing in the forest of Lebanon, and I say, "Death and destruction." Lo, the fragrance of the carved beams in the temple. For it is the cedar that we call dead—the trees felled and wrought into shapes of grace and use of worship, not the living cedar in the forest—that gives forth its incense of praise. I search the world over, all its continents, islands, and seas, for the sweetest, tenderest, holiest spot it holds, and I kneel beneath the gnarled olives of dark Gethsemane. My soul is made stronger, my thoughts purer, my life nobler, by its agony of renunciation. I look upon the cross of shame—a Roman instrument of torture and humiliation. Lo, it shines above every crown in the world, it glows with a radiance more enduring than the sun, throughout the length and breadth of civilization—an emblem of authority, by which princes reign. It gleams in the splendor of heaven above the dome of the universe. It glorifies everything that it shines upon. The contemptuous phrase of a Roman governor, a brutal sneer at the Prisoner whom he feared, a taunt to exasperate the Jews, whom he despised,—"Jesus of Nazareth, King,"—endures forever. Angels echo it in anthems of exaltation, and "a great multitude, which no man could number," and every created thing which is in the heaven, and on the earth, and under the earth, and in the sea, with one mighty voice shall catch up the scoff of Pilate, and with it ascribe blessing, and honor, and glory, and dominion, forever and ever, unto the Lamb which was slain,—not unto him who put the cup aside at Gethsemane, not unto him who came down from the cross and saved himself, but unto him who suffered, who endured the cross, unto him who was slain.—*Robert J. Burdette.*

So it is with suffering; so it is in the very nature of the case. "Hereby know we love, because he laid down his life for us: and we ought to lay down our lives for the brethren."

What shall we say, just in a word, as to what is the reward of service?—Chiefly, it is this: The capacity and the opportunity for more service. Highest among the rewards offered for earnest, faithful, devoted service in this life is the capacity and opportunity for greater service hereafter. He endured the cross and despised the shame. Why?—Because of the joy set before him. What is the inducement held out to us? "Well done, good and faithful servant: . . . enter thou into the joy of thy Lord." And not the least element of this joy will be the opportunity of service.

I may say, in passing, that it is a splendid commentary upon this whole theme to remember that to-day we have no class here, specifically leaving this Seminary, graduating this season. Why?—Because they have been called to service during the year, they have responded, and they are now in the field.

To me this is the most practical comment possible upon such a theme as this.

Nor does this service end with the present. Our capacity to serve increases, and our joy of service increases, with the extended opportunity. Let us read of it in these words:—

“After these things I saw, and behold a great multitude, which no man could number, out of every nation and of all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands; and they cry with a great voice, saying, Salvation unto our God who sitteth on the throne, and unto the Lamb. . . . And one of the elders answered, saying unto me, These that are arrayed in the white robes, who are they, and whence came they? And I say unto him, My lord, thou knowest. And he said to me, These are they that come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God; and they serve him day and night in his temple.”

Service here prepares us for higher and better service hereafter. This is both the incentive and the reward.



The Issue in Maine

PROBABLY never in the history of the world has an election in one small State in one nation created so much interest and real anxiety in all parts of the world as has the approaching election in the State of Maine. By that election on September 11, the people of that State are to decide whether the question of the prohibition of the liquor traffic shall be again submitted to the people. If the majority decide for re-submission, it will mean that the prohibitory clause will be stricken from the State constitution, and that the wheels of progress in that State will be turned back half a century. For that length of time Maine as a State government has stood for temperance, and her prominence in that particular has made her conspicuous to all the world and a recognized leader for the better element in all the world. And her influence has been felt. There has been a steady progress toward temperance reform in educational and scientific circles since the adoption of prohibition in Maine, and that State has been looked to as a veritable bulwark by the temperance people of Europe as well as of America.

For years the money-loving brewery and distillery corporations have been using large sums of money to create an impression that prohibition in Maine is a failure. This has been done by systematic press bureau work, seizing upon every incident of violation of the temperance law in that State, padding out its details, and publishing it in every newspaper to which they could gain access. The fact that their intoxicating beverages are advertised in so many of

the large newspapers has been a key to unlock the reading columns of these periodicals to that class of matter. The liquor power has felt that if it could just now overthrow the Maine prohibitory law, a great point would be gained in swinging back the other States that have left the liquor ranks, and materially checking the rising tide of temperance in this country.

A remarkable feature of the campaign in Maine is the reception of many memorials from the people of other countries, in which the citizens of Maine are strongly urged to maintain their prohibitory law at all hazards. These memorialists freely acknowledge that the people of Maine have been the leaders in this important move for a better civilization; and they see and strongly deprecate the evil that would result should Maine take a backward step just now. That evil would be incalculable; first, upon the future of the State itself, and second, and more far-reaching, upon the people of all nations who have been struggling for freedom from the demon of intoxication. If the liquor forces win in Maine on September 11, it will not be because the majority of the people are antagonistic to prohibition, but because those who are opposed to it have had their ranks added to by those who do not appreciate what is involved in the matter, or who look upon their right of suffrage as one of their immediate financial assets. The power of money is great over those whose consciences are seared and calloused, who have no regard for the welfare of their fellow men; but the votes of such count as much as do the votes of those who vote from the most conscientious convictions and are most strongly interested in human welfare. We trust that Maine will take so firm a stand for temperance at this election that no body of men within the State will ever have the courage to call again for resubmission. C. M. S.



Christians and Amusements

IN settling the question as to what amusements should be indulged in by Christians, the *Western Recorder* (Baptist) of August 3, thinks that the difficulty may be largely settled by honestly asking a few vital questions:—

First of all, Is the amusement of a doubtful character? The very fact that a thing is of doubtful propriety should be sufficient reason for the Christian to shun it. Certainly Christian conduct should not be predicated upon a question mark.

The next and very necessary question concerning any amusement is, “Does it help or hinder my Christian life?” For example, does the dance give one a clearer vision of Christ and duty? As a rule, are the dancers in a church looked upon as leaders or as examples of piety? Will those who attend theaters

claim that the stage is a friend of grace or a help to right living? Is it customary for those who attend dances and theaters to ask God to bless the theater and the dance-hall? Is it conceivable that if Christ were on earth, he would attend the theater or dance-hall? and if not, why not?

The child of God must consider not only the influence of the theater and kindred amusements upon his own life, but the effect of his influence upon others. No man liveth unto himself. One might feel that he could safely attend some worldly amusement, although this of course would be untrue, but he must consider also the effect which his conduct would have upon the weaker brother. Possibly he himself might escape being drawn into continued snares; but the weaker one, following his example, might be led on to final destruction. No wrong course of conduct can be safely tolerated in the slightest degree. If we are faithful to avoid the appearance of evil, and refuse to take the first steps in a downward course, however slightly they may appear to deviate from the right, we shall be saved from the fateful ending at last.

F. M. W.



The \$300,000 Fund

THE following action was taken by the General Conference Council at Friedensau:—

That during 1911, earnest efforts be made to raise what is still due on the \$300,000 Fund.

The importance and necessity of such action was fully realized by those in attendance at the council. While there remain but four months in the year in which to accomplish this work, yet it can be done if it is taken hold of energetically by all. But no time should be lost in inaugurating a systematic and active campaign in behalf of this object.

The following statement gives the portion of this fund assigned to each union conference, and the amount received from each up to July 31, 1911:—

UNION CONF.	AM'T TO BE RAISED	AM'T TO BE RAISED TO JULY 31, 1911
Atlantic	\$24,892.80	\$10,259.85
Canadian	4,233.60	2,426.10
Central	44,097.60	14,421.20
Columbia	31,536.00	9,058.30
Lake	61,200.00	17,846.92
Northern	28,704.00	12,436.97
North Pacific	29,073.60	12,938.28
Pacific	36,580.80	12,598.93
Southeastern	6,907.20	4,637.68
Southern	6,417.60	1,428.31
Southwestern	22,036.80	3,193.42
Western Canadian	4,027.20	2,581.10
Miscellaneous		4,849.45

Let all now determine that future reports shall show the denomination's approval of this recommendation of the council, and that the beginning of 1912 shall see this good work finished.

W. T. KNOX, Treasurer.



Died in the Faith in an Indian Prison

L. J. BURGESS

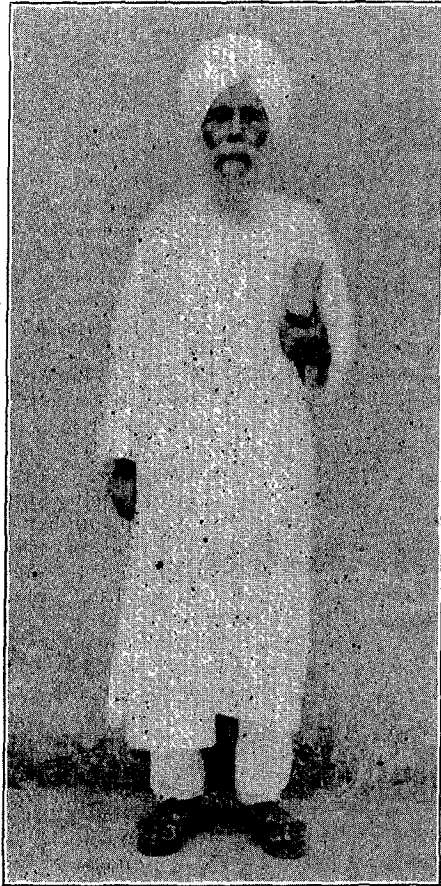
WE are sad to be obliged to relate the circumstances of the unexpected death of one of our most zealous Indian preachers, Brother John Last, who died in the jail at Patiala, India, on May 10. The circumstances of his arrest and death were given me by one well acquainted with the matter, and are as follows:—

As is the custom here in India, Brother Last used to preach on the streets of the city in which he lives, Patiala, the capital of an independent native state. His neighbors, becoming annoyed by his preaching and warnings to repent in view of the judgment, had him arrested and taken to jail. But as no charge could be brought against him, he was released. Not long after this, he had a presentiment, by dream or otherwise, that he would again be seized by the Mohammedans, and that his life would be ended by beating and poisoning. He told a number of his friends about this, and asked forgiveness of his neighbors if he had disturbed or annoyed them in any way, telling them that he never expected to return to their street.

Brother Last lived in a two-story building, in the upper flat of which a Mohammedan lives. A sick woman, relative of Mohammed Hosain, who lives in the upper room, came to Patiala for medical attention. Within a few days she became worse, and finally died. At the time of her death Brother Last was up on the terrace, or roof. Mohammed Hosain, hearing the wailing of the women, came hurrying up to the room, and seeing Brother Last on the terrace, supposed him to be to blame for the disturbance. Without investigating the matter, he called his neighbors, and had Brother Last bound and taken off to the police station, where he was stripped of his clothes and beaten, then placed in a solitary cell in the jail compound. No one but the Lord and those concerned know how he was treated there. His wife went to see him three successive days, and seeing that he would die from the effect of the abuse he had received, tried to secure his release, which was denied. On the fifth day of his confinement Brother Last expired, before having been given a trial, and was buried by the jail authorities.

Brother Last was formerly a Hindu of high caste, but was converted to Christ a number of years ago, and from that time devoted his life to the Master's service, most of the time supporting himself by his own efforts, and preaching

the gospel to Hindus and Mohammedans. We became acquainted with Brother Last in 1907, at which time he became interested in the message of the Sabbath and the second coming of our Lord, which he soon accepted with his whole heart. He was baptized in Mussoorie the following year, and has since been a zealous herald of the soon coming of the Lord. During the past two years he



JOHN LAST, WHO SUFFERED DEATH AT THE HANDS OF FANATICAL MOHAMMEDANS IN NORTH INDIA

has traveled and preached at his own expense, with the help of donations received.

All who became acquainted with Brother Last were impressed with his earnestness and integrity. He was never contented except when going about preaching the message to his people, and warning them to flee from the wrath to come. Our hearts are grieved at his sad death; but it may be that the blood of this martyr for Christ may water the seed he has so earnestly sown, and bring forth a harvest of souls in Patiala. We hope the time is near when this message may become established in the Punjab, and we may find that the work begun by Brother Last has not been in vain.

Garhwal.

The Progress of the Message in Australasia

J. E. FULTON

AUSTRALIA is the Island Continent, and Australasia is a network of island fields. "The isles shall wait for His law," applies to this field more, perhaps, than to any other. It is a field of exceptional interest to the missionary, a field of wonderful possibilities. A glance at the map will help one to realize this.

At this writing it is twenty-six years since Elders S. N. Haskell, J. O. Corliss, and M. C. Israel arrived in Australia to open up the work in the interests of the message. In a humble way the work was begun; and now, taking a retrospective view after more than a quarter of a century has passed, we are led to say, "What hath God wrought!"

In Australia and New Zealand, six conferences have been organized; namely, Queensland, New South Wales, Victoria-Tasmania, South Australia, West Australia, and New Zealand. Active work is being carried on in each conference in the way of church work, tent efforts, Bible work, and the distribution of literature.

Institutions

To train workers for the many openings in both the home and the island fields, schools have been established, and already good results have been realized. The Avondale School for Christian Workers was established under the special leading of the Lord, and we have not, therefore, been disappointed in expecting much. Many of the students have done effectual service in various branches of the work, and their influence is now being widely felt. At the present, more students are in attendance than ever before,—almost two hundred.

