

The Advent Sabbath Review and Herald

Vol. 88

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No. 38



Redeem the Time

THE time is short!
If thou wouldst work for God, it must be now;
If thou wouldst win the garland for thy brow,
Redeem the time!

Shake off earth's sloth!
Go forth with staff in hand while yet 'tis day;
Set out with girdled loins upon the way.
Up! Linger not!

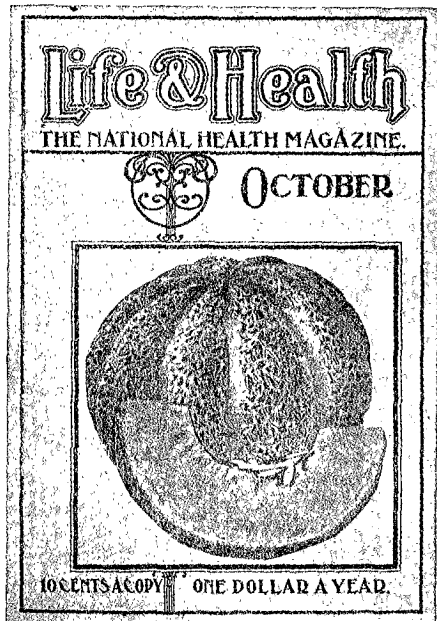
Fold not thine hands!
What has the pilgrim of the cross and crown
To do with luxury or couch of down?
On, pilgrim, on!

With His reward
He comes; He tarries not; His day is near;
When men least look for Him, He will be here.
Prepare for Him!

Let not the flood
Sweep thy firm feet from the eternal rock;
Face calmly, solemnly the billow's shock.
Fear not the storm!

Withstand the foe!
Die daily, that forever thou mayest live;
Be faithful unto death! The Lord will give
The crown of life.

— Horatius Bonar.



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What Are We Coming To? (Why the increase
in our death-rate?)
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Our Inside Enemies (the bacteria).
How to Can Vegetables.
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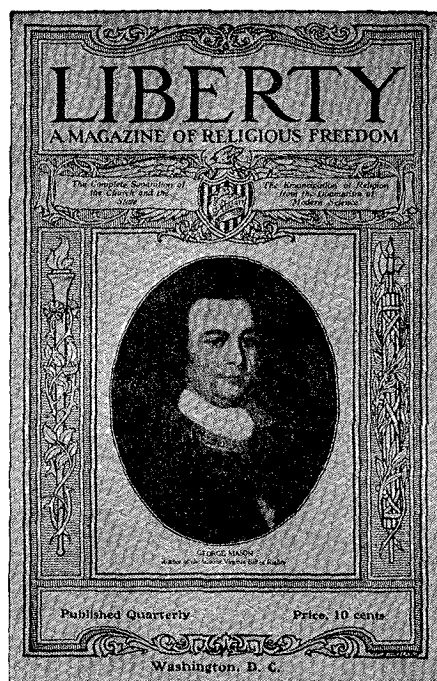
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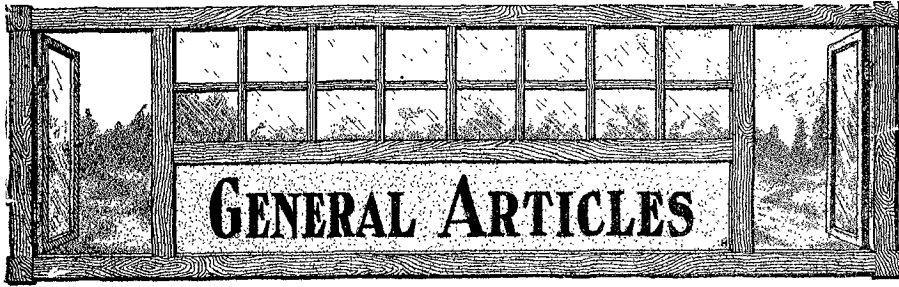
The Review and Herald

"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 21, 1911

No. 38



Heart Longings

Tune: "Will There Be Any Stars?"

A. M. A. HARPER

I AM longing to-night for a glimpse of
God's love,
And the river of life over there,
For the beautiful mansions and home
far above,
And the glories of Eden to share.
If I'm faithful, I'll sing when all sorrow
is o'er,
Of God's love; and in heaven shall
meet
The dear friends I love, to be parted no
more,
And we'll worship at Jesus' dear feet.

In the home of his love we forever shall
dwell,
And a tribute of praise we shall bring;
And the songs of the ransomed in glory
will swell,
While the arches of heaven will ring.
On the evergreen hills, where no evil
shall come,
With the prophets and sages of old,
All the weary will rest in that beautiful
home,
When its glorious gates shall unfold.

O, I long for my Saviour, to lean on his
breast;
Where with angels and seraphs we'll
sing,
When with all the dear martyrs we ever
shall rest
In the fragrance and sunshine of
spring!
I am longing for home,—O, that beautiful
home!—
And the joys so heart-thrilling to feel,
When the ransomed shall gather to
nevermore roam,
And the Saviour our sorrows shall
heal.

I am longing to-night for the sweet by
and by,
And the hills where the angels have
trod;
For the glorified mansions, to them would
I fly,
To the beautiful city of God.

O, I long now to go to the kingdom of
rest,

There to eat of the health-giving tree,
And forever with Jesus and loved ones
so blest

In the heavenly Canaan to be!
Shaftsbury, Mich.

The Birthright

S. N. HASKELL

THE Abrahamic birthright consisted of
three parts,—a double portion of the
father's estate; the family priesthood;
and last, but not by any means least, the
great honor of becoming the progenitor
of Christ. Isaac retained the entire
birthright, but Esau sold his birthright
to Jacob to satisfy his appetite (Gen. 25:
29-34), and Jacob possessed all the birth-
right except the double portion of the
parental estate.

Reuben, Jacob's first-born, forfeited his
right to all of the birthright. Jacob de-
nounced him as "unstable as water." He
was guilty of a sin which showed
plainly that he had no regard for the
honor of the family from whom the
Messiah was to come. Gen. 49:4. On
account of Reuben's grievous sin, the
birthright was taken from him. But to
whom should it be given? Among all
the twelve sons of Jacob there was not
one worthy of the entire birthright, not
one with the integrity of character of
their fathers, Abraham, Isaac, and Ja-
cob; therefore the birthright was divided
between Judah, Joseph, and Levi, giving
to each one portion; and from that time
on down to the birth of the Messiah "the
genealogy is not to be reckoned after
the birthright." 1 Chron. 5:1, 2; Num.
8:14-16; Gen. 49:10-12.

These three men developed Christian
characters under entirely different cir-
cumstances. Judah "prevailed above his
brethren, and of him came the chief
ruler," or prince. 1 Chron. 5:2. In the
home life, surrounded by the same tempta-
tions as his brethren, Judah prevailed
above them. By integrity of character
he gained the confidence of all; so that

Jacob, on his death-bed could say: "Juda-
h, thou art he whom thy brethren shall
praise: thy hand shall be in the neck of
thine enemies; thy father's children shall
bow down before thee." Gen. 49:8.

This confidence in Judah was shown
when the ten brethren brought word to
Jacob that the ruler in Egypt demanded
that they bring Benjamin into Egypt.
Jacob refused to let Benjamin go. Reu-
ben said to his father: "Slay my two
sons, if I bring him [Benjamin] not to
thee: deliver him into my hand, and I
will bring him to thee again." Gen.
42:37. His words had no effect upon
Jacob; but when Judah said, "I will be
surety for him," Jacob consented for
Benjamin to go. Gen. 43:9-13.

When Jacob and his household neared
Egypt, the aged patriarch, fearing lest
his posterity might be swallowed up by
the Egyptians, and remembering that
shepherds were "an abomination unto
the Egyptians," saw that the only safe
place for his household was in a grazing
country, where they could follow an oc-
cupation that would separate them from
the Egyptians. For this reason he "sent
Judah before him unto Joseph, to direct
his face unto Goshen." Gen. 46:28-34.
Judah could be trusted by the entire
family; he had prevailed above his breth-
ren in the same surroundings where they
had failed.

Joseph also was one before whom his
brethren bowed down, but under entirely
different circumstances. They bowed be-
fore Joseph on account of the position
which he held, not because they loved
and respected him. Joseph developed
a Christian character among strangers.
In the midst of Egyptian idolatry, he
proved true to God. When tempted to
sin, he replied: "How then can I do
this great wickedness, and sin against
God?" Gen. 39:9. He leaned upon
God alone, and developed a Christian
character when surrounded by heathen
darkness. He had no earthly friend to
whom he could turn for godly counsel in
time of perplexity. God alone was his
help. His father, Jacob, on his death-
bed gave the secret of Joseph's strength
in the following words: "His bow abode
in strength, and the arms of his hands
were made strong by the hands of the
mighty God of Jacob." Gen. 49:24. Jo-
seph knew what it was to reach up by
faith and take hold of the hand of the
Infinite One reaching over the battle-
ments of heaven to clasp the hand of
struggling humanity.

Judah developed a Christian character

at home with his brothers, while Joseph gained his victories separated from all kindred ties, and Levi won the mastery in the time of a great crisis. Levi's impetuous, fearless nature had led him to deceive and slay all the men of Shechem. Gen. 34: 1-31. Jacob was so grieved by the course of Levi that on his death-bed he said: "O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united." His last words to Levi were more like a curse than a blessing. Gen. 49: 5-7.

The same fearless nature that, when directed by Satan, led Levi to murder the men of Shechem, enabled the Levites, when consecrated to God, to stand true to him in a time of crisis. It is comparatively easy to be true when everything moves smoothly; but when there is confusion, and the majority are on the wrong side of the controversy, and the honor of God is trampled in the dust, it requires a fearless trust in God to come forward, and, like the Levites of old, stand upon the Lord's side. It is such characters that God can trust. Just before his death, Moses, in blessing Levi, said:—

"Let thy Thummim and thy Urim be with thy holy one, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah; who said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children: for they have observed thy word, and kept thy covenant. They shall teach Jacob thy judgments, and Israel thy law: they shall put incense before thee, and whole burnt sacrifice upon thine altar." Deut. 33: 8-10. The Levites regarded the honor of God and his cause above every earthly tie, and for that reason they were chosen by the Lord to perform the service of the sanctuary.

The characters developed by Judah, Joseph, and Levi, which entitled them to the birthright, represent the Christian character needed by all in the last days. "The days are fast approaching when there will be great perplexity and confusion. Satan, clothed in angel robes, will deceive, if possible, the very elect. There will be gods many and lords many. Every wind of doctrine will be blowing."—*Testimonies for the Church, Vol. V, page 80.*

The individual who lives a good life at home and among his neighbors, and yet in a crisis allows his sympathy to be on the wrong side, can never be trusted with responsibility in the cause of God. God wants men who will live a godly life in the home, represent him to the outside world, and in a crisis stand fearless for the right, in the face of death if necessary. This was the character of the patriarchs Abraham, Isaac, and Jacob, who possessed the entire birthright. If we are Abraham's children, we shall do the works of Abraham,—represent our beloved Master at home and abroad, and fearlessly stand true to God in every crisis.

Portland, Maine.

He Careth for Me

WHAT can it mean? Is it aught to Him
That the days are long, and the nights
are dim?

Can he be touched by the griefs I bear,
Which sadden the heart and whiten the
hair?

About his throne are eternal calms,
And strong, glad music of happy psalms,
And bliss unruffled by any strife—
How can he care for my little life?

And yet I want him to care for me
While I live in this world where sor-
rows be.

When the lights die down from the path
I take,

When strength is feeble, and friends for-
sake,

And love and music, which once did
bless,

Have left me to silence and loneliness,—
Then my heart song changes to sobbing
prayers,

And my heart cries out for a God who
cares.

When shadows hang o'er the whole day
long,

And my spirit is bowed with shame and
wrong,

And I am not good, and the bitter shade
Of conscious sin makes my soul afraid;
And the busy world has too much to do
To stay in its courses and help me
through;

And I long for a Saviour,— can it be
That the God of the universe cares for
me?

O, wonderful story of deathless love,
Each child is dear to that heart above!
He fights for me when I can not fight;
He comforts me in the gloom of night;
He lifts the burden, for he is strong;
He stills the sigh and wakes the song;
The sorrows that bear me down he
shares,

And loves and pardons because he cares.

Let all who are sad take heart again.
We are not alone in our hours of pain;
Our Father looks from his throne above
To soothe and comfort us with his love.
He leaves us not when the storms are
high;

And we have safety, for he is nigh.
Can that be trouble which he doth share?
O, rest in peace, for the Lord will care!

—Selected.

Many Voices — No. 6

**The Judgment and the Judgment Mes-
sage; the Cleansing of the Sanctuary,
or the Work of Judgment at the
End of the 2300 Days**

GEO. I. BUTLER

If there is any doctrine clearly taught in the Scriptures it is that the "cleansing of the sanctuary" at the close of the 2300 days is the same as the investigative judgment, which must precede the coming of Christ.

The Scriptures show how the sins of the people were transferred in figure to the earthly sanctuary during the whole year preceding the day of atonement, and how on that day the high priest proceeded to remove those sins by means of the blood of the Lord's goat, placing them upon the scapegoat. Thus really the cleansing of the sanctuary, in the

type, was simply the removal of those sins which, during the year, had been brought there through the ministration of the priest. So in the antitype, the cleansing of the heavenly temple is simply the removal and final disposal of the sins of the whole world, brought to the heavenly temple through the records chronicled by the angels. When at last the judgment is set, and the books are opened (Dan. 7: 9, 10), and the case of every man is settled forever, the saved have their sins all blotted out, and their names retained in the Lamb's book of life. During the thousand years God, Christ, the angels, and all the saints will sit in judgment upon the wicked, and their final punishment will be allotted as this grand tribunal shall decide is just and right.

The important question now to be considered is, When does the investigative judgment begin? Did it begin when Christ ascended, or in 1844, when Seventh-day Adventists aver it began? There can be no escape from the conclusion that the cleansing of the heavenly sanctuary and the investigative judgment are precisely the same thing. Has the investigative judgment been going on for nearly nineteen centuries, or is it a last-day work, beginning at the close of the long period, the 2300 prophetic days, when it is declared the sanctuary shall be cleansed?

Is there a single scripture that intimates that the judgment began at Christ's ascension?—No, indeed. In the type the ministry in the second apartment on the great day of atonement pertained solely to the cleansing of the sanctuary. The special services for this one day were only for the removal of sin. So in the antitype, the one great work is the final settlement of the cases of all men, the consideration of their life records, the decision of the cases of all, and the final removal and disposal of the sins of the whole world. There is but one antitypical cleansing of the heavenly sanctuary; i. e., one great day (or period) of the judgment. It is referred to many times, yet there is but one grand assize, one final session of the supreme court of the universe.

Did the work of Christ in the second apartment, which in the type pertained solely to the work of cleansing the sanctuary, begin when he ascended, as some contend, or did he enter this apartment at the time when the Bible tells us that the sanctuary should be cleansed, at the close of the greatest prophetic period found in all the Bible, the 2300 years of Daniel's prophecy, beginning in 457 B. C., and closing in 1844 A. D., when the mighty, thrilling message went forth to the whole world, "The hour of his judgment is come"?

Did such a message as this go forth at the time of Christ's ascension?—No. Did the apostles ever preach that the hour of God's judgment had come in their day? In the Snook and Brinkerhoof movement some taught for years that the first angel's message was preached by the apostles, and the second

message by Martin Luther and his co-laborers; we have never learned from them who preached the third message. It would seem that others have been discovering some of the same kind of light. Certainly if Christ, our great High Priest, began his ministration in the most holy place at his ascension, there was where the first angel's message was due; for the work of the great High Priest in the most holy is the cleansing of the sanctuary; i. e., the work of the great judgment day.

What strange and wonderful conclusions this would involve,—the great judgment day in progress for about nineteen centuries; the first angel's message as taught in the great world-wide message of 1836-44 and onward, announcing the hour of God's judgment come, some nineteen centuries behind time! But, dear brethren, let us not be alarmed at the contemplation of such a tremendous farce as it would be to believe the doctrine that Christ commenced his work in the most holy eighteen hundred years ago. One consideration is enough to spoil all such theorizing,—the Lord places the cleansing of the sanctuary, the true work of judgment, at the end of the 2300 year-day period, i. e., in 1844. Then, and not till then, did the judgment work begin. Those who argue otherwise are mistaken. They are about nineteen centuries too early. Strange deductions would necessarily follow this position. It would cause confusion concerning some of the clearest Bible doctrines.

Let us clinch this argument still further. Did Paul teach that the judgment had come in his day? The apostle, in that wonderful speech before Felix (Acts 24: 25), "reasoned of righteousness, temperance, and judgment to come." Felix trembled, as well he might. He there had his warning from God. The judgment had not yet come. It was to come, yet future. In Paul's discourse to the Athenian philosophers (Acts 17: 30, 31) a most interesting fact is stated: "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent: because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." "Appoint" is defined, "to fix the time and place of." It also means, "to assign, designate, or set apart by authority." Paul here tells us, according to these definitions, that God had fixed the time and place of the great judgment, and set it apart by his own proper authority. He also clearly states that it was in his day a *future event*. This scripture is very significant to all true Seventh-day Adventists who stop to consider that the commencement of the judgment period had already been appointed several hundred years before Paul's time, and appointed so plainly that it afforded a basis for a great world-wide movement. That movement was heralded to the world by the first angel's message. "The hour of his judgment is come." There was the appointment of

which Paul speaks. It was just where John placed it when the door of the holy place was closed, and the entrance into the most holy was opened, and where, with the eye of faith, we behold Christ engaged in his grand and final work of human redemption.

These conclusions are corroborated by other most forcible and wonderful scriptures. We read in Daniel's most thrilling words the same grand facts: "I beheld till thrones were placed [A. R. V.], and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened." Dan. 7: 9, 10.

