

The Advent Sabbath Review and Herald

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No. 40



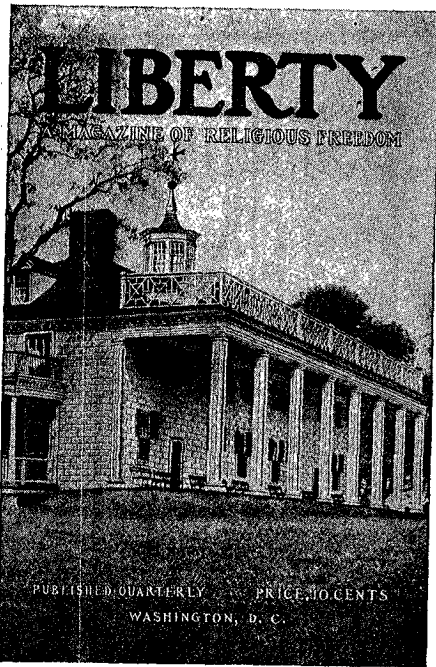
Waiting Upon God

FRET not thyself because of evil-doers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb. Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.

Delight thyself also in the Lord; and He shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass. And He shall bring forth thy righteousness as the light, and thy judgment as the noonday. Rest in the Lord, and wait patiently for Him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass. Cease from anger, and forsake wrath: fret not thyself in any wise to do evil.

For evil-doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth.
— Psalm 37: 1-9.





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NOTE THESE SPECIAL FEATURES

Illustrations

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| Washington's Home at Mt. Vernon (front cover). | Portraits of Officers of American Federation of Catholic Societies. |
| Tomb of George Washington. | Photographs of Reviewing Stand and Parade of the Catholic Societies at Columbus. |
| Hallway in Washington's Home (showing Famous Key of the Bastille). | Portraits of President Taft, Senators Root, Borah, and Heyburn, Representative Crumpacker, and Other Noted Men of the Hour. |
| Picture of George Washington (last cover page). | Also Other Timely Illustrations of Current Religious Liberty Events. |
| Two-page Photograph Showing One of Rome's Secret Military Organizations (Ancient Order of Hibernians) on Parade at Columbus, Ohio. | |
| The President of Guatemala Making a Speech. | |

Articles

- | | |
|--|--|
| Religious Intolerance in Russia To-day (thrilling lecture by an eye-witness just returned to America). | A Brief History of Sunday Legislation (a menace to the state, church, and the individual). |
| Infallibility of the Majority (recent speeches by Senators Root, Borah, Heyburn, Representative Crumpacker, and others). | Religious Liberty in Central America (Guatemala). Liberty and Equity. |
| Shielding the Rights of the Minority. | Putting God Into the Constitution. |
| Senator Heyburn's Speech on Sunday Legislation. | False Arguments of the National Reform Association. |
| Convention of the American Federation of Catholic Societies (illustrated report by the editor). | France's Debt to America (Why America Received the Key of the Bastille). |
| Sunday Laws Versus National Rights. | A National Religion. |
| The Christian Sabbath. | A Tribute to Prohibition. |
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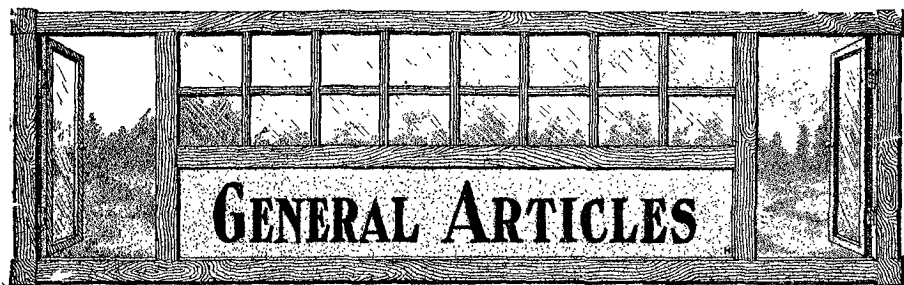
The Review and Herald

"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, OCTOBER 5, 1911

No. 40



No Tears in Heaven

ARTHUR V. FOX

WITH care-worn heart and throbbing brow

I watched the orb of day,
That set in tears behind the clouds
That veiled its golden ray;
And bending o'er the sacred page
Of truth divinely given,
I heard a loving voice that said,
There'll be no tears in heaven.

My thoughts grew calm, and, in a dream,
Bright angels sang to me
A choral song of Eden land
Beyond the crystal sea;
And though too soon its chords were lost,
Its tones afar were driven,
One hallowed strain I yet recall:
There'll be no tears in heaven.

No tears, no pain, no dreary night
With starless gloom o'ercast,
The joy our blessed Saviour gives
Will there forever last.
O eyes that weep, O hearts that mourn,
By storm and tempest driven,
Look up! look up! 'twill soon be o'er;
There'll be no tears in heaven.
Los Angeles, Cal.

Parents as Character Builders

MRS. E. G. WHITE

SEVENTH-DAY Adventist parents should more fully realize their responsibilities as character builders. God places before them the privilege of being strengtheners of his cause through the consecration and labors of their children. He desires to see gathered out from the homes of our people a large company of youth who, because of the godly influences of their homes, have surrendered their hearts to him, and go forth to give him the highest service of their lives. Directed and trained by the godly instruction of the home, the influence of the morning and evening season of worship, the consistent example of parents who love and fear God, they have learned to submit to God as their teacher and leader, and they are prepared to render

him acceptable service as loyal sons and daughters. Such youth are prepared to represent to the world the grace and power of Christ.

Children and youth are to be taught that their capabilities were given them for the honor and glory of God. To this end they must learn the lesson of obedience; for only by lives of willing obedience can they render to God the service he requires. Before the child is old enough to reason, he may be taught to obey. By gentle, persistent effort, the habit should be established. Thus to a great degree may be prevented those later conflicts between will and authority that do so much to create in the minds of the youth alienation and bitterness toward parents and teachers, and too often resistance of all authority, human and divine.

Let children be shown that true reverence is revealed by obedience. God has commanded nothing that is unessential, and there is no other way of manifesting reverence so pleasing to him as obedience to that which he has spoken.

Parents who truly love Christ will bear witness to this in a love for their children that will not indulge, but will work wisely for their highest good. These children have been bought with a price. Christ sacrificed his life that he might redeem them from wrong-doing. Parents who appreciate the sacrifice Christ and the Father have made in behalf of the race, will cooperate with them, lending every sanctified energy and ability to the work of saving their children. Instead of treating them as playthings, they will regard them as the purchase of Christ, and will teach them that they are to become the children of God. Instead of allowing them to indulge evil temper and selfish desires, they will teach them lessons of self-restraint.

As parents and children cooperate in seeking to reach God's ideal for them, strength and blessing will come into their lives; and joy and satisfaction will fill the hearts of parents when they see, as

the fruit of their labors, their children growing up in the love of the truth, and endeavoring to reach the fulness of God's purpose for them.

Let parents study the instruction of the sixth chapter of Deuteronomy. If the counsels of the Word of God are faithfully followed, the saving grace of Christ will be brought to our youth; for the children who are trained to love and obey God, and who yield themselves to the molding power of his Word, are the objects of God's special care and blessing.

The Lord commanded Israel: "These words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates. . . ."

"Ye shall diligently keep the commandments of the Lord your God, and his testimonies, and his statutes, which he hath commanded thee. And thou shalt do that which is right and good in the sight of the Lord: that it may be well with thee, and that thou mayest go in and possess the good land which the Lord sware unto thy fathers, to cast out all thine enemies from before thee, as the Lord hath spoken.

"And when thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgments, which the Lord our God hath commanded you? then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the Lord brought us out of Egypt with a mighty hand: and the Lord showed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes: and he brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers. And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that he might preserve us alive, as it is at this day. And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us."

Wherever in Israel God's plan of education was carried into effect, its results testified of its Author. But in very

many households the training appointed by heaven, and the characters thus developed, were alike rare. God's plan was but partially and imperfectly fulfilled. By unbelief and by disregard of the Lord's directions, the Israelites surrounded themselves with temptations that few had power to resist. At their settlement in Canaan "they did not destroy the nations, concerning whom the Lord had commanded them: but were mingled among the heathen, and learned their works. And they served their idols: which were a snare unto them." Their heart was not right with God, "neither were they steadfast in his covenant. But he, being full of compassion, forgave their iniquity, and destroyed them not; yea, many a time turned he his anger away. . . . For he remembered that they were but flesh; a wind that passeth away, and cometh not again." Fathers and mothers in Israel became indifferent to their obligation to God, indifferent to their obligation to their own children. Through unfaithfulness in the home, and idolatrous influences without, many of the Hebrew youth received an education differing widely from that which God had planned for them. They learned the ways of the heathen.

The lesson is recorded for our instruction. The enemy of souls will invent many things to lead the minds of our youth from firm faith in God to the idolatrous practises of the world. Let the cautions given to ancient Israel be carefully studied. Satan's efforts to spoil the thoughts and confuse the judgment are unceasing, and we must be on our guard.

We must be careful to maintain our allegiance to God as his peculiar people. While wickedness is increasing in the world, the people of God are to increase in understanding, in sanctified devotion to the cause of God, in keenness of perception to discern between righteousness and unrighteousness. At this time we can not afford to run any risks. If we commit sin, the Lord will be greatly dishonored. But if we work the works of righteousness, we shall follow on to know the Lord more and more perfectly.

We should endeavor to keep out of our homes every influence that is not productive of good. In this matter some parents have much to learn. To those who feel free to read story magazines and novels, I say: You are sowing seed, the harvest of which you will not care to gather. There is no spiritual strength to be gained from such reading. Rather it destroys the love for the pure truth of the Word. Through the agency of novels and story magazines Satan is working to fill with unreal and trivial thoughts the minds that should be diligently studying the Word of God. Thus he is robbing thousands upon thousands of the time and energy and self-discipline demanded by the stern problems of life.

Let the youth be taught to give close study to the Word of God. Received into the soul, it will prove a mighty barricade against temptation. "Thy word,"

the psalmist declares, "have I hid in mine heart, that I might not sin against thee." "By the word of thy lips I have kept me from the paths of the destroyer."

I counsel every believer who in the past has indulged the love of fictitious reading to put away novels, and study the Word of God. Those who claim to believe the truth for this time need to search the Scriptures. "Ye are not your own," the apostle Paul declares, "for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." The life of the believer is to be lived for him who gave his life for us. He is to act understandingly. The wealth of the soul's affections is to flow forth to the One who gave all that he might win men and women to God. Through the knowledge of him the life will be sanctified.

Fathers and mothers, turn your hearts to seek the Lord; for a great responsibility rests upon you to give your children a correct mold of character. Keep ever before you their eternal interests. Educate them to be refined, pure, noble, revealing the highest traits of character, and before the world and heaven to make known that they have chosen to serve God. True Christlike characters will bear the seal of God's approval.

Great blessings and spiritual strength will come to the families who will determine to put away those things which are unessential, and will resolutely take up the work of preparation for the coming of the Lord. God has entrusted parents with the work of helping their children to gain a Christlike experience. Will you prepare the way of the Lord by bearing a decided message for him, not only in words, but by a godly example? The Lord's coming is very near. Those who know the truth should practise the truth, letting the light shine forth in precept and example.

Would you help other families to use their God-given talents to his glory? Then reveal in your own lives conformity to the image of Christ. Improve the talents you have; cultivate the powers of mind and body; increase your knowledge of the Word of God; improve the gift of speech; by the witness of a godly example uplift before others the power of the Word to transform the character. In simplicity and sympathy seek to make known to souls their great need, and point them to the One who will be all and in all to those who seek him. Engage understandingly in this work, and you will receive increased light and increased power to serve.



Opposition to the Message

G. B. THOMPSON

THE fact that warfare is waged against a movement is no proof that the movement is not in the order of God. Opposition has been experienced by the church in all ages. God's true people have been mocked, scourged, imprisoned, stoned, sawn asunder, beheaded, and tortured. They have been outcasts; they have wandered in lonely and desolate

places on earth, clothed in sheepskins and goatskins; yet from their affliction and destitution they have waxed strong; they have routed the armies of the aliens; they have gone forth conquering and to conquer.

The foes of God's people and work have not always been from without. From within have appeared wolves clothed in church livery, who have sought to hinder the work of God. In the days of Israel's wanderings in the wilderness, Korah, Dathan, and Abiram rose up against the leaders. They charged Moses with usurping his position. Is it a small thing that "thou . . . make thyself a prince over us?" was their cry. With a rebellious heart they said, "We will not come up." They were amenable to no leadership; they rejected all rulership except their own. "Ye take too much upon you, seeing all the congregation are holy," was the language of rebellion.

In apostolic times, false teachers took from the Galatian church the true gospel, and substituted another, which was not the gospel. The believers in Asia departed from the faith, under the leadership of Phygellus and Hermogenes, who were doubtless apostates from the faith, yet no doubt claiming "new light." Hymenæus and Philetus taught that the "resurrection is past already," and overthrew the faith of some. No matter what is taught, somebody will believe it. Paul and other of the apostles had enemies, and no doubt the dissatisfied elements which were in the church gathered around these blind leaders, and made quite a showing. Some doubtless claimed that Alexander and Hymenæus should not have been turned out of the church, and strengthened them in their apostasy and wrong course by unwise sympathy.

Yet notwithstanding all these and numerous other adverse experiences, the gospel moved on and triumphed. The people which the Lord brought out of Egypt entered Canaan in spite of all the Korahs, Dathans, and Abirams. And Paul wrote that the gospel in his day had gone to all the world.

Truth can not be stamped out. The Bible has been ridiculed, hated, and despised, but it keeps on multiplying.

The last message will pass through experiences similar to those which the church has met in all ages. It has been assailed all through its history. It has had to contend with critics of various caliber, from the honest, perplexed doubter, to the outspoken skeptic and apostate. Men have risen among us, begun a warfare on former brethren, and sought to tear down what they once tried to build up; but up to the present they have neither torn down the message nor built up anything.

When men left our ranks in the earlier days of the message, they said so, took an open stand, and began their fight; but more recently the tactics of open opposition to the message have been changed. Modern opposers put up the claim that they represent the original

message; that while the whole movement has been side-tracked, they believe as they always have, not having moved a hair's breadth.

When Lucifer began his warfare against the government of heaven, he, too, claimed to be loyal. He could deceive his former associates better this way; and it took the Creator a long time to remove the mask, and disclose the real condition, so that all in the universe could understand the matter.

Some have left us, and declared they would never fight the message. But it is difficult for a man going over Niagara to stop when he is half-way down. Ere long some pretext has been found on which to hang an excuse to begin the work of opposition. But time has fully demonstrated that this message can not be disposed of with a sneer and a few tracts. While being opposed and ridiculed, it goes on reaching out into new lands.

Others, having received more "light," which sets aside all former light, have maintained a sphinx-like silence for considerable time; but by and by they grow restless. They must preach the "truth," for which they have sacrificed all. While they muse, the fire burns. With a martyr-like air, they declare that they have waited for light from former brethren, and none has been given. The great truths of the message which they have believed and preached do not appeal to them as proof. Some dissatisfied brother writes and tells how the "new light" has fed his soul, and urges that it be hidden no longer under a bushel, but that it be put on a candlestick. This advice is regarded as a clarion call to action. Tracts are written, and a campaign is opened.

But against what have the campaigns of those who have given up the message been waged? What is their mission? Do they raise large funds to plant missions in heathen lands to teach the gospel? The writer has never known of a single instance where this has been done. Do they organize an educational work, and build institutions in which to train the youth for the work of saving souls? We never heard of such steps being taken.

Do they go into the highways and hedges, turn sinners from their evil ways, raise up churches, and live from the fruit of a vineyard of their own planting? We never heard of such a thing. Instead of appealing to the ungodly to lead a better life, they hover around our churches, and directly, or through some sympathizer, seek financial help, to have, perhaps, the tithe diverted from its proper channel into their own pockets. Think of it! While nursing their spiritual mother for sustenance, they seek at the same time to strangle her. They present the strange spectacle of seeking to extinguish the fire around which they gather for warmth.

Do they establish printing-houses, and produce literature for the masses, to teach them the gospel? Do they send forth workers to labor among the mil-

lions who are unprepared to meet God in the judgment? It seems not. Their mission appears to be to tear down the work of their former brethren, to hold up to the gaze of an unfriendly world what they claim to be the errors of those whom they once fellowshiped. They make warfare on the Testimonies, and charge Mrs. E. G. White with being a false prophet. It requires neither prayer nor consecration to do this kind of work. But have any of those who claim such advanced light ever produced a single book of such deep spiritual power as those written by the one whom they denounce? Not one such has been produced during the past half-century.

The tracts and publications of those who leave the message are sent almost exclusively to Seventh-day Adventist churches and ministers. I have found these leaflets in distant parts of the world, not in the homes of heathen and unbelievers, but in the homes of those who are striving to keep God's law, and prepare to the best of their ability for a home in heaven. The literature seems to have been prepared and sent out for the express purpose of wrecking confidence in the message; but it gives no certain hope in its place.

Anybody can burn a house or scuttle a ship. It requires no fasting and prayer to sow doubt and divide a church, which has been built up by consecrated labor. The only wonder is that any are so blind that they can not understand the spirit which inspires such work as that pointed out.

One of the ablest opponents of this truth once declared that the believers under the message are the most spiritual of any with whom he was acquainted. Yet this is the class upon whom those who renounce the message do the most of their "missionary" work. Strange, is it not? If they have such great light, why not give it to the masses?