The smaller training-school at Darling Range, West Australia, has completed a very successful year. The work is growing, and new buildings have been erected. The latest balance-sheet showed a credit on the year's running of about \$3,500. The New Zealand training-school at Pukekura has had an increased attendance, and we are hoping for good things in behalf of this school. It has an excellent farm in a beautiful location, with good buildings. New Zealand has a fine class of aspiring young people.

Sanitariums are located at Wahroonga, New South Wales; Adelaide, South Australia; and Christchurch, New Zealand; there is also the Sanitarium Home at Warburton, Victoria. The sanitarium at Wahroonga is the largest of these institutions, and has a training-school for nurses.

The cafés in Sydney and Melbourne have been exceptionally busy, and their influence is telling. Our cafés in Auckland and Wellington, New Zealand, have also done well. The café in Adelaide has been able to meet expenses, and we are now opening a new café in Brisbane.

In 1874, at a meeting held at Battle Creek, Mrs. E. G. White said that many nations would yet receive the truth, and that she had seen presses being operated

in various lands, Australia being especially mentioned. To-day two publishing-houses in Australia, and one or two smaller printing-offices in the islands, are kept busy turning out publications in various languages.

The Islands of Australasia

Beacon-lights have been set up in a number of the numerous islands composing our field. As yet the work has only fairly begun. Millions of souls for whom Christ shed his blood are waiting for the message. Men and means are in demand.

The populous island of Java, with its dominant Mohammedan faith, is to hear the last message; and we are cheered to know that a few are coming out from this great delusion into the sunlight of the gospel. A Mohammedan teacher and his wife, young people, have taken a stand for Christ at our mission station at Soember Wekas, and others are interested.

Pastor R. W. Munson reports a baptism of six converts at Soekaboemi, Java. He writes hopefully of the work done at this place, and says, speaking of the results and the baptism: "It is a real work of the Spirit."

Although they have received a seeming setback from the government in restricting them to the large cities and unhealthy centers, our workers are full of courage, and are moving steadily forward, saying, "God wills it. He is teaching us that 'now is the time to work the cities.'" Instead of being thrown into a state of panic, they rather glory in the cross of Christ, and make the obstacles stepping-stones to progress.

A momentous task is set before us in the evangelization of the East Indian Archipelago. The inhabitants are largely ignorant; they are possessed with a fanatical faith, and there are languages and dialects to the number of about twenty-nine in the different groups.

Every difficulty and obstacle is a call to prayer. The time is so short in which to accomplish so much! To teach these millions of ignorant and fanatical people, who speak in so many varied tongues, certainly calls for just such an endowment of power as was bestowed at the time of Pentecost. This God has promised in the "latter rain." How much we need it!

Sumatra and New Guinea

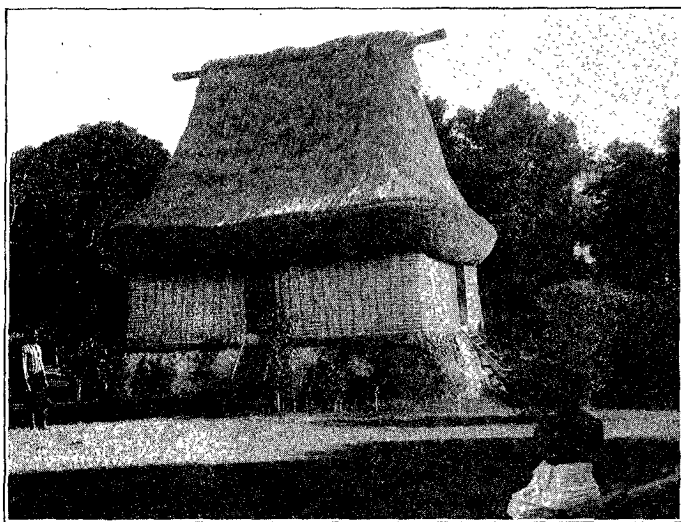
Our workers in far-off Sumatra are toiling away in a persistent but humble manner. Sometimes sickness hinders, but no word of murmuring has reached us,—only words of cheer and hope.

Brother P. Judge and his wife and Miss Judge are busy visiting, giving Bible studies with both Dutch and Malays, nursing the sick, and teaching and preaching.

In New Guinea, our workers are busy on the erection of a long-needed mission house. Brother F. L. Chaney has gone there to superintend this work. There has been some delay caused by the time required to get out native timber, and saw it with pit-saws. But notwithstanding all the delay and expense, our workers in that field need a comfortable home. We are glad for the liberality of our American brethren in their gifts to this worthy object.

The New Hebrides and Solomon Groups

Correspondence with traders, missionaries, and others in these groups has brought us some encouraging letters, and shown some interest. At a later date we



CHIEF'S MOUNTAIN HOME IN FIJI

hope to see good results from this effort, which is being carried on continuously.

Many islands in Melanesia (Black Islands) and Micronesia (Small Islands) are waiting for the truth. It would be difficult to name them all. The following leading groups are yet unentered: Loyalty Islands, New Hebrides, Santa Cruz, Solomon Islands, and Bismarck Archipelago, in Melanesia; and Caroline Islands, Marshall Islands, Gilbert Islands, Phoenix Islands, and Ellice Islands, in Micronesia. May the Lord raise up laborers for these fields.

Polynesia

In Polynesia also there are *thousands* of islands where the message has never entered. In only a few groups is the light shining.

We are glad to hear good reports from Fiji. The work there moves steadily forward. Brother A. G. Stewart reports some calling for baptism. Alipati, a native laborer, speaks of a number of new converts in the district where he is working. Pauliasi, our native minister, writes of a native Sabbath-keeper in the far eastern part of the group, who has been cast into prison for teaching the Sabbath of the Lord, and of his intention to visit the place.

Elder E. H. Gates is now traveling through the islands of Polynesia, and

held a council meeting in Fiji during the month of May. His long experience in island matters was most helpful to the workers in Fiji.

There is a good attendance at the training-school at Buresala, and we are glad to hear that a good class of young men are preparing to enter the work. About forty are in attendance. Brother Cady has done much to place the work of the Buresala school on a self-supporting basis. At the printing-office in Fiji, "Early Writings" is being published in an abridged form. The little paper, the *Rarama*, started in May, 1900, is still being printed.

One of the saddest conditions we face in Fiji is the steady invasion of that fair group with an army of Orientals, who are either heathen or Mohammedan.

Reinforcements have been sent to Samoa from Fiji. Brother A. Butler, formerly a student at Avondale, who has now been in Fiji a few years, and a native worker, are taking up work with Brother H. T. Howse, the director of our Samoan Mission.

Additional help has been sent to the Society group, and late letters tell us that the workers are of good courage. Although the language is still a barrier, they are able to do something by circulating our literature. They can do as one of our lady workers did in Java, who began selling the tracts when she knew only four words,—"*Boeka bai, lima sen,*" which meant, "Good book, five cents." She had one answer to every objection, "*Boeka bai, lima sen,*" till finally she was called, by those who spoke Malay, "Miss Five Cents." But she sold the tracts, and made many friends.

Wahroonga, Australia.

East China Mission Field

A. C. SELMON, M. D.

FROM day to day the street chapel in this place is filled with men and women. A class of inquirers is being taught daily.

During the summer of 1910 China's first national exposition was held, in the city of Nanking, bringing visitors from every province. Our colporteurs were sent there to open work and sell literature; and thousands who came to see the improved methods of manufacturing, of traveling, etc., bought the papers that our colporteurs were selling. These gave them opportunity to learn that the great improvement they are in need of is a turning away from idols to the worship of the true God, and to prepare for his soon coming to judge the world.

Nanking and Shanghai are both in the province of Kiang-su. The other two provinces of this field are Che-kiang and Anhwei. No work is being carried on in Che-kiang province. In the province of Anhwei, at a place called Ying-Shang-Hsien, there is a large company of Sabbath-keepers. The raising up of this company of Christians came about through one man in the city, who received letters and literature from a friend in another province.

Shanghai.



The Danish-Norwegian School

ABOUT eighteen months have passed since the purchase of the Danish-Norwegian school property at Hutchinson was made, and one year of school work is now in the past. Eighty or more students were enrolled during the first school year. We understand that the prospect for the coming year is that there will be quite an increase of students over last year.

The purchase price of the property, \$22,250, has all been paid by donations. The American brethren in the union conference raised eight thousand dollars of this amount, and the remaining part was raised by the Danish-Norwegian brethren in the union and in other sections of the country.

It has been necessary to expend a large amount of money in addition to the price paid for the property. Considerable expense has been necessary in repairing the building. A good barn, with a silo, has been built for the stock; a dozen cows, four horses, and a fine team of mules have been purchased; and a cottage for the farmer to live in has been built. Sixty or more acres of land have been cleared, and from sixty to eighty acres have been drained. About twenty thousand tile, ranging from four to eight-inch, have been put in; this will greatly increase the value and productiveness of the farm, and was absolutely essential to the success of the enterprise. A large county ditch has been run within a short distance of the place, and the citizens of the county taxed us about five hundred dollars toward its construction. As is usual in the early period of the establishment of a school, a good many items of expense have accrued which it has been necessary to meet.

Last year the building was fully occupied with students and teachers. In order to accommodate the increase of students expected the coming year, it will be necessary to finish the attic of the main building, and this will require the outlay of several thousand dollars. It is quite evident to the minds of those in close touch with the growth of the school that this work will have to be done to accommodate those who will come to the school next year.

It is thought best to dedicate this property September 24, three days after the opening of the school; and it is greatly desired that the pledges that have been made by our brethren for the school shall be paid before that time if possible. If there are others who can assist in placing this school at its dedication free from debt, with all necessary equipment and facilities for successful work, their help will be much appreciated. The seminary needs a laboratory and a library,—facilities which it has not yet been able to secure. We have not run in debt in starting this school; but there will be bills to meet in paying for tile and some other im-

provements which will require several thousand dollars, and this we should be glad to have in at the day of the dedication. A fully itemized report of receipts and expenditures will be given at the time of the dedication of the school.

We invite the careful scrutiny and counsel of our brethren assembled at the time of the meeting, and I am sure the managers of the school will be very grateful for advice or counsel. God has greatly blessed this undertaking. The citizens of Hutchinson have been friendly, and the press of that city has always spoken most kindly in favor of the seminary and its work. The Commercial Club of the town has turned over to us \$2,800 in cash, and there is five hundred dollars still due from the club. The citizens have promised to put in a sewer, which will cost the town about five thousand dollars. Personally, we are very grateful to the citizens of Hutchinson for their cooperation. God has greatly blessed in the efforts to establish this school free from debt.

A marked change in the farm has been brought about in the short period of eighteen months. Sixty acres or more has been cleared of timber, and twenty-five acres of this is at the present time covered with a fine crop of corn. While traveling recently over a dozen or more States, it was truly refreshing to see the splendid crop of corn and the green pastures in the locality of Hutchinson. Only those who have undertaken to clear a farm of its timber, and bring it under cultivation, can appreciate the amount of work required to transform a wilderness of brush and timber into fertile fields of grain. Brother George Axelsen, the farm manager, together with others, has labored faithfully in bringing this about. While it will take several years to bring the farm into the highest state of cultivation, yet we are truly thankful for the progress that has been made. We pray that God will make this institution a glory to his name.

R. A. UNDERWOOD.

Negro Education

"THE first school for colored people was opened under the protection of the guns of Fortress Monroe in 1861, for the avowed purpose of educating the contrabands of war.

"In 1862 several more schools were opened with a similar object, and in 1864 the government issued an order through the military department creating a board of education to look after the rudimentary instruction of the freedmen.

"Following the war much money appropriated for Negro education was expended with few practical results. However, in 1866 the government recommended that free colored schools be established everywhere.

"The South having lost so much property was unable to support such a school

system, and at the same time educate its own children. Even to-day in some of these States, the public schools reach only a small per cent of the white children.

"But the need of the hour is a system of education that will reach all the colored children. As the Negro must be a profitable producer, it is doubly important that this system of education should be strong along industrial and mechanical lines. It will be a long time before the Southern States, unaided, can bring this about.

"Some time ago,' says Booker T. Washington, 'one of our young men invited me to make a visit in a back county of Alabama, where he had been teaching school. I went out there, and one day he had a farmers' institute. An old farmer was asked to go up on the platform. He had a handful of cotton stalks. He picked up one stalk and began his address: "I never had no chance to study no science, but I has been trying to make some science for myself. This stalk o' cotton growed only one boll to the stalk." He picked up another stalk of cotton, and told how he had fertilized his land until he got three bolls to the stalk. Then he picked up another, and another, until he showed one with six; and, "las' year," he concluded, "I got to the p'int where on one stalk growed fourteen bolls." After he had taken his seat, somebody said, "Uncle, what is your name?" "In the ole days when I didn't hab no larnin' an' lived in an ole log cabin, they used ter call me Ole Jim Hill. Now I owns houses, I is edicatin' my chilluns, I has no mortgage on my buildin's, and I has some money in the bank. Now they calls me Mister James Hill," was his reply."

"The Negro naturally looks to the land for support. He was brought to America to till the soil. His home was on the plantation. It is only within the last decade that he has left the farm, in large numbers, to seek an existence in the city. The people of the United States can not afford to allow this. The Negro problem, always a perplexing one, becomes ten times as difficult when he leaves the land.