Ah, the grand assize of the great judgment day is here brought to view. What could be more sublime, more solemn, more soul searching? Every one of us has a case pending there. All heaven is absorbed in this scene; the day of days, the final day for which all other days in the history of this world were made, has now come. The books are being examined, passed upon, and the decisions rendered. The life record of every one having sufficient intelligence to know right from wrong will be considered in that investigation.

Where does the prophet place this scene? At the height of the power of the fourth beast, the Roman empire, close to the time of Christ's ascension?—O, no! not by any means. He places it away down in the end of the ages, after the Papacy has done its dreadful work, just before the man of sin puts forth his greatest of all boasts, claiming actual infallibility; right in the closest connection with another event of interest, when one like the Son of man comes before the Ancient of days and receives the everlasting kingdom, and just before he comes to put down all rebellion and iniquity. Here is where God has placed this judgment scene, the ministry in the most holy, and here is where Seventh-day Adventists have always placed it. Upon this truth, fortified by the whole body of Scripture teaching and the "sure word of prophecy," let us rest securely.

Bowling Green, Fla.



THE first known complete printed New Testament in English was Tyndale's, which was produced at Worms in 1525. Of the original issue of 3,000 copies, only two are known to exist, and even these are incomplete. One beautifully illustrated copy is preserved in the Baptist College library at Bristol, and the other in St. Paul's Cathedral library. As showing the care with which the work of translation has always been carried out, it has been calculated that even in the Revised Version of 1881 at least eighty per cent of the words are precisely the same as in Tyndale's Testament of 1525.

What Strange Contradictions!

I HAVE been much interested in the attitude of many Protestant leaders toward the various movements of the Catholic Church. Any sign whatever of an effort on the part of Catholics to secure legislation in favor of that church is enough to arouse Protestant leaders to a frenzy over what they regard as a step toward uniting church and state. More than once in the Federal Council committee meeting held at Washington did a noted bishop raise the cry of alarm because the Catholics were trying to get a bill through Congress appropriating lands in the far West to their use.

I hear his positive and outspoken warnings yet, as he pleaded for steps to be taken to head off any effort that looked like bringing about a union of church and state. He felt that all legislative bodies should be watched closely by Protestants in order to guard against the passing of laws tending to establish religion. In denominational and religious matters legislators should keep hands off.

Why is it so heinous for Catholic Christians to besiege Congress in behalf of church legislation, while it is regarded as commendable for Protestant Christians to crowd legislative halls for the same purpose? Why is it a dangerous step in regard to religious freedom for the Catholic people to seek favorable laws to sustain them in their belief, and yet a commendable step for Protestants to petition Congress to compel men to keep Sunday? Why is not the latter a step toward union of church and state as well as the former?

I know very well that the bishop referred to would be in the front ranks of those who urge Congress to pass Sunday laws, if such a measure were, at any time, pending before that body.

One other strange contradiction always impresses me. That the very ones among Protestants who can see no good in the Catholic Church, who protest strongly against everything belonging to Catholicism, should at the same time accept as a sabbath the very day the Catholics claim to have put in place of the Sabbath of Jehovah, and so help them in the enthronement of error, makes a contradiction hard to understand. Here are Protestant followers of the Christ—the Christ who kept the Sabbath of the fourth commandment—rejecting his holy day, and accepting in its stead the Catholic Sunday of Constantine, pagan in its origin, for which no word of Bible authority can be found!

No wonder that men whose practise is so squarely against the commandments of Jehovah, and who are put to their wit's end to harmonize Sunday-keeping with the Bible, should now desire to "revise the ten commandments"!—*Sabbath Recorder*.



I THINK we should cross no man's path without hailing him, and, if he needs, giving him supplies.—*Beecher*.



WASHINGTON, D. C., SEPTEMBER 21, 1911

FRANCIS M. WILCOX EDITOR
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 W. W. PRESCOTT

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

Editorial

The Lord's Doings

OUR missionary reports continually bear witness to the Lord's intervening power in changing hearts and breaking down barriers. Three incidents in last month's second-Sabbath missionary program illustrate this:—

1. Our evangelist Emanuel, of Sumatra, tells of changes wrought in Battakland, in northern Sumatra, since his first visit and expulsion two years ago:—

There is another wonder that has been wrought in the Battak country by the power of God. When I visited the country in company with Elder Jones, the German missionaries, who had long taught the people there, were very angry with us, and drove us, as it were, out of the country, persuading the people to hate us, and requesting even the government officials and the rajahs not to suffer any man to hold intercourse with us.

But on this my second visit, God gave me abundant liberty and great success in setting before the people the words of this life. He prepared the way before me by keeping the missionaries and the rajahs perfectly quiet.

And a remarkable experience our evangelist had, truly, with village after village begging him to remain or to send a teacher of this message.

2. The large house of a Mohammedan widow was opened for meetings in one town in Battakland. Formerly, this woman, zealous for Islam, had tried to kill her husband, because he was interested in Christianity. Brother Emanuel says:—

But on the occasion of my recent visit, when this woman heard that true Christians must be pure and holy in their lives, pure in heart, pure in person, pure in spirit, she straightway came and began to examine into the truth. When I had fully explained to her the way of salvation, there was a change in both her heart and countenance.

Every day and night, and especially on Sunday, that big house was filled with people, Christians mingling with Mohammedans for the one purpose of learning the truth. I took up new subjects every day until I had covered practically the whole ground of the message. My heart

rejoiced exceedingly during that visit, and so must have the angels in heaven, to see the earnestness manifested by all those people in investigating the truth.

3. Among the Indians of the Peruvian Andes, where Elders J. W. Westphal and A. N. Allen recently visited Brother Stahl and his mission, a mob was stirred up by the priests against us. They set out in a mad frenzy to kill our Indian Brother Camacho. But friendly Indians met the mob, spoke with its members a little time, and the crowd dispersed with the cry of, "Long live Camacho! Long live the gospel!" The report adds:—

Then the priest persuaded the officials that we were teaching the Indians not to obey the officers. This enraged them, and another crowd was raised; but Senator Toba heard of it, and sent the subprefect to forbid any abuses and to call the people together and tell them we had the true religion, and any one molesting our people here would be severely punished. The curious part is that this subprefect is the same man who imprisoned Camacho a few years ago.

Thus our workers send us month by month these evidences that the Lord is leading the missionary advance. His angels are on the ground, actually doing things on earth, and the Holy Spirit is swaying human hearts and hastening on the work. The reports from the fields in our papers and in the missionary programs with which all the churches are supplied, are more than reports of what our workers are doing; they are reports of what the Lord is doing before our eyes in the cutting short of the gospel work. Let us read and study them in this light.

W. A. S.

The Reason for Our Existence as a Denomination

WHAT reason has the Seventh-day Adventist denomination for an existence? Why was it necessary, with the numerous churches and religious organizations on every side, to inaugurate a new movement, and add one more cult to those already in the field? Why could not the men and women making up the membership of this church have found in connection with other religious bodies abundant opportunities for the exercise of Christian activity?

We find an answer to these queries in the aim and character of this movement in which we are engaged. In God's order the time has come when this earth's history is about to close. The kingdoms of this world are soon to give place to the everlasting kingdom of Christ. "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them that destroy the earth."

Fulfilling prophecies and signs—conditions existing in the social, political, industrial, and even the religious, worlds—plainly indicate that the time has been reached when events of a significant, startling, and most stupendous character are about to take place; that the long reign of sin is soon to be cut short, and that the generation now living will witness the appearing of Christ in the clouds of heaven.

A message, the burden of which is to call men's attention to these events, and bring about a reformation of life in all who will heed it, is due the world. As heaven's professed light-bearer, the great Christian church should be able to recognize the times and seasons, and sound the message of Christ's coming. But this it is not doing. The great Episcopal Church is not doing it, nor the Methodists, nor the Baptists, nor the Presbyterians, nor the Congregationalists, to say nothing of the smaller divisions of the so-called Protestant church, and the Greek and Catholic churches.

Some of these denominations have done excellent work in the past. Among their communicants to-day are many devoted Christian people. But their stereotyped creeds preclude the acceptance of advanced light. They have no place in their system of religious belief for the doctrines comprehended in this movement.

Nor, must it be confessed, would these churches welcome to their fellowship men and women who might proclaim the special truths of this message. For this there is a reason. The truths due the world to-day are diametrically opposed to much of the teaching and practise of these churches.

The message for this generation, to prepare a people to stand in the day of Christ's coming, is a message of reform. Its purpose is to call men back to the old, forsaken paths of truth, and to a higher and holier plane of Christian living. It presents Christ as man's all-sufficient sacrifice and Saviour; his ministry as the only means by which the merits of that sacrifice may be made available; his righteousness, obtained through faith, as the one source of eternal life; his coming as the realization of the Christian's hope. It enjoins the binding claims of God's great law, restoring to its rightful place the downtrodden Sabbath of Jehovah, and warning men of the false claims of the counterfeit sabbath, and of its enforcement by legal enactment. It brings to view the work of the investigative judgment, the final reward to be given to the righteous, and the punishment to be meted out to the wicked at the last great day. This comprehends, in brief, the special message for this day.

This message the great Christian

church itself needs. It has grown worldly and careless and indifferent. Form and ceremony, show and ostentation, rites and ritualism, have supplanted simplicity and vital godliness. It has no time for the proclamation of God's special testing truths for this generation. In consequence, God calls into being a new movement for the giving of his message to the world.

This is why Seventh-day Adventists exist as a separate church body. They exist for the same reason that Noah was called to proclaim the impending doom in his day; that Jonah was sent to warn Nineveh of its overthrow; that John the Baptist was made the voice crying in the wilderness in preparation for the first advent; and that, later, upon Luther, Zwingli, and the Wesleys was placed the burden of a great spiritual awakening in the ages in which they lived. Heaven had truth to give to men, and it used those, humble though they might be, who were willing to become the messengers.

To act the part of heaven's messengers to the people of this generation, proclaiming the special truths now due the world, is the only excuse Seventh-day Adventists have for an existence as a separate denomination. They are not separate from their fellows as the result of whim or caprice or from selfish choice. The separation entails trial, opposition, misunderstanding, monetary loss, and great inconvenience. But they must be true to what they recognize as the call of God, at whatever cost or personal sacrifice. Nor can they cover up or compromise the distinctive characteristics of their faith. They may and should heartily unite with others in the promotion of every moral reform; they may join hands with those of other churches in combating great moral evils. All this is commendable and praiseworthy. But let not any union be formed, or any influence be allowed to control, which will lead to a compromise of the distinctive features of our faith. This does not mean that on every occasion we are to proclaim the second coming of Christ or some other peculiar feature of our belief; but rather that we shall not forget why we are Seventh-day Adventists, and so lose out of our lives the very spirit and inspiration of this message and this movement.

"The commandments of God, and the faith of Jesus"—this is the motto to be emblazoned on our standard. The spirit of this motto should ever be kept in mind, and all our plans and purposes, and our very lives themselves, should be molded by its influence.

But there are more personal ways in which we may compromise this message. We may do it in our own lives, in our personal relationship to our fellows. In affairs of business, in honesty of deal, in

our relation to society and the pleasures of the world, in the manner in which we discharge our obligations to our neighbors and to our own families, we are commending to our fellows the movement we represent, or casting discredit upon it.

By the manner in which we allow the truth to sanctify our lives we are determining whether the ordinary, superficial standard of Christianity seen about us shall be the gage of our experience, or whether we shall manifest a devotion and zeal proportionate to the character of the work we are called to do. By our daily lives we shall answer the question which many are asking to-day, "Is this great advent movement now encircling the earth in God's order?" May we give a true and affirmative response to the question, and demonstrate to every onlooker, not only by theoretical arguments, but above all by Christlike, Spirit-filled lives, that in God's order and providence there is a heaven-ordained reason for the existence of Seventh-day Adventists as a separate denomination, and that in that existence they are meeting, both severally and collectively, heaven's high and holy purpose. We may do this through the grace and wisdom which heaven will impart.

F. M. W.



A Foretaste of Stormy Times

How quickly scenes may change from apparent calm to sudden storm was illustrated by the recent industrial crisis in staid and steady England. Men were astonished to see how violence was let loose almost without warning. At the time of the Liverpool disorder, Elder D. C. Babcock and wife were sailing from that port, on their return to West Africa from the European council. After some delay and changing of boats, they got away safely. Elder Babcock writes:—

You will find a picture of the scenes in "Great Controversy." Thousands of soldiers and policemen were hurrying hither and thither to quell the outbreaks and save property. Violence was on the right and left. Pools of blood, last Sunday, marked the Lime Street station as a real battle-field. More than fifty were lying on the ground wounded, and physicians and helpers were busy among them, ministering to their needs.

One thing I especially noticed was the strange appearance of men's faces. With many it was a vacant look, others seemed almost insane. Perplexity was written everywhere. Every moment the voice of the prophets and the words of the spirit of prophecy were ringing in my ears. I thought, If this is a foretaste, what will the closing scenes be?

And these things, in the light of prophecy, are truly but a foretaste. Well may we pray the Lord that the winds of strife may be held as we hurry forward with the message for the time.

w. A. S.

At the National Reform Convention

A Dangerous and Untrue Hypothesis and How It Works Out

It is difficult to conceive of a movement more solidly and persistently set against the American principles of government than is that being conducted by the National Reform Association.

It no longer issues a denial when charged with the attempt to establish a theocracy in America.

It openly avows its determination to rewrite the Constitution of the United States, and by so doing to give an entirely different basis for all the laws of the nation.

It ignores those just principles of government, that it is the minority that needs protection, rather than the majority; and that, therefore, such a check as a national constitution is essential that the strong may not tyrannize over the weak.

It creates an arbitrary definition of church-and-state union, and denounces such a union, the while it works to bring about the same condition under a different name.

It makes the state a religious being, a moral entity with a soul to be saved, a person held directly accountable to God, needing to offer worship to God as an individual does, having a conscience which it must maintain even if to do so it must crush the deepest convictions of any or all of its subjects.

Under its proposed régime, the rights of no individual would be secure; for the state is everything, and the individual has no rights which the state is bound to respect. Under that program, the state has but to declare that its religious rights are infringed by the religious practises of its citizens, and their rights at once cease to exist. The state has only to declare that its conscientious convictions are out of harmony with the conscientious convictions of any number of its subjects, and at once the conscientious convictions of its best-meaning subjects are a misdemeanor or a felony.

All that and much more of a similar character is mapped out on the program of the National Reform Association. It is all the outgrowth of that pestilential theory that the state is established by God for the upbuilding of Christ's kingdom in the earth. On that postulate hangs the whole bloody mantle of persecution. That theory makes the work or calling of the magistrate as sacred or holy as that of the evangelist. That public official becomes the arbiter of every man's religious rights, the censor of every man's conscience, the court of last resort in the decision of every religious controversy.

On such a postulate hangs the whole Russian system of oppression and persecution toward its own subjects and of intolerance toward the religious exercises of visiting foreigners. Pagan Babylon, Persia, and Rome acted upon it when they trampled upon every right of the people of God. Papal Rome acted upon the same principle. She was the state as well as the church. She had conscientious convictions; and as the state has rights which it is bound to maintain, as against the so-called rights of any or all her subjects, she ground into the earth all who had conscientious convictions and dared to let the fact be known.

Just as soon as the rulers of the state become possessed of the idea that the state is established for the upbuilding of the kingdom of God on earth, they begin to use the only power the state possesses—force—to carry on that work. But force is the bitterest foe of the gospel. Force and the gospel are diametrically opposed to each other. They are not servants of the same master. One wins through love and conviction to willing acceptance; the other drives, compels, to an unwilling obedience. One entreats with loving pity and compassion; the other threatens with forbidding face. One binds with cords as strong as those which hold the spheres in place, but as invisible and as soft as the winds that kiss the apple blossoms in the spring; the other binds with chains that can never hold the soul, but can only mar and bruise the body and clank in hateful monotone at every step of the suffering captive. No, they are not products of the same workshop; they are not servants of the same power; they are not employed in the interests of the same kingdom; they do not produce results that can be gathered into the same storehouse. God established and commissioned his church to carry on the work of his kingdom on the earth; he never commissioned any other organization to do that work; and when the state undertakes it, she not only does so without warrant, but she tramples upon the most vital interests of the kingdom she professes to serve. There is no lesson of history plainer than this, none more vital, and none which is more sadly neglected by the great religious organizations of the world. God has himself condemned it in these words: "Not by might, nor by power, but by my Spirit, saith the Lord."

The National Reform idea puts the government where Roman Catholics put the Pope. Said Dr. J. S. Martin: "The civil ministers stand between God and the people. They represent the people before God, and they represent God before the people." Under that conception, the state is put in the place of God, and such a state would thus become a part

of that great "mystery of iniquity" against which the inspired apostle warns the church of God.

During the course of his address on August 13, Dr. Martin gave several illustrations to prove that this is not really a Christian nation; and yet he frequently quoted, approvingly, expressions from State courts and the United States Supreme Court declaring this to be a Christian nation.

On August 15, in an address on "The Source of the State's Authority," Dr. Martin took the position that the state has absolutely unlimited authority in the earth, deriving that unlimited authority directly from God, though the exercise of this unlimited authority is manifested through the people. That is but a modern echo of that old pagan slogan, "*Vox populi, vox dei*" (The voice of the people is the voice of God). When, therefore, the majority of the people pass a law affecting the religious rights or duties of the individual citizen, that is God speaking, and the individual must obey, must bring his conscience into line with the voice of the majority of the people; and if he fails to do this, the state is there with sword and shackles to force obedience or punish obstinacy. And after twenty centuries of gospel light, such theories as this can still be soberly advocated, even in America, and by men ordained to the gospel ministry!

