

The Advent Sabbath Review and Herald

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No. 28



Do You?

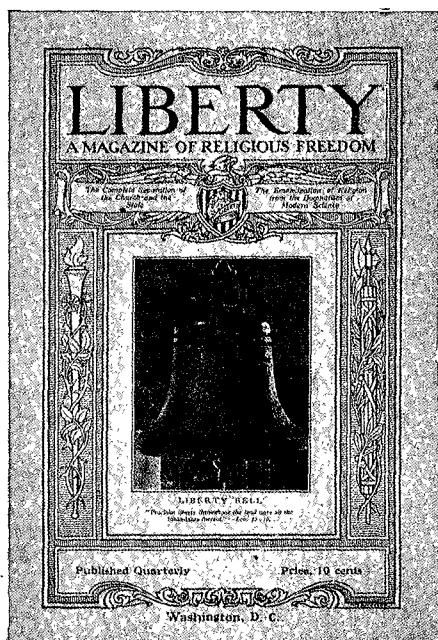
Who of us know
 The heartaches of the restless crowds
 we meet
 Each day in passing on the busy street,—
 The anxious cares that ever round them
 press,
 Forebodings which their inmost soul dis-
 tress,—
 Who of us know? Do you?

Who of us care
 To try to understand their pain and grief,
 And toil to bring to breaking hearts re-
 lief;
 To lessen much the burden of their care
 By cheering word, by kindly look, and
 prayer,—
 Who of us care? Do you?

Who of us strive
 To help these slaves in galling fetters
 bound,—
 The fallen, ruined, hopeless ones around,
 The human wrecks on deadly breakers
 tossed,—
 By pointing them to Him who saves the
 lost?
 Who of us strive? Do you?

—Rarvei.

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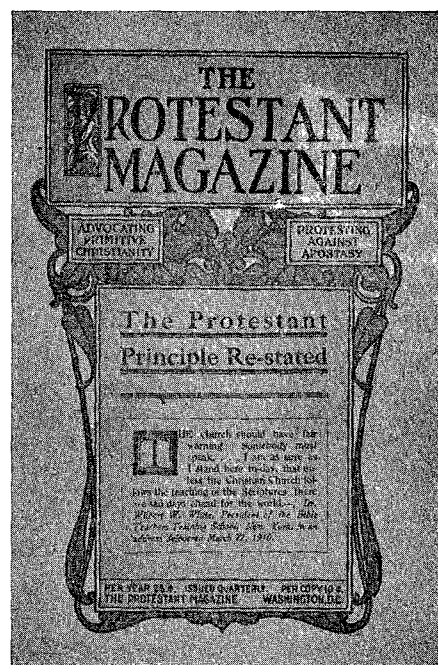
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REVIEW AND HERALD, Washington, D. C.

THE REVIEW AND HERALD

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

VOL. 87

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, JULY 14, 1910

No. 28

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General Articles

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

"I Will Give You Rest"

L. D. SANTEE

SOON will the mists from the valley be lifted,
That hide from our vision the home of the soul;
The clouds that o'ershadow the earth will be rifted,
That shroud the green pastures where life's waters roll.
Heaven's sweet flowers are beyond our dull vision,
Unseen are the angels, and pathways of gold;
But faith reaches up to the gardens Elysian,
Where the ransomed shall walk with a rapture untold.

We wait, and we wander through shadow-lands dreary,
But, sweet as a smile from the home of the blest,
Will come a repose to the souls that are weary,
And hearts, heavy burdened, beat calmly at rest,
When Christ, with his banner of love streaming o'er us,
Gives welcome and rest to the nations forgiven,
While glory-girt mansions gleam grandly before us,
Reflecting the light and the splendor of heaven.

O that great jasper wall in the azure uprearing,
That city of God with its freedom from toil,

That home of the soul,—how its beauties are nearing,—

Where sin can not enter, nor sorrow despoil.

There shadowless isles in the sunlight shall glisten,

And flowers that are fadeless gleam warm on the sight;

To angelic songs shall the raptured ear listen,

While harps thrill the air with a speechless delight.

There friends that we love, clad in heavenly splendor,

Shall walk in their joy where life's bright waters roll.

With fond, clinging hands, and with sweet faces tender,

They'll welcome us there in that home of the soul.