But we have no fears for the future of this work from this source. None need grow nervous, and wonder how things are coming out. No Goliath-like boast need cause any to be alarmed. I read recently of a lunatic who rushed into a crowded church, and seizing one of the pillars supporting the gallery, exclaimed, "I am going to pull down this structure." Some screamed, and a stampede was threatened. But the aged minister quelled the tumult by exclaiming, in solemn tones, "Let him try it! Let him try it!" The message has stood for more than six decades, through all manner of opposition. It is safe for the future, so far as opposition is concerned.

There is not much to encourage a person to leave the message, and begin an effort to overturn it. We look in vain to find success in gospel work by those who have felt themselves compelled to separate from this truth. This will be equally true in the future. This is God's truth, and it will surely triumph. Let those who believe it consecrate themselves more fully to the Lord, that they may triumph with it.

Takoma Park, D. C.

Watching for the Answer

JENNIE OWEN MC CLELLAND

I AM watching for the answer
To the prayer I breathed to-day;
For has not my loving Father
Bid his child to watch and pray?

It were idle to be asking
Without hoping to receive,
And the prayer, based on his promise,
Gives me courage to believe

That the answer will be given,
And perhaps is on its way;
So I'm watching for the answer,
While continuing to pray.

Like Elijah on Mt. Carmel
O'er and o'er I scan the sky,
While with earnest expectation
To the gracious Lord I cry.

Ready, too, to spring to action
To perform my humble part;
Praise and thanks the meantime waiting
To spring up within my heart.
North Dakota.



On the Trail of the Johnston District Sunday Bill

C. E. HOLMES

APRIL 4, 1911—Extra session Sixty-Second Congress convened.

April 6—Johnston Sunday bill for the District of Columbia introduced in the Senate.

May 17—Public hearing granted on this bill.

May 22—Favorably reported without amendment to the Senate by Senate District Committee.

May 24—An effort made by Senator Johnston to have it passed. Opposed by Senator Smoot, and laid over.

May 26—Again presented for consideration. Opposed by Senator Heyburn, who made a vigorous speech against it.

May 29—Came up again on the Senate Calendar. Senator Heyburn objected. The bill went over.

June 1—Senator Heyburn objected to its consideration. Went over.

June 8—Senator Dixon objected. Bill went over.

June 16—After considerable discussion between Senators Heyburn and Johnston, the bill went over.

June 20—The bill again came up on the Senate Calendar. Senator Heyburn again objected, and the bill went over.

July 8—Senator Heyburn objected. Bill went over.

July 17—Bill went over.

July 18—Bill came up; at Senator Heyburn's suggestion it was transferred to Rule IX. Under this rule all opposing senators must be notified before a measure is brought up for a vote.

August 22—Congress adjourned.

The bill is still on the Senate Calendar, and will no doubt be brought up at the regular session of Congress this fall.

From the time the bill was favorably reported to the Senate, May 22, until July 18, there were over two hundred thirty-seven memorials and petitions against it presented to the Senate by dif-

ferent senators, and printed in the *Congressional Record*. These were sent in from twenty-one States, and in nearly all instances represented churches. The Washington, D. C., Chamber of Commerce also adopted a resolution against this bill and forwarded it to the Senate.

Only seven memorials in favor of this legislation have been recorded during the same period of time, six of these being from individuals.

Takoma Park, D. C.

Sinning More

M. E. YERGIN

PROBABLY one of the most successful delusions Satan has foisted upon a sinful race, is the idea that if one sins at all, he may just as well go to the limit—commit just as many sins as he can. It is bad enough to commit one sin; but why, because one has committed one sin, should he add to his iniquity, increase his guilt, and use his powers to get just as far from God as he can?

John says: "These things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins." 1 John 2:1, 2.

Sin is forbidden, yet if we commit sin, the Spirit urges us to remember that we have an advocate present with the Father, who is the propitiation for that particular sin. We should at once take advantage of the sin-pardoning, sin-annihilating grace of Jesus Christ, who is the really righteous One, and immediately terminate our sinful act.

If we sin, we have an advocate with the Father, Jesus Christ the righteous, who is the propitiation for our sins. O, what a blessed thought that that besetting sin with which we have struggled so long, need not lead us into any further sin! The scripture just quoted, gives us the assurance that we need not add sin to sin by continuing to transgress God's commands, but we may receive grace to wage successful warfare against the one sin that has brought us into bondage.

God is very wise. He does not ask his weak child to struggle on alone until a whole regiment of sins shall rise up against him. No! If one of the enemy appears, that is enough. He bids us to come at once before the throne and obtain the armament and weapons provided by Jesus Christ the righteous, and attack that one lone sin quickly while it is alone; come upon it unexpectedly, suddenly, with the power of prayer and sincere repentance, and slay it, cause it to die, to cease, to perish miserably; come upon it with the shout of a man of war, even a warrior of the King, the King of Righteousness, and thrust it through, tread it under foot, utterly destroy it, and cast it into the trenches of the abominable and defiled.

"These things write I unto you, that ye sin not. And if any man sin, we,"—you and I, dear fellow pilgrim in this world of sinful foes, you and I—"have an advocate with the Father, Jesus Christ

the righteous." And he is there for the purpose of giving us the equipment,—the weapons as well as the strength necessary to destroy and make away with sin at its first appearance, when, as only one of a hateful, ugly tribe, it sets upon and wounds us.

We are provided with an armor which should always be upon us to protect us from the attack of every sin. Let us keep all the armor on, in full preparation for an unexpected attack; but if at any time we find that we have not been fully heeding the counsel of the Commander-in-chief of our war department, who has bidden us to keep always armed, then let us remember the instruction he has given to meet such an emergency: "If any man sin, we have an advocate with the Father, Jesus Christ the Righteous," who "is the propitiation for our sins," and "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Chicago, Ill.

Hymn to Jesus

N. W. VINCENT

To man and freedom true,
We bring to God his due—
A thankful heart.
We would, O Christ, be pure;
No more may sin allure;
Now make our triumph sure:
Our all thou art!

To Christ, our life and king,
Loud halleluiahs sing,
Sweet hymns of praise!
In love for us he died;
Now risen, glorified;
Our victory when tried,
To endless days!

Our Father, God of love,
Come to us from above,
Fill us with thee;
In our Redeemer's name,
Who Satan overcame,
Help us to spread thy fame,
Pure, glad, and free.

Caney, Kan.

The Power of Prayer

GEO. O. STATES

"FOR I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end. Then shall ye call upon me, and ye shall go and pray unto me, and I will harken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart."

In the past when the Lord's people have been brought into close places, God has always wrought deliverance. "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee." It is possible for a mother to be so unnatural as to forget her own child, but the Lord assures his people that he will never forget them.

We may come to the Lord and ask for things we believe will be for our good and to his glory, and yet be mistaken.

The Lord will give us that which is for our good, instead of what we ask for, if that would be to our hurt. The prayer of faith lifts us above our surrounding discouragements, and gives us strength patiently to endure our trials.

The life of the soul depends upon habitual communion with God. Its wants are made known, and the heart is opened to receive new blessings. Gratitude flows from unfeigned lips; and the refreshing that is received from Jesus is manifested in words, in deeds of benevolence, and in public devotion. Where love to Jesus exists in the heart, there must be expression given to it in the life. Secret prayer sustains the inner life. They that love God will desire to commune with him, and will lean on him in perfect confidence.

One can not help being impressed with the fact that in the Reformation the leading men were men of prayer. The "morning star" of the Reformation and his associates were men of God who were willing to risk their lives to advance the cause that was so dear to them. Luther was a man of prayer, or he never could have had the courage to stand before that council, and with open Bible, boldly say:—

"Here I take my stand; I can not do otherwise. God help me! Amen." The secret of his ability to take that stand is revealed in his pleading: "O thou my God, help me against all the wisdom of this world. Do this I beseech thee . . . by thine own mighty power. . . . The work is not mine, but thine. I have no business here. . . . I have nothing to contend for with the great men of the world. . . . But the cause is thine, . . . and it is righteous and everlasting. O faithful and unchangeable God, I lean not upon men. . . . Whatever is from man is tottering; whatever proceeds from him must fall. . . . Thou hast chosen me for this work; . . . therefore, O God, accomplish thine own will; forsake me not, for the sake of thy well-beloved Son, Jesus Christ, my defense, my buckler, and my stronghold." Luther knew upon whom he was dependent, and when the crisis came, the Lord sustained his servant.

Cedaredge, Colo.

Our Young People and Our Foreign Mission Enterprise

J. N. ANDERSON

At the Foreign Mission Conference of North America held in New York City, January 11, 12, of this present year, one of the representatives speaking of the Young People's Missionary Movement as an educational agency in fitting young people for the mission fields in the immediate future, spoke as follows:—

"It is estimated that the population of the world is increasing 240,000,000 every decade. The problem of securing missionaries for the foreign missionary boards of North America between 1915 and 1935 is therefore to be a larger one than in the past. Those who are then to volunteer are now among the young

people needing instruction. The missionary societies of the continent must take a long look into the future, not only with reference to money, but also to candidates. This is one of the great functions of the movement and of the educational departments of the boards.

"I want to lay upon the heart and the conscience of all here this burden of responsibility, that the twenty million young men, women, and children of North America now within the influences of the Christian churches we represent may be so trained through the years of their developing life that they will be inclined favorably toward missions and the ministry for their life-work. I trust you may be given grace to lay the need of this great, and as yet largely unreached, army of the young in the churches upon the hearts of the men who compose your executive committees. The plan for their future missionary education must be so generous in its provisions and so persistently and wisely executed that with the increase of wealth and gifts we may have also that increase of the gift of life which is absolutely essential for the world-wide extension of the kingdom of Christ."

In the face of such appalling facts—a world of 1,500,000,000 souls increasing in population at the rate of 240,000,000 a decade, with a large two thirds out-and-out heathen or followers of the false prophet—in the face of such facts what indeed could a thoughtful Christian propose to do other than what is set forth in the above paragraphs? There is nothing more vital to the cause of foreign missions at the present moment than the work of equipping our children and young people for the world-wide missionary task that lies before us. We believe that God has separated us as a people for the very purpose of making us the bearers of the advent message to all the world; this is our one mission in the world. To fulfil our duty, and effect the divine end of carrying the message of Christ's soon coming to all the world, we must above all Christian people fully realize the fact that our first and chief concern is to inspire our young people with the true missionary spirit, and give them such a training that they may enter on their task with intelligence and efficiency.

Washington Foreign Mission Seminary.

Self-Denial

MILLIE E. STEELE

THE history of the early Jews is one that should be of great interest and profit to God's remnant people. We should read it carefully and often, for "whatsoever things were written aforetime were written for our learning." We see in their history that when Israel walked with God, they received blessings in abundance and were prospered; but as soon as they ceased to follow him, they fell into all kinds of sin, even to the setting up of false gods.

There are many ways of establishing false gods other than to worship visible idols. So much has already been written by the spirit of prophecy in regard to these things that it seems needless to write more; but like children we soon forget. It seems so much easier to walk by sight than by faith, and the world offers many attractions intensely exciting. When we have once yielded a principle, it is easy to continue in a wrong course.

After God had given to his people so many and such perfect laws for their guidance, they were not long satisfied. Seeing the heathen nations around them apparently happy and prosperous in spite of their wickedness, they desired to be like them, and asked God to give them a visible king, as they had wearied of following one whom they could not see. We see in this the beginning of their downfall. Satan is very clever, and as soon as he sees the slightest opportunity, he slips in almost before we know it, and instead of following the Lord closely, like Peter we follow afar off, and sometimes even deny him. Jesus left his home in glory to come to this world to die an ignominious death for us. Can we comprehend so great a sacrifice? When we listen to the accounts of returned missionaries—what they tell us of the conditions they encounter, what they have had to renounce in the way of earthly comforts—and compare these with the glories of heaven, we can have only the faintest idea of what Christ sacrificed for us. How to pay the great debt we owe is the thought that should have precedence in our minds.

We think many times we are very self-denying, but are we really so? Could we not make even greater sacrifices without inconveniencing ourselves greatly? Think of the young African girl who, having no other way to make a gift to the Lord according to her sense of gratitude, sold herself to a life of slavery. How many of us feel our debt so keenly that we would do likewise, or do a thing equivalent? Do we really love the Lord with all our might, mind, and strength? What a good thing it might be for us to keep a self-denial box in a very conspicuous place, and when we are tempted to buy superfluous ribbons, laces, useless adornings, to take frequent excursions, make fudge several times a week, or to buy ice-cream several times a day, to think of those whom we could help with a little self-denial, and ask ourselves, "Would Christ do so? Which would glorify him?" Perhaps we might be led to see that these things are not really so indispensable as they seem. They may appear to be trifles, but the savings that would accrue from them would increase the funds for missions in an astonishing manner. "It will take all to buy the field." Do we desire to remain here forever in this vale of tears? If not, let us rally around the standard, and make the Lord's work the principal object of our lives. If we do not do our part faithfully, the Lord will raise up others

more worthy, and we shall lose our crowns. The work must be done in this generation, and we see unmistakable evidences that it will be done.

Many of us not only have all the comforts of life, but the luxuries as well. The prophet Haggai says: "Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste? Now therefore thus saith the Lord of hosts; Consider your ways." Is it a little thing to speak with our lips what our actions deny? If we really believe that the Lord will come in this generation, let us live with that as an ever-present thought. In sacred history we have no record of Christ's ever allowing himself anything but meager necessities. His Father's business was the thing that was before all others, and the same power that sustained him will sustain us. Let us prove it. Is the servant greater than the Master? If we would be more self-denying, perhaps we should not so frequently hear of missionaries returning because of unhygienic surroundings, thereby causing large expenditures, and also retarding the work. O self, self, self! when will it be "not I, but Christ"? When shall we separate ourselves from these things that we may be true sons and daughters of God? When the Macedonian cry is continually sounding, can any one hear it unmoved?—Not if he has any personal knowledge of foreign missions. Let us not put our treasures into bags with holes; but let it be the principal object of our lives, the delight of our hearts, to point to Christ so clearly that those who would see Jesus will have only to look in the direction our whole being is pointing. "How shall we escape, if we neglect so great salvation?"

Mayaguez, Porto Rico.

My Shepherd

OLIVER P. WILSON

O SAVIOUR, I would follow thee,
And e'er abide
'Mid verdant fields thou givest me,
Where waters glide,—
Those living streams so free to me this day.

O Saviour, Shepherd, ever keep my way!

Thou art my Shepherd, kind and true;
I am thy sheep,
And would with cheer thy way pursue,
Though paths be steep;
But need thy life to glorify my clay.
O Saviour, Shepherd, ever keep my way.

When I am prone to wander far,
Thou seekest late,
Dost watch my path, and keep ajar
Thy welcome gate;
Hear now my pleading, do not thou delay:
O Saviour, Shepherd, ever keep my way.

My life is full of joy and peace
Now thou art near;
Thy rod and staff bring sweet release
From every fear;
My cup o'erflows, nor shall it pass away;
For, Saviour, Shepherd, thou dost keep
my way.

Pryor, Okla.



WASHINGTON, D. C., OCTOBER 5, 1911

FRANCIS M. WILCOX EDITOR
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Editorial

Church and State Uniting

SEVERAL pages of each issue of the *Homiletic Review* are devoted to "Studies in Social Christianity," subjects of a social and semipolitical nature being considered. The leading article in this department in the August number bears the title "Sunday and the Laboring Man," and this is followed by a series of four studies upon the same general topic. An attempt is made to show that the physical and the civil basis furnishes sufficient ground for demanding Sunday rest and Sunday laws, the spiritual side of Sabbath observance being left wholly in the background. The opening paragraphs of the leading article run thus:—

One of the most cheering signs of the times is the degree of recognition which spiritual laws are commanding among all classes of thinkers. Even the most determined apostles of materialism are compelled to admit that what religion has declared to be good for the soul is invariably good for the body. The allies of the church come from unexpected quarters, and their new evangel is sounded in trumpet tones in street and market-place. Statesmen have been compelled to acknowledge the economic value of foreign missions. The sign of the cross has led all the flags of the nations in the opening of the non-Christian world. The discovery of the vast majority of our fellow men has been the masterpiece of all our discoveries in this wonderful century. Trade, interchange of arts and literatures, international comity, and last, but not least, the dawning purpose of world peace,—these all, with their untold possibilities and prophecies, rest down upon the simple spiritual propositions; when men say "Our Father" together to God they are quite ready for all the rest. Accordingly, kings and parliaments and congresses are bidding the church Godspeed in her world ministry.

States are placing the spiritual law of temperance upon their statute-books. They have at last seen that the self-governed citizen is the corner-stone of the state. What has been axiomatic in religion from the beginning, the state is now declaring to be fundamental in economics.

The law of the weekly Sabbath which

the church has declared to be divine in order and intent has waited longest for allies from the camp of materialism. Now the recruits are pouring in from all quarters. We used to warn our countrymen against the European Sunday. Now Germany, France, Belgium, with England and our own country, are leading the world in Sunday legislation. "Legislation on this subject is now so generally agitated that change of laws may be looked for at any time."

We see nothing cheering in the facts here stated. It has come to this: the aims of the church and of the state are now so nearly the same that the state is more ready to become the ally of the church and to pass laws which, it is thought, will greatly aid the work of the church. But what change has been wrought in order to bring these two organizations into such harmony of purpose? Has the state become more spiritual? or has the church permitted her spiritual perceptions to be dulled and her spiritual ideals to be materialized? Is the church now seeking to establish the kingdom of God as a spiritual kingdom in the hearts of believers? or has her work degenerated into an attempt to better social conditions, and to establish a spurious kingdom of God in the earth by legislative enactment?

The world has not changed. It is still a worldly world. Its aims are not spiritual. The prince of this world is not devoting his energies to the upbuilding of the kingdom of God. Spiritual life and power do not find their origin or their stimulus in the laws of political bodies, and this partnership with "the camp of materialism" will result in an apostate Christianity, a degenerate ceremonialism, a form of godliness without the power thereof.