In the same address, the speaker declared that the state has unlimited authority to "determine what in human conduct is enforceable by law;" that "what the state shall enforce by law is not a matter of political expediency, but of moral responsibility, and this decision the state is under obligation to make under the law of its divine character and ruler." That would put the individual completely under the control of the state in religion as well as in civil affairs. It would make the state the god of the individual, and rule God himself entirely out of his universe. The code of the state laws would then become the bible of the people; and as the people themselves make the laws, they would make their own bible. As the laws they make would express the divine will, they would justly look upon themselves as the mouthpieces of the Almighty. Into such absurdities and inconsistencies and wicked assumptions are men led, once they adopt the pernicious idea that the state is established to advance the kingdom of Christ in the earth.

One of the laments of the institute was this: "We have no clearly defined system of morals." One could not but inquire what the Bible is in the world for, and what basis ministers have for their moral teaching.

Concerning the demands for a Sunday law, the speaker made this peculiar

statement: "The civil sabbath law—its object is twofold. It is to secure to the man who wants to worship on that day the right to worship, likewise to secure to each individual his right to rest one day in seven." That statement is peculiar in that while the law is called a "civil sabbath law," yet it is admittedly enacted for a religious purpose—the purpose of worship. But it would not do for the advocates of a Sunday law to admit that they were asking for the passage of a religious Sabbath law. Such manipulation of words to hide a real purpose ought to convince every true Christian that the cause which makes it necessary is an unworthy one.

Twenty centuries before the advent of the National Reform Association, pagan Rome was teaching that the individual existed for the state; that the state was bound to maintain its own rights "as against the so-called rights of any individual or class of individuals." And she excluded nothing in either religious or temporal affairs from the all-absorbing application of that pronouncement. Papal Rome followed in all the century-old grooves of that principle and practise. No matter what sphere the state invaded, it at once drew into its insatiable maw all individual rights, and made the practise of those rights by individuals a matter of the state's sufferance, to be granted or forbidden as the state might elect.

Against that doctrine the gospel of Jesus Christ and the Constitution of the United States in its present form are a perpetual protest. George Bancroft, the historian, is right when he associates the two in this declaration:—

Vindicating the right of individuality even in religion, and in religion above all, the new nation dared to set the example of accepting in its relations to God the principle first divinely ordained in Judea. It left the management of temporal things to the temporal power; but the American Constitution, in harmony with the people of the several States, withheld from the federal government the power to invade the home of reason, the citadel of conscience, the sanctuary of the soul; and not from indifference, but that the infinite spirit of eternal truth might move in its freedom and purity and power.—"History of the Formation of the Constitution," book 5, chap. 1.

Although more than once the declaration was made at this institute that "we do not believe in a union of church and state," yet through all the teaching given ran the principles of that union of civil and religious things. Said Dr. Wilson: "We center the idea of citizenship in Jesus Christ. This person of Jesus Christ is religion; this person of Jesus Christ is the state." If this theory does not unite church and state, it has never been united in the history of the world.

It is, of course, called a union of religion and the state; but the union of religion and the state was what pagan Rome thought she was getting when she outlawed Christ and all his followers if they should teach the worship of any new gods. Religion and the state were the two things papal Rome thought she was uniting when she made the state the obedient tool of organized religion, and outlawed all who practised any religion other than hers. Germany thought she was uniting religion and the state when she took the best religion she knew, Lutheranism, and made it the spouse of the state, while she practically confiscated the religious rights of all who were not religious in that particular way. Religion and the state were what England thought she was uniting when she created a religious system of her own and confiscated the religious rights of Roman Catholics, Congregationalists, Baptists, and others. She called the organized manifestation of her religion a church; but it is not what a thing is called, so much as what it really is and what it does, that counts. The early colonists surely thought they had a union of religion and the state, and would have hanged those who asserted the contrary. Russia is admittedly a country of church-and-state union; and but very few would dare risk their freedom in Russia by asserting that Russia does not have a union of religion and the state. The proposition would be contradicted by every member of the Orthodox Church, from the czar to the poorest peasant. To teach that a union of religion and state is not a union of church and state is to spin a thread of logic too fine for anything but the fabrics of dreamland to hang upon.

Dr. Martin declared: "The state is not infallible; it might make mistakes." Dr. Wilson declared: "This person of Jesus Christ is the state." Then we have a Saviour who is fallible, who may make mistakes, and who, because of his mistakes, proves himself no savior at all. It is impossible to conceive how the kingdom of Christ can be advanced by such logic.

Dr. Martin had declared that the Constitution of the United States was drawn up under the intoxicating influence of the infidel philosopher, Rousseau. Dr. Wilson declared it "must have been given to us from some inspired oracle," and that "the religion of Jesus Christ actuated the founders of the nation. They were all more or less influenced by this great truth as we find it in the Christian religion." Yet the same speaker declared that through French influence a great blunder was made, and "the name of God and of Jesus Christ as the ruler of nations was left out." Thus we find that "the religion of Jesus

Christ," actually present and actuating "the founders of the nation," was less potent than the influence of a French philosopher three thousand miles away, and that, too, before the days of telepathy, wireless telegraphy, or "malicious animal magnetism." We find that an absent French philosopher is more potent and effective than an inspired oracle. Into what quagmires of inconsistency will a false hypothesis lead thinking, reasoning human beings, once they have committed themselves to it! This particular hypothesis, untrue and dangerous, is that the state is established and designed for the work of building up the kingdom of God in the earth. But it is a fundamental principle of the National Reform propaganda. C. M. S.



The Harvest Ingathering Campaign

FOR the past three years our people in the United States and Canada have been engaged in what we have been pleased to call the Harvest Ingathering campaign. Each year some 600,000 copies of the REVIEW AND HERALD have been distributed, and approximately \$100,000 above all campaign expenses has been gathered in for our mission work in the fields abroad during the three years, or about \$33,000 each year, a sum sufficient to pay the salary of forty-five or fifty missionaries.

Think what this means to our mission fields. In many of these dark places we have laborers struggling alone, far from home and loved ones, to advance this message. By means of the Harvest Ingathering campaign we have been able to send into these fields, either to open new mission centers or to strengthen those already opened, nearly fifty missionaries, and to support them. This is certainly a great help in meeting the demands made upon us to answer the many urgent calls that come to us from all parts of the world. And the funds to do this have come, not from the already heavily taxed income of our people, but from those who are not directly connected with us. A very small effort on the part of each has made this result possible.

In addition to this, we have placed each year hundreds of thousands of copies of our church paper, filled with information concerning our work, in the hands of the people, many of whom knew but little concerning this movement, or had been allowed to get their information concerning it from those who perhaps were prejudiced against us. Thousands have been visited personally, and many have received favorable impressions concerning our work, and have willingly contributed something toward its support. No doubt there are many among all these thousands who will yet

embrace the truth, and give all their energies to its advancement. The excellent and far-reaching results of this effort can not be estimated now. Only in eternity will they be fully known.

Besides this, the influence of this campaign upon our own people has been of great value. Our churches need personal missionary service more than preaching. By means of this campaign, churches have been revived and strengthened. New life and spiritual power have come to those who, in the fear of God and for love of the truth, have taken part in this work.

We are now fast approaching the time of another Harvest Ingathering campaign. The last two months of this year have been set apart to this work. Instead of using the REVIEW AND HERALD, we shall use that excellent pioneer journal, the *Signs of the Times*. The publishers, in connection with our Mission Board, have been working untiringly to get the issue ready, and a most excellent number has been produced. If this work is taken hold of as it should be, there is no reason why we may not place at least one million copies of this paper in the homes of the people, and gather in for our needy mission fields a much larger sum than we have in any previous year. Certainly none of us can be satisfied with our former efforts.

Our church officers and laborers have a special responsibility in this matter. You are called to stand as leaders in the church for such a time as this. Your work is to see that in the church over which you are called of God to act as overseers, the matter is definitely placed before the brethren and sisters, and a campaign organized that will enlist every available member of the church. Then when the campaign is organized, you are not to drop the burden and think your work done, but see that the plans laid are made effective. This you can best do by leading out in the work. Let the leaders set the pace, and the church will follow.

I would that I could say something to arouse our people to action at this time. We have not pushed this matter as we should. Some have done comparatively nothing. Here is a golden opportunity to do something for God. I hope none will be idle now. *Effort*, not money, is what is called for in this campaign. What excuse will you be able to give if questioned at the tribunal of the universal Judge as to why you sat idly by while your comrades in the faith were active in the campaign? God will never excuse idleness and indifference. Remember Meroz. A bitter curse came upon those people, not for what they did, but because while their comrades were engaged in the battle, *they did nothing*.

O for more of the spirit of the great Missionary! When Jesus saw the mul-

titude without a shepherd, he was moved. He was not simply touched, he was moved. He wept over impenitent Jerusalem. If something of this same spirit could take possession of us in this campaign, I am persuaded a great work for God would be accomplished.

Dear brethren and sisters, think of the shortness of time. Remember that on October 22 sixty-seven years of the ministration of our High Priest in the most holy place of the sanctuary will be finished. He will soon lay down his priestly censer forever. Then the door of mercy will be closed, and divine judgment visited upon the impenitent. Think of this!

The destiny of this world is soon to be settled. The lengthening shadows warn us that the sun of human history is nearing the horizon, and the time to work is soon to end. We should show by earnest work that we believe this solemn truth.

But looking out into the world, we see fields of grain—millions of lost souls—ripening for the harvest, but unwarned and unprepared for the end. The line of laborers which reaches out into many of these fields is very thin. We *must* send help. There are some Macedonian cries to which we have long been unable to respond. If all our people will but rally in this Ingathering campaign, a great work for God can be done, and a large sum gathered in for our mission work, thus enabling us to respond to some of the many calls which are waiting. Shall we not bestir ourselves as never in the past?

The great missionary, Martyn, once said: "I have been long in kindling my torch. Now let me burn out for God." Shall we manifest some of this zeal?

A. G. DANIELLS.

Note and Comment

A Sign of the Times

AN exchange gives a vivid description of a scene, enacted in India, of the burning alive of a child widow. It raises the question: "Is there anything similar to this in terribleness to be found in this country?" It would seem from the events of the last few months that we do not have to go outside of the United States to find this Indian scene duplicated, and that, too, with a spirit of malignity compared to which the Indian burning becomes almost a virtue. We refer to the burning alive of a Negro at Coatesville, Pa., August 13. How terrible the power of evil that could so fill the minds of the entire community as to lead them to rise up as one man and inflict upon a human being, even though he was guilty of the crime charged, such terrible sufferings, thrust-

ing him back again and again into the burning fire as he tried to escape from his pain and anguish.

This scene in Pennsylvania was duplicated a few days later at Purcell, Okla., where it was said "three thousand men, women, and children stood by, shouting their approval" of those engaged in burning alive a Negro fastened to a tree.

Says the New York *Weekly Witness*: "One can easily imagine the fiends in hell shouting themselves hoarse over such a spectacle as this." But when we contrast this spirit with the spirit of the meek and lowly Jesus, and many of these men and women engaged in these two affairs were professed followers of the Lord, what a striking contrast indeed is shown! When such revolting ordeals can be enacted in a civilized community, it surely shows that we have fallen upon evil times, and that the spirit of evil is fast possessing the hearts of men.



The Bible in Public Libraries

As illustrating the extent to which the Bible is used in connection with public libraries, it is stated that in 1907 Mayor Gaynor visited the public library of Great Barrington, Mass. He called for a Bible to verify some quotation which he desired to use. He was greatly surprised to find no Bible in the library. Afterward he donated a copy to the institution, and wrote on the fly-leaf, "I have found a great many libraries which lacked a great many books, but never before have I found one like this that lacked the Great Book." Fourteen years later, in July of this year, it is stated that he visited the same library and called for the Bible which he had donated to the institution, and found, according to the records of the library, that the book had never been called for.

From this incident, of course, we can not judge of the use of the Bible by the people of Great Barrington. Doubtless the majority of the people in that town, the same as those of every community, have Bibles in their own homes. It is to be believed they consult them more often than the one which Mayor Gaynor placed in their library.



True Sabbath Observance

WHEN so much is being said by the great religious journals of the land regarding Sunday enforcement, it is refreshing to find occasionally a paper which takes a right view of the question of Sabbath observance. This is done for the most part by that excellent journal, the *Sunday School Times*, in its issue of August 12. Speaking of "The Spirit of Sabbath Observance," the editor says:—

The Sabbath is never going to be observed aright so long as it is made a time of restraint or compulsion. God meant it

to be the day of days, marked by the spirit of freedom and exceptional privilege. But to observe it in that way may call for a revolutionary change at the very roots of our being. Questions that keep coming from readers of the *Sunday School Times* show how far from the right attitude are many in our land to-day.

The editor then proceeds to dilate upon the spirit of Sabbath observance and the blessings which may be obtained from devoting time to prayer, meditation, and the study of the Word. He feels (of course wrongly) that for the good of the nation, it may be necessary to establish certain compulsions and prohibitions as a part of the Sabbath-keeping of the nation, but recognizes that these, after all, do not constitute true Sabbath observance:—

Real Sabbath observance goes hand in hand with the life of surrendered abiding. It may be necessary to establish certain compulsions and prohibitions as a part of the Sabbath-keeping of the nation, or State, or town, or of the younger members of the family while in training. But such enforced regulations will never bring one into the true spirit of Sabbath observance. Nothing but Christ as the whole life will ever do that. But when one *has* entered upon the freedom with which the Son sets men free, then the Sabbath becomes the day when one can follow with least resistance the impulses and desires of his own will.



Exclusive Friendships

It is best to be broad and generous in our sympathies. We may have special friends, but we should not have exclusive friends. We may share with a few tried acquaintances our secrets, to certain ones we may seek for counsel and advice in the hours of need; but our sympathies, our efforts, should go out to all. We are debtors to all men. Speaking of exclusive friendships among girls, the *Independent* of August 31, in "Advice of a Father to a Daughter," says:—

Now, there are two things you should avoid in making friendships—narrowness and intensity. I know some girls who are seclusive, shutting themselves up in their friendships; they are also exclusive, shutting other girls out. This is bad. Women are in more peril of social narrowness than men. They ought, therefore, to seek to cultivate breadth, generosity, and inclusiveness. Have many friends, "and more and more and more." Narrowness leads to a more serious defect; namely, too great intensity in friendship. . . . When the pressure is removed, as the pressure must finally be, some one is, for a time, more or less hurt. . . . Keep your friendships sane, healthful, healthy, helpful, natural.

The spirit of the world to-day is the formation of associations, clubs, cults, and cliques. This spirit is contrary to the spirit of the gospel. Let us stand so related to all men that we may become, as far as possible, a helpful influence in every life.



The Caucasus

K. A. REIFSCHEIDER

THE history of the Caucasus dates back to the flood. Mount Ararat and the people living near it are mentioned in the eighth and tenth chapters of Genesis. The prophet Jeremiah (see chapter 51: 27) speaks of the kingdom of Ararat, by which, however, the kingdom of Grusien is meant. When Kores reigned in Persia, Grusien was the center of a number of principalities. The Lord says through Jeremiah, "Set ye up a standard in the land, . . . prepare the nations against her" (the mighty Babylon, the kingdom of Ararat). Present truth has now reached this district, and a standard is being set up.

Geography and Natural Resources

The whole Caucasus territory is divided into fourteen governments and districts. From east to west it is 621 miles, and from north to south 307 miles. The river Aras and Mount Ararat divide this territory from Turkey and Persia. On the east it is bounded by the Caspian Sea, and on the west the Black Sea forms the boundary. The Caucasus is divided into the Zis-Caucasus and Trans-Caucasus by the great mountain chain, which is about 882 miles long and 126 wide. Fruit, vegetables, corn, cotton, rice, and grapes flourish here. The silk industry is also pursued with good results. In the earth are to be found iron, lead, silver, gold, several kinds of precious stones, crystal, salt, coal, etc. The Caucasus naphtha is world-famed. There is hardly another spot on earth which, in comparison to its size, is so blessed by God as the Caucasus. One can count about one hundred fifty mountain peaks, which are all more than 11,480 feet high. The Elburz is the highest mountain, measuring 17,220 feet in height.

The Climate

In spite of its great variety the climate is very cold in winter and very hot in summer, but in general it is quite healthful.

The People and Religions

The original race of people inhabiting the Caucasus is probably the most widely dispersed, and it is quite possible that the original inhabitants were descendants of Japheth, and even more—they trace directly back to Adam. Although they are not acquainted with the Bible, they have a fixed tradition.

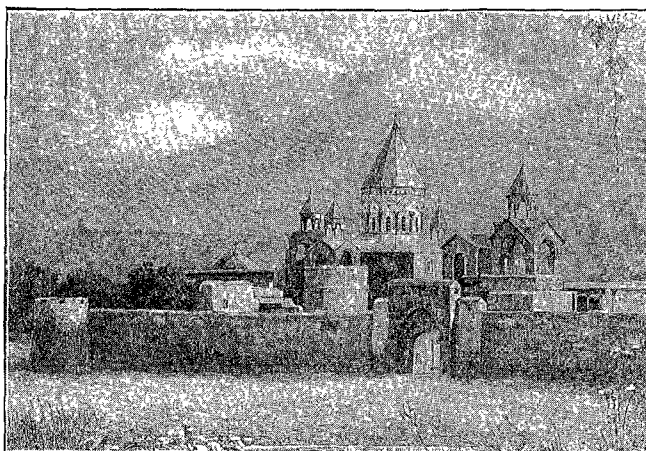
Counting the Europeans, there are eleven million inhabitants in the Caucasus, speaking forty different languages; these must all hear the gospel.

We have made but a small beginning among the Germans, Russians, and Ar-

menians. The time has now come when the gospel must be carried to the Caucasian people in their own languages.

At present, we have six workers, consisting of two ordained ministers, one licentiate, and three Bible workers; besides these there are two colporteurs, who canvass as opportunity offers.