"Schools for the Negro should be on the land. Teachers of Negroes should be lovers of the farm. Text-books for Negro schools should deal with farm problems. Every legitimate means should be employed to make him a landowner, capable of supporting himself from his acres, capable of building for himself a suitable and comfortable cottage, of keeping it clean and hygienic, and of serving on his table well prepared foods that come from his garden, and of caring in a rational way for his sick."

In connection with the foregoing, I wish to give a few extracts from "Testimonies for the Church," Volume IX, on this subject:—

"Promising young men and young women should be educated to become teachers. They should have the very best advantages. Schoolhouses and meeting-houses should be built in different places, and teachers employed."

"The children and youth in these schools are to be taught something more than merely how to read. Industrial lines of work are to be carried forward. The students are to be provided with facilities for learning trades that will enable them to support themselves."

"We should be deeply interested in

the establishment of schools for the colored people. And we must not overlook the importance of placing the present truth before the teachers and students in the large colleges for colored people that have been established by men of the world."

"Schools and sanitariums for colored people should be established, and in these the colored youth should be taught and trained for service by the very best teachers that can be employed."

The October collection is for the work among this people. We feel very anxious that, as the work is increasing so rapidly among them, our offerings shall increase proportionately.

A. J. HAYSMER,
Sec. North American Foreign Dept.

East Kansas Camp-Meeting

THE annual conference and camp-meeting of the East Kansas Conference was held in a beautiful park in the suburbs of Fort Scott, August 10-21. The camp-meeting was preceded by a workers' meeting, lasting ten days, which proved a great blessing to the workers, and gave a healthy tone to the beginning of the camp-meeting.

Owing to the drought in this part of the State in early summer, it was feared the attendance would be small. All were happily surprised, however, to find nearly four hundred believers encamped on the grounds. The outside interest was fairly good, and the attendance quite regular at the evening services.

From the first the meeting was characterized by the deep movings of the Spirit of God, and a determination on the part of nearly all to secure definite victories was very apparent. On the first Sabbath of the meeting, after a discourse on practical godliness, by Elder R. A. Underwood, a large share of the congregation came forward to rededicate their lives to the service of God in finishing the work committed to this people.

A large number of young people were on the ground, and it seemed for a while exceedingly difficult to reach many who acknowledged that they were lost, but who were held by the fetters of worldliness to such an extent that it seemed impossible to break loose. Prayer bands were organized, much personal work was done, and we were all made glad on Thursday morning to see the heavy cloud that had been hovering over the young people's tent begin to lift. From that time on the Lord moved mightily among his people. Some severe battles were fought, and glorious victories won. Only two or three young people left the grounds without yielding themselves to God. Near the close of the last Sabbath of the meeting all repaired to the edge of a beautiful lake in the park, where twenty-eight believers were baptized. The next day another baptismal service was held. In all, thirty-four were baptized during the meeting.

The conference proceedings were marked with a spirit of unity, and many expressed the opinion that this was the best meeting, so far as harmony was concerned, that Kansas has had for years. While all did not see things just alike, there was a spirit of kindness and tenderness manifested in all the discussions. Elder L. W. Terry was reelected president of the conference, and a strong committee of devoted men associated with him in leading out in the work.

Special attention was given to the financial condition of the conference, and stirring resolutions were passed to the effect that it press forward in doing its share for the support of this work.

Brethren D. E. Huffman and W. H. Clark were ordained to the gospel ministry, and granted ministerial credentials. This will strengthen the depleted working force of the East Kansas Conference, and will inspire our brethren with courage in behalf of aggressive field work.

Among the laborers who attended all or a part of the meeting, outside of the regular conference laborers, were Elders I. H. Evans, E. T. Russell, R. A. Underwood, Frederick Griggs, R. A. Ogden, M. E. Kern, Meade MacGuire, C. G. Bellah, and the writer. These men all labored faithfully for the success of the meeting, and the Lord witnessed to their efforts.

I am sure the Lord has bright days before the East Kansas Conference, and we should all pray that the spirit of love and unity and confidence may be cherished, that the Lord's work be not hindered.

J. W. CHRISTIAN.

West Texas Camp-Meeting

THE annual camp-meeting of the West Texas Conference was held at Ovalo, August 10-20. This conference was organized two years ago, with about two hundred members. At the present time the membership has increased to about three hundred forty. On account of the drought, however, which has continued for three years, resulting in an almost total failure of crops, nearly forty families of our people have moved to other places. Notwithstanding these discouraging circumstances the attendance at the meeting was very good, over two hundred fifty being present during the meeting.

The reports rendered showed progress. A number have embraced the truth during the year, and the tithe showed an increase of about twelve hundred dollars over that for the previous year, which was a very encouraging gain. The tract society showed a present worth of about eleven hundred dollars. The book work has been very successful, and though the circumstances have apparently been unfavorable, over five thousand dollars' worth of books has been sold during the year.

There was quite a large number of young people on the ground. Elder E. E. Farnsworth and others labored untiringly for these, and many responded to the gentle pleading of the Holy Spirit, and gave their hearts to God. The Lord greatly blessed in the revival services held. The Holy Spirit was especially manifested the last Sabbath. Backsliders were reclaimed, and a goodly number found the Saviour for the first time. Twenty were baptized the last Sabbath of the meeting.

The business of the conference was marked with much of the blessing of the Lord. The plan to raise a sum equal to fifteen cents a week per member the coming year was adopted, and a per cent of the tithe was gladly given to missions. The Sustentation Fund was explained, and all were thankful for such an excellent plan for the support of sick and aged workers. Five per cent of the tithe was voted to this fund.

Elder T. W. Field was unanimously

reelected president of the conference. The other officers were about the same as for the past year.

Elder G. F. Watson, the union conference president, W. W. Eastman, E. E. Farnsworth, T. M. French, and the writer attended the meeting, and shared with the local workers in the burdens and blessings of the meeting.

We were glad to attend this meeting. Though in the midst of a prolonged drought, the work has moved forward; and with the continued blessing of the Lord this young conference will soon be self-supporting.

G. B. THOMPSON.

Work Among the Colored People in Michigan

DETROIT.—It has been some time since we reported, and we believe that a few facts concerning the progress of the work here will be of interest. We began our work in Detroit in July, 1910, with a little tract called "The Family Bible Teacher." This worked well in many cases; but while some read the tract with interest, others would lay it aside, and eventually forget it altogether. We soon found that another method was needed. We tried several; and at last we circulated an assortment of tracts, containing such subjects as "The Nature of Man;" "The Destruction of the Wicked;" "Who Changed the Sabbath?" "The Origin, Work, and Character of Satan," etc. On each tract was written our name and address. This method worked well, and soon calls began to come in for Bible readings.

These tracts reached the leading colored ministers of the city, and several promised to meet me, to set me right; but when the time came, something occurred which caused them to postpone the engagement. This opened many more doors for us to give Bible readings than we were able to fill. Dec. 31, 1910, we organized a church of seventeen members. Since that time we have met difficulties of a serious nature, but God has been, and is, with us. The night is gone, and day breaks at last.

We are of strong courage in the Lord and in the power of his might. Surely the harvest is fully ripe in Detroit, but how few are the laborers! The field is too extensive, and the demands are too numerous, to be met by one man. Still, we keep hoping that God will move upon the heart of some one to join us in the fight. We need your prayers that a monument to the truth may be established here, from whose portals the truth of God may go to a neglected race.

J. W. OWENS.

The Arkansas Camp-Meeting (Colored)

THE camp-meeting for the colored believers of this State was held in Pine Bluff, August 10-20. Although the date was changed, the meeting being held two weeks earlier than was at first planned, there was quite a full attendance of the believers.

Elder C. S. Lightner, of Crescent, Okla., was the only colored minister from outside the State in attendance. We appreciated having him with us. He preached several times, and his instruction was well received by all present.

Elder J. W. Norwood and Brother

J. A. Tucker were with us a portion of each day during nearly the whole of the camp-meeting. They used, alternately, the 10 A. M. and 3 P. M. preaching periods, studying principles with us, making free use of the Bible and the Testimonies. Elder Norwood dealt with tithing, the spirit of prophecy, unity, church discipline, etc. Brother Tucker, being the State missionary secretary, considered different phases of the canvassing work. He drew some good lessons from the early Reformers, especially Martin Luther and the Waldenses.

The entire camp was divided into prayer bands, with a leader for each, and some time during the day each band assembled for prayer and Bible study. There was no definite hour fixed, but each band was left free to meet according to its convenience. Good effects were manifest from the work of these bands, and perfect harmony existed throughout the camp.

It rained considerably during the meeting, causing some discomfort in the tents; nevertheless we did not miss a single service because of it. The night services were well attended by those not of our faith when it was not raining hard at the time for service. The preaching at night was practical, and dealt with points of our faith calculated to arouse the people from their carnal security. Brethren R. L. Bradford and D. R. Richardson will remain in Pine Bluff for a while to follow up the interest.

Though all of us are in moderate circumstances, yet we were willing to assist the cause to the extent of our ability. About seventy dollars was pledged. The last day of the meeting (Sunday) the writer baptized seven persons, all but two of whom had made their decision to take this step during the meeting. At the close of the service Sunday night, as we sang the good old hymn, "God Be With You Till We Meet Again," and shook hands in farewell, we could not but think of the time soon to come when parting will be no more.

J. W. DANCER.

Maryland

GLEN ECHO.—Just over the line separating the District of Columbia from the State of Maryland is the little town of Glen Echo. The major portion of the town is occupied by the grounds of an amusement park. The State of Maryland permits such places to operate on Sunday, though a law still remains on her statute-books which could be enforced to close them. The general attitude toward this law is to ignore it as a relic of the colonial period in which its provisions were framed.

However, there has recently sprung up a dispute over the subject of the town's water-supply. On a certain Sunday the mayor of the place decided to shut off the mains. This precipitated trouble, in which the employees of the park used physical violence upon the mayor's person. Subsequently the Sunday-law breakers were haled before the court at the county-seat. Should Montgomery County enforce a law the other counties do not enforce? The State's attorney decided that it should, and the sheriff enforced it the following Sunday. But the Sunday thereafter the park opened as usual, introducing religious

features, and suppressing other things under the ban of the law.

While we were not in sympathy with the amusement-park people, and are not antagonizing her opponents, yet the influence of the Sunday-law enforcement upon the State led us to place in each home in Glen Echo a copy of *Liberty* and the tract "Why Sunday Laws Are Wrong." Other towns near by will be visited; for the Sunday-closing movement seems to be spreading in this section.

S. W. VAN TRUMP.

Sunday Laws at Cherokee, S. C.

WHEN Brother J. M. Swofford and son returned from the Woodruff camp-meeting, they found a summons to trial for Sunday labor awaiting them. The work for which they were indicted was sowing a bucketful of cow-peas early on the morning of July 16. The work was done a full quarter of a mile from any public road or any house except their own. The trial was set for Tuesday, August 8. The president of the South Carolina Conference, Elder W. H. Branson, was present at the trial, and was granted some time in which to address the jury. He made a strong plea for religious liberty. Brother E. H. Evers conducted the case, and made the final speech to the jury. The writer was present, and addressed the court and jury in behalf of the American principles of freedom.

At the request of the attorney for the prosecuting witness, the magistrate ruled that no reference to the Bible should be made. Thus we were not permitted to bring in Bible truths except in an indirect way.

In commenting on the ruling the writer remarked that it is a unique situation when a religious question is under discussion, and the supreme rule for religious conduct is excluded. It was plainly to be seen that the sentiment was against us, though it was not universally so. Many words of sympathy were spoken by onlookers, but the instructions and rulings of the trial justice were such that the jury could not do otherwise than render a verdict of guilty.

The occasion was improved to circulate religious liberty literature. The neighborhood is much stirred; and, though the jury gave an adverse decision, we feel that by God's help apparent defeat will result in advancement to his cause. Instead of being cast down, every member of the Cherokee church is full of hope and courage.

A fine of one dollar was imposed. This Brother Swofford did not pay, preferring to wait and take counsel concerning the advisability of appealing the case.

As I watched the progress of the trial, noting the willingness of the thoughtless throng to be amused by the chaffy, flippancy thrusts of the prosecuting attorney, I could not but reflect how little we can expect from the people of earth unless the Spirit of God restrains them.

The spirit that moved the mob against Stephen, and inspired the awful cry, "Crucify him, crucify him," against the Son of God, is still in evidence in the earth. Only the holding of the winds, the restraining power of God, holds in check the satanic passions of a mad-dened multitude. Truly the night is far spent, the day is at hand. What is done must be done quickly.

Meeting at the Seventh-day Adventist church was appointed for the night following. Many of the citizens and neighbors attended, and the writer spoke to them from the words of John 19:7: "We have a law, and by our law he ought to die."

The brethren of South Carolina intend to follow up the interest aroused in this place by distributing our literature; for, though the offense was not committed with the view of gaining attention or notoriety, yet we feel that now, while the eyes of the public are turned in our direction, it is proper that every lawful means shall be used to set forth the principles of religious liberty. Articles were written for the local papers setting forth modestly but plainly the truth in the case, discussing not the man but the principles. Personally, I felt it a privilege to return to the South Carolina Conference, and lend what little aid I could in the case.

T. H. JEYS.

The Battle in Maine

THE battle is on in the old Pine Tree State. Every one who senses the importance of the issue is arousing and working for the temperance cause. Most of our lay members in Maine are doing all in their power to help in this crisis. Some of our Maine farmers left their grain out in the field, and spent several days distributing the Temperance *Instructor*, while others have entirely set aside their own personal interests for the few weeks of this campaign, and are devoting all their time to this work. They feel that the work is important, and appreciate the sacrifice our brethren in other conferences are making in supplying the literature, and they feel happy in making a sacrifice to distribute it. They have bought all the literature they could, and like the Corinthians of old, they give "their own selves to the Lord" to be used in this work.