As one means of helping along the cause of Sunday legislation this counsel is given:—

We should help the cause of the Sunday rest by not confusing the religious Sunday with the civil Sunday, a confusion which has largely, but quite needlessly, created difficulties in the adoption of Sunday laws. People of alien birth in America often oppose Sunday laws as religious bigotry, but if the law be based solely on the natural necessity for rest, their opposition can, at least, be weakened.

All such instruction as this is simply an education in deception. Representatives of the church who are mentally honest and who reject all subterfuge, frankly admit that the real basis of the demand for Sunday laws is a religious one, and that their purpose is to secure the observance of the day as a sabbath. Such an admission is a credit to their sincerity and truthfulness. But note the following effort to establish a civil-religious Sunday, as found in these studies:—

If rest one day in seven is a law of

nature, should not Sunday legislation be based on that fact, and not on its religious nature, so that those who are not religious must still admit the wisdom of the legislation? Is there not such a thing as a civil Sunday, wholly apart from the religious Sunday? Having the civil Sunday, can those who do believe in its religious significance observe it religiously? Should not the religious and civil Sunday go together?

Here is certainly a most remarkable example of hocus-pocus logic, and argument with mental reservation. Religious people should demand Sunday laws in order to establish the civil Sunday, a thing entirely separate and apart from a religious Sunday. Having obtained this civil Sunday, they should at once cast it to the winds and put in its place the religious Sunday, thus having a religious Sunday by law; but they should not confuse the religious Sunday with the civil Sunday when asking for the legislation wanted, as this confusion "has largely, but quite needlessly, created difficulties in the adoption of Sunday laws." In other words, Do not let your real purpose in seeking for Sunday laws be known, as it would interfere with your success, but having obtained the desired legislation, make the most of it for religious purposes.

We do not charge these religious leaders with being consciously dishonest, or with deliberately misleading the people, but it does appear to us that their determined purpose to secure the aid of the state in making Sunday a national sabbath has blinded their minds and dulled their moral perception. The cause of true religion is only injured by such underhand methods. Jesus never advised his disciples to employ the power of the state in their behalf on the pretense that they were acting upon a merely civil basis. The Reformers repudiated all such interference. It is only apostate Protestantism which can revert to the casuistry and the practise of the Roman Catholic Church in the matter of the state support of religious dogmas.

w. w. p.

Once the World's Chief Center

THE prophecy of Jeremiah 51 foretelling the doom of Babylon, described the weary desolation that would follow the overthrow of the world's great seat of empire. The region was to become "a desolation, a dry land, and a wilderness." Reporting to the United States government some time ago, Mr. Fred Simplick, consul at Bagdad, said of this region:—

So now this historic region, once the center of the world's wealth, culture, and population, is reduced to a weary wilderness of sun, sand, and silence. Lean jackals yelp at night about the bones of kings, and the scorching simoon puffs its hot breath over miles of dust where once tall grain bent gracefully before the whispering breeze. The very climate has

changed. From May till September, from 120° to 125° F. is a common shade temperature, and the sun temperature is unspeakable. Barely 2,500,000 people are left in all Mesopotamia. Yet here is a land of proved fertility, waiting only water to make it an area of immense value.

The proud city of Babylon itself, whose utter overthrow was declared by the prophets, was long since lost under the sands of centuries; until there is even dispute as to its exact site. But the ancient valley of the Euphrates and the Tigris is touched by the new industrialism, and capital is seeking to do for it what has been done for Egypt, in the valley of the Nile. The consular report says:—

For the past year 4,000 Arabs have toiled like moles, digging a new channel for the ancient Euphrates; in the dry bottom of this new channel a giant dam of concrete and American steel is being built. When all is ready, the river will be turned into this artificial channel, and the dam will raise the water to the required level. The first steam locomotive ever seen in the old garden of Eden [?] is now puffing noisily back and forth, hauling material for use in this giant dam. The day it started, wild Bedouins came from miles around, riding in on camels and donkeys to see the "smoke-horse with fire in it." About 6,000,000 acres will eventually be watered by a canal to be dug, taking off water from Lake Akkar-Goof. Then old cities like Nippur, in Chaldea, where the University of Pennsylvania expedition lately dug up so many priceless relics of antiquity, may be brought to life once more.

It is expected that irrigation will turn these regions of Mesopotamia into fruitful fields for grain and cotton. We see, in this opening up and development of the ancient land, the hand of Providence preparing the way for the gospel message to reach wandering tribes, hitherto almost unapproachable. w. a. s.

What Are We Doing?

WE sometimes congratulate ourselves that we are one of the most wide-awake denominations in the world; but the truth is that we have been sleeping when we should have been awake. We have not half realized the importance of our message, nor the craft and cunning of our foes.

Within the past few months there have been swift and striking developments in this country and abroad, which prove beyond doubt that events we have calmly looked for, half expecting and half doubting, to take place some years hence, have been taking place right under our eyes, and we did not realize it. While we have been planning the details of a long campaign in the various departments of our work, the enemy has been diligently forging shackles with which to bind us and close up our unfinished operations.

In seemingly peaceful tranquillity we have gone on planning this and that, not realizing that a gigantic combination has actually been formed in this country which will soon be in a place where it can, with one turn of the political screw, close down our institutions, prevent the distribution of our literature, and prohibit the public proclamation of our message. There are some even in our own ranks who lightly regard the idea that any such thing will happen, at least in the near future. These seem to feel that we shall be permitted to go on in the even tenor of our ways until it shall please God to call the work finished, and to call the workers home. Such are out of touch both with the spirit of the times and with the spirit of prophecy.

That there is to be no such smooth sailing for our bark is plainly declared in the following from the spirit of prophecy:—

According to the truth we have received above others, we are debtors to impart the same to them. We have no time to lose. The end is near. The passage from place to place to spread the truth will soon be hedged with dangers on the right hand and on the left. Everything will be placed to obstruct the way of the Lord's messengers, so that they will not be able to do that which it is possible for them to do now. We must look our work fairly in the face, and advance as fast as possible in aggressive warfare. From the light given me of God, I know that the powers of darkness are working with intense energy from beneath, and with stealthy tread Satan is advancing to take those who are now asleep, as a wolf taking his prey. We have warnings now which we may give, a work now which we may do; but soon it will be more difficult than we can imagine.—"Testimonies for the Church," Vol. VI, page 22.

We have from the same source these additional words of warning:—

The work which the church has failed to do in a time of peace and prosperity, she will have to do in a terrible crisis, under most discouraging, forbidding circumstances. The warnings that worldly conformity has silenced or withheld, must be given under the fiercest opposition from enemies of the faith. . . . The members of the church will individually be tested and proved. They will be placed in circumstances where they will be forced to bear witness for the truth.—"Testimony for the Church," No. 32, page 219.

The servant of God has warned us again upon the point of wakefulness, watchfulness, and diligence in work. She says:—

Would that I might say something to awaken you to the importance of this time, the significance of the events that are now taking place. I point you to the aggressive movements now being made for the restriction of religious liberty. God's sanctified memorial has been torn down, and in its place a false sabbath, bearing no sanctity, stands before the world. And while the powers of dark-

ness are stirring up the elements from beneath, the Lord God of heaven is sending power from above to meet the emergency by arousing his living agencies to exalt the law of heaven. . . . As America, the land of religious liberty, shall unite with the Papacy in forcing the conscience and compelling men to honor the false sabbath, the people of every country on the globe will be led to follow her example. Our people are not half awake to do all in their power, with the facilities within their reach, to extend the message of warning.—"Testimonies for the Church," Vol. VI, page 18.

The burden of the Lord's messenger is very plain in this matter, and it requires little discernment to see that arrangements are actually being made now to bring about the very conditions of which she speaks. The federations of world powers and religious bodies now going on will ere long bring about those "most discouraging, forbidding circumstances." The federations now formed and forming are as certain to bring about oppression and hindrance to our work as night is certain to follow day. Rome purposes to dominate the earth. She purposes to use the United States of America and other English-speaking countries to lead the rest of the world back into the "true fold." That is why she is centering her energies now upon America and Great Britain. That is the reason for the great federation of her numerous secret societies in these countries; and knowing that fact, we are not at a loss to understand what relation the federations of Protestant societies bear to that work of hers, and what the result will be when their forces are joined against this message and those who are bearing it. It is time to awake, to put on the armor, and to stand fast here or to go there, as He may command. C. M. S.

"Mending the Ten Commandments"

UNDER this title a liberal paper discusses the proposition which has been made in various quarters to abbreviate the decalogue. It evidently regards the moral code as a purely human production, and has an easy explanation of its "persistence, and world-wide acceptance." In spite of this it is of the opinion that some changes would be advisable:—

The ten commandments expressed the common sense of the world up to date, and their charm and power lies in this, that they went so little outside human experience concerning right and wrong that they still stand good. To prune them somewhat of their local associations and their temporary explanations can do no harm whatever.

The pleasing assumption which is the real explanation of all this itching to put the law of God into better form, ministers to the conceit of man, and places human research above divine revelation.

It is very manifest in the following language:—

Unfortunately the fourth commandment does not have its purpose in the clause which is generally emphasized. Its real emphasis lies on the saying, Six days shalt thou labor, and on the seventh thou shalt have peace and rest. Nothing can be more absurd than for us to repeat what has been so long disproved—that the earth and the sea were made in six days, and that on the seventh the Lord Maker rested.

It does not seem to occur to the writer of these great swelling words that “nothing can be more absurd” than for the creature to claim to know more about the origin of this world than the Creator. It is, furthermore, worthy of note that the fourth commandment, which furnishes the seal of authority to the law, is most viciously attacked, and is set aside as absolutely out of date in view of the conclusions of modern science.

It is thus evident that Sabbath reform involves much more than a mere question of a day; that it is indeed the sign of the true God and of the integrity of the Word of God as against the assertions of human science. In fact, the Sabbath reform stands for the original gospel of salvation—the power of God—as taught by Christ and the apostles, and repudiates the modern idea of an evolutionary gospel resting upon research rather than upon revelation. To proclaim the Sabbath more fully is to proclaim a personal God as the Creator, a personal Christ as the only Saviour, and redemption as the new creation. There can be no compromise between this gospel of salvation and the false gospel of perfection attained by human effort according to the law of development.

W. W. P.

Nothing to Offer

WHAT have the critics of the Bible and of the Christian faith to offer for that which they would destroy? What power can they promise for holy living in this life? what hope for a life to come? Verily nothing. They proclaim a doctrine of negation, of criticism, of tearing down, and not of building up. Their criticism is destructive rather than constructive. The liberal theology, so-called, is an intellectualism, a religion of the head instead of the heart. It appeals to the fancy, but makes no appeal to the deeper well-springs of the life, leaving its advocates stranded and shipwrecked, with no faith in the Word of God, and but little if any faith in the existence and divine working of an infinite Creator.

That liberal theology has not thus far accomplished its full purposes, especially in corrupting the simplicity of faith possessed by the common people, one of its leading spokesmen asserts, according to the *Literary Digest* of February 25.

Rev. Dr. Rittelmeyer, of Nuremberg, writes in the *Christliche Welt*:—

Let us ask honestly what results modern theology has attained practically. As far as the great masses of workingmen are concerned, practically nothing has been gained. They either do not understand it, or they distrust it. All the public discussions and popularization of modern critical views have not found any echo or sympathy among the ranks of the laboring people.

And how about the educated classes? It has long since been the boast and hobby of advanced theology that it, and it alone, will satisfy the religious longings of the educated man who has broken with the traditional dogma and doctrines of orthodox Christianity. But what are the actual facts in the case? It is a fact that there are a considerable number among the educated who thankfully confess that they can accept Christianity only in the form in which it is taught by the advanced theologian. But how exceedingly small this number is! A periodical like the *Christliche Welt*, the only paper of its kind, has not been able to secure more than five thousand subscribers, although its contributors are the most brilliant in the land of scholars and thinkers; while periodicals that are exponents of the older views are read by tens and even hundreds of thousands. There are whole classes of society among the educated who are antagonistic to liberal tendencies in religion. Among these are the officers in the army and the navy, practitioners of the technical arts and of engineering, and almost to a man the whole world of business. It is foolish to close our eyes to these facts.

It would be gratifying indeed if we could believe that the great flood of disguised infidelity which during the last few decades has swept into the great professed Christian church had in reality produced so little effect as this statement indicates. Many, we know, still stand true to the “faith once delivered to the saints” with respect to the acceptance of the great foundation principles of the plan of salvation and the inspiration of the Scriptures of truth. We rejoice that even in some degree the evil tide has been held back, as admitted by those who are desirous of pressing it forward. But the revealings of the last days will bring to light the terrible part which has been played by these religious skeptics in turning men away from God and leading them to trust in a savior of their own invention instead of the one Saviour of men. The seeds of doubt and skepticism which are being sown to-day by the higher critics and the advocates of liberal theology are honeycombing the professed church of Christ. Insidiously and silently, but none the less surely, are these doctrines destroying faith on the part of the masses in the very foundations of the Christian religion. They are as a silent leaven of evil which will result in transforming the mass. The end of it all will be the rejection of Jesus Christ as the Saviour of men, the discarding of the Scriptures of truth as the revelation of God, final

destruction in the overwhelming flood at the last great day.

The cause of this failure of liberal theology is plainly pointed out by this disciple of the liberal school. He assigns some of the reasons as follows:—

One trouble is that modern theology has entirely grown out of criticism. Its weakness is intellectualism; it is a negative movement. We can understand the cry of the orthodox, that advanced theology is eliminating one thing after the other from our religious thought, and then asks, What is left? True, we answer, God is left. But is it not the case that the modern God-Father faith is generally a very weak and attenuated faith in a providence, and nothing more? And on this subject, too, we quarrel among ourselves, whether a God-Father troubles himself about little things only or about great things too, such as the forgiveness of sins. We do the same thing with Jesus. We speak of him as of a unique personality, as the highest revelation of the Father, and the like, but always connected with a certain skeptical undercurrent of thought; but we do not appreciate him in his deepest soul and in the great motives of his life. He is not for modern theology what he is for orthodoxy, the Saviour of the world and the Redeemer of mankind.

Commenting upon the frank admission of this apostle of Christian (?) infidelity, the *Evangelische Lutherische Kirchenzeitung* of Leipzig, says:—

The psychological and spiritual solution of Rittelmeyer's problem is not so hard to find. The soul of man can not live on negations. To stir the soul there must be positive principles and epoch-making historical facts, such as are offered by the Scriptural teachings of Christ and his words. There can be religious life only where there is faith in him who is the truth and the life. Liberal theology has failed because it has nothing to offer.

When the Scriptures of truth are rejected as the expression of the divine will to the human family, man is left to the vain imaginings of his own mind. Human philosophy then becomes the standard of moral action, the basis of religious belief. But this philosophy has no God in its system, no hope to offer, no power to impart by which character may be changed. Its advocates become the sport and prey of their own mental revelings. Truly the wisdom of man is foolishness with God.

Dr. Parker, in the *Life of Faith*, speaks of the fruit borne by the Scriptures of truth in the lives of those who accept it in verity as the word of God. Such fruits as these can not be produced by any modern theology which would set aside or discount the divine origin or living power of the Word of God:—

There is one test to which I can not but submit every creed, every religion, every book. What kind of manhood has it produced? What sort of men did the old Bible grow? What of their aspirations, their service, their sacrifice? They were grand men. Perhaps narrow-minded, perhaps austere, perhaps con-

servative, but they were honorable, determined, self-sacrificing men. They were men who put themselves to a great deal of trouble for others. They gave away much money. They counted not their lives dear unto them. They liberated slaves, they smashed iniquitous monopolies, they founded missionary societies, they dared fire and sword, pestilence and cruelty. They had not the latest learning on the Pentateuch, Isaiah, and the Apocryphal books, but they gripped the Bible with a nerve of steel. They had immense and miracle-working faith. I believe in my heart that they were more self-sacrificing than many who laugh at their ignorance and condemn their narrowness. They believed in the literal inspiration of the Bible, in the immortality of the soul, in eternal punishment, in the atoning death of the Lord Jesus; and they cried after, if finally they might attain, the holiness of God. They were not critics, they were great workers; not grammarians, but generous givers; not pedants, but unsparing in benevolence and sacrifice. I judge every religion by the men it makes, and so judged, the Bible has no need to be ashamed of its stalwarts and its heroes.

Of himself the Holy One declares: "I, even I, am the Lord; and beside me there is no savior." No human savior will meet the needs of a lost race. No man-made system of social or religious ethics will accomplish the miracle of a changed life. In Christ and his gospel is our only hope. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the dispenser of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."

It is better to trust in the Lord and in his divine Word than to put confidence in men. Let us cling devoutly to the humble, trusting, childlike faith of the fathers.

F. M. W.

The Blight of Roman Catholicism

SPEAKING of the great blight which Roman Catholicism has been to those countries over which she has ruled with unlimited sway, the *Western Recorder* (Baptist) of August 17, quotes the historian, Macaulay, as follows:—

But during the last three centuries, to stunt the growth of the human mind has been her chief object. Throughout Christendom whatever advance has been made in knowledge, freedom, wealth, and in the arts of life, has been made in spite of her, and has everywhere been in inverse proportion to her power. The loveliest and most fertile provinces of Europe have, under her rule, been sunk in poverty, in political servitude, and in intellectual torpor, while Protestant countries, once proverbial for sterility and barbarism, have been turned by skill and industry into gardens, and can boast of a long list of heroes and statesmen, philosophers and poets. Whoever, knowing what Italy and Scotland naturally are, and what four hundred years ago they actually were, will now compare the country around Rome with the country around Edinburgh, will be able to form some judgment as to the tendency of papal domination. . . . Whoever passes in Germany from a Roman Catholic to a Protestant principality, in Switzerland from a Roman Catholic to a Protestant canton, in Ireland from a Roman Catholic to a Protestant county, finds that he has passed from a lower to a higher civilization. On the other side of the Atlantic the same law prevails.