We have thirty-eight churches and companies. In the last two years we have baptized 252 persons. Our tithe has risen from \$2,286.08 to \$3,529.89. We have sold literature to the value of \$15,558.96. Our receipts for 1909 and 1910 were \$9,448.20. Churches and com-



MT. ARARAT, IN THE CAUCASUS

panies have sprung up everywhere. We baptized 120 this spring, so that our membership has risen from 826 to 946.

The Difficulties

There are also some difficulties to be encountered in our field. But since they occur practically every day, they have but little influence upon us, and they seem so small to me that I hardly have the courage to speak of them. However, I might mention a few. Tiflis was in a militant state, and it was especially difficult to hold meetings. One Sunday evening when I had scarcely started my meeting, an officer came in with four other men, took the names of all present, relieved me of my passport, and dismissed the meeting. I was a week without a passport. Then I went to the governor and laid the case before him. The Lord touched his heart, and he gave me back my passport. During this week, we gathered secretly in a large room, in the house of one of our sisters. At the end of the week, I baptized twelve persons. At present we have a church of twenty-three members.

We also met much opposition in Otradnaja, from the people and the police, but the Lord let all things work together for good. There is now a company at

that place. We also had trouble in Besopasnaja, especially when we were gathered for a baptismal service. Over two thousand persons came to the meeting and threatened to kill us. But as the candidates for baptism had already withdrawn from the state church, it had no claims on them. The Lord helped again, and this time the police acted as our protectors, and we were enabled to perform the ceremony without hindrance.

Before I left for the Friedensau council, our meetings in a Cossack village were closed. Fifty-eight believers are there, who can not assemble for service. We are, however, of good courage, and trust in God; for the Lord will provide, and his resources are unending.

The Southern France Camp-Meeting

JOEL C. ROGERS

ONE enjoys meeting in conference and camp-meeting these sturdy brethren and sisters of southern France, and the im-

pression that he is among the true stock of the old French Huguenots seems to grow stronger. They come from humble peasant homes and city tenements— from Lyons, Nimes, Toulouse, Bordeaux, Marseilles, Montpellier, and the mountain districts of west France. One dear old brother, born in 1844, among the first to receive the message in France, told me of his hopes of living to see his Saviour come.

This brother lives in the mountains in a very humble home, but he gave over a hundred dollars for the work.

The camp is pitched on the Mediterranean shore between the great cities of Marseilles and Nimes. At this time of year many thousands visit the seashore for a few days' vacation. Some attend the meetings, while others having little to do, read our literature and become acquainted with our people. The two local ministers— there are only two in all southern France with her sixteen millions, and one of the two is conference president— and Elder L. P. Tiche, president of the Latin Union, are present. From outside there are Professor Steiner, of the Latin Union School, Elder J. C. Guenin, of Paris, and myself. After attending the conference in Switzerland, I had planned to go at once to London to aid in printing our first reader and tract in Manganja for Nyassaland; but as Elders L. R. Conradi and E. R. Palmer could not go to southern France, I gladly responded to the invitation to attend this meeting.

Being the first general camp-meeting on the Mediterranean, it is arousing much interest throughout the union. These meetings have heretofore been held in

cities, where our people would usually rent halls. At a session of this conference the brethren were asked if they considered this meeting a success, and if they were willing to raise money for more tents. The response was hearty. With little or no urging, one sister gave a thousand francs, which represents more than a thousand dollars in labor and sacrifice; for these sisters (three fourths of the camp are sisters), whose husbands are not in the truth, work long and patiently to save even a hundred francs. About thirty-five hundred francs, mostly in small gifts, was raised for a tent and labor fund to help send more workers into the field. The appeals of the few laborers for more to join them in the needy cities were touching in the extreme, and one is moved to plead again and again with the Lord of the harvest to "send forth laborers" into the Latin field.

On Sabbath about one hundred twenty-five gathered for Sabbath-school, the children reciting their lesson on the beach. Elder Tieche preached an impressive sermon on the imminence of the end, based on Rev. 3:11. A goodly number responded to the Spirit's call for consecration of heart and life for service. After this sermon, at noon on Sabbath, July 29, seven earnest souls, all adults, were buried with their Lord in the quiet Mediterranean waters near the camp.

What could be a more inspiring sight to us later Protestants when we remember that on this very beach, but a few centuries ago, the wrath of the popes was manifested against the earlier Protestants? Near by is Avignon; nearer still is Nimes, with its well-preserved Roman walls and arena, the scene of many a Christian massacre. Still nearer, and in sight with a field-glass, stands the old walled town of Aigues-Mortes and the Protestant tower, where were imprisoned hundreds of Protestants on the date of the Revocation of the Edict of Nantes. Many of them sealed their faith with their lives in the dungeon, into which I looked. Most of them were women, and one of them engraved the word resist on the solid stone with her sewing-needle. She died there, after thirty years in that tower of torture, when the word recant would have liberated her. No one knows the number who perished there. The walls of the tower are of solid stone, and are eighteen feet thick. They were built in the thirteenth century, and are still in perfect preservation. Princes and nobles of France suffered and died in this tower. I was told that the city is the strongest walled place in France to-day. In many cities of southern France, all trains and roads enter through small gateways in strong walls. Everywhere one meets monks and priests and sisters, but one notices that the people pass them with little notice. France is still struggling for freedom.

In all our meetings at Grau du Roi camp, a blessed spirit of harmony seemed to prevail. This was especially gratifying in view of past experiences in this

field. Elder T. Nussbaum was reelected president, and with a few young ministers and Bible workers will undertake aggressive work. It is hoped that there will be a good ingathering of souls. In my mind, the most urgent needs of this Latin field are faithful colporteurs, Bible workers, and a school for the youth. The Gland school is too far away and too expensive for France, Italy, Spain, and Portugal. Out of two hundred members in southern France, some thirty youth were at this meeting, and it is distressing to find some of our talented young men in worldly medical and literary schools, while most of the girls are working in factories or are in domestic service. These youth seem as consecrated to the message as any I have seen. I am impressed, while attending all these meetings on the Continent, that more must be done to enlist the youth for God's cause. Where any attempt has been made at Young People's Missionary Volunteer organization, those in charge of it have been heavily burdened with other duties, and the Volunteer work has not received the attention due it. The young people's work is talked of at the annual conference, then probably in most cases no more is heard of it until the following year, there being no literature on this subject. In one of these conferences I was asked the question, "What is the difference between the young people's work and the church tract and missionary society?" I could not but feel that the explanation would be the end of the matter until somebody understanding the whole question goes into the churches and organizes both lines of work.

One can not attend such meetings as the four it has been my privilege to attend in Europe, at the request of the General Conference Council, without there springing up in his heart a deep interest for the growing work of God in this great field, and love for the few brethren engaged in it under much difficulty. Where are the reapers for this overripe harvest-field?

Watford, England.

New Openings in Africa

S. M. KONIGMACHER

THE union conference recommended that we come to Cholo to look after the station and school work while Brother J. C. Rogers attended the General Conference Council in Germany. Sister Rogers preferred to go to Matandani, to oversee the work there in our absence. Brother G. A. Ellingworth has charge of all the outside work.

I made the trip from Matandani to Cholo on a donkey, in three days; while Mrs. Konigmacher and baby came in a *machila*. We are comfortably located in the large mission house, and very busy with the various duties of a large station.

From the front veranda we have a beautiful view of the rolling country around us. With this scene before us, we can scarcely believe that we are in a land cursed with fever. We often

wonder how long it will be before the gospel will go to all the different tribes.

I encouraged my teachers to find as many new sites for placing village schools as they could, and I was happily surprised with the results. One teacher, alone, found twenty; we can occupy only one or two of these. They are on the border of Portuguese territory, among the Anguru tribe, probably the largest tribe in this section. Practically nothing has been done for them.

From another direction comes a call for night-schools; five of these have been opened. From still another quarter comes a request for three schools; one of these has been opened, and the other two we shall try to open soon.

Late cold rains have spoiled our cotton crop. This will greatly embarrass us, as we need all the funds we can possibly get to open these new schools, and to plant the banner of the third angel's message in dark places.

Brethren and sisters, now is the time to enter these open doors; for if we delay, the way may be closed up, as we have already learned by experience.

I also took a trip into Portuguese Auginiland, to interview the authorities in regard to extending our work in that needy field. The local authorities are favorable, but say they can not grant us permission without consent of the higher authorities. We were referred to the governor-general, at Delagoa Bay. On my return, I walked 125 miles to Blantyre, as my bicycle broke down.



"SOME men and women make themselves believe that they do not consider the things of this world of much value, but prize the truth and its advancement higher than any worldly gain. Many will awake at last to find that they have been deceived. They may have once appreciated the truth; and earthly treasures, in comparison with truth, may have appeared to them valueless; but after a time, as their worldly treasure increased, they became less devotional. Although they have enough for a comfortable sustenance, yet all their acts show that they are in no wise satisfied. Their works testify that their hearts are bound up in their earthly treasure. Gain, gain, is their watchword. To this end every member of the family participates in their labor. They give themselves scarcely any time for devotion or for prayer. They work early and late. Sickly, diseased women, and feeble children whip up their flagging ambition, and use up the vitality and strength they have, to reach an object, to gain a little, make a little more money. They flatter themselves that they are doing this that they may help the cause of God. Terrible deception! Satan looks on and laughs; for he knows that they are selling soul and body through their lust for gain. They are continually making flimsy excuses for thus selling themselves for gain. They are blinded by the god of this world." — Mrs. E. G. White, in "Testimonies for the Church," Vol. I, page 476.



HOME AND HEALTH

Another Day

"ANOTHER day is done," you say, with careless speech.
Ah! think you where this little day may reach?

Into a tomb where some one is asleep,
While those who loved too late in anguish weep.

Into a heart where all is still and dark,
Save where a ghostly hope lies white and stark.

To trembling lips that would a word recall
Which some wild moment carelessly let fall.

Into a brain that formed a wicked deed
For whose deep hurt there is no balm nor meed.

Into eyes sightless that this morning knew
Each blossom's tint, the sky's far, tender blue.

These thoughts are dark — the vines that clasp a tomb?
Still bears the day its wreaths of golden bloom.

For gentle hands of love have crowned this day
With deeds whose beauty never fades away.

To-day, lips sang their cheery, happy song;
And hearts have spoken hearts' deep yearning long.

And weary feet that sought the valley still
Turn back once more a mission to fulfil.

"Another day is done,"—ah! yes! a hundred years,
Each moment crowned with joy or palled with tears.

Be wise, O human heart! not far away
Beyond the sunset waits — another day!
— Arthur Wallace Peach.



Increase of Disease

ISADORE L. GREEN, M. D.

THE principles of temperance have an important place in the work of salvation; and those to whom is given the responsibility of finishing this work preparatory for the second coming of Christ, may certainly expect special light and guidance commensurate with the importance of an age notable for all gross forms of intemperance. See Matt. 24: 37-39.

Doubtless the question arises in the

minds of many, If the end of all things is at hand, why the necessity for a call to reform in eating, drinking, dressing, exercising, resting, and in sanitation, etc.? If the people of God are so soon to change habitations for those wholly pure, and the effects of sin are to be effaced in a moment, why not center all our efforts and energies upon soul-saving? This should certainly be done; it is just the issue before us, and the very reason why these reforms are essential and positively demanded. It is soul-saving in an eminent degree, the preservation of spirit and soul and body entire. Soul-saving, or saving the soul, includes the cleansing, the purification of the body, or soul temple, so that it may be indeed a fit temple for the indwelling of the Holy Spirit. If we wish or expect the Spirit, God's representative on earth, to dwell in us, we must be cleansed from all the works of the flesh. Gal. 5:19. This means that we are to separate ourselves from all those things that weaken and destroy vitality and relatively incapacitate and limit usefulness.

Years ago, when the attention of this people was called to the principles of temperance (self-control), vital statistics had reached so low a record that public conservators of health, becoming much concerned about the situation, began an effort to ferret out the causes. But God's leadings, which are always the advance guards led us to a knowledge of the true and only assignable cause; i. e., unhealthful, irritating diet; irregular eating and drinking; the use of stimulating drinks that irritate and enervate the nervous system, clog the liver, weaken the heart's action, and burden the kidneys. Tea and coffee, tobacco, and spirituous liquors tend to harden the blood-vessels, frequently causing what is known as arteriosclerosis. This condition of the arteries leads to rupture of vessels in the brain, or cerebral hemorrhage, and paralysis followed by impaired faculties or death. Overwork and neglect of proper rest and personal cleanliness weaken the bodily functions. The blessings of pure air, proper ventilation, intelligent use of water and simple measures in the treatment of disease, rather than dependence upon poisonous drugs are the natural, God-given means of preserving life and health. The problem of life and health is not settled, neither can it be except upon one basis and from one standard, the immutable law of God. This law can never be separated from mutual or social or physical laws without degeneration and demoralization following; as cause and effect bear relation to each other, so do morals and personal habits.

It is an indisputable fact that wherever civilization (?) has succeeded in establishing itself, with its many questionable practises, we are confronted by deplorable conditions; and the inquiries have become almost universal: What can be done to check the progress of disease, to stamp out infectious, malignant, and contagious disease? How may hereditary tendencies be overcome? What are the specific germs that are taking the lives of the useful as well as of the indigent and irresponsible?

Many are deluded into thinking that longevity is increasing, also that sickness is being markedly reduced, and mortality correspondingly decreased. While vital statistics are only approximately correct, they are a guide to conclusions, and teach us that what may be lessened one year may be increased the following year, as is true of the years 1909 and 1910.

The record of the year 1909 gave a phenomenally low death-rate, but that of 1910 shows an increased rate throughout the registration area, with the exception of New York City, which has the lowest death-rate in its history. Death from causes amenable to sanitary combat were diminished. Tuberculosis was lowered; but cancer, heart-disease, and appendicitis were raised. In the year 1910, 39,883 patients were given free treatments in hospitals that were receiving money from the state; and in the same time 1,154,586 persons were treated in public and private dispensaries. Adding the two, we see that 1,194,469 persons sought relief from some form of disease. This does not include the large number who were treated in their own homes, or in private institutions. These figures apply to New York City, with the exception of 33,187 persons, and they might be safely duplicated for Chicago, and possibly for Philadelphia.

Where is the trouble or discrepancy? People are led to these optimistic views chiefly because the appointments and facilities for caring for the sick have been greatly increased and are more complete in service. But think of the colossal sums that are being paid by the government and by private individuals for research work and for preventive measures for stamping out parasitical and germ diseases from both human beings and the lower animals. We have to admit that when the work began it was truly evolutionary, starting from the lower animals, and after much effort on the part of humanitarians, gradually extending to the higher order of life.

The fast multiplying laboratories richly endowed by Carnegie, Rockefeller, and others, in which exhaustive measures are being employed in tracing causes to their effects in diseased conditions, exist as refutations of the opinion that disease is being eradicated. Millions upon millions of dollars are given in endowments, legacies, and appropriations for erecting hospitals, sanitariums, and State institutions. Colonies for epileptics and lepers are formed; shacks and

pavilions are improvised for caring for tubercular patients; institutions with significant titles calling attention to exclusive and modern methods of treating acute and chronic maladies, malignant and infectious diseases, multiply each year. Institutions for the insane are crowded to their utmost capacities, and yet a large number of mentally unbalanced never are committed to their care.

It has not proved true that there is a survival of the fittest; but on the contrary, the lives of the congenitally feeble who are but omnibuses for carrying all the vices and inherited weaknesses of their ancestors, are lengthened; many live as dependents and pensioners upon the stronger. Previous to a better knowledge of practical hygiene and due regard for the care of the body, this class died early. But where are the centenarians? Very few live to grace the annals of history. It is true to a demonstration that a sickly, debilitated body has a correspondingly weak and enfeebled mind or character. The personal equation of a sound mind in a sound body can not be figured out on any other principle or basis of reasoning than a strict observance of the laws regulating all the functions of the body. These laws are exacting, and any infringement upon them meets with a summary penalty. "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. 3:17.

God gave a perfect code for governing his people, regulating diet, personal habits, and sanitary surroundings. A disregard of these laws has resulted in disease, sickness, and death. Some of our best authorities are studying the relations of flesh eating to cancer and other diseases. The late Nicholas Senn, a man of great scholastic ability and recognized authority on medical subjects, made several trips around the world, and observed, in studying the habits of different nationalities, that cancer is almost or quite unknown to those who eat no flesh foods. Fish is being regarded with suspicion, particularly salmon and trout, as well as oysters. The two former are said to be largely infected with cancer. Appendicitis is receiving due attention. The following is a quotation from the *British Medical Journal* (London):—

"A study of appendicitis has a markedly different incidence in various countries, and this may be largely a question of diet. Statistics show that where there is a large meat-eating population, appendicitis is a common disease; whereas in those countries where little meat is eaten, appendicitis is rare, if not almost unknown. There is no doubt, apart from improved diagnosis, that appendicitis has greatly increased in the British Isles in the last few decades. The greatest change in the diet of the people has undoubtedly been the marked increase in meat eating. With the amount of foreign meat and canned food, the poorer classes are now able to furnish themselves a fair quantity of meat of varying kinds, particularly mutton and beef. The

fat of meat, more particularly that of mutton and beef, is characterized by the small amount of unsaturated fatty acid it contains.

"That the fat in the food determines the nature of the fat in the tissues is well known. From the clinical and chemical work done by the writer, it would seem that this factor determines the nature of the soaps (which are formed in the processes of digestion) to be found in the intestinal wall. When these soaps are calcium (lime), soaps of saturated fatty acids, there is usually some evidence of disease, either a mucous colitis (disease of the large intestine) or an intestinal lithiasis (formation of calculi, or stones).

"In appendicitis with which these two conditions are associated there is the same occurrence of these soaps in the wall of the intestines. There is reason to suspect the fat in the foods with the occurrence of the disease."

Vegetarians have been assured that meat eating and intestinal catarrh have been closely associated with appendicitis, if not the cause of this very rapidly increasing disease.