Ten thousand papers have been placed in the city of Portland. We have carefully districted the city, and called at every home, placing the Temperance *Instructor* in the hands of the people, trying to reach every voter. Lewiston, Bangor, Augusta, Biddeford, and other cities are being worked in the same way. We are placing the papers directly in the homes, and personally calling attention to the present issue. We are endeavoring to use every paper to the best advantage.

The leading Prohibition workers are now calling for our literature to distribute through the country. We have seen no temperance literature used by them that will compare in value with the Temperance *Instructor*. If we had two more weeks to work, we believe that, with the momentum which this work has now received, we could place one hundred fifty thousand copies of the Temperance *Instructor* in the hands of the people of Maine; as it is, we hope to distribute fifty or sixty thousand. We feel sure the Lord will reward our brethren who are sending us the papers to use in this crisis, and trust that they will continue to send them until the battle is over.

The liquor element all over the country is sparing no money to defeat prohibition in Maine. It is flooding the country with literature, and buying up every newspaper that can be purchased. Several of the rural weekly newspapers,

which have always stood for temperance, have taken their stand for the high license party, and acknowledge that they are working for money. Pray for the work in Maine. S. N. HASKELL.

Study at Home "There's a Way"

THE Fireside Correspondence School announces its third annual opening Monday, Oct. 2, 1911.

I wish it were possible to express on this printed page, and to impress upon the mind of the reader, the satisfying results of study by correspondence. When the Fireside Correspondence School was organized two years ago, it was somewhat of an experiment in the minds of many. Even those who were chosen to manage the school could not say very much from personal experience. We have now given this work a thorough test for two years, and the results are gratifying beyond even our own expectations.

In our enthusiasm for this work we would not mislead any one. I shall therefore content myself with the giving of some facts, and with letting our students speak for themselves.

Fact 1. We had on our roll during the past year 211 names; 161 were new names.

Fact 2. In age the new students ranged as follows: minimum 15, maximum 76; in the "teens," 29; in the twenties, 72; in the thirties, 36; in the forties, 12; in the fifties, 5; in the seventies, 1; general average, 27.5 years.

Fact 3. The occupations (new students) most largely represented were: Farming (fathers and sons), 33; teaching, 20; at home (mothers and daughters), 19; ministry, 12; canvassing, 10; nursing, 9; foreign mission work, 6; Bible work, 6.

Fact 4. The subjects with the largest number of registrations (new students) were: Grammar, 47; Bible doctrines, 40; composition-rhetoric, 16; New Testament Greek I, 13; physiology, 12; general history, 11; advanced rhetoric, 11; bookkeeping, 9; stenography, 9; algebra, 8; arithmetic, 8; church history, 6.

Fact 5. Every student recites the entire lesson.

Fact 6. Every lesson is examined and corrected by the teacher for the benefit of the individual student.

Fact 7. Before a student sets down his answer in black and white, he must know the answer; where the lesson is so set down, the teacher can easily see whether the student knows it or not.

Fact 8. Students do not suffer the disadvantage of getting behind the class, nor of being kept back by others.

Fact 9. Tuition may be paid in instalments, or with a discount if paid entirely in advance, or with a larger discount when two studies are taken at the same time.

Fact 10. Students have said to us repeatedly—but not for publication—that they get more out of their studies by correspondence than they did in a class in the ordinary school.

Next time we shall permit a few of our students to speak for themselves.

A calendar of full information will be supplied on request. It is necessary for you to act promptly in order to be ready for the opening day. Address the school at Takoma Park, D. C., or the undersigned. W. E. HOWELL, *Principal*.

Field Notes

JUNE 7, ten persons were baptized at Cottonwood, Ariz., and at Phoenix, two.

SABBATH, July 1, seven persons were baptized at El Paso, N. M.

ELDER T. B. BUNCH baptized five persons at Coquille, Ore., July 2.

FIVE persons were baptized July 1, all of whom joined the Sheridan (Wyo.) church.

AT Jena, La., as the result of tent-meetings, twenty adults have accepted the truth.

ELDER W. A. YOUNG reports baptizing two persons at South Bend, Ind., and six at Wolf Lake.

SABBATH, July 15, five persons were baptized at Mason City, Iowa, and at Mt. Pleasant, Elder M. W. Lewis baptized eight.

AT Kief, N. D., July 8, six persons were baptized. The following Sabbath, eight persons (Russians) were baptized at Dogden.

DURING the effort at Tolstoy, S. D., a baptismal service was held, at which time ten young people were baptized and received into the church.

ELDER T. W. FIELD reports the baptism of eight young people at Madge, Tex. At Houston, six members of one family were baptized; in July, five persons were baptized at Ladonia.

JULY 24, Elder J. W. Boynton baptized five persons who united with the church at Everett, Wash. July 28, he baptized three more believers, who united with the church at Port Angeles.

WITHIN the past three weeks five new Sabbath-keepers have been added to the little company at Garden City, Kan. Seven adults have begun the observance of the Sabbath at Fort Scott, and at Horace six are keeping the Sabbath as the result of meetings held at that place.

NINE more adults have been baptized at Grand Rapids, Mich., making a total of twenty-eight to receive this ordinance during the past year. During the Gladstone (Mich.) camp-meeting, sixteen persons were baptized. At Mt. Pleasant, Sabbath, July 8, six persons were baptized, five of whom had been brought into the truth by practical missionary work.

Christian Education

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

Which School Shall It Be?

WITHIN two or three weeks our schools will open their doors for another year's work. Careful preparations have been made for this; Christian teachers have been selected; equipment has been added, and repairs have been made just as far as finances will permit. At the camp-meetings and in the churches the reasons for establishing and

maintaining institutions where training may be given in harmony with the principles of Christian education have been carefully set before our people. Those who represent the field at home and abroad have told of the sore need of workers who have had a thorough preparation in the subjects necessary for one who can properly present the great three-fold message.

It now remains for our brethren and sisters to do their part. It becomes our duty to see that those in our churches who will attend school should enter our own schools.

The nearer we approach the end, the closer we must draw our young people to us. We must shield them from the innumerable temptations in the world, and place within their reach every possible means whereby they can grow up in this message. Every day it becomes more and more apparent that we must look to those who are being educated in our schools to carry this message to its final triumph.

Those in charge of our schools are giving careful thought to the question of the subjects which should be taught, that no essentials may be lacking, and that at the same time the non-essentials may be weeded out.

Complaints sometimes come to us that our schools are poorly equipped. It is true that our schools should have better facilities for carrying on their work; on the other hand, if they received the loyal support they deserve, they would be full to overflowing; more teachers could then be employed, so that the courses of study could be strengthened, and better equipment provided.

But there is a more important part to consider. The laborers needed now are those whose vision of the work to be done is in no wise obscured by popular beliefs or worldly policy. There must be a keen discernment between right and wrong, that they may be definite in their warning against those subtle philosophies which to-day lie so close to the truth. How can they do this if the training has been received where the teaching is in plain contradiction to the spirit of the truth we are to give the world at this time?

Some have given as an excuse that they can not afford the expense of sending their sons and daughters to our schools. A careful study of this problem shows that the greater number of the students who have passed through our schools are from those who could least afford the expense. A large number of students have earned their own way. Many others are sent by those who felt they must send their children, no matter how great the sacrifice, because they had given them to the Lord, to be used in his service, and because they felt deeply the necessity of having them educated into that service.

In the parable of the field it took all to secure the pearl. To-day it will take all that the parents and church can do to save the young people from being carried away by the manifold temptations which Satan is ever keeping before them. If you have not already planned for your son or daughter to enter one of our own schools, then look at this matter in the light of the times in which we live, the nearness of the end, and the demands for workers who have been trained for Christian service.

Sanitarium Relief Campaign

The Faithful Few

THE following letter from M. E. Ellis, of Nebraska, a missionary secretary of long experience, presents a situation that is true of missionary work and workers in general. It is the experience of many church elders and missionary leaders that there are usually a certain few who may be relied upon to respond to appeals for help of any kind. It is not these that need urging. Those who are already doing, are generally willing to do more. Nothing is so effective in securing help for a good work as an actual experience in a good work. Says Brother Ellis, writing under date of July 19, 1911:—

"We regret to say that the 'Ministry of Healing' work in Nebraska, so far as apparent results are concerned from week to week, is at a low ebb just now, as the harvest season is on; but letters from our good church workers indicate that the real animus of the movement is alive and flourishing, and you can look for good sales to be reported from our conference this fall and winter, in spite of the drought. The only thing that causes us anxiety is the small number who are taking hold of the work in spite of prayers, vigorous efforts in different directions, and diversified attempts to create and stimulate interest in the move.

"We are often told that we can not expect *everybody* to have part in every plan proposed. While this is the truth, it is not all the truth; for in about every missionary plan that is launched, we find nearly the same persons as active participants. Take the number, for instance, of those who are doing something in our conference in this present campaign. In round numbers, five hundred of our people have taken three thousand books, an average of six books apiece, this year. But these are in the main the same people who sold the Harvest In-gathering REVIEW last fall; who have invested in our Foreign Missions Investment Fund this spring; who have paid up their part of the \$300,000 Fund; who report missionary work each quarter; and who take the REVIEW, and are real, live Seventh-day Adventists. As this number represents only about one in five of our membership, and about one in three of the actual families represented in our membership, I am fully persuaded that the descendants of the children of Meroz are with us to this day.

"On the other hand, excellent experiences and rich blessings are being reported, just as the Lord said they would be, by those who are *doing the work*. One brother recently sent us fifteen dollars for five books. He said he had explained the nature of the work the money was going for, and that was all that was necessary. A sister who lives in the drought-stricken part of our State has just sent in her fourth order for books; and another in the same locality writes: 'I received the five books sent me, and will dispose of them just as soon as possible. I know the Lord will help me, and it seems such a little thing to do for his sake.' This same spirit manifested by a few hundred others in our conference would mean much to the success of this work.

"Just before the spring work opened up, after we had, through our general meetings and our laborers in the field, reached practically all our people and enlisted their help, we sent a circular letter to eight hundred families as a last appeal before the busy season came on. In response to this we received fifty orders for 335 books; forty-four responses from those who already had books or hoped to order soon, and who wrote to let us know that their hearts were with us in this movement; and five responses from those who could not use any books, but sent \$39.15 in cash to help the good work along.

"We are expecting to do vigorous work through the fall and the holiday season. The character of the book itself, the promises of success which have been given us, the urgency of the need which prompts the campaign, and our faith in our stanch, loyal people, give us every assurance of abundant success."

In our relief campaign, provision is made for every one to take part. The help of each one is essential to the successful completion of the entire work,—either this or the unequal burdening of those who do help, if the work is accomplished. This would mean for some to have more than their share of work, and, at the same time, loss to others of the blessing to be had in taking part in the work. The ideal way is for all to take hold of the work before us, do our part, and then share in the joy of willing service and in the satisfaction of seeing the work done.

L. A. HANSEN.

News and Miscellany

Notes and clippings from the daily and weekly press

—On the Cincinnati, Hamilton, and Dayton Railroad, August 26, a train was wrecked near Kingsway, Ohio. Ten persons were seriously injured. The train was trying to make up lost time.

—In a terrific storm which raged along the South Atlantic seaboard, August 28, seven persons were killed at Charleston, S. C., and more than \$1,000,000 worth of property was destroyed.

—A tribe of people has been discovered in the arctic regions of North America, whose members had never before seen a white man or an Indian. They seem to belong to the race of Eskimos, but are Scandinavian in appearance.

—By the explosion of a powder-magazine in San Jose, West Indies, August 26, fifteen persons were killed. The explosion is said to have been caused by a soldier who lighted a fire with which he melted lead for casting little images of saints, which he sold to add to his scanty pay.

—In a wreck on the Lehigh Valley Railroad near Manchester, N. Y., August 25, thirty-two persons were killed and sixty injured. A broken rail caused the disaster. Two cars of the train plunged off the trestle, striking against the stone embankment, and dropping to the bed of the Canandaigua outlet, forty-five feet below. This is one of the most serious wrecks that ever occurred on this road.

—August 26, Harry N. Atwood made the long-distance record of the world in an aeroplane, traveling from St. Louis to New York. He covered the distance of 1,365 miles in flying time of 28 hours and 31 minutes. He received a reward of \$10,000 from a Washington man for his achievement.

—In a panic caused by the explosion of a film in a moving-picture machine at Canonsburg, Pa., August 26, twenty-five persons were killed and scores were more or less injured. A cry of fire was raised when there was no fire in the building. The result was the terrible disaster which ensued.

—Recent statistics show that many are deserting the rural districts for residence in the city and town. During the past ten years the percentage of people living in cities or other incorporated places of more than 2,500 inhabitants increased from 40.5 to 46.3 of the total. Twenty years ago only 36.1 per cent of the total population lived in such incorporated places.

—William A. Pinkerton, head of the famous detective bureau, is quoted as criticizing some of the moving-picture shows because they give exhibitions of train-robbing, pocket-picking, kidnapping, and other crimes, thus exerting a bad influence on the minds of impressionable boys. During two weeks recently, sixty-eight boys disappeared from their homes in Chicago to lead lives of adventure, and their action is attributed partly to this cause.