Then all of our sighing, our earnest endeavor,

Our conflicts with evil, our sorrow and tears,

Will soon be forgot in the joyous forever,

The wonderful life amid heaven's bright years.

Moline, Ill.

Effectual Prayer

MRS. E. G. WHITE

THE disciples were unacquainted with the Saviour's unlimited resources and power. He said to them, "Hitherto have ye asked nothing in my name." John 16:24. He explained that the secret of their success would be in asking for strength and grace in his name. He would be present before the Father to make requests for them. The prayer of the humble suppliant he presents as his own desire in that soul's behalf. Every sincere prayer is heard in heaven. It may not be fluently expressed; but if the heart is in it, it will ascend to the sanctuary where Jesus ministers, and he will present it to the Father without one awkward, stammering word, beautiful and fragrant with the incense of his own perfection.

The path of sincerity and integrity is not a path free from obstruction; but in every difficulty we are to see a call to prayer. There is no one living who has any power that he has not received from God, and the source whence it comes is open to the weakest human being. "Whatsoever ye shall ask in my name," said Jesus, "that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it."

"In my name" Christ bade his disciples pray. In Christ's name his followers are to stand before God. Through the value of the sacrifice made for them, they are of value in the Lord's sight. Because of the imputed righteousness of Christ they are accounted precious. For Christ's sake the Lord pardons those that

fear him. He does not see in them the vileness of the sinner. He recognizes in them the likeness of his Son, in whom they believe.

The Lord is disappointed when his people place a low estimate upon themselves. He desires his chosen heritage to value themselves according to the price he has placed upon them. God wanted them, else he would not have sent his Son on such an expensive errand to redeem them. He has a use for them, and he is well pleased when they make the very highest demands upon him, that they may glorify his name. They may expect large things if they have faith in his promises.

But to pray in Christ's name means much. It means that we are to accept his character, manifest his spirit, and work his works. The Saviour's promise is given on condition. "If ye love me," he says, "keep my commandments." He saves men, not in sin, but from sin; and those who love him will show their love by obedience.

All true obedience comes from the heart. It was heart-work with Christ. And if we consent, he will so identify himself with our thoughts and aims, so blend our hearts and minds into conformity to his will, that when obeying him we shall be but carrying out our own impulses. The will, refined and sanctified, will find its highest delight in doing his service. When we know God as it is our privilege to know him, our life will be a life of continual obedience. Through an appreciation of the character of Christ, through communion with God, sin will become hateful to us.

As Christ lived the law in humanity, so we may do if we will take hold of the Strong for strength. But we are not to place the responsibility of our duty upon others and wait for them to tell us what to do. We can not depend for counsel upon humanity. The Lord will teach us our duty just as willingly as he will teach somebody else. If we come to him in faith, he will speak his mysteries to us personally. Our hearts will often burn within us as One draws nigh to commune with us as he did with Enoch. Those who decide to do nothing in any line that will displease God, will know, after presenting their case before him, just what course to pursue. And they will receive not only wisdom, but strength. Power for obedience, for service, will be imparted to them, as Christ has promised. Whatever was given to Christ,—the "all things" to supply the need of fallen men,—was given to him as the head and representative of humanity. And "whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." 1 John 3:22.

The Love of God

J. F. BAHLER

"GREATER love hath no man than this; that a man lay down his life for his friends." John 15:13. When Jesus was suffering on the cross, he carried out the thought just presented. It was not possible for any being to do more for man than to give his life; therefore, when Jesus yielded to a shameful and cruel death, he manifested great sympathy and love for his creatures, and the Father did likewise. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

There is life eternal in the love of God. This can be had by believing in Jesus yielded to a shameful and cruel and amazement, looked upon the scene that took place when Jesus hung upon the cross, and wondered at the love he had for sinful man. Thank God, "love never faileth." When the church shall have been saved, how much the love of God will be enjoyed, without any more separations caused by sin. Every man, woman, and child who enters the pearly gates of the New Jerusalem, must be endowed richly with the love which dwells in the heart of our Heavenly Father and in his Son, Jesus Christ. Has not God done everything that he could do for the salvation of man, to redeem him from the cruel grave? We ought, therefore, to show, in our very actions and being, that we appreciate his wonderful and mighty love.