To this quotation the *Recorder* adds:—

That is, indeed, a deadly indictment of the greatest human organization that the world has ever seen, and yet one that will stand in any court in Christendom. The words of Macaulay are as true to-day as they were the day he uttered them. Wherever Roman Catholicism has had sway, it has left its blight of ignorance and illiteracy, in Roman Catholic and Protestant countries. . . . Without doubt, the Roman hierarchy has done more than any earthly institution to stay the progress of civilization, and to make ignorance the heritage of man.

The *Recorder* believes that this "dread nightmare of human history will soon disappear in the awakening of a better day." We join in this belief, but we do not believe that this day will be reached this side of eternity. The Scriptures declare that the great system represented by the Papacy will endure until the coming of the Son of man. With the other great false systems of religion, it will be overthrown at that time, and a better day will be ushered in by the coming of the Lord Jesus Christ, and by the rule which he will establish among the saved nations of men. We join with the *Recorder* in saying, "May the God of our fathers hasten the coming of this glorious day."

F. M. W.

Note and Comment

No Royal Road to Success

LIFE affords no royal road to success in any line of achievement. Ordinarily a fortune can be secured only as the result of earnest labor. A good education can come only as the result of earnest study.

The world stands ready to recognize merit wherever it is found, and the man who seeks to attain to true worth, through earnest, honest effort, will find a field for usefulness. Emerson once said: "If a man can write a better book, preach a better sermon, or make a better mouse-trap than his neighbor, though he build his house in the woods, the world will make a beaten path to his door."



Agreeable in Disagreement

It seems practically impossible always to agree with our fellows. Men are constituted differently; they view questions from different standpoints, hence there are times in their experience when they will differ from those around them. They can, however, at least be agreeable in the disagreement. Speaking of religious controversy, the *Northwestern Christian Advocate* of August 16, says:—

It is of no sort of use for a man in these days to think himself infallible simply because he is talking religiously. Still less is it of any use for him to think that because he talks vociferously, he must therefore be talking commandingly or convincingly. In religious controversy the first requirement is self-control, the second is self-control, and the third is self-control. The controversialist who sets the graces of humility, charity, reverence, and forbearance aside can never commend the religion in which these graces root themselves. And the true end of controversy is persuasion, not persecution.



The Voice of the People

It is not true, as has been many times stated, that the voice of the people is the voice of God. Majorities, as a rule, have been on the wrong side. On this point the *Christian Workers Magazine* for July, says:—

At the time of the deluge the voice of the people was not the voice of God; nor at the building of the tower of Babel; nor in Pilate's court when they cried, "Crucify him, crucify him;" nor in France when they deified a harlot; nor in New England when they dragged William Lloyd Garrison through the streets with a rope. The Antichrist himself will be a man of the people and come forth from among them. As Bishop Nicholson expresses it, he will be the index of their thinking, especially their religious thinking; and in his assumed character as God he will be received by all that dwell upon the earth whose names are not written in the book of life of the Lamb.

Concluding this comment, this journal, in speaking of the contrary sentiment expressed by a certain distinguished labor leader, adds:—

It shows whither we are drifting, and makes us wish that in our fourth-of-July sermons this year the people could be persuaded to sit in the pews and let God stand in the pulpit for a change. It is a long while since he had a good opportunity to be heard.



The Finger of God

JENNIE OWEN MC CLELLAND

I AM watching for the finger
Of the great and mighty God
In the ever-shifting changes
Of earth's scenes through which we
plod,
And I see it daily, hourly,
In events both great and small;
In the things that he upholdeth,
And the ones that he lets fall.

In the good that he supplieth,
And the things he doth withhold;
In the copper coin he gives me
Just as much as in the gold;
In the kindness of my dear ones
I behold his love for me;
In the favor of the stranger,
Still his loving hand I see.

And I see so very plainly,
With my inner, clearer eyes,
That each ill that doth befall me
Is a blessing in disguise.
For there's nothing can approach me
But his will permits it so,
And his will is naught but blessing
For his little ones, I know.

So in strength I'll walk beside him,
And in weakness I will rest,
Like a tired, trusting infant
On its loving father's breast.
And he never will forsake me.
And he will not let me fall,
For his love is strong, unbounded,
And his strength upholdeth all.
North Dakota.

Japan

F. H. DE VINNEY

THE months have passed so quickly that we can scarcely realize that it is now more than a year since we left the home land, and joined the little force of laborers proclaiming the message in this far-off heathen country.

We arrived in Japan in the most trying time of the year, the hot season; but the Lord has been gracious, and our health has been as good as when we were at home under familiar and more favorable conditions. Elders F. W. Field and W. J. Burden met us at the ship's side in Yokohama, and we were quickly taken through the customs and on our way to our future home in Tokyo, the capital of Japan.

Having read much concerning the country, we had some very decided impressions as to what we should find; but we shall never forget the feelings forced upon us as we first walked through the little, narrow, dirty lanes that serve as streets, with their open sewers filled with vile, stagnant semifluids on each side in front of the little one-story houses, and

the seemingly thousand and one odors coming from this filth. This, with the character of the foods displayed in the little open shops, all exposed to flies, dust, and odors from the sewers, was not very conducive to good appetites; but though we rapidly lost flesh, we continued as well as usual.

The repulsion of feeling caused by the first observations is rapidly passing away as we find many things to admire, and to let our minds dwell upon rather than upon the disagreeable things.

We were given a very cordial reception by the brethren and sisters, who soon made us feel at home. This, with the cooperation of all the mission workers, has made us hopeful for the future of the work in Japan.

Since we reached the field, Dr. W. C. Dunscombe, our medical superintendent, has left us. He went to Edinburgh, Scotland, to take postgraduate work, and his wife returned to the States. Later, Elder Field, so long superintendent of the field, also returned to the States to take up school work in the Pacific Union College. This was upon his own request, that he might give his two children school privileges impossible to secure here. The love and best wishes of every member of the Japan Mission follow him to the home field, and we know that he will continue to work and pray for the success of the work in Japan.

The work of the Japan Mission now extends from Okita, on the northwest coast of the mainland, to Kogoshima, in the southeast of the island of Kyushu, a distance of over 1,300 miles, about three days' travel by train. The railroads are narrow gage, the cars small and always crowded, the trains slow, and the discomforts to those accustomed to American trains, great. Almost the entire population, or quite 50,000,000 persons, live between the points mentioned, and for the most part in the narrow valleys following the coast lines, with but small population in the interior.

Imagine a conference extending in a narrow line from Boston to Chicago, with work established at points of about the same distance apart as are the largest cities between those two places, and you will get about the right idea of the extent and position of our work. This extended growth has not been the result of a plan, but has come about through openings made by the sale of our literature.

The great distances make our work difficult and expensive, and in many ways hard to manage. Our churches are so far apart that they can not get together in general meetings to give one another

the sympathy and support so encouraging and desirable. It is impossible to call our laborers together as often as is really necessary, on account of the expense. But we are so much more conveniently and favorably situated than some in these Oriental fields, and have so many pleasant features connected with our work, that we believe we have the best field in the great heathen lands, and the longer we remain, the more certain we are of this.

Last fall we had two tents in the field, with good results from each. This year we expect to have three tents out, having received a new forty-by-sixty-foot tent from the States during the summer, which will be pitched here in Tokio next month. Our tent season begins about the second week in April, and continues until the last of November. The rainy season coming early in July, and the typhoon season the first of September, the year is divided into three parts just about right for an effort, so each tent can make three pitches, and avoid the bad weather. This season we plan for one tent to make four efforts and serve two companies, the first company remaining to bind off their work while the second uses the tent for an effort where there is an interest that a laborer is holding until he can have the use of the tent.

There are many encouraging features in our work; but we realize it is "not by might, nor by power, but by My Spirit," that the work is to be done, and that it can be advanced only by much prayer and earnest, patient effort. We thank the brethren and sisters of the home land for their interest and their prayers in our behalf.

Tokio.

India

G. G. LOWRY

ACCORDING to the teachings of Hinduism, if a man tells a lie he has committed a sin of the same magnitude as murder in the first degree; and unless he does enough penance to offset the sin, he must be punished as follows:—

When he dies, he must go to one of the many hells of which their writings tell. When he reaches the place, he is met by the angel of death, who beats him in the mouth, cuts out his tongue, and heaps upon him all the terrible punishments that hellish demons can invent. After he has spent thousands of years thus, he is born again into the world, first as a village hog, second as an ass, third as a dog, fourth as a maggot, and finally is again born as a man, to be afflicted all his life with deafness, leprosy, sore mouth, etc., and then to die and go to hell again.

They also teach that those who commit such sins as eating flesh, drinking intoxicating liquors, stealing, killing, committing adultery, gambling, showing ingratitude or disrespect to elders or teachers, and especially to Brahman priests, will be punished just as much more as their sin is greater than telling a lie.

In order not to receive all these pun-

ishments they must do penance according to the direction of the priests. The penance generally consists in making a pilgrimage to some distant temple, in giving a cow or some other present to the priest, in lashing themselves with whips through the streets, or in going without food for a certain length of time, etc.

One day as I was going down the street, I saw a man doing penance by whipping himself most unmercifully. He had what is called a "blacksnake" whip about five feet in length, and was going up and down the street without any clothing, whipping himself, cutting the flesh so that blood came at every stroke. He would swing the whip around two or three times, then jump from off the ground, causing the whip to strike him in such a way as to make it sound like the report of a gun. While he was doing this, his wife and children were around him, beating drums and making all the noise they could. It was a terrible sight. For days the picture of that man was continually before me. I could not forget it.

Now the questions come, Why was that man doing that thing? Why was he so cruelly treating himself? The answer is: He was doing it as a good work which was well pleasing in the sight of his god, and which he hoped would pacify the anger of the god he had offended by his sins.

As I saw this, I could not help thinking of the prophecy of our Lord, where it says, "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." If we accept Jesus as our Saviour, we need not punish ourselves as that man did, for "with His stripes we are healed." Jesus suffered for us. How thankful we should be that he has done so much for us!

But that poor Hindu man knows nothing of Jesus, the one who has done so much for man. He does not know that Jesus has been beaten for him. He knows nothing of the peace, joy, and happiness of trusting in the Saviour. And this is not an isolated case. Millions of India's people are in the same condition. O that they had the gospel of Jesus! Can we not all do something to help give these benighted people a knowledge of the true God and of his love for them?

Pray that we who are in these dark lands may be able to reach them with the gospel, that they may enjoy with us the blessings that it brings.

Trichinopoly.

Feast-Days in the Philippines

R. A. CALDWELL

IN Spanish times these fiestas were almost as numerous as the days of the year. Even now they are familiar by their frequency. With the fiesta is always associated those things which appeal to the sentiments of these happy and easily contented people. Relaxation from labor is one of the chief attractions.

One of the greatest events is church attendance and processions. In the city of Manila it means something to traverse the crooked streets on foot under a tropical sun, visiting every church shrine; yet this is the duty of the faithful during one day of the so-called Holy Week.

The parades are attractive to a visitor, because of their novelty. Gaily dressed people in light-colored garments, the flickering candles, and floats representing the different characters of those who participated in the trial and crucifixion of our Lord, are all strikingly brought before one's vision. These figures are dressed in no mean apparel. Costly jewels glisten upon the well-featured images of the women, with their luxuriant, lifelike hair. The several figures of Christ are works of art in their realistic reproduction of agony. The gaping wounds are calculated to affect the emotions, and the thorn-crowned head to arouse pity in the heart of even the most callous. The common men vie with one another for the honor of drawing the cart which bears the huge wooden cross with the image of Christ.

In this evening scene are many of the city's best citizens, probably imposing upon themselves this light form of penance. Others, somewhat more radical, purge themselves by afflicting the body. Under the burning sun they parade themselves before the public in certain country places, exposing their bodies to the scourges—usually of twigs and occasionally of rope and glass—of men probably hired for the occasion, or those who think it some religious obligation to perform such acts. In the immediate vicinity are thousands of men hilariously gambling upon the combatants in a cockfight, in buildings erected for the purpose. These fights are permitted only on church feast-days and on Sundays. Sunday is the great holiday of the Catholic Church.

All these practises mean difficult work for the missionary. One is convinced that the Catholic Church has adopted the only way possible of keeping up its membership,—by securing the children and dwarfing their pliable minds, so that they do not think except in certain channels. Men and women of mature years are not likely to be converted to the "faith" by these empty mummeries and superstitions.

The saddest thing of all is to see the people struggling to reach the black image and kiss its feet. The repulsiveness is increased when one remembers that this has been done for generations, which, of course, has not benefited the figure from a hygienic standpoint. Those who can not get close enough for an embrace are content if they can pass their handkerchiefs over the pierced feet, and depart caressing the handkerchief. How much better is this than the worship of Christless Japanese who adore Buddha by kissing the extremities of a bronze figure? Who would dare say that the Filipino is not in dire need of a living gospel?

Manila.

Colporteur Work in Ceylon

F. O. RAYMOND

I HAVE met with nothing extraordinary this month, neither have I witnessed any of those very special manifestations of Providence about which we love to hear and read.

On the contrary, it has been, "Who are you?" "Where do you put up?" "How long will you be in the city?" "Give me your address, and I will write to you;" "I must consider;" "I'll take these two copies for four annas, have a read of them, and send for the full copies if I require." "Have you been to Mr. —? Just go to him; I'm sure he will buy;" "I've no time;" "Call when you come round again."

These are the idle excuses which weary us, to say nothing of the summary dismissals. In order to accomplish anything, and faithfully to search out the few honest truth-seekers, it has seemed necessary to put in long hours, and make many calls.

I praise God, however, for the favor he has shown, for his keeping power, for strength imparted day by day, and for the privilege of bringing meat in due season to a few of his dear children who are hungering for truth. With his blessing upon the effort the last month has been the best in cash receipts of any of my twenty-two months' experience in India. Of the rupees 455 taken in, forty per cent has been for message-filled books and periodicals, the remainder for our health literature, and "Best Stories" for the children. Last week my receipts were rupees 108-7.

I desire an interest in your prayers, that I may be enabled to do thorough work throughout this island, and that God may graciously preserve and water the precious seed sown.



THE Rangoon *Gazette* of June 19, in an editorial, gives the account of a Karen by the name of Thomas Pellako, who has been studying his Bible, and has reached the conclusion that Jesus is soon to come. With him are two or three thousand Karens, who, from his earnest teaching, are following him in this belief. The bishop of Rangoon excommunicated him, and incited the government to persecute these people in different ways, one of which was a charge of treason against the government. Pellako, the leader, was imprisoned. His trial has stirred Burma. The judge, in handing down his decision, acquits him of both charges,—that of sedition and that of waging war. All this becomes intensely interesting to us when we remember that for two years or more, pleas have been most earnestly sent in from India for a missionary and his wife to be sent to open work among the Karens. These people are among the foremost to receive the gospel in all India. For several years the Baptists have been carrying on a prosperous work among them. The plea is renewed for some one to be sent out this very autumn. Shall we delay longer?



The Need of Relaxation

MRS. H. R. SALISBURY

A GLANCE at the tense faces and bodies of those we meet daily in the streets, is all that is necessary to convince even a casual observer that there is need of relaxation—a little “letting go” of the tension. If we are in a hurry, we not only run with our legs, but with our faces, our arms, our whole bodies, and thus a great deal of energy is often unnecessarily and unconsciously wasted. Through simple thoughtlessness and lack of self-control we sometimes tire ourselves more than we would by hard physical labor. What we need is not to do less work, but the same work in an easier way, with less tension.

Waiting for the Train

If you have an important engagement to meet, and your train is fifteen minutes late, do you sit or stand quietly, conscious of the fact that your hurry will not bring the train any faster? or do you pace the platform, look up the track every two or three minutes, and consult your watch between times? If you do the latter, you not only tire yourself, but waste much energy which might be put to better use.

“After we discover that the people who sit still on a long railroad journey reach that journey’s end at precisely the same time as those who ‘fuss’ continually, we have a valuable piece of information which we should not fail to put into practical use.”

There is a wonderful connection between rest and quiet of the body and of the mind. Perfect control of the body gives control of the mind also, and the ability to keep perfectly still when one feels nervous, has its quieting effect on the mind.

Don't Fidget

When you are talking with a friend, do you stand still, without shifting from one foot to the other, playing with your watch-chain, or smoothing the handle of your umbrella? If you are waiting for something, do you tap with your foot on the floor, or drum on the chair or table? When you sit, do you hold on to the chair, or does the chair hold you? If, whenever you sit down, you would relax your hands and arms and allow them to rest in the lap, you would rest more; and by withdrawing the energy and tension from those parts of the body which are not in use, you can economize strength and nerve-force, and be resting one part while the others work.

People speak of “bracing” themselves to stand a pain. The very act of bracing

often makes one feel the pain more intensely, because all the nerves are put on a strain. The next time you have to visit the dentist, do not grasp the arms of the chair tightly and nerve yourself for what is coming, but instead, relax; let your hands rest easily in your lap, practise slow, deep breathing, and see if it is not less painful.

A Good Resting Exercise

When you have been working under a strain till you feel tired, physically and mentally, and can not take the time for a half-hour's nap, take ten minutes for the resting exercise given below, and you will be repaid for the time spent:—

Lie perfectly flat upon the bed, or better, the floor, and “let go” as much as you can, allowing the whole body to relax. Let yourself feel very heavy. Close the eyes, and slowly take six deep breaths. Imagine that all the life has been withdrawn from your right arm, except in the upper part. Keeping the eyes still closed, very slowly raise it from the floor, lifting it only a very few inches in a minute. Lift entirely from the upper part of the arm. By the time the arm is vertical, you will find it quite heavy. Hold it straight up while you take three more deep breaths, then lower it as slowly as you raised it. Let the hand hang relaxed all the time. Take the same course with the left arm.