Animal fats were regarded as unfit food when God gave the people permission to eat flesh foods. He strictly forbade them to eat either fat or blood; the latter is the medium of carrying waste and effete products through the system to the sources of elimination, and the former is converted into irritating or toxic acids that cause disease conditions. Butter and vegetable oils are more easily emulsified, and are not so detrimental to health. God would safeguard his people and spare them from the misfortune and suffering of sickness, by warning them against the selfish gratification of appetite and abuses of their bodies.

Watertown, N. Y.



The Art of Being a Friend

THERE are some persons who make professions of intense love for all the human race, with whom it is nevertheless exceedingly difficult for individual representatives of the race to live. It is always an easier matter to be filled with a lofty sentiment of universal fraternity than it is to exhibit even ordinary patience with the man who stands beside you.

That love for man which is the best evidence of one's love for the Most High may be a much simpler and a much rarer quality than we sometimes think. It is by no means certain that it is all summed up and expressed in foreign and home missionary offerings, or even in reform and charity organizations, or that it is the exclusive property of those who write and sing about the brotherhood of man.

It is really an easy matter to learn to love the ideal and fictitious man, the creature of the poet's imagination. He makes no assaults on your nerves, olfactory or others; and when you get tired of him, you can just shut your

mind to him; he will not shiver on your mental doorstep.

Some of the most pugnaciously selfish persons in this world seem to take delight in dreams of the federation of the nations of the world, when all the peoples shall love one another, all the flags be furled, and the cannon be converted into flower-pots. But that universal fraternity would be quite a different matter to them if it became practical, and affected the interest on government bonds or the price of furs and feathers.

Some of the most disagreeable persons in the world, candidates for heavenly homes, are prodigious reservoirs of emotional verse and phrase on brotherhood and the love of our fellow beings. But the fellow-being sentiment is not made to embrace their servants and neighbors, who would be quite happy if one possessed of such angelic ideals would take an angelic habitation permanently.

Then you will find some ordinary persons, rough, perhaps, on the exterior, and even sometimes seemingly untroubled by high ideals, about whom their fellow beings gather like iron filings to a magnet, to whom they cling in times of trouble like limpets to a rock. They may have heard nothing of poetry on brotherhood; they are simply brothers, that's all.

There are others who seem, as we say, to have a faculty for getting along with all kinds of folk; they make friends, and they hold them. They are found among all kinds of people and in all walks of life; they are the cement of society everywhere. They are not often brilliant, and they are seldom burdened by theories of social improvement, but they are just brothers, making us all a family.

Now, there is nothing at all mysterious about this power that some have to win friends and to bind us all together. It simply means that they have learned to look for the essential things in people; they like us for our own sakes; they set their hearts on the souls of men, the real self in each of us. They get along with the hobo because they see through his rags, and with the king because they do not see his regalia.

The trouble with many of us is that when we talk about brotherhood, we mean we would take all men into our family if they would acquire our tastes and habits. When we look at the other man, we are thinking how unlike he is to what we are, and therefore to what he ought to be. We miss the man himself because we can not see through his conditions and clothes.

While we are seeking to save religion from evaporation in sentiment, shall we not seek to save fraternity from the same fate? Brotherhood means many a hard lesson, means doing many a difficult thing, means paying a big price. But it means finding a great reward; it means the discovery of humanity; it means learning to live with other people, and so finding the greatest wealth in the world,—that which lies in human hearts and minds.—*Selected.*



Life's Flower

OLIVER P. WILSON

OSING a song of nature, low and sweet,
To help me on!
For life is rough, and stones I meet
Too near to shun;
Yea, keep my vigils while I roam,
That I may enter my new home
With Christ, the Son.

Sweet, modest spirit of our land,
What beauties show
On thy red cheeks the Father's hand
That made thee grow;
That gave thy wealth this July day,
And thoughts of praise thou oughtest say
As thou dost blow.

Ah, thou dost say; for now I see
Thy lips so pure
Do move in silent prayer for me
That He may cure
My careless life from all its dross,
And from this day renew my cross
To follow sure.

Ketchum, Okla.

Cumberland Conference

THE eleventh session of the Cumberland Conference was held in connection with the annual camp-meeting at Lenoir City, Tenn., from August 23 to September 3.

Previous to the camp-meeting a tent effort was conducted in the city, during which time the citizens had become thoroughly aroused concerning the message for to-day, and a real interest developed. As a result, we had one of the largest camp-meetings I ever attended.

The conference had just purchased a new pavilion, which will seat about five hundred persons. This was often filled in the day meetings, and in the evenings many could not be seated. Throughout the meeting perfect order was maintained.

The preaching covered various phases of the doctrines we hold, with frequent efforts to bring people to a decision. As a result, several have taken their stand for the truth.

The attendance of the brethren and sisters from the churches of the conference was not large. About one hundred were encamped upon the ground, which was about one half the attendance of the previous year. The reasons for this were that some have moved from the conference during the last year, and that Lenoir City is some distance from Grayville, where the largest church is located. We believe, however, that this meeting demonstrates the wisdom of holding our camp-meetings in new territory. There are many cities in the Cumberland Conference that have never had a series of meetings, and it is the purpose of the present management to enter them as rapidly as possible.

Aside from the local conference labor-

ers there were in attendance L. A. Hansen, of the General Conference; Elder T. H. Jeys, of Huntsville, Ala.; and G. W. Wells, V. O. Cole, Prof. H. M. Hiatt, and the writer, from the union conference.

Revival services were conducted at both Sabbath meetings, and many renewed their consecration, a goodly number starting in the Lord's service for the first time. Fourteen young people were baptized. The business of the conference passed off harmoniously. Elder P. G. Stanley was unanimously chosen president for another year. Brother D. W. Dillen was elected State agent. Brother S. F. Reeder, who had formerly served in this capacity, had accepted a call to Louisiana. The other officers remained about the same as they were last year. One church of fifteen members was admitted to the conference, and twenty-five new members had been added to the churches during the year, making the conference membership at present five hundred five.

The different funds for the advancement of the work, showed an increase over those of last year. The tithe received during the year was \$7,948, a per capita of \$17. The offerings for missions were \$2,473, and the Sabbath-school donations, \$723. The book sales for the year amounted to \$6,824, a gain over the previous year of \$1,853. Their full quota of the \$300,000 Fund is in pledges. They raised during the meeting \$800 in cash and pledges for missions, and \$300 contingent on the sale of property. This was more than double the amount pledged last year. They also raised \$42.50 for the Southern Training-school at Grayville, and \$30 for the circulation of the *Christian Record* among the blind. The religious liberty work was given prominence, and 100 subscriptions were taken for *Liberty*.

All things considered, the Cumberland Conference shows evidence of growth, and all left the camp-ground full of courage. A good interest was left to be developed by the local workers.

We expect to see more rapid growth and advancement during the coming year. For this let us all pray.

CHAS. THOMPSON.

A Colored Teacher and Her School

THE following quotations are from letters written by a bright young Presbyterian girl, now the wife of an honored minister, who was first instructed in Fairfield Institute, Winnsborough, S. C., and afterward was graduated from the Scotia Seminary (Presbyterian), at Concord, N. C.,—schools founded and carried on by the Board of Missions for Freedmen (Presbyterian). As she advanced in Christian knowledge, the longing grew in her heart to go to Africa

that she might tell the glad tidings to those who had never heard of Jesus. But while she waited, another door was opened before her among a very ignorant class of colored people, near her own home, in South Carolina. After teaching seven months in this school,—which gave her a walk of six miles daily, up and down hill, with three creeks to cross on the way,—she wrote the following letter:—

"Shall I tell you how I came to be here? After returning home from the school which I had been attending, I happened to meet the school commissioner, and he asked me to take this school. I promised him that I would, but not long after I met a man who lived in that neighborhood, and he told me that I had better make up my mind to go to Africa at once, rather than go down there on the government land to teach. He said it was useless for me to go, for the people had met together and decided not to send their children to any school-teacher, white or black. What, now, was I to do? I went home feeling sad, knowing that my parents would not be willing for me to go to such a place. I told them just what the man had said, and they objected to my going. But I begged them to permit me to go. They knew I had thought of going to Africa, and here was Africa in our own land. Finally they consented, and I set out on my weary journey, which did not end until late at night. The next morning I asked the woman where I had stayed to direct me to the school-house. She said they had no school-house, but there was an old empty log hut where she had heard they intended to locate a school. I got her to go with me, and just before getting there, I picked up a little half-naked girl and carried her with me to the miserable little hut. I went in and found that the hut had been used for prayer-meetings. There were logs lying about for seats. I sat there awhile, and soon found that the people meant to be as good as their word in regard to sending their children to school. I opened the school, however, with that one little child that I had picked up by the way. I knelt down and prayed, and then sang, 'Pass Me Not, O Gentle Saviour.' I took this child, and went to four or five houses, and begged the people to send their children to school next day. Some said that they would, and others that they would not.

"I went back to the house where I was to board, some three miles away, very sad and not a little tired. What was my surprise the next morning, on arriving at the school hut, to see seventeen little savage-looking children, with their parents along with them. The children's clothes—or the one piece they wore—were actually pinned on with thorns. I shall not tell you how I met them, as I hope to write again soon. I got along rather roughly for the first two weeks, but after that my school numbered seventy-six, and the Sabbath-school [Sunday-school], from thirty-six to forty. The greatest need now is books and papers for my day- and Sabbath-school."

The following year she wrote thus about her school:—

"Had any one from the North, who knew nothing about a slave State, passed through here two years ago, he would

have had little hope for these people and their children. The men would actually come to church in clothes which looked as if they had not been washed for weeks, with no coats on and in their bare feet. The women, of course, corresponded with the men in their untidy dress, and all chewed and smoked around the place of worship. I wish I could picture just how they looked and acted when I first came among them. The change has been wonderful for so short a time. You may still, now and then, find a man who comes to church without his coat, but not one without his shoes. The women all wash their clothes on the evening before, if necessary, that they and their children may come clean to Sabbath-school. I was afraid at first to tell the parents about coming to church in their untidy clothes, so I spoke through the children to the older ones about cleanliness.

"The little hut which I spoke of can bear that name no longer, for I have patched it up with pieces of planks and logs, and a little mud, too, so that it is almost comfortable now. I wonder how I wintered in this miserable, open place, with from seventy-six to eighty pupils, and no fire except what I kindled outside in the yard so that the children could warm their little bare feet as they passed in and out; for one third of them had no shoes. I have managed to get a little stove for this winter, and had it put up. Last week a number of the children and myself were caught in a rain-storm, and when we reached the schoolhouse, we looked as if we had been immersed, and it was cool enough for November. I made a fire in the stove. The children had never seen a stove before, and they stood off and looked on with as much astonishment as the natives did at Columbus, and asked all sorts of questions about it, which I took pleasure in answering.

"When I came here, there was not one child who knew the alphabet; now many can both read and write. I have an excellent Bible class, but only three Bibles, which we pass from one to another until all the children have read. You will be surprised when I tell you that these children have learned to read without books. I had one Appleton's 'First Reader,' and a small blackboard. I would print each lesson on the board and around the room on the old black plank which had been used to stop cracks. Then I would call up fifteen or twenty children, and go over the words two or three times. It certainly was surprising how the children would recognize the words on the board.

"I have about ten old persons in the Sabbath-school. One old man, seventy-eight years of age, sits laughing and crying at the same time, and every now and then cries out: 'De Lord be praised! Did I ever 'spect to see dis day? O glory! my soul feels new!' I stop talking until he quiets down. The women, too, say 'Amen, amen!' while I am reading to them. I think of having the old people meet at a different hour, as I think I can teach them better by having them alone. A more superstitious people I have never seen. O, pray that they may rise above dreams and superstitions!"

When I first heard the above letters read, I thought that picture could not be true of 1911, but was assured by those who knew the condition of things, that

there really are places in the South that are just as bad to-day.

If that be true, what a work we, as Seventh-day Adventists, have to do! The Lord has given us light above every other denomination. Then why should we sit back, and let others enter these places? Is it not time for us to arise and shine; to go forth in the name of the Lord, enter these dark places, and carry them the glad tidings of a soon-coming Saviour?

DORA V. HAYSMER.

West Michigan Camp-Meeting

THE West Michigan camp-meeting was held at Muskegon, Mich., August 17-27. The camp was conveniently located on a street-car line. The ground was covered with trees, which supplied the campers with an abundance of shade. There was a good attendance of our people at the meeting, and also a fair attendance of the citizens of Muskegon at the evening services.

The leading of God's Spirit was signally manifested during the business sessions of the conference. The conference voted to pay fifteen per cent of its tithe to missions, and will increase this amount to twenty-five per cent at the earliest opportunity. It was with much regret on the part of both officers and people that they were not financially able to do so at once. The people cheerfully accepted the plan to have the offerings average fifteen cents a week per member. They will also put forth a strong effort to finish raising their share of the \$300,000 Fund by Dec. 31, 1911. Elder S. E. Wight was unanimously elected president of the conference for another term.

Besides the regular laborers of the conference, there were in attendance Elders O. A. Olsen, A. Moon, F. C. Gilbert, S. Mortenson, O. Montgomery, and J. J. Westrup, Dr. D. H. Kress, Profs. O. J. Graf and R. U. Garrett, Brethren J. B. Blosser and J. W. Mace, and the writer.

The meetings were characterized by much of the outpouring of the Holy Spirit. It was a source of great encouragement to observe the willingness manifested on the part of a large number of young people to devote their God-given talents to the service of their Master.

Elder Westrup's talks on China were greatly appreciated by all, as was evidenced by the liberal offering that was made on the \$300,000 Fund at the close of his last address.

We feel confident that this meeting has given a new inspiration to the people of this conference to exert themselves as never before to do all within their power to finish the work quickly.

K. C. RUSSELL.

The Oklahoma Camp-Meeting

THE annual conference and camp-meeting of the Oklahoma Conference was held in Enid, August 27 to September 3. The location of the camp was all that could be desired, being conveniently near the city, and reached by excellent street-car service. There was also an abundance of pure water. We were blessed with fine weather during the entire meeting. The city of Enid made liberal donations toward defraying the expenses of the meeting, though the attendance from the city was not large.

On account of drought and consequent shortage in crops, there were not so many of our people present as there have been in former years. However, it was a large meeting, there being about eight hundred encamped on the ground, many of whom were Germans.

The business of the conference was transacted with a good degree of unity. The officers chosen for the coming year were about the same as those of the past year. Elder David Voth was unanimously reelected president.

The reports rendered showed progress in the various departments. Those selling our publications have met with excellent success. Orders were taken for nearly \$30,000 worth of books during the year. The financial reports showed a gain. The tithe for the past year was \$27,287.25, an increase over the previous year of \$2,895.07. The conference voted to give a portion of its tithe in the future to missions, on the basis of the recommendation passed at the recent council in Germany, which would be twenty-two per cent for the coming year, provided the tithe is equal to that of the past year. It was also voted to raise a sum equal to fifteen cents a week per member for the work in the regions beyond. During the past year \$9,775.57 was raised by the ten-cent-a-week plan. The Sabbath-school contributions increased \$657.41 over the previous year. Donations were also made to the \$300,000 Fund and to the Clinton German Seminary.

A number of revival services were held during the meeting. The Lord seemed to lead in this direction. At some of the evening services a call was made for those to come forward who desired a better experience and deliverance from the bondage of wrong habits. Many found special help from the Lord, and rejoiced anew in the forgiveness of their sins. The last Sabbath of the meeting was marked with much of the blessing of the Lord. At the forenoon service a large number sought the Lord, some for the first time. In the afternoon Brother Bernard Voth was ordained to the sacred work of the gospel ministry, and the Lord's Spirit was present on this occasion in a very special manner. Two baptisms were held during the meeting, and forty-two persons followed their Lord in this sacred rite. Some others will be baptized in their home churches.

Elders G. F. Watson, O. A. Olsen, H. Shultz, G. F. Haffner, W. E. Eastman, T. M. French, and E. E. Farnsworth, and the writer attended the meeting, sharing with the local laborers its burdens and blessings. A meeting of the union conference committee called a number of other laborers in for a short time.

Oklahoma has grown to be a strong conference. It has great resources. The State has much wealth. Liberal donations should come from this field for the extension of the work abroad. Here also are many young people of both the American and the German nationality who should be developed into strong workers for God. My prayer is that the abundant resources of this large field may be properly husbanded, and that great growth and prosperity will mark the work of the coming year. Personally, I very much enjoyed this meeting, and am encouraged to believe that God will prosper the work here in the future.

G. B. THOMPSON.

The Ohio Camp-Meeting

THE annual session of the Ohio Conference was held at Wooster, in connection with the annual camp-meeting, August 17-27. This place is a beautiful little town situated in a good farming community, a place which had never heard the preaching of the third angel's message. The fair-ground, located conveniently near the city and supplied with good buildings, pure water, and ample shade, was freely given to the conference for its use. The town has a population of about seven thousand; and during the whole course of the meeting there was a large attendance on the part of those not of our faith.

There was not so good an attendance of our own people at this meeting as at that of the year previous, probably due to the fact that it was held in the northern part of the State, somewhat at one side. Nevertheless, the reports of the work done in the conference during the past year were most encouraging. Financially, there has been a gain in the amount of tithe, an increase of about \$2,700. Reports from all the departments of the conference work were very encouraging.

In harmony with the resolution passed by the General Conference Committee last April at the time of the ministerial institute at Philadelphia, Pa., Elder E. K. Slade, of East Michigan, was elected president of the Ohio Conference for the ensuing year. Elder Slade arrived during the latter part of the camp-meeting, and received a hearty welcome from the brethren and sisters of the Ohio Conference. Deep regret was shown by all at the loss of Elder H. H. Burkholder, but the prayers and good wishes of the conference which he has served so long will go with him to his new field of labor.