The Sin of Indifference

DANIEL NETTLETON

"If God abhors one sin above another of which his people are guilty, it is doing nothing in case of emergency. Indifference and neutrality in a religious crisis are regarded of God as a grievous crime, and equal to the very worst type of hostility against God." Remember the word of the Lord concerning Meroz, "They came not to the help of the Lord." Judges 5:23. They neglected to improve an opportunity to be coworkers with God. How shall we escape a similar condemnation if we neglect to become fellow workers with God in laboring for the salvation of lost souls?

This solemn responsibility was impressed on my mind by the following incident: An Adventist brother came West, took up a homestead, and began making a home for himself and family. Another man took up a claim next to his, and so our brother had a neighbor. Do you know Christ's answer to the question, "Who is my neighbor?" If not, read Luke 10:30-37, and you will see that our neighbor is one who is in need of something we can do for him. Well, this neighbor was friendly, a good neighbor, but not a Christian; he was without hope and without God in the world. He had not found the pearl of great price; he was lost, unsaved.

Our brother felt impressed to visit this

neighbor, to give him some tracts on the coming of Christ, to get him to read the *Signs of the Times*, to hold Bible readings with him, and in some way to interest him in present truth, and in securing a home in the soon-coming kingdom. But he was "so busy," he had "so much to do," that he could not find time for missionary work. Like Felix, he turned away from the call of the still, small voice, with, "Go thy way for this time." He waited for a more convenient season, but it never came. Days, weeks, and months passed by; the harvest was over, the summer was ended, and his neighbor was not saved. He gave no heed to God's admonition: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

Early one morning he was startled by a knock at his door. One of his neighbor's children came in, and said, "Father died last night, and mother wishes you would come over and help us." He went as requested; and as he helped perform the last sad rites, he longed with bitter tears and sad regrets for the time and opportunity that had passed, in which he might at least have made an effort to bring his neighbor to Christ. But alas! time and opportunity wait for no man. "A man hath joy by the answer of his mouth: and a word spoken in *due season*, how good it is!" Prov. 15:23. Jesus said, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work."

O, that all God's people had a mind to work for lost souls! It is said of the people who rebuilt Jerusalem, "So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work." Neh. 4:6. And we in this day are exhorted to have in us the mind which was in Christ Jesus, "who, existing in the form of God, counted not the being on an equality with God a thing to be grasped,"—held on to, retained,—while we are in need of a Saviour,—"but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient unto death, yea, the death of the cross," that he might save men. Shall not his example inspire us to follow in his steps? And if we do follow the footprints from the manger to the cross, we shall share with him in the joy that was set before him, the joy of a ransomed world.

"He was not willing that any should perish.

Am I his follower, and can I live
Longer at ease with a soul going down-
ward,

Lost for the lack of the help I might
give?

Perishing, perishing! harvest is passing;
Reapers are few, and the night draw-
eth nigh.

Jesus is calling thee! Haste to the reap-
ing!

Thou shalt have souls for thy crowning
on high."

Port Townsend, Wash.

The Two Thrones—No. 6

J. N. LOUGHBOROUGH

THOSE advocating a kingdom on earth for one thousand years, in which there will be a more favorable time for men to serve the Lord than has been known in this life, make much of the fact that Satan is bound for that thousand years, and therefore mankind will be free from his temptations. For, they reason, does not the scripture say he is "bound," that he "should deceive the nations no more, till the thousand years should be fulfilled"? Rev. 20:3. Let it be borne in mind that the ones whom Satan is hindered from deceiving are the very ones whom he has been deceiving. He is bound, that he should deceive them "*no more*, till the thousand years should be fulfilled."

As we have already seen, Satan, as the being represented by the scapegoat in the Levitical service, bears the confessed sins of God's people "unto a land not inhabited." Roaming for a thousand years over a desolate earth, he finds no food for his "devouring." He is thus bound—restrained—until the wicked are raised from the dead at the end of the thousand years. Then those whom he has deceived in this life, being again alive, he goes forth once more to deceive them. At that time his deception is to lead them to think that they can capture the camp of the saints and the beloved city; but, alas! both the deceiver and the deceived go to their destruction in the lake of fire and brimstone, rained upon them from God out of heaven.