Washington, D. C.

A Singing Cripple

A TOUCHING story is told in connection with the work of the Countess of Huntingdon among the colliers in the Black Country. Finding that many of these poor miners had never heard the gospel, she sent out preachers to hold meetings among them in the open air. Whitefield, Venn, and the Wesleys were among her helpers.

In a cabin on her estate there was a crippled blind girl, named Eliza Poulard, who heard of this great work. She was carried to the castle, having asked to meet Lady Huntingdon. “Can I help?” she inquired humbly; “I never have done anything for God.”

The servants would have driven her away, but the countess interfered. “She is lame and blind, and scared at her own voice,” they said. “God calls his own messengers,” replied the countess. “Carry her to the meeting to-night.” “Now,” says the old chronicler, “Eliza, in her solitude, had learned many hymns, and her voice was of that tone that it would wring the heart of a beast. When she sang of Christ upon the cross, the

women cried out and the men wept sore. No words of the preachers were so powerful as the song of the poor cripple, lying on her pallet. They carried her from one place to another, and many people were converted by her.”

It is said that when Lady Huntingdon told her of the souls she had influenced for good, her face grew as beautiful as an angel's. “Who would have thought He would have chosen *me*?” she said. Let us each seek out our work, and do it “as unto the Lord.”—*Selected.*



Fruits as Food and Medicine

Now that the height of the fruit season is at hand, with pears, plums, grapes, peaches, and other fruit in the market, it is well to know something of their nutritive and medicinal value. Many persons who are accustomed to think of fruits simply as healthful perhaps, but not particularly germicidal, will be surprised to learn their health-giving properties.

Marion Harland writes of the value of fruits as food:—

“Currants, berries, rhubarb, peaches, apples, pears, melons, and grapes each brings to jaded appetites and bile-laden systems its own message. A too common blunder is in overlooking the benefits we might get from carrying the habit learned and practised when the mercury is up to blood heat on into the winter solstice. For bile gathers as surely if more slowly then, and the digestive organs are sluggish to congestion.

“Peaches are catholic in principle and benignant in action. They may be indexed as a capital, all-round fruit. They correct constipation, yet have a decided tendency to brace the intestines. Prussic acid, in minute quantities, is secreted in the fragrant cells of the luscious peach, and as a healer, not a destroying principle.

“Fruits contain predigested food elements which do not clog the system, and which are valuable in sustaining strength. They are foods and medicines, or rather foods which avert the necessity of medicine.

“After the sleep of the night and the inaction of the digestive organs, a sort of mucous film forms upon the coat of the stomach, indisposing it to do its proper work. The gentle acids remove this and awaken the organ to a sense of what is expected of it. One writer upon gastronomy asserts in round terms that he would ‘as soon cover the coat of his stomach with a viscid poultice as to compel it to take care of a bowl of oatmeal or hominy early in the morning.’

“Oranges have an advantage over the great majority of other fruits in being obtainable all the year. They are antibilious. So are lemons, but oranges are agreeable to the taste, and have nutritious qualities not shared by the more tart cousin.”

There are other varieties of fruit which are of great medicinal value. A South American is said to have cured eight cases of yellow fever by feeding

each patient half of a watermelon. The body became so drained of fluids by disease that the patient became ravenous for liquids.

As an aid to digestion — a really material aid — the pineapple stands alone among the fruits. Its vegetable pepsin neutralizes, or, perhaps, rather digests, albuminous substances in the stomach. Fresh pineapple, or, better still, the juice of one, placed in direct contact with eggs, or gelatine, or milk, will prove this fact conclusively by producing a bitter-tasting dish.

In case of catarrhal ailments of the throat and its downward connection — the alimentary canal or tract — pineapple can not be overestimated, and it acts with equal force in malarial affections.

Oranges and lemons are not only valuable by reason of their potash salts, but especially for their citric acid. A case of paralysis of the entire right side is reported in a medical journal to have been helped by the adoption of the juice of oranges as a regular diet.

The *Woman's World* states that oranges are the only food used in the cure of aggravated cases of dyspepsia, with no other food allowed. The grape cure is successfully used in a great variety of cases, especially in wasting diseases, and bananas in the same way. In all of these fruit cures no other food is used, and no medicine.

Tomatoes, raw or cooked, stimulate a sluggish liver. According to the Banting estimate, five ounces of sugar a day will increase a man's weight one pound a week.

The salts and organic acids in the apple tend to improve the quality of the blood.

Cabbage, cut up to thread-like fineness, and eaten with lemon-juice, is digested in one hour.

As for dates and plantains, they contain sufficient nutriment to sustain life.

In these days of impure drinking water, water famines, and filtered water, it is well to know that one of the greatest advantages of fruit is that it offers us pure water for which we do not need a filter, to the amount of nearly fifty per cent in berries and more than ninety-two per cent in watermelons.—*Los Angeles Herald*.



JACK had been sent on an errand, runs the story, and he came to a fence across the lane that he traveled. "I am put here to stop boys," said the fence; "you must turn back or go around." "But I am built to climb fences," responded Jack, and he went over the fence and on his way. Fortunate Jack! He had come to have a clear-cut conviction of what he was built for — to overcome obstacles, not to be daunted and delayed by them. Have we all learned what he knew? Obstacles are sure to appear in the way; but man was not built to go back or to go around, but to go over or through them. Difficulties in the way of your church work, of your Christian life? — Certainly; but you were built to overcome them.—*Presbyterian Advance*.



Report of Our Work in Maine

We have now been in Maine about two months, and these months have been ones of earnest activity. Maine has passed through one of the greatest crises as far as the temperance campaign is concerned that any conference in the country has ever passed through to my knowledge. It is probable that there is no part of the world where the believers in the message are more stanch than in the State of Maine. Some had an experience in the former messages. As immovable as the rocks in the State, are these brethren so far as the principles of the truth are concerned. The message was first preached in Maine. It was in Portland that the spirit of prophecy, which has been so prominent and has filled so important a position in the third angel's message, was first manifested.

In early times the Lord wrought wonders in the State of Maine. He manifested great power in the healing of the sick, and in working deliverances for his people. It was here that arrests were made because of complaints that the people were disturbed by prayer and the shouting of praises to God in the night seasons. In these various experiences there were special manifestations of the power of God in bringing confusion to the adversaries and deliverance to his people.

God honors places when their men prove faithful. It was upon Mount Moriah that Abraham offered his son Isaac. It was on the same mountain that David purchased the threshing-floor of Ornan the Jebusite, and made his offering which he refused to make if it had cost him nothing. Upon the same mountain the temple of Solomon was built. God will yet honor this State by raising up in it a strong company to defend the truth, and to bear the last message of mercy to the world.

In early times, from this State as well as from other States in New England, both men and means were furnished to carry the message to the West. Now it has returned to the East, and we look for great things to be accomplished in the Eastern States, especially in Maine.

When we arrived in this State, we found the temperance campaign at its height. The ablest temperance speakers in the country came to the relief of the prohibitionists here. Those in favor of alcoholic drinks also spared neither pains nor money to secure the vote in their favor. We soon discovered that the majority in favor of prohibition was not large. To us it appeared to be a special providence of God, as it gave an opportunity to our people to place themselves on the side of truth in regard to the temperance question. We at once entered the arena, receiving from the Review Office a donation of a thousand of the *Temperance Instructor* to begin the

work. Our brethren, as far as they understood the situation, rallied to aid us in the distribution of the *Temperance Instructor*. Portland, Bangor, Biddeford, Lewiston, Augusta, and nearly all the cities and towns of any size were supplied with the *Temperance Instructor*. These were placed directly in the hands of the people, as we made a thorough house-to-house canvass. In many places the temperance people joined our laborers, and worked faithfully in circulating the *Instructor*. Over seven thousand were distributed by these temperance workers alone.

The W. C. T. U. people in portions of the State where there were no Sabbath-keepers, heartily took part in the work. About fifty-five thousand copies of the *Temperance Instructor* were scattered over the State of Maine. It was generally acknowledged that there was no literature used in the campaign that could compare with the *Temperance Instructor*. As the time of the election drew near, the intensity of the work increased. Several companies were working in different places. Those whom we had considered our enemies because of our different views on religious liberty, commended us for what we did. One man of prominence wrote to one of our brethren, "Your paper was one of the strongest factors in the fight, and probably made as many votes as our small majority."

We have been acquainted with the work in the East for nearly sixty years, and we never have seen any State more stirred than Maine during this campaign. It has brought our denomination before the people in a favorable light; and it is very possible that had it not been for the effort put forth by our people and others uniting with us in the distribution of the *Temperance Instructor*, the majority against prohibition would have been so large there would have been no question over the election. There never was a more opportune time than now to scatter our literature among the people.

Our brethren came to the camp-meeting full of courage and hope, and it was stated by many that it was the best camp-meeting ever held by Seventh-day Adventists in the State of Maine. We understand that nearly, if not quite, two thousand dollars was raised by pledges and cash for different departments of the work. Eleven persons were baptized. The question of entering Portland was considered, but as our brethren have interested companies in different parts of the State, it was thought best not to take their laborers and place them in Portland where there was no special interest; so after duly considering the matter, we gathered a company from workers who were not in the conference employ, rented a house in Portland, and have already begun work.

We have found some interest manifested. Those whom we have with us

doing house-to-house work are individuals of mature years and experience in the cause of God. They have learned to believe God, and are looking for the salvation of souls. We are expecting, as in times past, to connect with our work the health and temperance work, the selling of books, both large and small, and the distribution of tracts and papers, as well as the holding of Bible readings in the homes. We ask a special interest in the prayers of God's people, especially of those who have taken an interest in this temperance campaign. We are looking for a harvest of souls, and we do not expect to be disappointed. The conference of Maine is able to carry only a portion of the expense of this work in Portland, so any donations from our brethren in any part of the country will be thankfully received, and due credit will be given. Our address is 63 Grant St., Portland, Maine.

S. N. HASKELL.

East Michigan Camp-Meeting

THIS meeting was held at Oxford, Mich., September 7-17. Oxford is a beautiful country town of some fifteen hundred inhabitants. The ground upon which the camp was pitched lies in the outskirts of the town, but within easy access to the residential section.

Besides the union and local conference laborers, there were in attendance Elders J. O. Corliss and J. J. Westrup, and the writer. The attendance of our people was about four hundred. There was also a good attendance of the citizens of Oxford when the weather was favorable. The labors of Elders Corliss and Westrup were much appreciated. Our people responded liberally to the various calls for money, and especially to the call for the \$300,000 Fund. The Sabbath-school offerings during the meeting aggregated over \$240.

God's care for his people was manifested in a most signal manner in protecting them during two severe wind-and-rain-storms that took place during the meeting. The last of these storms occurred on the last Thursday evening of the meeting. It began about 5 P. M., while a meeting was being held in the large pavilion. With scarcely a moment's warning, the large tent blew down, breaking all three of the center-poles. To those who saw the tent fall, it seemed as if at least some of those who were in the tent at the time would sustain severe injuries, and possibly the loss of life; for there was not only danger from the breaking center-poles and the heavy quarter-poles, but also the possibility of coming in contact with the live electric wire which was stretched about the interior of the tent for illuminating purposes. Providentially, there was in the tent at the time one of our brethren who is an electrician. He had on rubber boots, which are nonconductors of electricity, and he also had a pair of clippers in his hand, with which he cut the wire without injury to himself, and thus averted a possible loss of life. It seemed miraculous that all who were in the tent at the time should escape without injury. The storm continued to rage with great fury for a time after the large pavilion had been blown down, and it seemed for a while that it would be impossible to repair the poles, etc., before the Sabbath, so that the meeting could be resumed. But Friday morning the weather cleared

off beautifully, and before noon, as the result of earnest work, the tent was in readiness for meetings.

With but few exceptions, all remained until the close. The weather was delightful during the remaining portion of the meeting, and the service on the last Sabbath will ever be remembered by those in attendance because of the presence of the Holy Spirit with mighty converting power. At the close of the last Sabbath afternoon service, three young men were ordained to the gospel ministry—Brethren Fred Hoxie, C. L. White, and Robert W. Leach. Sunday afternoon twenty-eight willing souls followed their Lord in the sacred rite of baptism.

Elder H. H. Burkholder, who has served for a long term of years as president of the Ohio Conference, was unanimously elected to the presidency of the East Michigan Conference, as the successor of Elder E. K. Slade, who has filled the office of president of the conference for several years past, and who has recently been elected to succeed Elder Burkholder as president of the Ohio Conference. We believe that the result of this exchange of conference presidents will prove a great blessing to the conferences where they have been elected to serve. While the people of both conferences regret to see these brethren separate from the fields where they have worked so long, yet we feel certain they will as earnestly stand by and support the newly elected presidents as they did the retiring ones.

K. C. RUSSELL.

The Utah Conference and Camp-Meeting

IN company with Elder J. N. Loughborough and Brother J. J. Ireland, I attended the tenth annual session of the Utah Conference, at Salt Lake City, August 28 to September 4. The camp-meeting was held in connection with the conference, though it could hardly be called a camp-meeting, as there was but one tent pitched, and that was the pavilion in which evening services were held. Meetings in this tent had been held evenings for some time by Brethren W. L. Sims and L. E. Leavett. There was a good interest manifested by the people who came.

The conference and other meetings held during the day convened in the church. This building is a modest structure, yet was large enough to accommodate all who came to the conference. The meeting was small, not more than one hundred being in attendance at any time; but the conference membership is small, numbering only two hundred.

The meeting was a good one. Not a discordant note nor impatient remark was heard in any of the proceedings. The Spirit and blessing of God was present in every meeting, and brotherly love prevailed.

There was great freedom in speaking the word both to our own people and to those who came from without. Elder Loughborough's labors were very helpful, and were greatly appreciated by all.

The business of the conference was transacted with despatch and harmony. Elder D. A. Parsons was elected president, with Brethren W. L. Sims, W. O. Willard, Samuel Elsner, and L. E. Leavett associated with him on the committee. Otis J. Fisher was elected secretary and

treasurer, and J. G. Smith field missionary agent.

Resolutions were adopted expressing gratitude to God for his goodness, and for prosperity; expressing sympathy and love for Sister B. Winifred Hunter, the former secretary and treasurer, in her serious illness; recommending that their portion of the \$300,000 Fund be raised during the present year; approving the plan of starting a conference school; voting to discontinue the health food department in the tract society; guarding the sacredness of the tithe; favoring the raising of funds for the poor by contributions; contributing ten per cent of their tithe to the General Conference; recommending the raising of fifteen cents per capita each week for foreign missions; and urging the revival of the missionary spirit in distributing our truth-filled literature.

In the discussion of all these resolutions much interest was manifested, and the brethren and sisters showed a willingness to do all in their power to forward the message. Utah is not an easy field in which to labor. The "Gentile" element, as it is known, is not large. The Mormons control and mold everything except in Salt Lake City. Their organization is so complete, their opposition so intense, their prejudice so blind, that it is difficult to make rapid progress; and yet there has been a steady gain.

It is in Utah as elsewhere,—opposition from without may do something and may hinder somewhat; but that which hurts and hinders the cause the most, and wounds it the deepest, is the wounds "with which I was wounded in the house of my friends." The church, the cause, can truly say with the individual member,—

"But of all the foes we meet,

None so apt to turn our feet,

None betray us into sin,

Like the foes we have within."

The laborers in Utah are drawing together, and the believers are drawing near to one another, and God is drawing near to all. We confidently expect there will be prosperity in the third angel's message in that conference the coming year.

E. W. FARNSWORTH.

Cuba

LAS MINAS.—We are glad to be able to bring an encouraging report from this part of the West Indian mission field for the readers of the REVIEW. We began work here last January, with the purpose of starting a self-supporting mission school, where we could teach the truth to those around us, and also help our young people to prepare themselves to work for the Master.

From a study of the Testimonies we felt that our school must be located on a farm. As we did not have means to buy land, we rented a small farm near Las Minas, and are trusting the Lord to help us find a permanent location suitable for our school work.

On this account, we have not opened regular school work; however, there are twelve or fifteen young persons who are taking private classes. Sister Burgos, who is our Spanish teacher, is also devoting a large part of her time to house-to-house work, giving Bible readings and distributing literature. As a result of this work and that done by Brother Guy Holmes, who has been doing self-

supporting work in Cuba for nearly four years, four young people have recently been added to the company here. We hope that others will take their stand soon.

We have a Sabbath-school organized, and from twenty-five to thirty often attend. We are very much in need of an organ, as music is an attraction which draws many who otherwise might not come.

It is our desire to do all we can to spread the gospel in this dark field. Cuba, with its more than 2,000,000 inhabitants, has only two conference laborers and a few self-supporting workers.

Now is the time to work this field, for the people are turning from the Roman Catholic Church, and if we do not do our duty now in bringing the gospel to them, it may have to be done against much opposition. "The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." Luke 10:2. CHAS. FRANZ.

Colorado Camp-Meeting

IN a beautiful grove-park, well shaded and sodded, on the shores of Rocky Mountain Lake, the Colorado Conference held its annual conference and camp-meeting. The attendance of our people was not large, but the outside attendance was most encouraging. The conference business was done with dispatch, and a spirit of unity and co-operation prevailed.

Several of the General Conference brethren spent one or more days at the meeting, rendering valuable help. The last Sabbath was an especially good day for the campers. In the morning service, conducted by Elder C. R. Kite, nearly two hundred responded to the call to seek the Lord.

Special meetings for the young people resulted in many conversions. A number were baptized, and will unite with their home churches. An effort was made to raise funds for foreign missions, and a goodly amount was raised in cash and pledges. Altogether, the Denver meeting was a source of encouragement to the Colorado brethren and sisters.