The conference heartily adopted all the resolutions lately recommended by the General Conference Council respecting the relations of the finances of the local conferences to the foreign mission fields. In response to a call, a good donation was given toward completing the \$300,000 Fund this year. Attention was also paid to the interests of the union institutions and of the Columbia Union Conference. An offering of nearly five hundred dollars was taken up on one occasion in behalf of Mount Vernon College. The brethren were greatly pleased at the turn for the better which has taken place in the affairs of the Philadelphia Sanitarium, and pledged themselves heartily to a renewed and diligent prosecution of the campaign with "Ministry of Healing."

The meeting was deeply marked throughout by the presence of the Spirit of God. Revival services were held on several occasions, both in the large tent and with the young people, and many hearts surrendered to God for the first time, while those who had been discouraged or backslidden renewed their covenant with God. A deep impression was made upon the people of the city. One man took his stand for the truth during the meetings, and so great was the interest manifested that it was decided to leave a tent at Wooster to follow up the effort so well begun.

The last Sabbath afternoon four young men were ordained to the gospel ministry. These were Walter C. Moffett, J. J. Marietta, John W. Shultz, and Dr. W. J. Venen. We were favored during a part of the time with the labors of

Elders A. G. Daniells, K. C. Russell, and H. R. Salisbury, and of Brother I. A. Ford, of the Review and Herald. All the officers of the union carrying the responsibilities of the different departments, were also present, and participated actively in the labors of the meeting.

B. G. WILKINSON.



New Brunswick

HARVEY.—This is a village with a population of about four hundred, situated in the center of one of the finest farming sections in the province of New Brunswick.

In harmony with a recommendation of the Maritime Conference, I entered Harvey with a tent in June, and began the proclamation of the third angel's message. For more than three weeks the weather was stormy and unfavorable, yet encouraging congregations were present at every service, sometimes double the number our tent would accommodate.

The Spirit of God was present in a remarkable manner. The testing truths for our times found lodgment in the minds and hearts of many. At the expiration of six weeks a company of twenty-one believers was organized, ten of this number being adults. These dear souls are heartily rejoicing in the blessed hope of present truth; they meet from house to house each Sabbath. The entire company is full of courage, and is happily journeying to the kingdom that is now very near.

August 6 I removed my tent to a place called Little Settlement, five miles from Harvey. I will say for the people of this place that I have never found a more moral, friendly, and sociable people, nor a community that insisted on fair play more than this one.

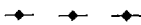
Our tent has been filled at every meeting, it not being able to hold half who came on pleasant evenings and Sundays.

The Sabbath question is being presented now. Not one word of opposition has been offered. We believe by the help of God, some bright jewels are going to be gathered from Little Settlement for our blessed Master.

There are quite a number of intelligent young people here, whom some day I hope to see occupying places of usefulness in our Lord's vineyard.

Pray that God's blessing may richly descend upon this place.

J. A. STRICKLAND.



Washington Foreign Mission Seminary

THE constituency meeting of the Foreign Mission Seminary was held in connection with the Philadelphia ministerial institute, May 17-20, 1911. The constituency is composed of the members of the General Conference Committee and the president of each local conference in the United States. A legal quorum consists of ten members, but more than that number were present at each meeting.

The president's report showed the total enrolment for the year to be 110, the largest in the history of the institution. The Lord has blessed the efforts put forth to give missionaries a special equipment for their work. The General Conference Committee and the Sanitarium and Seminary boards have given special study during the year to the

best methods of training recruits for the foreign field. The results of this study were presented in the plans for a closer union between the Washington Foreign Mission Seminary and the Washington Sanitarium in their work.

The treasurer, M. E. Kern, presented the financial report for the year ending June 30, 1911, showing a present worth of \$51,327.84, with a net gain of \$1,058.74 for the year. This report, with the statement of the auditors, was adopted.

The constituency voted—

"1. That we approve of the action of the board of trustees in bringing about a closer relationship in the operation of the Washington Foreign Mission Seminary and the Washington (D. C.) Sanitarium, to the end that Seminary students may receive a better medical training, and that Sanitarium nurses may receive a more thorough training for evangelistic work.

"2. That the membership of the board of trustees of the two institutions be identical."

The following-named persons were elected as the board of trustees of the Washington Foreign Mission Seminary: A. G. Daniells, Dr. Robert S. Ingersoll, Dr. H. N. Sisco, W. T. Knox, R. T. Dowsett, F. M. Wilcox, M. E. Kern, H. R. Salisbury, E. R. Palmer.

Organization of Board

Soon after this meeting the new board of trustees organized, with W. T. Knox, president; M. E. Kern, secretary; and R. T. Dowsett, treasurer. The Sanitarium Board elected the same chairman and treasurer, with Dr. H. N. Sisco as secretary. Legally the two institutions are entirely separate, but they are united in their operation, having the same business management.

Courses of Study

The Seminary offers the following courses: Ministerial, postgraduate missionary nurses', canvassers and colporteurs', Bible workers', and music. Academic work is provided for those who are deficient in those subjects. Special attention is given to thorough and advanced training in Bible, missions, history, modern languages, English, music, Christian work, and other fundamentals. Of the industrial subjects, printing, agriculture, dressmaking, millinery, and cooking are emphasized.

The Seminary and the District of Columbia Conference work closely together in giving our students the very best possible experience in Christian work. In this way special attention is given to the training of ministers and Bible workers.

The postgraduate nurses' course seems to meet a real need, and appeals very strongly to our missionary nurses. The opportunities afforded for clinical and dispensary work in the largest hospital in Washington is proving a great blessing to those who desire advanced work. There is still room for a few others to enter this course this fall.

The special lectures on denominational organization and work and on the Bible versus human philosophy which were given daily last year, and which proved to be a most beneficial feature, will be continued this year.

Faculty

The faculty chosen to carry forward the work for the year 1911-12 is as follows: M. E. Kern (president), C. Sorenson, J. N. Anderson, M. Ellsworth

Olsen, Warren E. Howell, Dr. R. S. Ingersoll, Mrs. H. R. Salisbury, Dr. H. N. Sisco, Clemen Hamer, Dr. Olive Ingersoll, Isabella B. Campbell, Lynn H. Wood, Dr. Bourdeau-Sisco, Mrs. N. Z. Town, Esther M. Spicer, S. Grace Denny, Ruby N. Owen, O. F. Thompson, W. J. Maxson, F. E. Hull. The special lecturers are: A. G. Daniells, W. W. Prescott, W. A. Spicer, W. T. Knox, H. R. Salisbury, K. C. Russell, Mrs. L. Flora Plummer, G. B. Thompson, J. N. Anderson, F. M. Wilcox, B. G. Wilkinson, M. E. Kern, A. J. S. Bourdeau, Dr. Geo. Thomason, M. E. Olsen, R. T. Dowsett.

The Seminary opens Wednesday, September 20, at 9 A. M. On the evening of that day, appropriate addresses will be made by different members of the General Conference Committee.

As a board and faculty we solicit the prayers of God's people that wisdom may be given for the carrying forward of this important work which means so much to the progress of the third angel's message.

M. E. KERN,
President.

Report of Work Done in Baltimore During Summer of 1911

In thinking over the matter of reaching the people of Baltimore with the truth, I was impressed with the fact that about the only thing that went into all these homes which could carry the truth with it was the daily newspaper. Very few of the homes in any city are without the newspaper. It would take years for the canvasser to reach every home in this great city with one of our publications; it would take years for Bible workers to visit every home of the city and teach the people the truth; in fact, this work can never be done in this way, for our workers will not be received in all the homes. It would take years for all the people to be reached by tent efforts, for there are comparatively few who ever attend the most successful tent effort. But the daily newspaper visits all the homes in the city every day in every week of the year. It seemed obvious, therefore, that the thing to do was to get the truth in the daily newspaper.

In talking this matter over with Brother Walter L. Burgan, an experienced newspaper man, a member of the editorial staff of the Baltimore *American* and a member of the Baltimore church, I was encouraged to believe that with proper care and effort it might be possible for us to get some reports of sermons in the paper. The success with which our efforts in Baltimore this summer have been crowned is largely due to the care and pains which were taken by Brother Burgan in instructing me how to write articles for the press. I do not mean by this that the success in getting them into the paper depended on Brother Burgan, for I wish to emphasize the thought that what has been done in Baltimore this summer can be done just as easily everywhere else where the same methods are followed. This is not a thing which depends on having a Brother Burgan in every newspaper office in the country. It can and will succeed where we have no "friend at court." All that is necessary is for the men who do it to know how to do it. There are just as many little things connected with writing for the press as there are in any

other work or calling, the knowing of which or the ignorance of which makes the difference between success and failure.

While the success that has attended our efforts in getting these articles in the papers of Baltimore has been largely due to the fact that we made the effort to do it, it is nevertheless the fact that it is just as largely due, and undoubtedly more so, to the wonderful working of the Spirit of God. None of us who have been connected with the work in Baltimore has any desire to claim any of the credit for this work. Many times we have been made to marvel at the evidences of God's guiding hand; we have witnessed many things that we had no expectation of seeing.

Some statistics may be of interest. During the course of the tent effort we sent 88 articles to the different papers of the city, containing reports of the meetings, most of them having a synopsis of the sermon preached. There are five daily papers in Baltimore—the *Sun*, the *American*, the *Evening Star*, the *News*, and the *Evening Sun*. Two of these are morning papers, and three are evening papers. Most of the reports of sermons have been in the morning papers, the *American* and the *Sun*.

Of the 88 articles taken to the papers, 84 have been printed. The *American* has published 72, the *Sun* 23, the *News* 9, the *Star* 4, and the *Evening Sun* 1.

The *American* has a daily circulation of 80,000 copies, the *Sun* 85,000, the *News*, 75,000, the *Star* 55,000, and the *Evening Sun* 35,000. From this it can be seen that the *American* has published 80,000 copies each of 72 articles on some phase of present truth, the *Sun* 85,000 copies each of 23 articles, the *News* 75,000 copies each of 9 articles, and the *Star* has had 4 articles of which it published 55,000 copies each, while the *Evening Sun* published 35,000 copies of 1 article. Totaling these figures, we find that of all the papers in Baltimore there have been printed and circulated 8,645,000 copies of newspapers, each one of which contained an article on some phase of the message.

The territories of the circulation of the *American* and the *Sun* cover the whole State of Maryland, and much of Delaware, Virginia, and West Virginia. They also go to a considerable part of Pennsylvania. They are sold at all the news-stands of the Pennsylvania and Baltimore and Ohio railroads, in all the towns and cities from Richmond, Va., to Boston, Mass. I have received letters from persons in Virginia, West Virginia, Pennsylvania, and Delaware telling me that they were reading the articles in the papers. Hundreds of thousands have seen these reports of sermons on the truth, and only the day of God will reveal what good has been accomplished through this summer's newspaper campaign. In the city of Baltimore itself, these newspaper reports have interested so many people that I have found it necessary to do but very little advertising in any other way, for the newspapers have brought the audiences. I wish to add in closing my report on this part of the summer's work, that all this newspaper publicity has not cost one cent. We have not even advertised in any of the papers. The papers have received absolutely nothing for anything that they have published.

I have dwelt at considerable length on this newspaper work, for we have felt that this has been the feature of the Baltimore effort. Now, however, I wish to give some facts with regard to the tent effort itself. The first meeting was held on Sunday night, July 9. About four hundred attended this service. During the effort we have held 54 meetings.

At these meetings 10,675 persons have been in attendance. This makes an average attendance of 197 for each meeting. The donations have amounted to \$120.10, which makes an average nightly collection of \$2.22. At the last three Sunday night meetings pledges were taken from the audiences for money to help carry on a series of Sunday afternoon theater meetings this winter, and so far about \$150 has been pledged for this purpose. Of these pledges \$80 has been paid.

About twenty-five are observing the Sabbath as a result of the meetings, and these will be ready for baptism in a few weeks. We are endeavoring to secure some suitable place for this baptism, in some stream or lake near the city, and we fully expect that when the Baltimore papers print the announcement of the baptism, many thousands will wish to be present to witness this sacred and solemn ceremony.

In the tent effort during the summer I have been privileged to be associated with earnest Bible workers—Sister Cassie Wilson, of the Foreign Mission Seminary and Sister Ethel Carroll, of the Hagerstown church. They have done faithful work in visiting the people and instructing them in the truths of the message. Sister Wilson will return to the Seminary, but Sister Carroll is planning to remain in Baltimore and follow up the interest created by the tent effort. Brother W. J. Vanzant, of the Rock Hall church, has acted as tent-master throughout the effort.

Every Monday night has been devoted to health topics, lectures being delivered by our physicians from the Washington (D. C.) Sanitarium. Nine of these meetings have been held. Four lectures were delivered by Dr. R. S. Ingersoll, two by Dr. Patience Bourdeau-Sisco, two by Dr. Lauretta Kress, and one by Dr. Olive Ingersoll. It is impossible accurately to estimate the good that has been done by the instruction that has been given on the principles of health. One thing has been very noticeable, and that is that from being the worst night of the week, the Monday night health meetings have become the best of the week. Next to Sunday night, the largest attendance has been on Monday night, and many people have been attracted to the meetings by becoming interested in the health lectures. The reports of these meetings have been given the most space by the daily papers.

CARLYLE B. HAYNES.

JUNE 25 Elder B. W. Brown met with the church at Grove, Ky., and four persons were baptized and united with the church. A church building was dedicated the same day. At Lexington six persons are keeping the Sabbath as the result of the tent effort at that place. At Louisville, July 2, two persons were baptized. Two families are reported keeping the Sabbath from reading books sold them by canvassers.

The Work for the Colored People

Good words are coming from the colored workers in all parts of the Southern Union Mission. Over forty persons have accepted the truth in Louisville, Ky., about thirty in Dothan, Ala., and nearly thirty in Meridian, Miss., during the summer. Encouraging reports also come from other places.

On my way to Jackson I had the privilege of spending a little time with our colored brethren at their camp-meeting in Meridian, Miss. This is the most successful camp-meeting ever held for the colored people in the Southern Union Mission. The attendance of our own people was good, and there was also a large attendance of those not of our faith, and a number took a firm stand for the truth during the meeting. Elders A. C. Chatman and N. B. King conducted a fruitful tent-meeting in Meridian during the summer. In addition to these brethren, Elders J. H. Lawrence and S. A. Jordan, Dr. Isbell-Blake, and the mission Sabbath-school secretary, Julia Lowe, together with Professor Rogers, Elder C. P. Bollman, and the writer, were in attendance at the camp-meeting. The colored laborers have done faithful work, and the spirit of courage and unity prevails throughout the mission. Truly this is the time to press the work among the colored people. Calls are coming from interested persons in many places.

The first Sabbath in October is the time for an annual offering in all our churches for the work among the colored people. This is the only opportunity in a whole year given for unitedly aiding in pushing forward this important work, so I trust that all our people will remember it in a very substantial way, both by their prayers and by a liberal offering.

C. F. McVAGH.

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

Religious Despotism Established Insidiously

In an enlightened community, blessed with free and liberal institutions, religious despotism can only be established insensibly and by degrees. Every approach to it should be vigilantly guarded against by the government.—*Memorial of Citizens of New Hampshire to Congress in 1830, quoted in "American State Papers," page 285.*

"Forget Foolish Blue-Laws"

THE entangled affairs of Glen Echo, Md., growing out of ill-feeling provoked by an attempt to enforce the Maryland Sunday laws, have been finally straightened out, as it were, by the election of a new mayor, Mr. Robt. Garrett, who has adopted a "Glen Echo Decalogue," in which the sixth and seventh sections say: "Forget foolish blue-laws;" "Enforce Sunday-closing laws." The new

mayor says, among other things, that the "blue-laws are a foolish part of the Maryland statutes," and that he will make no attempt to enforce them.

Query: By what process of reasoning can Sunday laws be separated from the legislation rightly characterized as "blue-laws"?

S. B. H.

State Sunday Laws Interfere With Uncle Sam's Business

THE following appeared in the Washington Post of September 8:—

"State Laws Halt Troops

"Army Officers Agitated by Stopping of Trains on Sunday

"A grave question has been raised as to the right of a State to prevent the movement of United States troops by stopping railroad transportation on Sunday. When the camp of instruction was held at Chickamauga Park last year, the arrival of the First North Carolina Infantry and the Third South Carolina Infantry was delayed by the South Carolina law prohibiting the running of special trains on Sunday.

"A similar law exists in Georgia, and two companies of coast artillery moving by special trains from Mobile to Charleston were compelled to lie over at Augusta because of the law. Brigadier-General Mills, commanding the department of the Gulf, brought the matter to the attention of the War Department, with a view to such action as will prevent unnecessary delays in the troops' movements. It is possible that the matter will be referred to the Attorney-General and the Interstate Commerce Commission to determine what course shall be pursued."

This incident will serve to indicate the possible interference with the business of the United States government by the enforcement of State Sunday laws, and it will be of interest to watch the outcome of the controversy.

S. B. H.

A Specious Argument

THE *Defender* of June-July published an editorial on "Physiological Reasons for the Weekly Rest Day," and associated with the article Dr. Hegley's chart, in which it is assumed that Sunday rest is essential to mankind for the preservation of physical health. This is one of the excuses put forward for the enactment of civil laws compelling the observance of Sunday. It is a fact supported by available evidence that for the most part this "discovery" has been made by some of the clergy favoring compulsory Sunday observance. But the claim that physicians and scientists generally indorse this position is not sustained by the record. In the light of history, the position of the *Defender* on the question amounts to nothing more nor less than assumption. It goes without saying that the number of people in this world who have kept Sunday regularly as a day of rest, is comparatively small. The weekly rest day is mostly confined to those lands where the people profess Christianity. In heathen lands weekly rest is not observed, and it never has been known among the heathen nations of past times; and yet it is of record that in point of physical perfection, the heathen compare favorably with the people of so-called Christian nations.