—By order of the War Department, issued August 28, vaccination against typhoid fever was made compulsory for every officer and enlisted man under forty-five years of age in the United States army. The only exceptions allowed by the department order are those who have had the disease, or who have already been vaccinated. This will necessitate the treatment of nearly sixty thousand soldiers. It is claimed that the vaccination secures immunity from the disease for three years.

—One of the world's greatest dreadnaughts, if not the greatest, was launched at Quincy, Mass., August 26. This vessel has a displacement of 26,500 tons, 500 tons more than that of the "Arkansas" or the "Wyoming," the largest American dreadnaughts. Its length is 585 feet, and its breadth, 98 feet. Its armament consists of twelve 12½-inch guns, twelve 8½-inch guns, twelve 4½-inch guns, and two 21-inch submerged torpedo tubes. This boat was built for Argentina, and will fly the flag of that country.

—Two English scientists claim to have discovered the human aura, or life rays, which emanates from the living body. In demonstrations before physicians and scientists in Philadelphia, August 26, it is claimed that the aura was distinctly visible. The rays could be seen passing from one body to another as the persons came in contact with each other. It is claimed that the aura follows the contour of the body, and in diseased portions becomes weaker. In this way diseased places can be located the same as by X-ray examinations. Whether or not all that is claimed for this new discovery can be practically demonstrated, or what particular value will come from it, only the future can tell.

The Missionary and Publishing Work

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

Conducted by the Missionary and Publishing Department of the General Conference

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

Suggestive Program for Fourth Sabbath Service

(Sept. 23, 1911)

OPENING SONG: No. 548, "Christ in Song."

SCRIPTURE READING: John 4:35-38; Matt. 9:35-38.

PRAYER.

SECOND SONG: No. 546, "Christ in Song."

FIRST READING: "Principles of Success in Church Missionary Work."

SECOND READING: "Interdependence of Home and Foreign Missionary Work."

DISCUSSION of suggestions in first reading; experiences and plans for future work.

PASSING REPORT BLANKS.

COLLECTION.

CLOSING SONG: No. 316, "Christ in Song."

Principles of Success in Church Missionary Work

(First Reading)

DURING this missionary hour let us study together four elements of success, which, combined and applied to our church missionary work, are bringing a new condition of things into a large number of our churches. They are (this outline might be placed on the board to advantage):—

1. Enthusiasm
2. Leadership
3. Individual responsibility
4. Simple plans of work pursued

Enthusiasm

Of enthusiasm Webster says: "It is inspiration, as if by divine or superhuman power; . . . enkindled and kindling fervor of soul." Emerson says: "Nothing great was ever achieved without enthusiasm."

Leadership

Be the individual enthusiasm ever so high, it must be encouraged, if it is to be retained and made to spread throughout the church. The elder should be thoroughly acquainted with the evangelizing influence of our periodicals, tracts, and other agencies that God has given us for reaching others; and he should lead out in using these agencies. The librarian should unite with the elder in studying and planning, and in suggesting methods of work to the members.

With two such leaders in the smaller churches, and a strong committee of perhaps five, including the elder and librarian, in the larger ones, a good work can be accomplished. The members will respond, and the work will go forward, if the officers stand solidly together, and lead in the missionary interests. The weekly missionary meeting, if it is possible to hold it, forms

a center for real work; and the monthly Sabbath service may be an opportunity for inspiration, education, and reports of progress. The leader's responsibility is specifically outlined on page 116, Vol. IX, of "Testimonies for the Church:"—

"The leaders in God's cause, as wise generals, are to lay plans for advance moves all along the line. In their planning they are to give special study to the work that can be done by the laity for their friends and neighbors."

Individual Responsibility

In his infinite wisdom, God has so arranged the plan of redemption that every addition to the church may become one more agency in the carrying out of his great plan. Why not accept this confidence God places in us? On page 86, Vol. IX, of the Testimonies, we are told: "Whatever our position,—whether presidents of conferences, ministers, teachers, students, or lay members,—we are held accountable by the Lord for making the most of our opportunities to enlighten those in need of present truth." Again, on page 26, we read: "Let the church arouse and go forth to do her appointed work. Every believer, educated or uneducated, can bear the message."

Angels Are Waiting

"Heavenly angels have long been waiting for human agents—the members of the church—to cooperate with them in the great work to be done. They are waiting for you."—*Id.*, page 46.

Simple and Continuous Work

A very timid sister was constrained to take a few tracts from the missionary meeting for circulation. Tremblingly she started out with them, and dropped one over the hedge into a neighbor's yard. That neighbor became interested, and later accepted the truth. One day when the giving of that first tract was referred to by the one who gave it, the rescued neighbor inquired, "Why didn't you do it before?"

While in a clothing store in Los Angeles recently, one of our ministers engaged the proprietor in conversation on conditions in the world, and their significance. The man said: "Yes, I am studying along those lines myself. I have been getting some reading-matter at the vegetarian cafeteria that I believe you would be interested to read," and he went to his desk and brought back some of our Apples of Gold and Bible Students' Library tracts on the nearness of the end, and handed them to our minister. Think of it!—men of the world willing and ready to help give the message. Shall our church anterooms and cupboards be filled with dust-covered packages of truth because we are too timid or too indifferent to put them into circulation?

At a recent missionary meeting there were present an intelligent lady and her boy—not Adventists—who were present at a similar meeting held six months before, at which time they were members of another church. We learned from this sister that it was the literature given her by members of our church that had been the means of bringing her into the truth. She has now ordered papers with which to work for her friends. How in harmony is this experience with the promise in the Testimonies (Vol. IX, page 86): "When we are successful in the work of soul-saving, those

who are added to the faith will, in turn, use their ability in giving the truth to others."

One of our young men, who has the missionary spirit, and in his spare moments does some house-to-house work with literature, besides visiting seven or eight vessels with our magazines and papers, a few months ago began leaving the *Signs* with a lady visiting in town. While she remained, he visited her; and later, when she returned to her home, he kept up a missionary correspondence with her. The following is a copy of a recent letter from this worker to his conference missionary secretary:—

"DEAR BROTHER: I will endeavor to relate to you how Mrs. —, of Wisconsin, received present truth. Having met this lady in San Pedro, and learned of her desire to know more about the teachings of the books of Daniel and the Revelation, I secured her address, and began mailing the *Signs of the Times* weekly to her. The paper had just started a series of articles on the book of Revelation. I also sent her a twenty-five-cent copy of 'Thoughts on Daniel and the Revelation.' The first letter I received from her showed that she was interested. She said that in their home they had about eight hundred dollars' worth of books on history and religion, but none of them so religious as the *Signs of the Times*. Letters received a little later showed that she and others were becoming deeply interested; and before I answered, I received word that she had visited the Adventist church for the first time, and hoped to continue. This dear sister was baptized last Sabbath, and her brother will be baptized soon."

Such experiences as these more than pay for the hours of work which show no visible results. When we are faithful, the Lord is with us and we see results occasionally to cheer us in our work for him. Should not such incidents encourage us to press on?

At a camp-meeting a short time ago, a brother said: "I was away up in the hills of South Dakota, and that man came up there and searched me out." God wants us to be willing to search men out, and he has given us the facilities for multiplying the effectiveness of our efforts by the use of our tracts, periodicals, magazines, and books. Shall we not become better acquainted with them, and use them?

It is refreshing to go into a well-attended missionary meeting, where something is being done, and listen to such experiences as the following, which were given in a recent meeting:—

One sister had just received a letter from her brother, in which he told her that through the influence of the *Signs of the Times*, which she had been sending, his family were keeping the Sabbath, and had begun to hold Sabbath meetings with the neighbors.

Another had heard from her boy at school that day, and was so glad that he had decided to go out canvassing. (He is in the field now, and having success.)

Another sister reported the receipt of twenty-five dollars to help build their new church, it having come from a Presbyterian minister whose mother is a patient in her home.

Do you not think that those who attended that meeting went away encouraged, and determined to be more diligent

in service? Although struggling to build a church, the work for others has not been decreased. As a result, they will have more members for the new church.

Scores of such items might be given concerning the work where our churches are throwing themselves into it. At a recent camp-meeting, one librarian reported the addition of two to the home church—a man and his wife, formerly Socialists—who were on their *Signs* mailing-list. Bible work followed, and they are now in the church.

The mother of a large family relates the following:—

“I lived in Montana, sixty miles from a railroad; was not religious, and didn't know of an Adventist in the State. A relative in Missouri accepted the truth, and began sending me the *Signs*. It came for more than a year before I read much of it except the Home department. Finally I was impressed to read more, and decided to keep the Sabbath. This opened a flood of light, and I found every one of those papers, smoothed them out, and studied them. This was before I knew anything of a conference in Montana. My oldest child was twenty years old before she heard a sermon.”

This faithful sister now has five children in the truth; two are in church-school work, and one of these and another have been successful canvassers, having placed between two and three thousand dollars' worth of books in one city during vacations.

Should not the positive assurance that such results as these are within reach of our home missionary work bring in an enthusiasm that will put doubt, unbelief, fear, and every other barrier of Satan forever out of the way?

Should it not give our church leaders new zeal in real missionary leadership, as they realize their relation to the activity of the church?

Should it not deepen our feeling of individual responsibility, causing us to pledge our hearty support to every advance move undertaken; and lead us, one and all, to become more thoroughly acquainted with our literature, and to use it more liberally?

Let us work while the day lasts; “for the night cometh, when no man can work.”

J. R. FERREN,

Miss. Sec. Pacific Union Conf.

Interdependence of Home and Foreign Missionary Work

(Second Reading)

THE carrying of the gospel message to all the world is not a *part* of the work of this people, but it is *the work*, and there can be no distinction in the mind of the Lord as to the relative importance of home and foreign work, except such as is based on the *need* of any locality.

“The One who, of all who ever walked the earth, was the most tender and faithful in what we call home missionary work, was the same who said, ‘Go ye into all the world.’ The voice broken with weeping over Jerusalem, the city of his love, was the same which uttered the sublime words, ‘That repentance and remission of sins should be preached in his name among all nations.’ And when we drop out of our life-work the ‘universal thought,’ it has lost the spirit of Him who said, ‘The field is the world.’”
—“*The Missionary Idea*,” page 30.

The same thought is emphasized in

“Testimonies for the Church,” Vol. VI, page 27: “The home missionary work will be farther advanced in every way when a more liberal, self-denying, self-sacrificing spirit is manifested for the prosperity of foreign missions; for the prosperity of the home work depends largely, under God, upon the reflex influence of the evangelical work done in countries afar off. It is in working actively to supply the necessities of the cause of God that we bring our souls into touch with the Source of all power.”

Again and again has this experience been worked out in our churches. The companies who appreciate that “the field is the world,” whose foreign missionary services are not the droning over of the readings prepared and furnished them, but the active assimilation of the material sent because it feeds their souls, thirsting for “news from the far countries,” are invariably the churches whose home activities reach out into every field of local endeavor, and whose means seem to be replenished as the widow's meal and oil, as repeated calls for its “sharing” become more frequent and more insistent.

The Lord, who has made of one blood all nations of men, has so closely united the interests of “all nations” that to get an idea of his love, is to find our minds broadening and our hearts enlarging to take in the scope of the *whole* field. And the call to *lift up* our eyes, and *look* on the fields has, ever since the moment of its utterance, had a meaning broader than the Samaritan harvest-fields, and demanded eyes strengthened by faith and focused by intelligence, to see fully its wonderful extent and its possibilities.

Rev. E. K. Alden says: “The *foreign* missionary purpose is the definite aim to carry the riches of the gospel of Christ as speedily as possible, to the utmost of our ability, to every unevangelized people on the face of the earth. It emphasizes the claims of the human race as such—all its millions everywhere as they reach the period of personal accountability alike responsible, according to their measure of opportunity, to the same God; alike guilty and ill-deserving; alike summoned to repentance; alike recipients, to some degree, of divine grace; alike called upon to accept that grace and be saved. It emphasizes the claims of the most needy,—those who have received the *least* of that light ‘which lighteth every man that cometh into the world,’ and who are most imminently disposed to sink down into everlasting night. . . .

“This is the burning, controlling thought of the genuine foreign missionary spirit. No wonder it has sent, and is sending, hundreds of devoted men and women away from the thousands, however needy, of lands nominally Christian, to the more needy millions of lands positively heathen. No wonder that gifts and prayers from those who can not personally go, pour themselves out in lavish measure from thousands of grateful hearts. The wonder is that the messengers, gifts, and prayers are not all multiplied a hundredfold, with a fervor of consecration a hundred times more intense.

“This very statement of what the distinctively foreign missionary spirit is, indicates how vitally it enters into every department of Christian work at home. Since there are multitudes, as already suggested, who are necessarily prevented

from becoming personal messengers, who may nevertheless be as completely filled with the same burning zeal as those who go, this flame of burning zeal must express itself in every conceivable form of Christian activity for the salvation of every man, woman, and child accessible all around us. . . .

“The hour has now come when these two interests, home and foreign missionary work, must move on not only simultaneously, each pressing on in its own distinctive purpose and each encouraging and supporting the other, but also with redoubled earnestness and zeal, with largely increased forces, and with a united front, determined on a common victory. It is the hour for a far broader and more thorough missionary movement as related to the whole world and to the responsibility of the present generation than has hitherto been known in the history of the church.