It surely is most encouraging to see a conference united, and the brethren working together in love and unity. While this continues, the Lord's work can but prosper. I. H. EVANS.

North Texas Camp-Meeting

THIS meeting was held at Dallas, Tex., August 3-13, in the Chapman grove, in the southern part of the city. The car service was convenient, and the attendance of the citizens was good, especially evenings, and at times very good during the day. Because of the drought, which has continued for three years and which was very severe the first half of this year, it was feared the attendance of our people would be small, but there were about seven hundred encamped on the grounds, or about the usual number.

The large pavilion was placed at the entrance to the camp. It was brilliantly lighted, and the large platform for the speakers and the choir was decorated with appropriate mottoes. There was also a tastily arranged reception tent with comfortable chairs and lounges. Near the speaker's stand was the book

tent, with a good stock of our literature attractively arranged, which resulted in much larger sales than the year before. Opposite this on the next corner was located a conference office tent, with the words "Office" and "Bureau of Information" over the entrance. Reading tents for both the young women and the young men, furnished with a good supply of books, were in full view, with signs designating them. The whole arrangement of the camp showed careful thought and planning, and the public responded to the inviting appearance.

The spiritual interests were not made second to the material. From the first, there was a good spirit in the meeting. Revival efforts were not confined to the Sabbath, but on the two Sabbaths of the meeting large numbers came forward for prayer, and to seek new experiences. Many of these were starting in the Christian life for the first time. God's Spirit was present in mighty power, hearts were touched, and surrenders were made; blessings were received, and victories gained. Twenty-three were baptized.

The reports from the different workers showed a healthy growth in all departments. During the year, there were 100 converts to the truth; three new church houses erected and paid for, the combined valuation of these amounting to \$5,000; an increase of \$1,700 tithes over last year (there was erroneously reported a falling off from last year at the time); a net gain of over \$2,000 for the tract society; a large increase in Sabbath-school and other offerings; a still larger increase in subscription book sales; quite a revival of interest in the Young People's Missionary Volunteer Department, there being fifty-nine who finished the reading courses, while last year there were only three or four; an increase in the force of conference laborers. There were also other evidences of prosperity which can not be reported here.

The conference business was transacted with the utmost harmony, not a discordant note being heard. Resolutions were passed endorsing the actions of the Friedensau General Conference Council with reference to the fifteen-cent-a-week plan, cheerfully acquiescing in all the requests of that council and accepting the increased responsibilities. The conference also voted to raise its share of the Clinton (German) Seminary obligation, and adopted resolutions touching the different phases of the general and local work.

But few changes were made in the officers for the ensuing year. Elder W. A. McCutchen was again elected president, and W. F. Field secretary and treasurer. The other officers and members of the committee remain the same as last year. It was gratifying to note the unanimity with which all these persons were chosen to their offices, and the harmony and unity that exists among all the conference officers and laborers. Those at the head have the hearty support of workers and people.

The laborers present, aside from the local conference workers, were Elders G. B. Thompson, G. H. Haffner, T. M. French, Prof. G. A. Grauer, and the union conference laborers representing their different lines of work, Elders W. W. Eastman, E. E. Farnsworth, C. B. Hughes, and the writer.

G. F. WATSON.

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

Notes

CLERGYMEN, funeral directors, and liverymen of Fort Wayne, Ind., have organized together for the purpose of doing away with Sunday funerals except in the cases of death by contagious diseases. If this action is voluntary on the part of the classes indicated, there should be no serious objection raised to such a proposition; but should this be an effort to secure an ordinance to prohibit funerals being held on Sunday, then every citizen who is true to the best interests of society should vigorously protest against any measure which seeks to encroach upon the domain of personal rights of conscience.

THE oft-repeated argument employed by the advocates of Sunday legislation, especially clergymen, that Sunday baseball is a menace to good morals, is not accepted by the chief of police in New Haven, Conn.; for he recently said: "Sunday baseball by professionals will continue at Lighthouse Point so long as the game is conducted in an orderly manner, because it draws young men from the streets, and lessens the number of arrests for drunkenness and disorder. Many young men, who would otherwise loiter on street corners, are attracted to the shore by the Sunday games, and from my own personal observation I know it lowers the number of cases in the courts on Monday."

K. C. R.

Baptists and Sunday Laws

THE following question and answer appearing in the *Western Recorder* (Louisville, Ky.) of August 24, will be read with interest and approbation by liberty-loving people:—

"Should the pastor of a church present a petition for the closing of the post-office in his city on Sunday at his regular service, and have the petition circulated at the same time,—a petition to the Post-office Department?"

"Of course not. He had a perfect right as a citizen on a week-day to circulate any petition to the United States government, but not on Sunday, when the church was assembled to worship.

"The Baptists have no more distinct tenet than the separation of church and state. They have held to that with unswerving conviction and in all circumstances since their Lord bade them, 'Render therefore unto Cæsar's.' But in these latter days some have been willing to surrender this old principle and to disobey their Lord because they have unconsciously adopted the motto attributed to the Jesuits that the end justifies the means. And this, too, in the face of the words of the Holy Spirit that the damnation of those who do evil that good may come, is just. Surrendering a true principle and disobeying the Lord is a very great evil.

"It is well known that the worst of the evils in the connection between church and state have always been when the church controlled the state. Witness the power of the Papacy over the governments of Europe. That the church can not force the government to adopt its measures is no justification nor excuse. If it had come to a question of force, the Pope could not have forced the emperor to go to Canossa. Besides, entire separation between church and state requires that each let the other's province severely alone.

"In spite of the foundation principle of Baptists through all the ages, some will introduce resolutions into Baptist bodies, urging Cæsar to do what they think ought to be done. They say, 'What is the principle that one should adhere to when we think good might follow from giving it up?' The church had no more right to advise the Post-office Department than the Post-office Department had to advise the church to dismiss its pastor, to hold its meetings at nine o'clock instead of eleven, etc. Congress has just as much right to pass a resolution telling the Southern Baptist Convention what it wishes the convention to do, as the convention has to treat Congress in that way.

"Stand by your principles no matter if they do prevent you at times from doing what you think would accomplish good. Because it is right for you to do something in a mass-meeting of citizens on a week-day gives you no right to do it as a church."

S. B. H.

Christian Education

Conducted by the Department of Education of the
General Conference

H. R. SALISBURY

Secretary

The Opening of Our Schools

THE reports of the opening of our schools for another year are beginning to come in, and are filled with courage and good cheer. Let those who have been undecided hasten to join themselves to one of these busy groups until our institutions are full to overflowing. In 1900, there were 2,357 in our academies and colleges; in 1909, there were 6,535; and last year, 7,169. This year bids fair to pass the average. Let us thank God that our prayers are being answered. Let those who believe in Christian education and the soon appearing of our Saviour, work unceasingly to get all our youth into our own schools.

Union College

The first report to arrive was from Union College. Professor Griggs says:—

"Union College opened for its twenty-first year's work, Wednesday morning, September 13. An interesting program of music and speeches by members of the faculty, friends, and students was given as an opening exercise.

"We have an exceptionally fine class of students this year. There is some increase of attendance over that of last year, and yet hundreds of young men and women in this portion of the United States who should be in Union College preparing for the work of this message, are pursuing avocations not connected with it.

"The teachers and faculty are of good

courage. We look forward to an excellent year's work."

A further report from Elder A. T. Robinson says:—

"The chapel was nearly filled with students and visitors, fourteen more students enrolling on the opening day than on the corresponding day last year. We all felt to thank God anew for Christian education, for schools in which the honor of God and reverence for his holy Word are made first.

"Indications are favorable for an excellent year's work in Union College. Why should we not expect that it will be even better than any preceding year in its history? Let us all pray that the Lord may bless the teachers and students during this school year. No other institution in the Central Union Conference is more deserving of a large place in the hearts of our people than Union College, the largest educational institution in the denomination. In this school many of our young men and young women spend several years in fitting themselves for usefulness, a large number of whom are definitely preparing for work in the cause of the third angel's message. We sincerely hope that if there are parents who are wavering upon the question of sending their sons or daughters to the college, or if there are young people who are debating the question of coming, such decisions may be quickly made as will result in helping to fill up the vacant seats in the college."

Emmanuel Missionary College

"Our school opened September 13," writes Professor Graf, "with a larger enrolment by twenty-five per cent than at any other opening in recent years. More encouraging to us than the increased attendance is the maturity, the advanced grades, and the earnestness of our students. The opening vesper service of the year was held Friday evening, and was one of the most inspiring and spiritual meetings we have ever had. Almost every student took part. The key-note of the testimonies seemed to be a strong desire to make this school year the best in every way. We are of good courage, and thank the Lord for his goodness to us."

It is interesting to note that for the past four years this college has had an increase of about twenty-five per cent each year.

Bethel Academy

Prof. C. L. Stone, principal of the Bethel Academy, says:—

"The present summer has been a prosperous one for the Bethel school. In many places throughout the State of Wisconsin there have been drought and failure of crops, but the school farm has been highly favored in that the oats and the rye, the potatoes, and the coarse vegetables for the cattle, as well as all the garden vegetables, have yielded well. We have filled our fifty-ton silo for our cattle, and have hay and grain for our teams. So far as provision for the school family is concerned, we have about two thousand quarts of fruit and vegetables in cans.

"Just one week of school is past, and at present the enrolment is sixty-six. There is a wholesome and excellent spirit among the students, even an improvement over previous years. This is due in part, we believe, to added conveniences and the pleasant appearance of the place. Naturally, the premises

were in bad condition after the fire and during the time of rebuilding, but now all the rubbish is out of sight. The lawns have been leveled and newly sodded, and are decorated with beautiful flower beds. The walls of our buildings have been tinted, appropriate pictures have been hung, and in every building there is a genuine homelike feeling.

"It is very gratifying to the faculty that the students manifest such a spirit of earnestness in their work, and a desire to fit themselves quickly for acceptable service in the cause. Almost without exception, these students meet all or part of their school expenses by means of their own exertions, and three of them earned scholarships by selling our literature the past summer.

"Every Friday night in the Bethel school the students have their social meeting. It seemed very much like a reunion as all met once more to express gratitude for the blessings of the past and present, and a very large per cent testified heartily to the goodness of God and of their determination to work for him. Between the faculty and the students there is the most friendly relation that could be desired. From every view-point, the outlook for the school is very encouraging."

More reports equally as encouraging as these have just been received, and will appear next week.

H. R. S.

Gospel Workers' Department

Their divine calling, qualification, and preparation. Methods of labor, plans, etc.

Conducted by A. G. DANIELLS

"The Prayer Before the Sermon"

THERE has recently come from the press a book entitled, "The Pastor-Preacher," by Bishop William A. Quayle, of the Methodist Episcopal Church. As the title indicates, this book is a word to ministers, and it contains many helpful suggestions. The following is taken from a chapter with the above heading:—

"If called on to say which was of the greater consequence, the sermon or the prayer which precedes the sermon, a thoughtful minister would find himself in a quandary; both are so gravely important and so holily important. The prayer is the preacher's special approach to God, and the sermon his special approach to man; but his prayer is an approach to God for the men and women to whom the sermon is addressed, and with a view to whom, with prayers and sometimes with anguish, he framed his utterance; so that the two, prayer and sermon, focus on the congregation. The public prayer is not the preacher's prayer, a personal devotion, although all the devoutness of his life urges its hallowed way through the outrush of his prayer; but what is intended is that the prayer is not a personal prayer, not the preacher's own, but is a priestly prayer—the prayer of Moses for the congregation, or to urge the thought reverently to the highest levels possible for devotion to climb,—to the prayer of Jesus at the supper-time on the last sad night he tarried under

these stars of ours a Man with men. What a hallowed exercise of priestly faculty has the preacher in his prayer before the sermon!

"The pastor says, devoutly, 'Let us pray,' which should be no mere form of words, but should, as it does, express the direct purpose of the holy hour. He is to lead the congregation in prayer. Here his shepherdhood comes into the sunlight of the pasture where the sheep are led by the Good Shepherd. To lead in prayer! He who is pastor of the flock is to lead this flock in thought and heart and contrition out to God, the brave Shepherd, the Bishop of their souls. To take a congregation out to meet God—that is what public prayer at a pastor's lips and heart is. Who shall ascend into this hill of the Lord's?—Painfully only those who have clean hands and a pure heart. Here, if ever, a minister is crushed by his load of holy care and his own incompetency to do the mighty thing he is set to do, crushed to cry, 'Sprinkle me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.' He must be snow-white who leads a congregation in prayer. There they are; and there he is, and—I, even I, must lead them in prayer. I must beckon them out to God by going before them; and a stranger will they not follow, a stranger to God will they not follow."

"Without argument it will be seen that there is no room in this holy exploit for self-thought. A preacher at prayer with his congregation must lose all thought of himself as an item in the petition he is to raise, save as he calls from a sheer sense of weakness in the presence of the preaching and the pastoring task, a cry for help, 'Help, O Lord, great help!' But of himself, his phrase, his personality, he must leave no hint. To obtrude a pastor's self into a pastor's prayer is sacrilege. 'He goeth before them'—he is a voice. Whose voice?—Why, truly, their voice.

"His words are not his words, but theirs; and the tears wetting his face are not his, but theirs. He is theirs. His voice is to wear a borrowed wonder and a borrowed eloquence. Pity the preacher who does not know how to pray in public, for therein would he have cast himself off from his real priesthood, the intercession for his people, who are more truly the people of God than they are the people of him.

"He is not praying to the congregation; but his prayer is not a voice of private devotion. He has that. He loves that. Prayer is his native air who walks with God; but now, privacy is passed; publicity, holy publicity, is come. He is a public functionary, God's and man's. 'Let us pray'—and then the push outward toward God, the leadership of men and women and children toward the God and Father of us all. Great hour, and very holy!

"The prayer should not be too lengthy. What tires, diverts. The sense of the passing of time should not intrude on this quest, called prayer; and if a preacher goes on and on and still on, the people will grow tired. It is useless to say they ought not to grow tired; for they will. I once heard Wayland Hoyt pray, and it was so brief that he had scarcely begun ere he concluded, yet it was the hush of God on all our hearts; and our souls responded, 'Amen.' Nor can we forget how the world-prayer

taught humanity by the Christ is so brief the little children can say it ere they fall asleep, however tired they may be.

"The end of prayer is not the naming of all objects on the landscape of life, though many seem to think it is. Their public prayers are an inventory of objects. They think they may slight some cause as omission might slight some church society. They do scant courtesy to God in such views of his grace and willingness to help. Prayer is not more the art of including than the art of omission. To leave out many things and name some things which shall be meet supplication for that hour—that is the wise preacher's prayer. He will reduce the topics of his supplication so the hearers whose ears are greeted by his prayer in their behalf may not be impressed, 'Can there be anything the preacher has not mentioned?' To cease to pray, then, is quite as important as to begin to pray. He must have in his own soul the lift of spirit, else he can not lead them in prayer." A. G. DANIELLS.

The Missionary and Publishing Work

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

Conducted by the Missionary and Publishing Department of the General Conference

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

Suggestive Program for Fourth Sabbath Service

(Oct. 28, 1911)

OPENING SONG: "From Greenland's Icy Mountains." "Hymns and Tunes," No. 1055; "Christ in Song," No. 624.

PRAYER.

SONG: "Come, Saviour, Come." "Hymns and Tunes," No. 1333.

READING: "Our Mission Work, Prospects, Needs, Help," by conference president (to be read by church elder).

RECITATION: "Almost, but Lost."

FROM THE FIELDS,—

India—"Our Work and Opportunity."

Africa—"The Year in West Africa;" "Among the Basutos With Message of Christ's Coming."

China—"China's Need of the Word of God;" "The New Honan Training-School."

Japan—"Among Japan's Millions."

Korea—"A Bible Institute for Women."

South America—"A Medical Evangelist Among the Aymaras of Peru."

Asia—"By the Caspian Sea."

Bible Lands—"To the Greek;" "Baptism in the Brook Cherith."

RECITATION: "The Last Hour."

CLOSING SONG: "Hark, the Voice of Jesus Calling." "Hymns and Tunes," No. 1069; "Christ in Song," No. 641.

(The above selections are all found in the Missions Signs.)

To Church Elders

This month's program is designed to help in preparing for the Harvest Ingathering work. In carrying it out, we would suggest that assignment to those who are to take part be made on Sabbath, October 14, in order that each may

have ample time to prepare for the service on October 28. Advance copies of the special Signs have already been sent.

As there are quite a number of readings, it will doubtless be best to let one person present all that relates to one country. Select those to take part who will put life and enthusiasm into the reading. It will add to the interest if the poems are learned and recited.

Appointment of Committee.—At the close of the service, October 14, a committee on arrangements for the Ingathering work should be appointed. In a small church, we would suggest that the elder, librarian, and Sabbath-school superintendent make up this committee. In larger churches, it may be well to add the young people's leader and one other member. This is simply suggestive. This committee should lay definite plans for the work, and be prepared to report at the service, October 28.

At the close of the service on October 14, see that each family is supplied with an advance copy of the Missions Signs, and the two leaflets entitled "Instruction Leaflet" and "General Information."

Suggestions for Committee

This committee will have at least some of the following details to arrange:—

1. *The Division and Assignment of Territory.*—Where a church is located in a city, a street map should be secured, and certain sections be assigned to each company. In country districts, a careful division and assignment of territory should also be made, so that the different members will not visit the same families.

2. *The Appointment of Leaders for Companies.*—It has been found an excellent plan to organize the church into companies of from six to twelve, with good leaders in charge.

3. *The Dividing of the Church Into Companies.*—It will be well for the committee to assist the leaders in forming their companies, and to see that there is no misunderstanding in the assignment of territory.

4. *Securing a Supply of Papers.*—A careful estimate should be made of the papers that will be needed, and more should be ordered at once if necessary.