A bit of more recent history from the

pen of Bishop Andrews, of the Methodist Church, who has visited China, will be of interest:—

"In China they have no septennial division of time, no weekly rest day, but merely annual festivals. They work right along all the time, with no day of rest as such; yet they live to a very advanced age. This fact has led one of the most careful thinkers who has ever been sent as a missionary to China, to raise the serious question whether the great purpose of the Sabbath is not for worship and communion with the other world."

We are not contending that Sabbath observance does not bring physical as well as spiritual benefit, but we do maintain that to make physiological reasons a basis for compulsory Sunday observance is unwarranted. The Bible tells us of such men as Goliath of Gath, Og king of Bashan, and "the giants, the sons of Anak," concerning whom the ten spies reported, We were in their eyes as grasshoppers. The ancient Greeks furnished some of the most noted men in point of physical perfection, and yet they had no weekly rest day. Neither did the conquering armies of Rome follow the practice of observing a weekly day of rest.

To refer to the *Defender* again, we find in that issue an article by Rev. Wilbur F. Crafts, on the subject of Sunday play, in which he says, among other things:—

"We are indeed becoming a child nation like Spain, with half of its time devoted to saints' days and holidays. If most of our people were not so much on the street and in places of amusement in their leisure hours, and had the time to read something of history, they would recognize an alarming likeness between our present situation and those days before the fall of the Roman empire, when the common cry of the people was 'bread and games.' To an unprecedented degree, Americans are busy with money-making by day and pleasure-making by night; and if the pleasures were not in themselves degrading, they would degrade by their very excess."

It seems to us that Mr. Crafts in this language points out the real difficulty with the mass of humanity to-day. As he puts it, dissipation threatens the people. Continuous pleasure-making at night, the divinely ordained time for physical rest, is the thing to be deprecated. And if we are to argue in behalf of rest periods from the effects of dissipation carried on at night, when we should be resting physically, it would require more than one weekly rest day sufficiently to offset the trouble.

It should be remembered in passing that the eight-hour working-day, the half-holiday on Saturday, and the early closing of stores, are coming to be generally observed; and, taken in connection with Dr. Crafts' "saints' days and holidays," it would seem superfluous to compel the people by civil law to rest on Sunday.

But the motive behind compulsory Sunday observance by civil law is designed to conserve religious rather than physiological ends, Dr. Crafts himself being the judge; and we are safe in concluding that the argument put forth in behalf of "Physiological Reasons for the Weekly Rest Day" by the Sunday-law advocates is a very specious one, and certainly lacks the necessary element of logic.

S. B. H.

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

Summary of Magazine Sales for August, 1911

	TOTALS 1910	TOTALS 1911	VALUE 1911
Atlantic Union Conference			
Maine	2348	48397	\$ 4839.70
Massachusetts ..	3567	3605	360.50
N. New England	1389	782	78.20
S. New England	1861	3022	302.20
Gr. New York..	3518	2205	220.50
New York	3848	5625	562.50
W. New York ..	3903	8235	823.50
Totals	20434	71871	7187.10
Canadian Union Conference			
Maritime
Ontario	1003	3540	354.00
Quebec	175	75	7.50
Newfoundland ..	43	130	13.00
Totals	1221	3740	374.00
Western Canadian Union Conference			
Alberta	2896	200	20.00
British Columbia	673	1250	125.00
Manitoba	20	500	50.00
Saskatchewan ..	80	500	50.00
Totals	3669	2450	245.00
Central Union Conference			
Colorado	1435	1900	190.00
W. Colorado ...	260	114	11.40
E. Kansas } ...	1353	1835	183.50
W. Kansas } ...	435	43.50	
N. Missouri ...	3063	1425	142.50
S. Missouri ...	4901	600	60.00
St. Louis Mis. ...	3024	302.40	
Nebraska	1567	1715	171.50
Wyoming	610	240	24.00
Totals	13189	11288	1128.80
Southeastern Union Conference			
Cumberland	35	250	25.00
Florida	960	2210	221.00
Georgia	632	1650	165.00
North Carolina.	2390	770	77.00
South Carolina.	1456	200	20.00
Totals	5473	5080	508.00
Lake Union Conference			
Indiana	6572	2190	219.00
East Michigan ..	3245	4081	408.10
West Michigan..	1414	1096	109.60
North Michigan	725	1840	184.00
N. Illinois	7875	7260	726.00
S. Illinois	1408	2922	292.20
Wisconsin	2160	6335	633.50
Totals	23399	25724	2572.40
Northern Union Conference			
Iowa	4098	3570	357.00
Minnesota	3107	5526	552.60
North Dakota ..	1350	885	88.50
South Dakota ..	1595	751	75.10
Totals	10150	10732	1073.20

	TOTALS 1910	TOTALS 1911	VALUE 1911
North Pacific Union Conference			
Montana	710	150	\$ 15.00
Southern Idaho	325	636	63.60
Upper Columbia	897	360	36.00
E. Ore. Mission.	
S. Oregon	320	235	23.50
W. Oregon	2634	2200	220.00
W. Washington.	2392	750	75.00
Totals	7278	4331	433.10
Pacific Union Conference			
Arizona	15	85	8.50
California ...	4018	3640	364.00
Cal. Cal. ...		374	37.40
N. Cal.-Nev. ...	265	26.50	
S. California ..	3931	1760	176.00
Utah	212	300	30.00
Totals	8176	6424	642.40
Southern Union Conference			
Alabama	1118	675	67.50
Kentucky	1675	2435	243.50
Louisiana	593	465	46.50
Mississippi	835	1130	113.00
Tennessee River	1080	750	75.00
Totals	5301	5455	545.50
Columbia Union Conference			
Chesapeake	907	953	95.30
District of Col..	398	344	34.40
New Jersey	6853	4515	451.50
E. Pennsylvania	2646	5415	541.50
W. Pennsylvania	925	3965	396.50
Ohio	2784	4549	454.90
Virginia	1000	855	85.50
West Virginia ..	375	2470	247.00
Totals	15888	22966	2296.50
Southwestern Union Conference			
Arkansas	966	855	85.50
New Mexico ...	717	300	30.00
Oklahoma	2241	640	64.00
Texas	1056	2435	243.50
South Texas ...	30	30	3.00
West Texas	334	240	24.00
Totals	5314	4500	450.00
Foreign & Misc.	10947	9605	960.50
Mailing lists ...	22081	31402	3140.20
Grand totals	152520	215773	\$21577.30

Comparative Summary

	TOTALS 1909	TOTALS 1910	TOTALS 1911
January	71094	89462	122202
February	91812	116198	99234
March	134206	132165	244003
April	120582	183981	192757
May	115145	174886	141204
June	163545	193727	145025
July	168689	222146	197582
August	174136	152520	215773
September	102033	120020	
October	108571	116157	
November	106860	102795	
December	90737	99130	

An Honorable Calling

THOSE who are tempted to regard the canvassing work as an undignified calling should consider the following, copied from *Leslie's Magazine* by the Washington *Star* of July 6, 1911:—
"Napoleon Bonaparte was once a book agent; Jay Gould was a canvasser; George Washington in his youth sold

over two hundred copies of a subscription book; General Grant for a time earned his living as a subscription-book agent; Webster, Bismarck, and ex-Governor Frank S. Black, of New York, paid part of their college expenses through a book agency."

If men who are seeking for worldly honor and fame will choose the calling of a book agent simply as a means of pecuniary gain in order to prepare themselves for greater usefulness in life, how much more readily should Seventh-day Adventists engage in this work in order to win precious souls to a knowledge of the everlasting gospel of Christ!

Our prayer is that the number of volunteers for the honorable calling of a consecrated canvasser may continue to grow as the days go by.

K. C. RUSSELL.

Notes From the Pacific Press

WE are glad to pass on the following from Brother G. C. Hoskin, circulation manager of the *Signs of the Times*:—

"While working in San Francisco, an agent presented the *Signs* to the proprietor of a cigar-store; but as he caught a glimpse of a half-tone illustration of Jesus, which was on the inside of the magazine, he remarked that he wanted nothing to do with that magazine or with the one represented by that picture. He said that while at work on a high building, he fell and was badly crippled, and his mother told him that Jesus had done that to him because he was sinful. This had hardened his heart against the Saviour, and he again repeated that he wanted nothing to do with that kind of man. Our sister reasoned with him, and explained the kind of Saviour that Jesus is, speaking of his love for the individual, and especially for the sinner. The man's heart was melted, and he purchased the magazine. He expressed his appreciation of the visit, and requested the agent to call again."

The following incident shows the possibilities that there are in a single copy of our good papers:—

"A few days ago a letter came to this office containing a check for \$15, to be used in the most needy field. The writer remarked that two years ago a lady had sold him a *Signs of the Times* magazine; then a few months later, a man who believed the Sabbath truth, but did not practise it, gave him several copies of the weekly *Signs of the Times*. He began to study these papers, and to interest his neighbors in their contents, so several of them began to read the *Signs of the Times* and to study the Bible, and are now keeping the Sabbath, while others are interested but have not yet taken their stand. This brother has not seen an Adventist since the canvasser visited him who sold the *Signs*. In closing his letter, he says: 'I would like to ask why it is that we have been so neglected here. Is it on account of the scarcity of laborers? or is it because of lack of funds? If the latter, I would be only too pleased to support a worker until a foothold could be obtained.'"

THE Young Men's Christian Association has now more than half a million members in North America, and owns property worth nearly \$68,000,000.

Sanitarium Relief Campaign

Twenty-Third Psalm

F. J. GREENWOOD

O LORD, my Shepherd, since 'tis thou who leads,
I'm led in love, and love meets all my needs.
Let me not wander to the barren hills,
Nor long to drink from far-off, bitter rills,
With vision blinded to green pastures near,
Ears deaf to murmur of still waters clear;
But let my fainting soul, by these restored,
Walk in right paths with thee, my loving Lord.
No evil can befall me as I tread
Down the dark path to join the silent dead;
For He who trod that shadowy way before,
To comfort me will tread the way once more.
The feast which thou so freely dost provide,
My enemy shall taste it by my side.
In overflowing cup we'll pledge new love;
Our heads will be anointed from above.
O Shepherd kind! if I but follow thee,
Goodness and mercy e'er shall follow me,
Until, with gathered flock, I lie at rest
Within the fold by thy sweet presence blest.

Oakland, Cal.

At Camp-Meetings

SINCE the last report of the campaign work, several camp-meetings have been visited, with varying results as to the number of books disposed of and the interest manifested.

East Pennsylvania met no new proposition in the "Ministry of Healing" campaign, as the work has been carried forward there for some time. It is worthy of mention that in this conference, where the pressure has been felt most keenly by all, and where the effort to bring relief has been perhaps most trying, there was to be seen an unusual degree of interest and zeal. While at the beginning the situation had presented some most discouraging features, on account of the Philadelphia Sanitarium burden, yet there was, on the part of both officers and people, a spirit of courage to continue in the relief work. A number of good reports were given. Some have enjoyed very interesting experiences.

In the New York Conference the campaign was practically a new thing; with no local sanitarium work, and being at some distance from the union institution at Melrose, the urgency of the campaign had not been so keenly felt. Time was devoted at the camp-meeting in Rome to the consideration of the work, and a number responded to the call for co-operation in this general relief movement.

At the Central New England meeting held at Boston, a good interest and a willingness to cooperate were manifested. This conference being in the closest relation to the Melrose Sanitarium from the standpoint of location, an especial appreciation of the good work of that

institution was evident. Not only was an interest taken, but zeal for the sanitarium work was shown on the part of the conference officers and workers. All those present at the meeting in which the campaign work was considered, showed marked interest. Some books were ordered, and promise was given of further prosecution of the work.

The Southern field has not had the benefit of any general effort; so, by arrangement with the presidents of the Southern and Southeastern unions, the campaign has been given attention at this season's camp-meetings. South Carolina was visited first, and made a most encouraging beginning. While neither a large nor a strong conference, due consideration was given to various calls, and the "Ministry of Healing" work received its due proportion of interest and support. A number of books was readily ordered, with the understanding that this was only a beginning.

At the Louisiana meeting another ready and hearty response to all calls for help was met. This conference is not one with a large membership, but if it is to be judged by its unanimous support of all branches of the cause, it must be considered a strong one. In proportion to the number of members, an unusually large number of copies of "Ministry of Healing" was taken.

The Alabama meeting was not a large one, but those in attendance were of the true and faithful kind. A good interest was shown in missionary work, and our relief campaign had its share. Ample time was given to consideration of this work, and those present showed substantial interest by ordering books.

The interest shown at the North Carolina camp-meeting compared favorably with that at the other Southern meetings. Officers provided ample and suitable time for presenting the sanitarium work and its needs, while the people gave listening ears and willing hearts. A goodly number of books was ordered, and a continuance of the effort may be fully expected.

At the Kentucky meeting another hearty welcome was given. The officers of this conference are in full sympathy with the medical missionary work, and provision was made for its consideration. The people, too, are in accord with the work, and showed a desire to hear of its progress and needs, manifesting a willingness to help. A good beginning was made in taking books.

The meeting of the Cumberland Conference showed a noticeable lack in attendance compared with that of the previous year. This was caused by the removal from the conference of some of the members. There was no lack, however, on the part of the officers in providing opportunity for placing before the people the interests of our medical work. The Graysville Sanitarium, a union institution, is located within this conference, with the president directly associated with its board of directors. A sanitarium tent was provided, and other assistance given to further this branch of the work. A number of books was taken, and a promise was made to take more in the near future.

This makes a definite beginning for a general effort to bring needed relief to our sanitariums. Enough has already been done to show the possibilities of a hearty cooperation of all. There are many urgent needs, and not a great deal

of means derived from the work itself. It should appeal to every one that a movement that gets support from outside our ranks for our own institutions, as this relief campaign does, is worthy of earnest effort. There is plenty of help to be had by this means, and a burden may thus be lifted from the medical work.

L. A. HANSEN.

News and Miscellany

Notes and clippings from the daily and weekly press

—Fourteen men met death off the Nicaragua coast, September 10, in a fire which consumed the schooner "Whisper." The explosion of a gasoline tank on board the vessel caused the disaster.

—A large molasses tank holding nearly 1,000,000 gallons, burst in New Orleans, September 11. The sticky fluid rolled out in all directions. Its depth just after leaving the reservoir was fifteen feet. It flowed for a mile.

—Martial law has been declared in Honduras. Recently a gigantic revolutionary plot against the administration was unearthed. Two men have been arrested. Letters were found revealing the hiding-place of a large quantity of arms and ammunition.

—The world's biggest gun, the sixteen-inch monster now at Sandy Hook, N. J., will be mounted at one end or the other of the Panama Canal. Its great range gives it the advantage over the fourteen-inch guns in general use on fortifications and battle-ships, but it must be loaded by special machinery, which is a somewhat serious disadvantage.

—Poor China is again having its troubles. Added to the flooded condition of a large section of the country, with the consequent destruction of crops and the prospect of a famine, serious riots have broken out in the province of Szechuen. The Chinese government, fearful of a general uprising, is seeking to repress the rioters with a strong hand. It is hoped that settled conditions will soon be secured.

—Negotiations between France and Germany over the rights and privileges of the two nations with respect to trade and commerce in Morocco, are still going forward. It has seemed at times during the last few days that an open rupture was unavoidable, but wise diplomacy has averted any serious misunderstanding, and it is now confidently hoped that an early settlement of the misunderstanding will be reached.

—The fiftieth anniversary of the coronation of the emperor of Japan is to be commemorated by an expenditure of \$25,000,000 for a sewer system in the capital city of Tokio. Nothing could better symbolize a ruler's care for his people. It has been seriously proposed to apply the \$2,000,000 voted by Congress for a Lincoln memorial to the construction of "a beautiful, perfect highway from the national capital to Gettysburg, the nation's greatest battle-field." That would be both fitting and useful, and vastly better than the conventional mortuary sculpture with its numberless chances of being a public eyesore.

— In 1901 there were in China only 176 post-offices; last year there were 5,352 in efficient operation. The number of pieces mailed in 1901 was 10,500,000; in 1910 it was 355,000,000. In 1901 there were handled 126,800 parcels; in 1910 the number of pieces had increased to 3,766,000.

— An American congressman gets \$7,500 a year. English members of Parliament have not been paid at all hitherto; a bill just passed gives them \$2,000 a year. It was made necessary by the presence in the House of Commons of some sixty "labor" members, since the courts decided recently that a labor organization may not pay parliamentary salaries to its representatives.

— England's great railway strike seemed to start a wave of industrial unrest which is affecting all Europe. Labor troubles are reported from many points in Germany; Danish steamship companies are facing a serious strike of engineers and officers; and the industrial world of France is stirred by a persistent discontent which may break out into active disturbance at any moment.

— Postal savings-banks are to be established in eleven large cities, following the general success of the banks in smaller places. The cities are: Brooklyn, Cleveland, Chicago, Jersey City, Louisville, Milwaukee, Minneapolis, New York, Philadelphia, St. Paul, and Wilmington. The New York and Chicago banks were opened on August 1, and the others are to be opened next month.

— The Treasury Department is ready to end the farce of maintaining custom-houses which collect a dollar in duties at the cost of ten dollars in expense. If Congress will approve, the number of custom-houses is to be reduced from 124 to seventy-three. The fact that fifty collectors and several hundred deputies and clerks will be reduced in rank or relieved from duty by the change may influence Congress to be a little less radical than the department asks.