“Recognizing our one necessity, the salvation of a lost, perishing world; our one deliverance, the crucified and risen Christ; our one commission, the gospel of reconciliation, by us received to be communicated to all; our one responsibility, personally to bear the good tidings to the utmost of our ability to the ends of the earth; and our one opportunity, the present earthly life; shall we not bow our heads to receive our one anointing, the baptism of the Holy Ghost?”

M. E. ELLIS,

Miss. Sec. Neb. Conf.

Suggestion to Elders

(Not to be read publicly)

THE influence of every reading that is designed to instruct and inspire, depends largely on how it is given. To get the real spirit of this study, it should be gone over carefully in advance by those who are to take part in it, and should be clearly and forcibly presented. The experiences should be read slowly, that all may be impressed by them. The reader should have been stirred by them; then he will be able to express interest and feeling in passing them on.

This service should be turned to account:—

1. By taking an expression of the audience, either in a few moments' experience and consecration service, or by vote.

2. By getting out all the literature that may have accumulated that ought to be out, having it before them, and distributing it among members for circulation.

3. By planning for a good supply of tracts—a \$5 package, or more—right there, taking up a collection for them, if you need the supply.

With a little planning, you can make this an opportunity not only to encourage the missionary spirit and a stronger organization, but to arrange for advance work.

J. R. FERREN.

“BELOVED, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved; if God so loved us, we ought also to love one another.”

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

Origin of the Wide-Spread Movement for Sunday Closing of Post-Offices

THE following is an extract from the address of Secretary Shaw, delivered July 6, 1911, at the twenty-fifth international Christian Endeavor Convention, held in Atlantic City, N. J.:—

"Thousands of mail clerks and carriers in the Post-Office Department have been robbed of their Sunday rest-day because of the selfishness or indifference of the people. The Christian-citizenship department of the Chicago Christian Endeavor Union began an investigation, with the result that they found that the clerks and carriers were losing their weekly rest-day to accommodate about half of one per cent of the patrons of the post-office. They appealed to the pastors, churches, and other organizations. They carried the matter up to the Postmaster-General, who was most cordial and sympathetic in his attitude. The result was an order to limit the Sunday work to the absolutely necessary minimum, and the restoration of the rest-day to an army of toilers. The movement, started in Chicago, has spread to other cities and towns, and promises to become general throughout the country."

We fully accord to any society the right to create public sentiment in favor of what it believes to be right; and, had this movement been confined to the exercise of moral suasion, no word of protest would we utter. It is evident, however, from the resolution passed at the recent Christian Endeavor Convention urging the "enforcement of Sunday laws without discrimination," that this organization intends to go beyond the use of moral suasion, and employ the aid of the civil law to carry out its purpose of securing enforced Sunday observance throughout the United States.

K. C. R.

Newspaper Comment on Sunday Laws

SPEAKING of the Sunday-law modification as proposed in the Connecticut Legislature, the Springfield (Mass.) *Weekly Republican* of August 10, under the heading "Sunday Laws and Anarchy," says, among other things: "Changes in the Sunday-observance law of Connecticut are not likely to be made at this session; but for all that, the debate in the State senate on the Sunday amusement question revealed the fact that the question is one in which the public are interested. One senator even declared that he owed his election to the fact that he had pledged himself to favor a more liberal law. The subject seems to gain interest for the moment because of the imprisonment of Upton Sinclair, the author, and several other members of the Single Tax Colony at Arden, Del., for playing tennis and baseball on a recent Sunday."

The editor referred to Senator Spelacy's speech, in which the speaker made the statement: "You are making anarchists when you make one class stand idly by and watch the other class go by in their automobiles." Continuing, the editor goes on to say: "The question of the Sunday law, as thus presented, becomes a class question. Under present conditions, it is maintained, the rich are favored, and the poor suffer from discrimination. And every one realizes that the advent of the automobile, and its wide-spread use on Sunday as a recreation vehicle, has rendered it absurd to deny equivalent privileges to those of less means."

S. B. H.

National Reform Convention

If any one doubts the existence of a movement in this country to change our government from a strictly civil to a quasi-religious complexion, a glance at the program of the National Reform Association Convention, to be held in Boston on October 24, will set it at rest. Here are a few of the subjects to be discussed at that convention:—

"Civil Government ordained of God for Moral and Religious Influence."

"The Secular Constitution of the United States the Death-Warrant of Our Nation."

"The Responsibility of the Nation for the Moral and Religious Training of the Children in the Public Schools."

"The Nation's Obligation to Make a Constitutional Recognition of Christ the King."

In the light of the foregoing subjects, it goes without saying that the principle of the separation of church and state enunciated by the Saviour in the language, "Render to Cæsar the things that are Cæsar's, and to God the things that are God's," should be revised; and the command be given to render to Cæsar not only the things that belong to Cæsar, but also the things that belong to God.

S. B. H.

Not Content With Moral Suasion

THE *Town and Country Journal*, of San Francisco, Cal., for July 15, 1911, contains nearly a column editorial on the Sunday closing of the Sacramento (Cal.) post-office. It quotes from Mr. Richardson, president of the Postmasters' League. From the editorial it is plain that the success which has attended the efforts in the Sunday closing of post-offices will encourage the friends of Sunday closing to seek to have it include all other branches of business; for the editorial says:—

"The success in doing away with mail distribution, so far as the carriers are concerned, on Sundays naturally gives rise to the question, Why should not much other Sunday work be abolished?"

It has been the hope of those who see the evils of Sunday closing required by civil law, that the promoters of this crusade against Sunday closing of post-offices would confine their efforts in this direction to the arousing of public sentiment by moral suasion. But, no! Already a bill has been introduced into Congress which, if passed, will require the closing of post-offices on Sunday throughout the United States. Here is a copy of the bill, known as H. R. 9433, which was introduced by the Hon. James R. Mann, of Illinois, May 16, 1911:—

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That hereafter post-offices shall not be opened on Sunday for the purpose of delivering mail to the public."

To this method of closing the post-offices, we are firmly and unalterably opposed. In the first place, it is an attempt to settle by legislation the controversy as to the day of the Sabbath; in the second place, it is an attempt on the part of the state to enforce one of the ordinances of the church; and in both these respects is an attempt to unite church and state in this country.

Religious Liberty Leaflet, No. 15, entitled "The Famous Congressional Sunday Mail Reports," should be circulated now like the leaves of autumn.

K. C. R.

A Western Clergyman's Opinion of Seventh-day Adventists

THE following conversation took place between a Western clergyman and a layman at the Christian Endeavor Convention held at Atlantic City, July 6-12, 1911:—

Clergyman: "We need to have all the denominations in unity on this matter of Sunday observance. I am sorry to say they are not, as it speaks badly for us when they are not. When we get all the denominations to harmonize on this matter, our aim will soon be accomplished."

Layman: "Yes; that is true."

Clergyman: "Over in my State we have had several bills before the legislature in regard to Sunday baseball; but every time we put up a bill, the Seventh-day Adventists oppose it. You know what they do. They write letters, send telegrams, distribute literature. They fairly drown legislators with their letters and telegrams; and, as the legislators, some of them, are themselves on the fence about this matter, these proceedings on the part of the Adventists don't help matters. Speaking of literature, you never saw such people to distribute literature. They put it out by the ton. Now, if we could eliminate these Adventists, we would have no trouble in passing this bill. In fact, we could have had it through long ago had it not been for them."

K. C. R.

Religious Liberty Notes

THE extra session of the Sixty-Second Congress adjourned without considering for final passage the Johnston District Sunday bill. Several attempts were made by Senator Johnston to pass the measure in the Senate; but the friends of religious liberty in that body opposed the matter of consideration of the bill so strenuously that it went over until the next session. In the meantime all lovers of religious liberty should plan a national campaign of protest against the enactment of Sunday legislation by Congress.

EVER since the Connecticut Legislature has been in session this year, appeals have been made looking to the modification of the present Sunday-observance law. A final stand was taken upon the question by the General Assembly on August 16, resulting in the failure to secure such modification. The senate had

passed one or two measures on the subject, but the house refused to accept those measures. It is being stated by friends of a more liberal Sunday law that the Connecticut legislators fear the political influence which might be brought against them by the clergy of that State, and for that reason refuse to respond to what is evidently a popular demand for amending the Sunday law.

It is not an uncommon thing to pick up a newspaper to-day, and find considerable condemnation expressed against the operation of Sunday laws, which are very generally referred to as blue-laws. Some who are opposed to enforced Sunday observance believe that in order to repeal these laws, a general enforcement of the same should be undertaken.

MANY speeches were recently made in the Senate and the House of Representatives, based on the fundamental principles upon which our government was founded; and as these principles apply to the question of religious legislation, we are planning to formulate a symposium on the subject of civil and religious liberty, from the view-point of congressmen, and publish it in this department soon.

ELDER L. H. PROCTOR, of Elmira, N. Y., on the evening of Sunday, August 13, delivered a forceful sermon on the subject of Sunday laws, maintaining that their existence is due to selfishness. He said, among other things: "This [same] spirit of selfishness is prevalent in our time, even among many so-called Christians. Take the enforcement of Sunday laws, for instance. Is it right for some in our land of liberty to make use of the civil power to enforce their religious doctrines upon the people? Have they any more right to do this than had the Pharisees in Christ's day to enforce their views on the people? Is it not time for all liberty-loving people to arouse and come to the rescue of our country, and save it from the disgrace and ruin which have overtaken other countries?"

S. B. H.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1911

- CANADIAN UNION CONFERENCE
Maritime, Williamsdale Academy, Sept. 11-18
- CENTRAL UNION CONFERENCE
Nebraska (local), NorfolkSept. 11-18
St. Louis Mission FieldSept. 6-13
West Colorado, Grand Junction...Sept. 14-24
- COLUMBIA UNION CONFERENCE
New Jersey, TrentonSept. 7-17
Chesapeake, Dover, Del.Sept. 14-24
West Virginia, Parkersburg, Sept. 28 to Oct. 8
- LAKE UNION CONFERENCE
East Michigan, OxfordSept. 7-17
- SOUTHERN UNION CONFERENCE
Mississippi, JacksonAug. 31 to Sept. 10
Tennessee River, Waverly, Tenn.Sept. 7-17
- SOUTHEASTERN UNION CONFERENCE
Florida, SanfordSept. 28 to Oct. 9
- SOUTHWESTERN UNION CONFERENCE
Arkansas, Fort SmithSept. 7-17
South Texas, San Antonio, Oct. 26 to Nov. 5

Publications Wanted

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

- S. G. Austin, Fort Stockton, Tex.
- C. E. Butler, R. F. D. 2, Homer, Mich.
- Mrs. Kate Taylor, 6503 Cedar Ave., Cleveland, Ohio.
- Mrs. Lewis C. Sheafe, 2107 Tenth St., N. W., Washington, D. C., *Our Little Friend*, tracts.
- Miss Fannie Johnson, 1428 Ninth St., Greeley, Colo., *Youth's Instructor*, *Our Little Friend*.

Dr. Albert Carey, Nortons, Ore., *REVIEW*, *Signs of the Times*, *Watchman*, *Youth's Instructor*, *Little Friend*.

Ray Hendricks, R. F. D. 1, Hammond, La., *Signs of the Times*, *Life and Health*, *Watchman*, *Liberty*, *Protestant Magazine*.

Mrs. S. Augusta Lawrence, Bridgeport, Ala., *Watchman*, *Signs of the Times*, *Youth's Instructor*, *Life and Health*, *Life Boat*. *REVIEW* not desired.

C. F. Campbell, Victoria St., Perth, Ontario, Canada, *Signs of the Times*, weekly and monthly, *REVIEW*, *Youth's Instructor*, *Little Friend*, *Protestant Magazine*, *Liberty*, tracts.

Southern Training School

Fall Term Opens Sept. 13, 1911

THE Southern Training-School offers the following courses of study: Literary, scientific, ministerial, elementary and advanced normal, Bible workers', commercial, stenographic, and vocal and instrumental music. For a preparation, these courses require the finishing of the tenth grade, or an equivalent. For the benefit of those who need this preparation, a preparatory course consisting of grades eight to ten, inclusive, and for the benefit of resident students principally, a primary and an intermediate department, are maintained.

The climate is excellent. Good water comes from the mountain springs.

Tuition rates and expenses are as reasonable as could be expected from a school of its class.

Students desiring to enter should correspond with the principal.

Remember the opening September 13.

Our new calendar sent free on request. Address the undersigned at Graysville, Tenn.

M. B. VAN KIRK, *Principal*.

Danish-Norwegian Seminary

THE annual meeting of the electors of the Danish-Norwegian Seminary will be held at Hutchinson, Minn., in the chapel of the Seminary, Sept. 22, 1911, at 11 A. M., to elect a board of trustees for the seminary, and to transact such other business as may properly come before that body.

The board of electors is made up as follows: The executive committee of the Northern Union Conference, the Danish-Norwegian Advisory Board, the secretary of the North American Foreign Department, the superintendent of the Danish-Norwegian Department, two Danish-Norwegians from Minnesota, two from Iowa, two from North Dakota, two from South Dakota, two from Nebraska, one from Michigan, one from Northern Illinois, two from Wisconsin, and one from the Western Canadian Union Conference, these men to be selected by the executive committee of their respective conferences, said conferences to arrange for their transportation.