5. *Providing for a Special Meeting of Instruction.*—In addition to the "Instruction Leaflet" given out October 14 for home study, it would be well to arrange for an evening service to be devoted to the study of the paper, and how to present it. The solicitor's card should also be explained, and each worker supplied with one not later than at the Sabbath service of October 28. This card should be properly signed.

6. *The Conducting of the Service October 28.*—The fourth Sabbath service should be a time of special prayer for God's blessing upon the work. The committee appointed on plans should be prepared to report final arrangements at this meeting.

7. *Encouraging the Members to Persevere During the Campaign.*—As far as possible, the committee should keep in touch with the different members during the campaign, and pass on from one to the other all the encouraging items that can be gathered.

8. *Arranging for Experience Meeting at the Close.*—A very profitable experience meeting may be held at the close of the campaign. Such a meeting will stimulate many to continue doing regular missionary work.

N. Z. T.

Magazine Sales

IN a recent mail, we received an order containing 113 yearly subscriptions to *Liberty*, from the West Michigan Tract Society; also, 67 yearly subscriptions for the *Protestant Magazine*.

THE following is from an attorney who has read *Liberty* for some time: "I am with you, heart and soul, in the good work. I happen to be in a place and position just now to know how much *Liberty* is needed. Accept very best wishes for the success of your splendid work."

THE following yearly report received from one of our agents for *Life and Health* is very encouraging, indeed. He worked 1,385 hours, and sold 11,783 copies. His total profits were \$1,706.98, or a profit of 51 cents an hour for all the time he worked. This shows the possibilities wrapped up in the sale of our ten-cent magazines.

MANY of our magazine workers go over the same territory every month, getting regular customers. One such worker writes: "I received the 50 copies of *Life and Health* to-day, and am well pleased with this number. I have been selling *Life and Health* for over one year, with *Signs of the Times Monthly*. I go over the same territory every month. By so doing I have regular customers who appreciate the papers."

By the third of September, 21,000 copies of the October *Signs* had been sent out. Several thousand copies of these were late September orders, but responses from *Signs* agents are now coming in for it. October now bids fair to exceed all previous sales for that month. In fact, they are now only a few thousand behind, and have more than a month to work. A large edition has been printed in anticipation of its good sale.

DURING the month of August the Review and Herald Publishing Association sold 143,927 copies of *Life and Health*, *Liberty*, *Protestant Magazine*, and *Temperance Instructor*. The two largest items were 72,000 copies of the August *Life and Health*, sold by August 13, and 57,957 copies of the *Temperance Instructor*. This large sale of the *Temperance Instructor* is due to the fact that we shipped a large number to the State of Maine, to help in the temperance campaign there.

ONE of our sisters in New York recently sent us ten yearly subscriptions for *Liberty* at the special introductory price of \$1.50. We have just received the following word from her: "Two of these persons were Catholics, and they desire to have me discontinue sending them the magazine, as they dare not have it in their homes." One of these women, it appears, had been hiding her copy of *Liberty* up in her attic so that it might not be seen by other Catholics, and the report be taken to the priest that she was reading it. She would steal away and read it there in the coldest weather. She became sufficiently convinced of the truth to keep one Sabbath, but was finally prevailed upon to go to confession to the priest, since which time she has not dared to read our literature. During the past ten weeks we have received over 6,000 *Liberty* subscriptions.

Sanitarium Relief Campaign

Some Figures on Sanitarium Work

THE last statistical report shows a continuous growth in our sanitarium work. While the report does not show so many institutions as did that of last year, three or four being discontinued or merged into others, it shows a substantial gain for the seventy-four sanitariums reported. These institutions have a valuation of \$3,368,041.46, representing the largest part of our institutional investments.

The number of employees in our sanitariums is given as 1,989, or very nearly 2,000, which figure is probably more than reached on an average, if the extra help during the busy seasons is included. Most of these are skilled workers or are in training, there being 116 physicians and 1,109 nurses. This represents considerable talent and energy devoted to this branch of work.

Financially this work pays. It is self-supporting, although requiring an annual expenditure of \$600,000 in wages. This amount is met by the income from patronage, thus placing no burden for support upon our conferences, except in a few instances where the salary of a medical superintendent of a sanitarium may be paid by the conference, he also serving as medical secretary of the conference; or in other instances the chaplain of an institution may be supplied by a conference. When it is taken into consideration that a tithe of the wages of the sanitarium workers is \$60,000, it will be seen that from a financial standpoint, this work is a source of income rather than an expense to the denomination.

Those who are observant of the progress of our medical work agree that as a factor in the support and progress of our denominational work, it is constantly attaining larger proportions. The establishment and existence of the sanitarium work itself is bound up with the interests of our entire movement, and the work that is being done is in harmony with the spirit that controls the work of the denomination.

Much of the work of our sanitariums may be regarded as distinctively denominational. The employment, care, and training of more than a thousand of our young people, developing them into efficient and capable workers, is a matter of deepest interest to all. That the cost of the educational training given, moderately estimated to be at least \$150,000 annually, is met by the institutions, no burden being placed upon either parents or conferences, is no small consideration. The very fact that our sanitarium workers have a support while engaged in a missionary work is cause for gratitude.

In addition to all this, when we consider the evangelical side of sanitarium work, and what it would cost the denomination to reach the 33,000 persons that come more or less in touch with our work and truth through our sanitariums, it will be seen that we have in this work a means of effectually advancing the cause of truth without calling for a constant support. Not a great deal of denominational money has gone into this

work by way of donations, nor is it being called for now. At the same time it is a branch of our cause that legitimately appeals to all our people for help.

How reasonable is the call that comes to us in our "Ministry of Healing" campaign! While utilizing the specially dedicated gift of a most excellent and timely volume of truth on the ministry of healing, we are engaged in a movement that gives us all an opportunity of rendering substantial aid to our sanitariums, and at the same time of taking part in the good work they are established to do. The missionary feature of the movement is one that should in itself present a call to each one to engage in doing that which really ought to be done anyway, even if there were no relief measure connected with it. But when, in addition to helping others to find precious spiritual truth and relief from physical suffering, we can render help to our important medical missionary work, and thus do what might reasonably have been asked of us long ago, should we not respond gladly and hasten to accomplish our part of what is both a privilege and a duty? L. A. HANSEN.

Field Notes

SIX precious souls were recently baptized at Jena, La.

THIRTY persons were baptized during the Nevada (Iowa) camp-meeting.

ON July 23, Elder A. Barry baptized seven persons at the Hillcrest School, Nashville, Tenn.

FIFTEEN persons have taken their stand for the truth at Somerville, Mass., as the result of tent-meetings.

AUGUST 21 seven adults and five young people were buried with their Lord in baptism at Holbrook, Neb.

THE rite of baptism was administered to eleven persons by Elder C. T. Redfield on the last Sunday afternoon of the Ohio camp-meeting.

ELDER J. W. DORCAS reports the baptism of three persons at Oakland, Iowa. At Glenwood, he baptized five persons, all of whom united with the Glenwood church.

AT the close of a series of meetings at Little Rock, Ark., seven persons (colored) were baptized. At Bentonville, Elder Leslie Littell reports the baptism of seven persons, and four others are ready to take part in this ordinance.

BROTHER MATTHEW J. ALLEN reports that in spite of the bitter opposition of the Catholic element in Hamilton, Ontario, twenty-two new members were added to the church there, nineteen of whom were baptized as a result of the tent effort held this summer.

ELDER T. H. BRANCH, who is working in one of our large Eastern cities, Philadelphia, writes very encouragingly of the interest the people are taking in the study of the Bible. He had the privilege of baptizing one sister. Her husband and others are keeping the Sabbath and will be baptized soon.

News and Miscellany

Notes and clippings from the daily
and weekly press

—A carpet company of Yonkers, N. Y., recently distributed to its employees of ten years' standing a sum amounting to more than \$40,000, as a share in its profits.

—A letter sent in 1660 by Francis Howgill, an English Quaker, to an address in Durham was recently delivered by the English post-office. The letter had been lost in London for two hundred fifty years. It was found in the Public Record Office and forwarded to Durham.

—Five-and-ten-cent stores, which are proving so popular in America, are to be introduced in England, ten of them in London alone. One of the companies operating these stores is putting up a fifty-seven-story building in New York City. Truly "many a little makes a mickle."

—Now comes the aero gun, devised for the purpose of bringing hostile airships to earth. In a test recently made by the Navy Department, a shell from one of these guns reached a height of 18,000 feet—several thousand feet higher than has as yet been attained by the aeroplane.

—Phileas Fogg, Jules Verne's celebrated English traveler in "Around the World in Eighty Days," has had his record cut in two by a Frenchman of German extraction, M. Jager-Schmidt, who has girdled the earth in 39 days, 19 hours. The Siberian Railway was the principal factor in lessening the time required for the trip.

—"All the devices for protecting railway crossings, aside from the removal of them from grade," says the Brooklyn *Eagle*, "are futile." Automobilists dash under gates and through those that are down, run past flagmen, and ignore warning bells. "Not until grade crossings are abolished will the public cease to be shocked by fatalities."

—The use of coffee seems to be declining in the United States. In 1902, 1,057,220,000 pounds were used; in 1910, 860,414,000 pounds, notwithstanding the increase in population. The reason for the decline is obscure. Chocolate, cocoa, and cereal substitutes may have displaced coffee to a slight extent, but scarcely to the amount of hundreds of millions of pounds.

—The difficulties of maintaining such quarantine regulations as will effectively stamp out the cholera now so prevalent in Italy and about the shores of the Mediterranean, were brought to light a few days since in despatches from Switzerland which state that the inhabitants of some of the interior towns of Italy, enraged by the sanitary measures of the authorities, and being convinced that it was their intention to kill the patients whom they had isolated, gathered to the number of several thousand, and having stormed the hospital, carried the cholera patients in ghastly procession through the town. The Italian government has been reduced to the necessity of ordering out the troops for the purpose of protecting these people against themselves.

—Freight carriers by land seem to be emulating, in the building of enormous railway locomotives, the huge vessels that now transport merchandise by sea. The Santa Fé Railway is constructing for its freight service ten locomotives that will weigh 308 tons each. With their tenders, which will carry both coal and oil, they will weigh 850,000 pounds, or 425 tons, each.

—A hurricane of great violence and accompanied by a deluge of rain raged over the Vesuvian region, September 26, causing a heavy loss of life and enormous damage to property. It is estimated that fifty persons were killed. Houses were razed by the wind, while others were inundated. Numerous boats in the Bay of Naples are missing, and are believed to have been sunk.

—North-bound Northwestern Railroad passenger-train, No. 121, crashed into a hay-rack party at the Commercial Street intersection, at Neenah, Wis., September 24, killing twelve persons outright, and injuring one, who died a few hours later. Nine others were hurt, four of them perhaps fatally. Eight occupants of the wagon, including the driver, escaped with slight injuries. Most of the victims were residents of Menasha.

—The Laurier government and reciprocity suffered an overwhelming defeat in the Canadian elections held September 21. By a veritable political landslide, the liberal majority of forty-three in parliament was swept away, and the conservative party secured a majority of forty or more. Seven cabinet ministers who had served with Premier Laurier were among the defeated candidates. The liberals lost ground in practically every province of the Dominion. Where they won, their majorities were small. Where the conservatives won, their majorities were tremendous.

—A census report just published has to do with prisons, almshouses, and insane asylums of the United States. The population in all these institutions shows considerable increase. In the jails and penitentiaries, Jan. 1, 1910, there were 110,000 persons; in the almshouses, 83,944 inmates; in insane asylums, 184,123, an increase of 26 per cent in six years; in institutions for the feeble-minded, 20,190. If all who might properly be put in one or other of these classes, but are at large in society, were reckoned up, the total would be more depressing than it is.

—The Russian ministry of marine has awarded contracts for building three new battle-ships, six submarines, and nine torpedo-boat destroyers. Two of the battle-ships are to be added to the Black Sea fleet, which means that under the special regulation applied by all Europe to the Dardanelles and the Bosphorus these vessels can never pass through these waters to the Mediterranean, and will be available only in the Black Sea. The remaining battle-ship, with the destroyers and the submarines, is to be built on the Baltic, and will be available for use wherever Russia wishes to send them. The battle-ships will each cost about \$9,500,000, with \$4,350,000 additional for armor and guns. They will be of 22,000 tons, and will carry thirteen-inch guns. The submarines will cost \$800,000 each, and the destroyers about \$1,000,000. This expenditure of more

than \$50,000,000 for new construction indicates that Russia has no intention of remaining in the position in which the Russian war placed her.

—Sending dolls from America to France and Germany would seem to be even more inadvisable than the traditional taking of coals to Newcastle, but it is said that American dolls of the unbreakable sort are now being exported in considerable numbers to those countries. Children everywhere are attracted by the unconventional, human-like faces that distinguish these dolls.

—One hundred seventy towns will be started in western Canada this year, an average of one for nearly every two days. The Canadian Pacific Railway Company will start fifty new communities; the Grand Trunk Pacific, twenty-four; and the Canadian Northern, ninety-six. Surveys have been made for most of the new towns, and many of them already have been named.

—On September 15 President Taft made public a letter in which Dr. Harvey W. Wiley, chief of the Bureau of Chemistry in the Department of Agriculture, was vindicated and cleared of all charges made against him by the personnel board of the department. Mr. Taft was most hearty in his commendation of Dr. Wiley's administration of his office, and expressed his sympathy for the doctor, who has been so maligned by some of the food interests of the country. Dr. Wiley made public his reply containing his thanks to the President, and to the press, which has supported him throughout this ordeal.

—The battle-ship "Liberte" was torn apart and destroyed by an explosion of her magazines at Toulon, France, September 25. Latest figures give the death list as 235 officers and men, with 160 wounded. The battle-ship "Republique" was badly damaged, and the battle-ships "Democratie" and "Verite" also suffered severely from the masses of twisted iron and armor-plate that were hurled upon their decks. This is the greatest disaster that has ever fallen upon the French navy, and, in magnitude, is almost without precedent in the annals of the world's fighting ships. The unfortunate battle-ship was of recent construction, costing \$8,000,000.

—A large consignment of rifles, automatic pistols, and ammunition of the most modern type recently reached the Vatican after some trouble at the frontier. The Italian custom-house officials were rather surprised at the warlike nature of the merchandise addressed to Cardinal Merry del Val, and telegraphed to Rome for instructions. The prime minister at once wired back authorizing the delivery of the goods free of charge, as provided by a clause in the law of guaranties, which is scrupulously respected by the Italian government, although not recognized by the Holy See. It is now learned that these modern weapons have been ordered by the cardinal secretary of state to replace the obsolete guns with which the papal Swiss guards and gendarmes have hitherto been armed. As the Vatican maintains a small army of several hundred men, it is the cardinal's opinion that they should be furnished with the most up-to-date weapons instead of flint-lock guns and the halberds of the time of Michelangelo.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1911

COLUMBIA UNION CONFERENCE

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

Paradise Valley Sanitarium Training-School for Missionary Nurses

OUR next class will begin work the first Monday in November. We need eight or ten more applicants to fill the class. Let only those apply who wish to prepare for a place in the Master's service. We have an efficient corps of teachers, and a delightful climate, both summer and winter. Write for application blanks to Mrs. Winifred Frederick Lindsay, National City, Cal.

International Publishing Association

THE eighth annual meeting of the membership of the International Publishing Association will be held at College View, Neb., beginning Oct. 13, 1911, at 10 A. M., for the election of a board of trustees for the ensuing year, and for the transaction of other business.

The members of this association consist of the executive committees of the General Conference, the Central Union Conference, the Northern Union Conference, and the Southwestern Union Conference, the board of trustees and counselors of the International Publishing Association, and the editors of the foreign periodicals published by the International Publishing Association. A large representation of the membership is desired at this meeting.

F. F. BYINGTON, Secretary.

A Map Showing Prevailing Religions of the World and Progress of Evangelization

WE are pleased to announce to the readers of the REVIEW that we have secured a quantity of a map of the world, showing the progress of Christian evangelization in heathen lands. Places where Christian missions are already established are clearly shown. There is also a table of statistics, and a diagram showing the relative number of adherents of the various leading religions of the world. This map is printed upon a good quality of glazed muslin. Size, 15 x 27 inches. Regular price, 75 cents; special sale price, 50 cents. Send all orders for this map to the Review and Herald Publishing Association, Takoma Park, Washington, D. C.

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.

Publications Wanted

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

Mrs. Kate Taylor, 6503 Cedar Ave., Cleveland, Ohio.

S. B. Austin, Fort Stockton, Tex., publications in English and Spanish.

Sydney King, R. F. D. 8, San Antonio, Tex., continuous supply of publications.

S. D. Miller, 302 Delaware St., Mobile, Ala., *Signs*. Discontinue sending to Greenville, Miss.

Charles Downey, Box 35, Rock Hall, Md., *Signs*, *REVIEW*, *Instructor*, *Little Friend*, *Life Boat*, *Liberty*.

Mrs. Lelia Ray, Laurens, S. C., continuous supply of *Signs*, *Watchman*, *Life and Health*, tracts, and other literature.

Address Wanted

MARGARET WARNOCK, 203 S. Pinto St., San Antonio, Tex., would like the address of Miss Belle Mathews, formerly of Eldorado Springs, Mo.

Business Notices

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

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

Conditions

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

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

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

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.

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

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.

Obituaries

ROYER.—Dan W. Royer was born in Pierce County, Wisconsin, in 1868, and fell asleep in Jesus, Aug. 16, 1911. He accepted present truth in 1892, and was married to Kate Elmore in 1894. He and his companion enjoyed a happy union in the message until his death. Brother Royer loved the truth, and it was his hope until the last. He leaves a companion, two brothers, two sisters, and many friends to mourn. The services were conducted by Elder A. M. Dart and the writer, at Portland, Ore., where Brother Royer will sleep until the resurrection. Words of comfort were spoken from Isa. 61: 1-3.