— Grave fears are expressed over the threatened uprising of the royalists in Portugal. A new republic among the monarchies of the Old World is not the most welcome form of government, hence the new republic of Portugal received a somewhat tardy welcome from its sisterhood of nations. Serious doubts were entertained as to whether the new government would be able to stem the opposition which it was meeting from so many quarters, and give to the country a settled and stable administration. Thus far it has succeeded nobly. There appears to be, however, an undercurrent of discontent on the part of certain classes, and it is feared that this spirit may take definite form, and result in the organizing of an aggressive effort for the overthrow of the government. Last week it was reported that a royalist army of some 5,000 men had formed, having received supplies and large sums of money from outside friends. The recent election in Portugal passed off quietly, and one of Portugal's strongest men was elected to the presidency, and it is to be earnestly hoped that those who are wishing for the downfall of this youngest republic may be sadly disappointed.

— The receipts at the Oberammergau passion-play last year were £85,250. After all salaries and expenses were paid, and £520 deducted for the poor of the parish, the sum of £21,795 remained. This can be expended on new buildings, improvements, or other public works in the village.

— Emigration is so beneficial to Italy that the government has decided to establish schools in the southern part of the kingdom for teaching Spanish to those wishing to emigrate to Latin America, and English to those wishing to go to North America. Italians in the Americas send home so much of their earnings that the government schools should prove a profitable investment.

— The British government has consented to the building of a Mohammedan mosque in London. The king-emperor has no fewer than 100,000,000 Mohammedan subjects — far more, in fact, than his Christian subjects. Several thousands of Mohammedans are in London constantly, and hitherto they have had no place of worship. There is a mosque in St. Petersburg, but none in western Europe. The mosque in London is to cost £100,000.

— The "sane Fourth" movement is justified by its fruits. The *Journal of the American Medical Association* published recently the figures for 1911 as compared with the years before it was thought possible to reform our "barbarous Fourth." The deaths of this year number fifty-seven; in 1903, before the agitation began, there were 466 deaths. Injuries show a great decrease also, though not so remarkable as the decrease in the death roll. In 1903 there were 4,449 injuries serious enough to be reported; in 1911 the total fell to 1,603. The best showing was made by cities which wholly prohibited fireworks and at the same time provided sane and safe means of celebrating Independence day.

NOTICES AND APPOINTMENTS

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

No discount for several insertions.

1,000,000 Bible Mottoes, size, 12 x 16. They are sweet ones. Every home should have one. English, German, Spanish; 250, \$10. More you buy, less they cost. Father and mother lead. Express prepaid. Address Hampton Art Co., Nevada, Iowa.

WANTED.— To correspond with a middle-aged nurse capable of assuming duties of matron in small sanitarium. References required. Must be Seventh-day Adventist. Newark Sanitarium, Newark, Ohio.

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

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. Godmark's Hygienic Cooking Oil or Vegetable Shortening. Address Hygienic Cooking Oil Co., Chattanooga, Tenn.

FOR SALE.— 46-acre farm near academy. Electric and steam cars near; street, electric lighted; city water. Good market. 1 acre asparagus, 1 acre strawberries, 1 acre raspberries and blackberries, 7 acres fall rye. Have large farm in West, needing attention, reason for selling. Address W. A. Whitman, Lancaster, Mass.

Camp-Meetings for 1911

CENTRAL UNION CONFERENCE

West Colorado, Grand Junction... Sept. 14-24

COLUMBIA UNION CONFERENCE

Chesapeake, Dover, Del. Sept. 14-24
West Virginia, Parkersburg, Sept. 28 to Oct. 8

SOUTHEASTERN UNION CONFERENCE

Florida, Sanford Sept. 28 to Oct. 9

SOUTHWESTERN UNION CONFERENCE

South Texas, San Antonio, Oct. 26 to Nov. 5

Massachusetts Conference

The first annual session of the Massachusetts Conference of Seventh-day Adventists will be held at South Lancaster, Mass., Oct. 10-15, 1911, for the purpose of electing officers for the ensuing year, and for the transaction of any other business that may properly come before the conference.

Each church in the conference is entitled to one delegate for its organization, and to one additional delegate for each ten members. The matter of the election of delegates should be attended to at once by each church. Important matters are to be considered at this meeting, and it is earnestly hoped that all our churches will be represented by a full delegation at the conference.

H. C. HARTWELL, *President*;
H. B. TUCKER, *Secretary*.

Shenandoah Valley Training Academy Fall Term Opens Sept. 13, 1911

This school is located in the beautiful historic Shenandoah Valley of Virginia, one half mile from the village of New Market, and about one hundred miles from Washington, D. C.

The academy is a denominational institution and will be conducted on a religious basis. The formation of a Christian character will be considered one of the most important objects to be gained in the education of its pupils. All branches usually taught in our intermediate schools, from the primary grades up, will be taught.

We can accommodate ten or twelve more students in the home. And all students will be under the care of a preceptor or a preceptress who are parents. The charge for board and tuition is thirteen dollars a month and two hours' work a day for each student. We shall be glad to hear from parents or students who are desirous of patronizing a Christian school, although they may reside outside of the Virginia Conference.

For catalogues or further particulars, address Prof. M. E. Carr, New Market, Va.

W. J. STONE, *President of Board*.

North Pacific Union Conference

THE third biennial session of the North Pacific Union Conference will be held in College Place, Wash., October 10-17. The first meeting will convene at 9 A. M. Besides its president, each local conference is entitled to one delegate without regard to numbers, and to one additional delegate for each two hundred of its membership. Each conference should forward immediately, to the secretary of the union, a list of the delegates who are expected to attend.

C. W. FLAIZ, *President.*

New England Sanitarium Training-School for Nurses

QUITE a large number of applications for entering the nurses' training-school have been received, but there is still room for a few more. Every effort is being made to make the course as strong and beneficial as possible.

Only consecrated workers and those who have had an active Christian home experience will be accepted. Our object is not to train nurses to go out and do commercial work, but to become true medical missionaries.

Requirements: All applicants must have completed the tenth grade of school work, and be at least twenty years of age. A two years' course is arranged for men.

The nurses' catalogue, in which a more detailed description is given, will be sent to any one desiring the same. Address the New England Sanitarium, Melrose, Mass.

Music at the Washington Foreign Mission Seminary

INQUIRIES have been made in regard to the music course of the Washington Foreign Mission Seminary. The Seminary has made a special effort to offer the very best work in this line from the first. Regular conservatory work is offered in organ, piano, and voice. Classes in the small instruments can also be arranged for, and harmony and history classes will be organized when a sufficient number desire them.

The courses offered at the Foreign Mission Seminary are planned with special reference to mission work, but those who do not have the foreign field in mind, and who want to avail themselves of the special opportunities afforded here, are not excluded. In fact, the mission mold which is given to all the work of this institution is the thing that is lacking in so many music students. We need well-trained music teachers in all our schools who look upon music not as a mere accomplishment, but "as one of the most effective means of impressing the heart with spiritual truth." Write for the annual announcement.

M. E. KERN, *President.*

Fireside Correspondence School

ALREADY our mail is beginning to swell with applications for enrolment on October 2, our third annual opening. In nearly every request for information there is a note of gratitude for an organized means of studying at home. What is still better, there is also an expressed determination to make use of the opportunity this school affords, to improve in educational efficiency under the direction of skilled instructors who love their work.

Some say, in substance, "I am so busy doing the work of the Lord I have no time for study, even at home." Is this not a wrong attitude to assume toward progressive mind development? Has not your experience in the Lord's work convinced you that your educational attainments are not equal to your needs? I can not believe that it is putting it too strongly to say that it is pleasing to the Lord, whatever your work, for you to set aside at least one hour a day for self-improvement by systematic study. You are then constantly gaining in efficiency. Try it. It is not so difficult to do as it looks. Count

that hour as definite an appointment as any other. Look upon this time as consecrated to the Lord for a definite purpose, as time to be kept inviolate. If necessary, reduce the amount of your newspaper reading. Spend less time in merely "chatting." Eliminate neighborhood gossip. Esteem every spare moment precious.

Besides this, you need a change in the daily round. A teacher or preacher who is constantly giving out, especially enjoys a little daily filling in. The secretary, the stenographer, the bookkeeper, after hours of routine work, will find pleasure in the mental diversion of progressive study. The farmer or mechanic or housekeeper, whose occupation is largely physical, is greatly benefited by a proper amount of mental exercise daily in the gathering of knowledge. Young people are always looking forward to something better. Many of our students are entering a residence school this fall with their credits obtained through correspondence study. What are you looking forward to another year, young man, young woman?

Few have the faculty of setting themselves to work in regular daily reading or study. Have you? We can help you on this point. Address the school or the principal at Takoma Park, D. C.

W. E. HOWELL, *Principal.*

Obituaries

TIDD.—Martin A. Tidd was born in Williamsfield, Ohio, March 2, 1881, and died at the Ashtabula Hospital, Aug. 1, 1911. His death was due to an accident. We believe he will have a part in the resurrection of the saints. His wife, three children, mother, and five sisters are left to mourn.

MRS. MYRTLE MAYBORN.

DEWING.—T. B. Dewing was born in Chautauqua County, New York, Oct. 22, 1823, of Canadian-French parentage, and died at the Kansas Sanitarium, in the eighty-eighth year of his age. He was a charter member of one of the oldest Seventh-day Adventist churches in New York. His earnest devotion, unwavering faith, and ardent zeal in the glorious message won for him many Christian friends. His worthy and Christlike life and work at the Kansas Sanitarium for about six years were highly esteemed by his associate workers. Two brothers, three sisters, one son, one daughter, and a large number of other relatives are left to mourn. The funeral service was conducted by Elder H. L. Shafer. Text, Prov. 14:32.

L. C. CHRISTOFFERSON.

PERVORSE.—Sister Cloe Mellissa Rice was born in Orleans County, New York, March 15, 1833, and died Aug. 13, 1911, at her home in St. Johns, Mich. She was united in marriage to Andrew Hilton Pervorse, Dec. 23, 1851. To this union were born eleven children. Sister Pervorse was a loving wife, a kind mother, a true friend, a good neighbor, and a devoted Christian. In 1860 she united with the Seventh-day Adventist Church, and remained faithful to the end. She leaves an aged husband, four children, two brothers, and a host of other relatives and friends. Services were held at her home by the writer, words of comfort being spoken from 1 Thess. 4:13-17. The Baptist pastor assisted.

L. G. MOORE.

WALES.—The friends of F. T. Wales, who has been engaged in the work of his Master for nearly eleven years in Memphis, Tenn., will feel sad when they learn of his death, —Aug. 10, 1911, at 4 A. M.,—caused by his being struck by a street-car on Monday morning, August 7. Brother Wales was an old man, aged 80 years, 11 months, and 21 days, yet he retained a great deal of his vigor, and was a lively worker until the end came. For over fifty years he was a Sabbath-keeper. He leaves four children and a wife to mourn his death, but not without hope; for he fell asleep in Jesus, in full faith of his soon coming and the triumph of the third angel's message. Words of comfort were spoken from Rev. 14:6, by the writer.

W. R. BURROW.

CRUZAN.—Died at the Bryce Hospital, Tuscaloosa, Ala., May 22, 1911, my dear wife, Mamie M. Cruzan, aged forty-eight years and twenty-two days. Mamie M. Gleason was born at Austin, Minn., May 1, 1863. In 1876, with her mother and younger sister, she moved to Battle Creek, Mich., and soon after gave her life to the Saviour and was baptized by Elder James White. She was laid to rest in Allen's Chapel Cemetery, near Semmes, Mobile Co., Ala., Elder A. B. Brown (Methodist) officiating at the funeral.

W. S. CRUZAN.

HOLMAN.—Henry Holman, husband of Sister Frances Holman of Vineland, N. J., was born Sept. 23, 1838. While visiting relatives near Camden, N. J., he met with an accident, and died Aug. 17, 1911, being nearly seventy-four years of age. The body was interred in the cemetery connected with the soldiers' home, in Vineland, where Sister Holman and her companion were living. Words of comfort were spoken to the mourners and friends by the writer.

GEORGE W. SPIES.

COLLINS.—Died at his home in Hobart, Westford Co., Mich., Aug. 15, 1911, Chester C. Collins, aged 84 years, 4 months, and 15 days. He leaves a wife, eight children, one sister, and other relatives to mourn. He accepted the truth about 1853, and was a faithful Sabbath-keeper. There was no other cause he loved so greatly as that of the third angel's message. It was his pleasure to talk of the truth and the second coming of Christ. The funeral was held at his home in Hobart. The remains were then brought to Allegan, Mich., where a short service was held. Interment was made in the Watson Cemetery.

MRS. O. J. HESELTON.

BENTLEY.—Mrs. Sarah A. Bentley was born in St. Lawrence County, New York, Oct. 5, 1838, and died July 30, 1911, aged 72 years, 9 months, and 25 days. She was married at the age of eighteen to G. W. Bacchus, who was killed in the civil war. To this union four children were born, three of whom are still living. In 1878 she accepted the doctrines held by Seventh-day Adventists. She leaves a husband, eight children, three brothers, one sister, and many other relatives and friends to mourn their loss. As we laid her to rest, we felt to sorrow not as those who have no hope, believing that Jesus marks her resting-place, and will call her forth on the resurrection morning. Words of comfort were spoken by the writer, from Rev. 21:4. "Blessed are the dead which die in the Lord."

C. L. STONE.

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CAMP-MEETING reports show in several States a change in conference presidents. Elder W. J. Stone, of Indiana, has been chosen president of the Virginia Conference, and Elder H. H. Burkholder, of Ohio, president of the East Michigan Conference.

ON the 14th, Dr. V. L. Mann and family sailed from New York for England, en route to India. Dr. Mann will spend a few weeks in special work in the London hospitals, and sail for Bombay on November 1. We rejoice that this help is on the way to the great India mission field.

A REPORT just at hand from Brother Henry Dirksen tells of the entrance made by himself and Brother Oster into ancient Persia. Brother Dirksen says: "Coming from Baku, Russia, and passing hoary Mt. Ararat, and the plain at its base, where Noah is said to have planted his vineyard, Brother Oster and I crossed the boundary line at Djnlf, May 18. We are now settled in Uremia City." The report will be given later.

WE regret to learn of a serious accident in the home of Elder W. A. Westworth, of College Place, Wash., August 31. An explosion of oil resulted in seriously burning Elder Westworth and his daughter. They were both taken to the sanitarium, where the daughter died the second day as a result of her burns. While Elder Westworth was seriously burned, we are glad to say that he is making a good recovery. The sympathy of all will go out to this sorely afflicted family.

ALL will read with deep interest the report from the Caucasus as found in the World-Wide Field department. We serve a living God, and are connected with a growing and rapidly developing work.

HERE is one pen-picture in detail of the ever-growing work. Elder J. B. Beckner, of Trinidad, writes of difficulty in shepherding the work in the islands of the South Caribbean, with so few laborers. He adds: "We have a good interest in Port of Spain. I baptized eight here on the 5th [August], nine more at Guaico, twenty-eight miles east, on the 13th, and have twelve more awaiting baptism on the 20th, at Aronca. Nine are waiting also on the island of Saint Vincent. We are of good courage." In such ways the work is going forward in every land. The earth is being lightened with the gospel message.

A TELEGRAPH order just received from the Pacific Union Conference requests us to send *Liberty* for one year, at the conference expense, to all the attorneys and to all the editors of newspapers and magazines in California. These brethren also plan to write a letter to each of these attorneys and editors, setting forth the principles of religious liberty. This constitutes the largest single order ever received for yearly subscriptions to this valuable quarterly. A number of other conferences are also sending in long lists of yearly subscriptions in behalf of their legislators, State and city officials, etc. The efforts of the National Reformers on the one hand, and of the American Federation of Catholic Societies on the other, to urge religious legislation upon our lawmakers, demand that we shall give this able exponent of religious liberty such a circulation just now as it has never had before.

Stenographer Wanted

THE Review and Herald is desirous of securing a young man stenographer to connect with its editorial department. He must be an earnest Christian and member of the Seventh-day Adventist Church, unmarried and over twenty years of age, sober and studious, capable of taking not less than one hundred words dictation a minute, and neatly and accurately transcribing the same. He must possess at least a high-school education or its equivalent.

This opening affords an excellent opportunity to the one who can meet the requirements. Good references and samples of work, both in shorthand notes and in transcription of the same, should be sent with the application. Write Editorial Department Review and Herald, Takoma Park, Washington, D. C.

THE returns from the election of September 11 in the State of Maine, over the repeal of the prohibition amendment to the constitution, indicated a very close contest. The question at this writing, September 15, is still in doubt. The results of the election can be determined only by an official count. It is to be earnestly hoped that Maine still holds its place in the list of prohibition States. If, however, the cause in Maine is a lost one, it will but emphasize the necessity of future education of the people as to the evils of intemperance. Prohibition was carried originally by "sowing the State knee deep with temperance literature." All who have engaged in the good work of distributing temperance literature during the last few weeks have the satisfaction of feeling that at least they did all they could to stem the tide of intemperance, and for this effort they will find their reward.

Our Annual Offering for the Negro Department

THIS offering is to be taken Sabbath, October 7. We have reason to feel encouraged regarding the work of this department of home missions. We are not wasting the money we are devoting to the work among the colored people. It is bringing good returns. The Lord is using it to support earnest colored ministers, Bible workers, teachers, and other workers who are giving this message to their people; and these workers are having success in bringing people into the truth. Those who are embracing the message are paying tithes, making offerings, and doing missionary work for their neighbors. Surely this calls for the faithful support of this work.

Our brethren most closely associated with the work of the Negro Department feel that the organization of this department at the last General Conference was a wise step. It has unified and strengthened that work, and has laid the foundation for a large, successful movement throughout the States. The one thing that has given serious trouble in the operations of the department, has been the lack of funds to meet the pressing needs. This, of course, has been our trouble in all the departments of our work.

Wherever I have met with our colored brethren during the last two years, they have expressed the warmest appreciation of the interest manifested in their behalf, and have assured me that they are determined to do their part to hasten this work forward. We have reason to be grateful to our Heavenly Father for permitting us to render this service to a people who have suffered as these people have, and we should esteem it a privilege to make a liberal offering in their behalf this year. A. G. DANIELLS.