The Danish-Norwegian Seminary will open for its second year's work Wednesday, September 20. The legal meeting for the election of trustees will convene in Hutchinson on September 22, as before noted, and on Sunday, September 24, in the afternoon the school property will be dedicated. It is expected that there will be a large number of our people present, aside from the electors (who will meet together September 22), at the time of

the dedication. We understand that Elders O. A. Olsen and L. H. Christian will begin a series of meetings September 19 at the seminary. The opportunity to be present at the dedication and the opening of the school will call together a large number of our Scandinavian brethren. All who can come are invited to be present at this meeting.

R. A. UNDERWOOD,
Chairman Board of Trustees.

Florida Sanitarium and Benevolent Association

THE fourth annual session of the Florida Sanitarium and Benevolent Association will convene Oct. 2, 1911, at 10 A. M., on the Seventh-day Adventist camp-grounds at Sanford, Fla., to transact such business as may be brought before it by recommendation of the Florida Conference of Seventh-day Adventists.

R. W. PARMELE, *President*;
LEROY T. CRISLER, *Secretary*.

Florida Conference Association

THE fifth annual session of the Florida Conference Association of Seventh-day Adventists will be held in connection with the annual conference and camp-meeting at Sanford, Fla., Sept. 28 to Oct. 9, 1911. The first meeting will be held on Friday, September 29, at 10 A. M. The officers of the association will be elected, and such other business will be transacted as may properly come before the constituency.

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

Western Colorado Conference Association

THE Seventh-day Adventist Association of Western Colorado (a corporation of Colorado) will hold its annual meeting in connection with the annual conference and camp-meeting in Grand Junction, Colo., at 9 A. M., Monday, Sept. 18, 1911. This meeting is called for the election of officers, and the transaction of such other business as may properly come before the association.

W. F. KENNEDY, *President*;
J. L. HUMBERT, *Secretary*.

Arkansas Conference Association

THE regular annual meeting of the constituency of the Arkansas Conference Association of Seventh-day Adventists will be held at Fort Smith, Ark., in connection with the annual conference to be held Sept. 7-17, 1911. The first meeting will be called at 9:30 A. M., Sept. 11, 1911, for the election of trustees, and the transaction of such other business as may properly come before this association.

J. W. NORWOOD, *President*;
C. J. DART, *Secretary*.

Western Colorado Conference

THE third annual session of the Western Colorado Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Grand Junction, Colo., Sept. 14-24, 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 September 15, at 9 A. M.

The constituency of this conference consists of the members of the churches in this territory. Each church is entitled to one delegate for the organization, and one additional delegate for each fifteen members or major part thereof. Delegates should be elected by the churches as soon as possible, and their names forwarded to the conference office.

W. F. KENNEDY, *President*;
W. M. ANDRESS, *Secretary*.

Addresses Wanted

ANY one knowing the address of Mrs. Jessie Doty, Miss Estella Pearl Pattison, or Mrs. Sears Stevens, will confer a favor by sending the same to Mrs. Fania A. Bickle, 905 Nineteenth St., Canon City, Colo.

St. Helena Sanitarium Nurses' Course

To meet the demands of our young people, the St. Helena Sanitarium and Hospital Training-School for Missionary Nurses has just decided to start a fall class in nursing, beginning Tuesday, Oct. 3, 1911.

Those interested, if they have not already done so, will please send for calendar and application blank immediately, that there may be no delay.

More favorable terms and a stronger course than ever before are now offered. Address Mrs. S. J. Whitney, Secretary, Sanitarium, Napa Co., Cal.

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.—Baker, young man preferred; must be Seventh-day Adventist. Reference required. Address Geo. A. Keppler, 419 Chestnut St., Hamilton, Ohio.

LIBERAL OFFER.—Highly refined Cooking Oil, guaranteed pure and wholesome. 1 gallon, 90 cents; 5-gallon can, \$3.60; 10 gallons, \$7; ½ bbl. (32 gallons), 60 cents gallon; 1 bbl. (54 gallons), 58 cents gallon. Purity Cooking Oil Co., Chattanooga, Tenn.

VEGETABLE SHORTENING.—Before ordering write for our free literature telling you all about how Cooking Oil is made, with latest prices and formulas for using Dr. Godsmark's Hygienic Cooking Oil or Vegetable Shortening. Address Hygienic Cooking Oil Co., Chattanooga, Tenn.

Obituaries

ENGLISH.—Died at Galena, Kan., Aug. 1, 1911, Charles Marvin, infant son of H. C. and Effie English, aged 1 year, 5 months, and 8 days. We laid him to rest in the Galena cemetery to await the coming of the Life-giver. His parents have our deepest sympathy in their sad bereavement. Remarks were made by the writer, from Luke 18: 15, 16.

W. H. BROWN.

COURSEN.—Died July 13, 1911, Dorothy Louise Coursen, infant daughter of Brother and Sister George J. Coursen, of Takoma Park, D. C. While on a visit to Vineland, N. J., the little one, aged four months and twenty days, was stricken and succumbed to the attack. She was laid away in Siloam Cemetery, Vineland, N. J. Words of comfort were spoken by the writer and Elder J. A. Traugh.

GEORGE W. SPIES.

LOWE.—John W. Lowe was born July 13, 1830, near Williamsport, Pa. He moved to Iowa at the age of twelve, and was married to Nancy E. Blackburn, Feb. 24, 1859. His wife died in 1877, and since that time he has made his home with his daughter. He remembered the 1844 movement quite well. At the age of twelve he joined the Methodist Church, and a little later he accepted present truth. The funeral service was conducted by the writer, at Elk City, Okla., words of comfort being spoken from Jer. 22: 10.

J. R. BAGBY.

BELL.—Maggie Bell was born in Fremont, Mich., Oct. 22, 1895, and died at the home of her parents in Rock Lake, N. D., Aug. 12, 1911. Her mother accepted the truths of the third angel's message about one year ago, and united with the Seventh-day Adventist Church. A little later Sister Maggie gave herself to the Lord and desired baptism, but was unable to take the step on account of her health. She was taken into the church subject to baptism. She loved to talk of the coming of the Saviour. Words of comfort were spoken by Richard Graham, from John 5: 28, 29.

MRS. RICHARD GRAHAM.

MATTERAND.—Nellie Ruth Matterand, daughter of Brother and Sister Matterand, of Stanwood, Wash., was born Feb. 20, 1891, and died at the home of her parents, Aug. 14, 1911, aged 20 years, 5 months, and 25 days. Ruth loved the Saviour, and was baptized at the age of thirteen, uniting with the Seventh-day Adventist church at Cedar Home, of which she was a faithful member until her death. Sister Ruth was willing to live or die, as it seemed best to the Lord. The writer spoke words of comfort to a large congregation in the Methodist church, from 1 Thess. 4: 13-18, after which she was laid to rest till the Life-giver shall call her forth.

L. JOHNSON.

BENJAMIN.—Died at the home of her daughter in Omaha, Neb., June 20, 1911, Marguerite E. Benjamin (née Billings), aged 78 years, 4 months, and 20 days. She was married to John A. Benjamin in the village of Geneva, Ill., Oct. 1, 1854. To this union ten children were born. The husband and six children are left to mourn the loss of a faithful wife and mother. In 1880 she accepted the message of the Saviour's soon coming. She was always ready to bear her testimony to the Saviour's goodness whenever opportunity afforded. The funeral services were conducted by Brother P. Fields at Dunlap, Iowa. She was laid to rest in Manteno, Iowa.

MRS. ALICE E. DEVINE.

BELTZ.—Leah M. Beltz was born in 1885, in Marion County, Kansas, and died in Boulder, Colo., of typhoid fever, July 28, 1911, aged 26 years, 1 month, and 12 days. Sister Beltz was reared in the faith, and her life has always been that of a consistent Christian. She was graduated from the Boulder-Colorado Sanitarium nurses' course, class of 1909. After her graduation she nursed in various places, and it was while caring for typhoid patients that she contracted the disease. She leaves her father, brother, and two sisters to mourn their loss. The funeral service was held at the Seventh-day Adventist church in Boulder, and was conducted by the writer.

W. D. EMERY.

MILLER.—Died at his home in Long Beach, Cal., Jan. 29, 1911, our dear father, Joseph Miller, aged 82 years, 3 months, and 10 days. He and mother received the light on the soon coming of Jesus by studying the twenty-fourth chapter of Matthew. In the fall of 1874 they received the third angel's message under the labors of Joseph Lamont, and united with the Mount Vernon church of Seventh-day Adventists, in Franklin County, Kansas. Mother died Dec. 9, 1906. Fourteen children were born to them, six of whom survive. We believe father rests in Jesus. Words of comfort were spoken by Brother John Adams, of Edensdale, Cal. We laid him by mother's side, to await the resurrection.

DELLA WILSON.

GURLEY.—Died recently, in her forty-seventh year, Mrs. Bessie E. Gurley. For many years she had been a faithful member of the Seventh-day Adventist church at Mecosta, Mich. She leaves her husband and two children to mourn their loss.

C. A. HANSEN.

SIEBERT.—Died at her home near Searls, Minn., Aug. 9, 1911, Sister Cathrina Siebert, aged 77 years, 4 months, and 18 days. She accepted the truth about fifteen years ago. She loved the message of the soon-coming Saviour, and fell asleep in the hope of having a part in the first resurrection. Twelve children and other relatives are left to mourn. She was laid to rest beside her husband in the Searls cemetery. Words of comfort were spoken by the writer, assisted by A. D. Ewert.

A. W. KUEHL.

MOORE.—Ellen Maria Moore was born at Bridgton, Maine, Oct. 5, 1824, and died May 12, 1911, aged 88 years, 8 months, and 7 days. At the age of twenty-nine she was married to Quincy Pratt, residing at Quincy, Mass., and to this union were born two sons. In 1865 she moved to Poy Sippi, Wis., where she was married to Richard Moore, who died a few years later. For the last fourteen years she has made her home with her brother. Converted to the truths of the third angel's message twenty years ago, she has ever since been a faithful and beloved member of the Poy Sippi church. Words of comfort were spoken by the writer, from Job 19: 25-57.

P. C. HANSON.

PEPPLE.—Died at Foley, Ala., Aug. 2, 1911, Mrs. Sabra Ann Tilden Pepple, aged 69 years, 10 months, and 29 days. She was born in Laporte County, Indiana, Sept. 4, 1841, and was united in marriage to Aaron Pepple on June 12, 1860. To this union were born seven children, two of whom, with her husband and two brothers, survive her. She had been a faithful member of the Seventh-day Adventist Church for twenty-five years, accepting the faith in Manistee County, Michigan. For the last eight months our sister has been a patient sufferer, coming with her husband to Foley, Ala., in the hope that the change would improve her health. The funeral services were conducted by Reverend Rogers (Methodist).

MRS. MARION PEPPLE.

McMIND.—Died at Artichoke, Minn., July 28, 1911, William McMIND, aged 45 years, 11 months, and 11 days. Brother McMIND was born within a few miles of the place where he died, and spent all his life in the same neighborhood. About twelve years ago he gave his heart to the Lord, and united with the Seventh-day Adventist church at Artichoke, of which he remained a faithful member until he died, although he was unable to attend services, owing to the fact that for many years he had been a helpless invalid. He is survived by his mother, a brother, and four sisters. The funeral services were conducted by the writer, after which he was laid to rest in the little churchyard at Artichoke to await the call of the Life-giver.

F. E. PAINTER.

CORY.—Died June 1, 1911, at the Northwestern Sanitarium, Port Townsend, Wash., Sister Agastia Cory, aged forty-three years and five months. Sister Cory was born in Winona County, Minnesota. In her early youth her parents moved to Kansas, where, at the age of eleven years, she was converted. Nov. 13, 1886, she was united in marriage to Samuel L. Cory. In 1889 they moved to Washington, and a little later to Oregon, and then back to Washington. At Woodburn, Ore., Sister Cory heard and accepted the doctrines taught by Seventh-day Adventists, and ever after was faithful to her belief. She lived a Christian life, sowing many seeds of truth among her neighbors and friends. She leaves a kind husband and three children to mourn. Words of comfort were spoken by the writer, from Mark 14: 8 and 2 Tim. 4: 8.

J. T. WAKEHAM.

SCHULTZ.—Reba Olive, infant daughter of William and Victoria Schultz, was born in Philadelphia, Pa., Aug. 20, 1910, and died July 15, 1911, aged ten months and twenty-five days. A service was held at the parents' home in Philadelphia the evening of July 18. The following day the remains of the little one were taken to the former home of Brother and Sister Schultz at Zionsville, Pa., for burial. Words of comfort were spoken to relatives and many friends who attended the service held in the Evangelical church at Zionsville. Both services were conducted by the writer.

W. H. HECKMAN.

THOMPSON.—After an illness of some months, Sister Ethel Williams Thompson fell asleep in Jesus, June 24, 1911. Sister Thompson had been from her girlhood identified with the Lord's work. After leaving Bethel Academy, she was united in marriage to James Thompson. They were called to labor in the Manitoba Conference, where Mrs. Thompson contracted a cold from which she never recovered. The last few months of her life were spent at her old home in Milwaukee, Wis. Of her it could be truly said, "Her works do follow her." The funeral service was conducted by the writer.

Two months later, Aug. 18, 1911, little Carroll Thompson, aged seventeen months, also fell asleep. Let us in our prayers remember the near relatives, especially the father, who in so short a time has lost wife and child. Thoughts of comfort were presented by the writer, from Gen. 42:36.