G. W. PRITTI.

LANDSDOWN.—Laura May Landsdown was born in Camden, N. J., Oct. 18, 1878, and died in the same city, Aug. 27, 1911, aged 32 years, 10 months, and 9 days. She professed conversion at the age of twelve, and upon baptism became a member of the Camden church, where she remained until a few years ago when she transferred her name to the West Philadelphia church. It was the writer's privilege to visit her a few hours before her death, and to hear her speak of her confidence in God, and of her hope in the first resurrection. She leaves a mother, brother, sister, and other relatives to mourn their loss. Words of comfort were spoken by the writer, from Rev. 14: 13.

W. JAY TANNER.

CRAW.—Hiram A. Craw died at his home in Bowling Green, Ohio, Aug. 31, 1911, aged eighty-two years. Brother Craw was converted to the advent truth in 1858. When our denomination was organized at Battle Creek, in 1861, and it was decided that our denominational name should be Seventh-day Adventists, Brother Craw was present, representing the believers of northwestern Ohio. His faith in the message has never wavered. His wife, children, and other relatives have the sympathy of a large number of friends who held our brother in high esteem. We laid him to rest, believing that he will be among those who will come forth at the resurrection of the just.

H. M. JUMP.

JONES.—Mrs. Minnie Inhardt Jones, daughter of Mr. and Mrs. Frederick Inhardt, was born in Albion, Mich., Oct. 16, 1880, and died Aug. 23, 1911, aged 30 years, 10 months, and 7 days. Miss Inhardt was baptized at the age of sixteen years, and united with the Seventh-day Adventist church at Lansing, Mich., where she retained her membership until her death. She was married Dec. 24, 1901, to Enos M. Jones, and to this union was born one daughter, who died five years ago. After leaving Michigan, they lived a number of years in Idaho, coming to Los Angeles last November. She leaves a husband, father, mother, brother, and four sisters. Sister Jones had a bright Christian experience, and died in the hope of a glorious resurrection. Words of comfort were spoken by the writer.

J. W. ADAMS.

MYERS.—Angeline Myers (*née* Leslie) was born in Williamstown, Ohio, Feb. 25, 1840, and died in Dunkirk, Ohio, May 10, 1911, aged 71 years, 2 months, and 15 days. She was married twice. Her first marriage was to David Koonts in 1856, who preceded her in death. In 1871 she was married to Jacob Myers. In 1879, under the labors of Brethren Underwood and Rupert, she and her husband accepted the third angel's message and became charter members of the Seventh-day Adventist church in Dunkirk, of which she remained a member until her death. She leaves to mourn their loss an aged husband, three daughters, and other relatives, together with a large circle of friends. The funeral services were conducted at their home by M. Miller (United Brethren), after which we laid her to rest until the Life-giver shall come.

MRS. ELY HERTZMAN.

MOORE.—Mrs. Sadie G. Edwards Moore, daughter of Mr. and Mrs. Sylvester Edwards, was born near Kokomo, Howard Co., Ind., Feb. 26, 1856, and died at her home in Takoma Park, D. C., July 26, 1911. She was united in marriage to J. W. Moore, Feb. 17, 1885. To this union two children were born, one dying in infancy; the other is residing in Takoma Park. For a number of years Sister Moore was connected with the Indiana Conference. She had been a member of the church for about thirty-five years. Her Christian life was one of faithfulness. Her hope was bright, and she died with the full assurance of the soon triumph of the message. The husband, one daughter, two brothers, and three sisters are left to mourn. Elder K. C. Russell spoke words of comfort to the sorrowing friends at Takoma Park. The remains were then taken to Kokomo, Ind., for burial, where services were conducted by the writer, before a large concourse of friends and relatives.

A. L. MILLER.

PARMENTER.—Peter Parmenter was born in Vermont, Aug. 11, 1836, and died at his home in Home township, Iowa, July 14, 1911, aged 74 years, 11 months, and 3 days. Mr. Parmenter enlisted in the United States army in 1861, served his time and received an honorable discharge. He was married to Anna M. Brownfield, Sept. 3, 1863. To this union were born ten children, of whom four sons survive him. He has been a resident of Home Township for the past forty-five years. He became a believer in the Adventist faith twenty-seven years ago, and remained a member of that church until his death. He leaves to mourn their loss a wife, four sons, three brothers, three sisters, and a large circle of friends.

J. G. LAMSON.

FOGGIN.—W. R. Foggin was born in Monroe County, Ohio, June 25, 1848, and died of dropsy, at his home in Reedsville, Ohio, Sept. 9, 1911, aged 63 years, 2 months, and 14 days. In the year 1871 he was married to Mrs. Frances Goudy Echols. To them were born five daughters. He and his companion accepted the third angel's message in the year 1878, and five years later he was ordained to the gospel ministry. He died in the blessed hope of coming forth in the first resurrection. Those left to mourn their loss are a wife, two daughters, a son by his former wife, and two stepsons. Words of comfort were spoken by the writer, from 1 Peter 1:24, 25. Interment was made in the cemetery at Reedsville, Ohio.

F. H. ROBBINS.

CLUNAS.—Henry Clunas was born in Haldimand County, Ontario, Jan. 13, 1856, and died near Detroit, Minn., Aug. 18, 1911, aged 55 years, 7 months, and 5 days. At the age of twenty-three he came to Minnesota, settling on a farm near Detroit, and resided there until the day of his death. He accepted Jesus as his personal Saviour some fifteen years ago under the labors of Elder A. W. Kuehl, and was baptized and united with the Seventh-day Adventist Church. His was an unselfish Christian life. He leaves a stepmother, two brothers, and four sisters to mourn their loss. After prayer at the home, many friends followed the remains to the Lakeview chapel, where words of comfort were spoken by the writer, after which the body was laid to rest in the Lakeview cemetery, to await the soon coming of the Life-giver.

STEMPLE WHITE.

SCOTT.—Died at Lake City, Iowa, Aug. 20, 1911, Laura H. Scott, aged 81 years, 11 months, and 10 days. Mother was born at Newport, N. Y., Sept. 10, 1829. She was married to father, April 5, 1850, at her home in Newport, and to this union four boys were born. They came to Iowa in 1854, and located in Cedar County. Mother lived in Cedar County (except a short time in Clinton County) until 1882, when she came to Carroll, Iowa, and lived there until 1900. She then took up her residence at Lake City, Iowa. About 1877 she accepted the faith held by Seventh-day Adventists. We are comforted by the thought that she sleeps in Jesus. Funeral services were conducted at her late home, where words of comfort were spoken by Brother M. W. Lewis, of Burlington, Iowa, from 1 Thess. 4:13-18.

D. J. SCOTT.

SLAYTER.—Annie Jane Davis was born in Davis County, Iowa, Jan. 3, 1867, and died at Hopewell, Ore., Aug. 30, 1911. With her parents she had resided in a number of States, but in 1890 the family moved to Oregon, where she remained until her death. She was married to George Hawes in 1891, and five years later was left a widow with two children. In 1898 she was united in marriage to P. H. Slayter. To this union were born four children. Our sister was converted and baptized at the age of eighteen and united with the Seventh-day Adventist church at Springdale, Ark. She has been a faithful member of this denomination ever since. Her Christian experience was very bright. She leaves a husband, six children, a mother, three brothers, and four sisters, with a large circle of friends to mourn. We lay her to rest, confident that, if faithful, we shall meet her on the resurrection morning.

P. A. HANSON.

TAYLOR.—Alicia M. Brennan was born in Nova Scotia, April 11, 1848. She came to Ottawa County, Michigan, in 1859, and was married to M. V. Taylor, Dec. 11, 1865. Seven children were born to this union, three of whom died in childhood. She and her husband accepted the Seventh-day Adventist faith in 1869, under the ministry of Elder I. D. Van Horn. For nearly seventeen years Sister Taylor had been a faithful and much-loved member of the Grandville (Mich.) church. She fell asleep in Jesus, at Grandville, Mich., Aug. 13, 1911. Her husband, four children, one brother, and two sisters survive her. Words of comfort were spoken from Col. 3:2-4, by Elder C. A. Hansen, assisted by the writer.

A. SMITH.

KANE.—Robinson P. Kane was born in Fayette, Iowa, July 8, 1886, and died at Sierra Madre, Cal., Aug. 18, 1911, aged 25 years, 1 month, and 10 days. Brother Robbie, as he was always known to his friends, has through his entire life been "an example of the believers," and has left to our young people a noble example of faithfulness to God and the truth, even in the face of disappointment, sorrow, sickness, and death. The fourth of the family to die in less than three years, he leaves the mother to mourn alone in the depths of human sorrow, but to rejoice in the hope of a united family in the life to come. In this hope she reaps a part of the reward of her faithfulness in training her children for places with the Lord when he shall appear.

B. E. FULLMER.

NESS.—Andrew Ness was born in Fifeshire, Scotland, April 27, 1843, and died at Kansas City, Kan., Aug. 8, 1911, aged 68 years, 3 months, and 11 days. In 1868 he was united in marriage to Miss Jane Scott, who survives him, and is a "widow indeed," for no children were born to this union. For twenty years Brother Ness has been "looking for that blessed hope," the coming of our Saviour. His zeal in giving and living the message all these years has won stars for his crown. The greater part of his life in America was spent in the Eastern States, but during his short stay in Kansas he has made many warm friends. Funeral services were held in the First Seventh-day Adventist church, August 10, conducted by the writer. Interment was made in the Mount Hope Cemetery.

W. H. CLARK.

POTTER.—Phœba Electa Potter (née Barnes) was born Aug. 24, 1823, in Yates County, New York, and died July 12, 1911, aged 87 years, 10 months, and 18 days. She was reared in Pennsylvania and Ohio, and at twenty years of age was married to John D. Potter. To them were born nine children, five preceding their mother in death. Sister Potter and family came to Michigan forty-seven years ago, and this State has been her home ever since. She became a Christian early in life, and after a number of years united with the Seventh-day Adventists. She was a faithful and devoted mother, and at the time of her death was living with her daughters. There are also left two aged sisters and other relatives. Funeral services were conducted by the writer at Cedar Lake. Interment took place in Home Township cemetery.

J. G. LAMSON.

DOPP.—Mary Jane Kerns was born at Easton, Mo., Jan. 10, 1840. At the age of twenty-two she was married to J. F. Dopp. She moved to Nevada in 1903, and stayed until 1907, when she came to Medford, Ore. Here she remained until her death, July 25, 1911. In the year 1886 she became a believer in the Adventist faith, and remained faithful to the end. Her life was a pattern of patience and faith, and with Christian fortitude she endured the terrible suffering caused by the disease to which she succumbed. As the writer visited her in the closing days of her life, she saw in this dear mother in Israel an example of what the blessed hope can do for one who resigns all to the will of God. Sister Dopp leaves five daughters and two sons to mourn their loss. Words of comfort were spoken by Elder W. L. Black, from 1 Thess. 4:14.

KATHLEEN M. BLACK.

DRULARD.—Allen J. Drulard died Aug. 15, 1911, at San Bernardino, Cal. He was born in Illinois, Feb. 2, 1833. He united with the Seventh-day Adventist Church about thirty-nine years ago, and was a faithful, consistent Christian. He was a veteran of the Texas and civil wars. A wife and a stepdaughter mourn their loss. The funeral sermon was preached by Brother White, of Loma Linda, Cal.

MRS. KATE DRULARD.

SARTORIUS.—John G. Sartorius was born in Lee County, Illinois, Sept. 19, 1863, and died Sept. 9, 1911, at Marshalltown, Iowa. Brother Sartorius enlisted in the Twenty-fourth Illinois Infantry at the outbreak of the civil war, and served about four years. He embraced the third angel's message over twenty years ago under the preaching of Elder A. A. John, and remained faithful to the end. He had been in poor health for ten years previous to his death, but bore his sufferings with great patience. A wife and three children mourn the loss of husband and father.

M. N. CAMPBELL.

RANEY.—James P. Raney was born in Tennessee, Aug. 20, 1846, and died at La Junta, Colo., Sept. 5, 1911. While away from his home at Guthrie, Okla., he contracted typhoid fever, and died before any of his family knew that he was sick. At the age of twenty-one he joined the Baptist Church. He moved to Oklahoma in 1889, and here he heard the third angel's message, and accepted it. He was a firm believer in our faith until the time of his death. He was a devoted husband and loving father, and it was his delight to talk on Bible subjects. He leaves a wife, five daughters, and one son to mourn their loss.

ANDREW NELSON.

WALL.—Sarah Ann Phipps-Wall, of Woodland, Cal., was born in Warrensburg, Ohio, Jan. 14, 1831, and passed peacefully away at the St. Helena Sanitarium, Sept. 9, 1911, after many months of extreme suffering. Throughout this period of affliction her Christian fortitude and patience was that becoming a true Christian. Sister Wall was married to Charles Henry Wall in 1858. She was converted in early life. She heard and accepted present truth under the labors of Elders M. E. Cornell and J. N. Loughborough many years ago, and became a charter member of the Woodland church, of which she was still a member at the time of her decease. She leaves a son and a daughter, who together with other relatives and many friends mourn their loss, but not as those without hope.

H. W. COTTRELL.

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ELDER W. T. KNOX left Washington last week to attend the camp-meeting at Sanford, Fla.

PROF. H. R. SALISBURY and Elder K. C. Russell have been attending the West Virginia camp-meeting the last week.

FOR the purpose of visiting his parents and friends in California, C. M. Snow left Washington last week for an absence of one month from the Office.

UNDER "Field Notes" in the REVIEW of September 14, six families of Sabbath-keepers were reported as the result of Elder G. G. Roth's work at Manchester, N. H. A letter from Brother Roth says this is a mistake. A number are deeply interested, but the future must determine the full result of the effort.

IN a letter written August 30, J. L. Shaw states that a telegram had just been received announcing the death of Gerald, the little six-year-old son of Brother George F. Enoch. Particulars were not contained in the telegram, but it was thought to have been caused by sunstroke. These faithful workers will have the sympathy of all in this time of their sorrow.

Mrs. E. MYRTLE ASAY passed through Washington last week on her return from Wales, where she has been engaged in successful Bible work the past nine years. She went on to Iowa to visit among relatives and friends.

ONE of our enterprising missionaries on his way to India has just purchased twenty-five copies each of *Life and Health, Liberty*, and the *Protestant Magazine*, to sell to fellow passengers on the ocean liner taking him to England. Perhaps there are other travelers who would like to adopt a plan of this kind.

THE result of the Maine election is still in doubt so far as the repeal of the prohibition clause to its constitution is concerned. The closeness of the contest affords little satisfaction to the liquor element, even if the forces of prohibition must admit defeat. It calls for an earnest educational campaign in behalf of temperance principles.

BROTHER F. A. ALLUM, of Honan, China, writes: "Please tell the brethren in America that we are by no means discouraged. The work is onward. At the close of 1910 we had sixty-four church-members in the North Central China Mission. Now, August 16, we have one hundred four, and expect to have more before the end of the year. In a work like this there is no room for discouragement."

AUGUST 29, Brother C. L. Butterfield writes, was celebrated in Korea as "annexation day,"—the day when Japan assumed governmental control of affairs. Our brethren are grieved by annexing a new mission field in Southern Korea to mission property already acquired in the land of Fusan. It is situated sixty-seven miles north of Fusan, being about two hundred miles south of Seoul. Brother and Sister Wangerin have already taken possession and begun work at the new mission station.

AFTER being connected with the medical work in Washington for the last two years, Drs. R. S. and Olive Ingersoll have moved to Richmond, Va., where they will engage in self-supporting medical missionary work. By their genial ways and Christian spirit they have endeared themselves to a large circle of friends, who will wish for them abundant success in their new field of labor. Their connection with the work in Richmond will serve greatly to strengthen the hands of the little company of believers in that city, and will give impetus to the work which should be done in that important center. Mrs. Olney, the mother of Mrs. Ingersoll, accompanies them to Richmond.

THE first number of a French magazine, the *Sentinel*, comes to us filled with present truth, containing thirty-two pages and excellent illustrations, edited by Elder G. G. Roth, in charge of the French work in this country. The journal is published by the International Publishing Association at College View, Neb. As soon as the edition of five thousand copies is circulated, another number will be issued. This gives the French brethren and sisters a beautiful journal with which to work for their own people, or for any one to place in the hands of French neighbors. Its distribution can not fail to accomplish much good. Let all aid in the circulation of this new evangel.

The Minister's Source of Power

THE minister of the gospel is in a class all by himself so far as his particular work and calling are concerned. When his work becomes mechanical, and he loses from his heart the power and spirit of his holy calling, the effect will be seen in his labor. Speaking of this, a recent writer says:—

"A doctor may be an invalid and yet cure the sick; a lawyer may be a law-breaker and enforce the law on others. But a minister can not be spiritually inert and impart spirituality to his fellow men. He can not pick it up as a thing alien to his nature and carry it with him into the pulpit. The congregation instinctively recognizes the difference between the minister whose prayers are a private habit and the one whose prayers are only a public exercise. It instinctively recognizes the difference between the preacher whose sermon is the prepared exposition of a doctrine and the one whose sermon is instinct with his own spiritual life. The first preaches as the scribes; the second as one having authority."

Fourth Sabbath Missionary Meeting

THE attention of our ministers and church elders is especially directed to the article appearing on page 19, containing a suggestive program for the October fourth Sabbath missionary meeting. This program contains many valuable suggestions, and it is believed that wherever it is used, in whole or in part, by any of our churches, it will prove very helpful in this special Sabbath service, and also give a decided impetus to our coming Harvest Ingathering campaign, which is scheduled to begin October 30. We hope, therefore, that careful and early consideration will be given to this article by those upon whom will devolve the responsibility of providing for the next missionary service.

W. T. KNOX.