B. L. POST.

HARDIN.—Died in Memphis, Tenn., June 4, 1911, after suffering nearly a year with cancer, William Lee Hardin, aged 43 years, 5 months, and 13 days. On his father's side Brother Hardin was a direct descendant of Betty Washington, sister of President George Washington. Born in Louisville, Ky., Brother Hardin was for years connected with the office of the *Courier Journal*. During the nineteen years he has been in Memphis, he has been connected with the publishing office of the *Commercial Appeal*, one of the strongest papers in the South. During his illness many connected with the paper visited him, and manifested true sympathy and the deepest respect. His funeral was attended by the editor in chief of the *Commercial Appeal* and many others connected with the paper. In an editorial note of June 5 this statement was made: "He was an unassuming man, a faithful employee, and an honest, Godfearing citizen, and died in the full hope of the hereafter." Brother and Sister Hardin had seen the light of truth through the earnest work of Brother F. T. Wales, and later in the tent-meetings. A few months before his death Brother Hardin made a final and complete surrender, and during his long illness and terrible suffering he gave a living and powerful testimony of the reality of the truth of the great closing message. He died in full assurance of the "blessed hope." His wife, who has been for three years an earnest member of the Memphis church, a son, a daughter, and a sister mourn their loss. Words of comfort were spoken at the funeral service by the writer, from John 11:12.

On May 3, 1911, Marquis Milton Hardin, aged 5 years, 6 months, and 4 days, fell asleep in Memphis, Tenn. Little Marquis was an unusually bright, thoughtful child, universally loved, and his death deeply touched the hearts of the large number of friends of the family. During the long and painful illness of his father, William Lee Hardin, little Marquis knelt by his father's bedside and prayed for his recovery every night before retiring. The death of the youngest son and the father only one month and one day apart, was a crushing blow to his mother and the surviving brother and sister. But through our tears shines the rainbow of promise, "They shall come again from the land of the enemy. . . . Thy children shall come again to their own border." Jer. 31:15-17. This scripture formed the basis of the words of sympathy spoken by the writer to a large gathering of sympathetic friends.

J. S. WASHBURN.

PROUTY.—Richard Munroe Prouty was born in Shutesbury, Mass., March 4, 1834, and died in Blaine, Wash., July 23, 1911. He was married Aug. 27, 1867, to Olive Jeannette Calender, who survives him. About seven years ago he was converted, and his experience seemed to grow brighter to the end. He leaves a loving wife, five children, and other relatives to mourn. Words of comfort were spoken by the writer, from Rev. 14:12-15.

J. W. BOYNTON.

GUSTIN.—Died Aug. 6, 1911, Brother A. F. Gustin, of South Lancaster, Mass., aged sixty-six years. He was born in Fitch Bay, Quebec; accepted present truth under the labors of Elder R. S. Owen in 1886, and at the time of his death was a deacon of the South Lancaster church. The funeral was conducted in that church by the writer, assisted by Elders H. C. Hartwell and P. F. Bicknell. Brother Gustin leaves a widow and three children to mourn. We believe he died in full hope in the Lord Jesus.

F. C. GILBERT.

KEISER.—Jacob W. Keiser was born in Richland County, Ohio, Aug. 8, 1832, and died at his home in Prattville, Mich., Aug. 11, 1911, aged seventy-nine years and three days. In 1855 he was married to Miss Anna Gipe. To this union twelve children were born, eleven of whom, with the wife and other relatives, survive him. When but a young man, Brother Keiser was converted, and joined the Dunkard Church; later he was ordained a minister. When present truth was first preached near his place, he accepted it, and we believe has been a consistent Christian ever since. The funeral was held at his home church in the presence of a large gathering of friends and relatives. Text, Rev. 14:13.

D. P. WOOD.

ASHLEY.—Died at the Putnam, Conn., hospital, of inflammation of the bowels, Miss Addie L. Ashley, in her forty-seventh year. Sister Ashley was converted at the age of fifteen, and soon after, with her twin sister Etta, became a student of the South Lancaster Academy, to fit herself for work in the Master's service. Several times she was connected with the canvassing work. She was a devoted Christian, quiet and undemonstrative, but always a loyal advocate of the truth. She died in the blessed hope of coming forth in the first resurrection. She leaves an aged father and mother, who have been in the third angel's message for nearly fifty-five years, also her twin sister Etta. They are comforted with the blessed hope of meeting her again. Funeral services were conducted by the writer, assisted by Rev. Dr. Brown, pastor of the Hampton Congregational church.

C. H. EDWARDS.

FLEMING.—Mary Eva Fleming was born in Newark, Ohio, April 10, 1890. When she was nine years of age, she, with her parents, moved to the city of Toledo, Ohio, which has since been her home. She attended Mount Vernon College four years, and was graduated with honors from the nurses' course. During this time her sympathy for others, and her pleasant countenance, greatly endeared her to both faculty and students. Not long after her graduation she learned, from a physical examination, that she had contracted tuberculosis. With hope and Christian fortitude she met the situation, and at once began a course of treatment to overcome the disease. Her recovery seemed certain until June 9, when she developed pneumonia, of which she died June 19, 1911, aged 21 years, 2 months, and 9 days. At the age of fourteen she united with the Seventh-day Adventist church of Toledo, Ohio, and her Christian experience grew brighter and brighter till the last. The funeral services were conducted by the writer, and interment was made at the old family burying-place in Newark, Ohio. She leaves a father, mother, sister, and many other relatives and friends to mourn their loss. With assurance we say that we sorrow not as others who have no hope; for we confidently expect that she will come forth at the resurrection of the righteous.

O. F. BUTCHER.

HALL.—Mary Susana Hall, daughter of Brother and Sister J. B. Hall, was born Sept. 6, 1887, and died Aug. 11, 1911, aged 23 years, 11 months, and 6 days. Sister Hall was converted five years ago, and united with the Seventh-day Adventist Church. She lived a consistent Christian life till the day of her death, and was loved by all who knew her. A father, mother, and two sisters are left to mourn. Words of comfort were spoken by the writer to a large audience. Text, Ps. 116:15.

U. S. ANDERSON.

GUIRE.—Emma Lewis Guire was born Aug. 10, 1861, and departed this life July 3, 1911, aged 49 years, 10 months, and 24 days. She was married to A. J. Guire, March 24, 1883. To this union were born three children, two of whom survive her. Mrs. Guire accepted Christianity when young. When the Sabbath and kindred truths were brought to her, she accepted them, was baptized, and united with the church in 1893. This faith grew dearer to her until her death. We laid her to rest in the cemetery at Sullivan, Ind., to await the call of the Life-giver.

R. B. CRAIG.

BRACE.—Died in Vancouver, Wash., at the old home where she had resided for many years, Sister Maryette Brace, at the advanced age of eighty-eight years. Sister Brace was born in New York State in 1823, and came to Oregon in 1883. She was preparing to start for the camp-meeting at Forest Grove when she fell and broke her hip. From this accident she never recovered. She truly was one of God's saints. Her home was ever open to all who needed a resting-place, and she was loved by all. She leaves three children. We all mourn the loss of such a mother in Israel. Words of comfort and instruction were spoken by the writer, from Isa. 35:10.

R. D. BENHAM.

SMITH.—Sadie Magdalene Hall was born in Cincinnati, Ohio, Aug. 15, 1889, and died at Mound Ridge, Kan., Aug. 1, 1911. At the age of eighteen she was converted, and united with the Seventh-day Adventist church in Keene, Tex., of which she was a faithful member until her death. On Aug. 4, 1910, she was united in marriage to Brother George Smith. During her short married life she was a loving companion and a devoted Christian, and will be greatly missed by her husband and infant son, who survive her. Wherever she went, she made friends by her loving character and cheerful disposition. Words of comfort were spoken to a host of friends by the writer, from Rev. 14:12-14.

H. L. SHAFER.

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ELDER W. T. KNOX left Washington this week to attend meetings in the Southern Union Conference.

WHAT Elder R. A. Underwood writes of the Danish-Norwegian School, on page 13, should be read by all interested in this splendid institution.

WE learn that Elder B. F. Kneeland, president of the New Jersey Conference, has accepted a call to the presidency of the West Pennsylvania Conference.

S. N. CURTISS and I. A. Ford have been attending meetings in the Lake Union Conference, representing the work of the Review and Herald Publishing Association.

LAST week Brother F. H. Williams, of Philadelphia, sailed for Jamaica, West Indies, in response to a call for an office assistant at the headquarters of the West Indian Union Conference.

AUGUST 19, Brother R. Stein and wife, of Germany, and Brother E. Lorntz, of Norway, sailed from Hamburg for East Africa, the two former to join the Victoria Nyanza Mission, the latter to teach in the Abyssinian Mission school at Asmara, on the Abyssinian border.

IN response to the call of the European council, Brother P. Hennig, of Germany, has come to this country to engage in teaching at the German Seminary in Clinton, Mo. Brother Hennig had intended to devote his service to the cause of missions in Africa, but was equally willing to follow the call of duty to school work in this country.

THE next general offering is that of the first Sabbath in October, when the offering for the work among the colored people will be made. The encouraging reports from this department should inspire every believer to liberal giving this year.

IN a recent letter to Dr. D. H. Kress, Dr. Wilbur F. Crafts says of the temperance campaign in Maine:—

"On Monday I spoke at Richmond, Maine, on the issue of the hour,—to save prohibition in Maine,—and some of your folks very appropriately and helpfully distributed from door to door your people's excellent Temperance number of the *Youth's Instructor*. I hope thousands of these will be distributed all over Maine before the vote on September 11. The sooner the better."

Read in this connection the appeal of Elder S. N. Haskell on page 15.

DRS. D. H. AND LAURETTA KRESS, who for several years have been connected with the medical work in Washington and the East, left Washington this week for the Pacific Coast. Sister Kress will connect with the Loma Linda College of Medical Evangelists as one of the instructors. Brother Kress also will engage in teaching in connection with the school and in general medical work on the Pacific Coast. The long and valuable experience of these physicians has made their work in the East of particular value not only to the Washington Sanitarium, but to the work in a general way, and their separation from the work here is sincerely regretted by scores of friends. Their connection with our institutions in California will prove, we believe, of special help and lifting value to the work on the Pacific Coast. Their daughter, Dr. Ora H. Kress, recently graduated from the Woman's Medical College of Philadelphia, will accompany them to Loma Linda to connect with the medical faculty of the sanitarium.

The Annual Offering for the Negro Work

THE attention of the readers of the REVIEW AND HERALD is again called to the annual offering for the benefit of the Negro work, appointed for Sabbath, October 7. This offering should be kept in mind by all, and proper arrangements made for the same by those in charge of the church services, in order that all may, on that day, be prepared to render a suitable offering to the Lord for this important work.

The reports submitted by those in charge of the Negro Department for 1910 are of a very encouraging nature, and show real advancement. But only a beginning has been made by us. Very much remains to be done for this people. Their needs are great, and in the past they have been sadly neglected. Upon the offering of October 7, the General Conference depends largely for funds to operate this department. The committee feels confident that the churches will show their interest in this important work by liberal contributions on the day appointed.

W. T. KNOX, *Treasurer*.

IT is to be regretted that the excellent poem "Paradise Restored," which was printed in the REVIEW of August 10, was not credited to its rightful author, Mrs. M. S. Avery, by whom it was written in 1895. Sister Avery, now deceased, wrote many excellent poems for the columns of this paper, and the one in question was published in the REVIEW some years ago. While the editors are always willing cheerfully to acknowledge failure to give due credit, it is but proper to state that in this instance the fault was not theirs.

THE Review and Herald Publishing Association is glad to contribute to the upbuilding of the work not only by the publications which it sends forth into the field, but also by giving of its workers to answer calls that come to us. Recently A. J. Bristol was released to take the secretaryship of the District Conference and Tract Society. A little later G. W. Chase was called to the work of steward of the Washington Sanitarium. Last week W. B. Walters was called to the secretaryship of the New Jersey Tract Society. These brethren were occupying responsible positions in the Review and Herald, and will be missed in the office work.

The Harvest Ingathering

A LETTER just received from the Pacific Press states that their large rotary press has been taken off all regular work, and is now devoted entirely to producing the special number of the *Signs of the Times* for the Harvest Ingathering campaign. This means an early and ample supply of that special number sufficient to meet all orders for the paper. Every precaution has been taken by the brethren of the General Conference Committee and the Pacific Press to guard against disappointment or delay in the coming campaign, and before many days 500,000 copies of the paper will have been printed and packed ready for the orders expected from the churches and conferences.

What has been done in your conference and church for this campaign? Have definite arrangements been made for the work? Has your order for papers and supplies been sent in?

Last year the General Conference treasury was confronted by a real and serious financial crisis, a crisis that for that year hindered and crippled the foreign mission work of the denomination. The Harvest Ingathering campaign greatly relieved the pressure, bringing to the treasury over \$30,000 above all the expenses of the production of the paper, etc. While the financial condition of the treasury is not so serious this year as in 1910, yet we are confronted with a very considerable deficit, and workers under appointment to foreign mission fields are being held back for lack of funds. For relief of this situation, we are placing our hopes upon the campaign so near at hand. Let all plan to make this a record-breaking campaign. If they have not already done so, churches should organize at once for the work. No time should be lost in determining what supplies will be needed, and placing with the tract and missionary societies the necessary orders. Let us plan for a large work, and act accordingly.

W. T. KNOX, *Treasurer*.