The view of the future-probation advocates is that those who are to have this thousand years' probation are such as have not had a fair chance in this world; and that in the thousand years, free from Satan's temptations, these will more easily serve the Lord. Such reasoners forget that in this world it is the trial borne with grace, the temptation resisted, that develops stable Christian character. Peter reminds the Christian that the trial of his faith is much more precious than that of gold that perisheth; James admonishes, "Count it all joy when ye fall into divers temptations;" and Paul declares that "tribulation worketh patience; and patience, experience; and experience, hope."

Let us consider the case of those who have met no temptations of Satan, have had no such experience, and are at once subjected to his fiercest attack. What would we naturally expect of such souls?—Naturally that they would all be led astray. What is the fate of those upon whom Satan is loosed at the end of the thousand years?—Every one of them, according to the prophecy, will go into the lake of fire. There is not an intimation that one soul of them will escape the deceptions of Satan in the end. Yet these age-to-come advocates call this "a glorious restitution." A glorious restitution (?) forsooth! Restitution of what? Who can see any glory to God or man in such a supposed thousand

years of gospel labor, with such a destruction of the whole work at the end? The plain Bible doctrine respecting the thousand years is that Satan is bound, and that he will *no more* deceive those who have already yielded to his temptations, till the thousand years are finished. Then he, their leader, goes with his deceived ones to their final doom.

The mode of reasoning of the future-probation advocates, as stated by some of their teachers, is that when Christ comes, literal angels will go forth to preach to men; that their first work will be to convert the Jews; and that the Jews, having accepted Christ, will make the best of missionaries to proclaim him to the heathen world. Some have gone so far as to claim that all the present railroads, steamboats, and different means of communication will not be disturbed by the coming of Christ, but will be used in that future age for the promulgation of the gospel. In fact, some even claim that these things are tokens that the millennium has already had its "dawning upon the world." They construe the scripture that speaks of Christ's coming as a thief, to mean that he will come as silently as a thief; that he will thus come, and quietly take away the saints; and that when the people miss some of their good neighbors, angels will have to inform the world that the Lord has come. This is contrary to what Paul said, "Ye, brethren, are not in darkness, that that day should overtake you as a thief."

While in England, there came into my hands a copy of a paper published by those advocating the foregoing theory in that country. This paper set forth that the angels would convert the Jews, the Jews would convert the world, and then would follow a work for the fallen angels, which would result in their conversion. Last of all, Satan himself would be converted, and restored to favor with God. To cap the climax, a request was made that every one who would "join the editor in praying the Lord to convert the devil," would send his name and address to the editor of the paper. All this was based upon a false construction of what is involved in "the love of God," and a failure to give heed to the plain statements that Christ passed through death that he might "destroy him that had the power of death, that is, the devil" (Heb. 2:14); and that he who was once the anointed cherub, and was in Eden, the garden of God, is at last to be brought "to ashes in the sight of all them that behold," and never be any more. Eze. 28:14, 18, 19.

As I read this article, I said to those sitting by, "If I was going to give my name to pray for the devil, it would be that the Lord will hasten the time when Satan's rule in this world shall cease, and he be reduced to ashes, as God has promised. To pray for him otherwise could have no foundation in faith, but would be the rankest presumption."

Lodi, Cal.

Right Methods of Preaching

IVAN F. WITTING

THE instruction of the intellect is not the only, nor indeed the principal, end of preaching, but its highest aim is to lead souls to God. To co-operate with the Holy Spirit in convincing of sin, of righteousness, and of judgment; to teach the love of Jesus; to build up in the Christian graces; to train souls for heaven,—all this is the work of the gospel minister. To this end he *must* know something of these things by experience. He should not stand as one on a lofty height, and cry: "Look! this is what you must aim at. Come up hither, where all is so bright and pure and happy." No; let him say, instead: "Brethren and friends, let us try to get up higher together. I, with you, am but a toiler on life's highway, but it is my duty and exceeding high privilege to stretch a helping hand to my fellow travelers. Shall we try?" For you will never lead souls heavenward unless you are climbing yourself; you need not be very far up, but you must be climbing.

Try always to be genuine in thought. Speak that which you know in spiritual things. Take care not to soar in your words into regions which you have never visited in your heart. Speak from actual experience. A high ideal, an exalted standard, a lofty aim—by all means; but no false sentiment about it, no high-pitched or misty language, which will not bear being placed side by side with the heart's true experience. It is a good rule, if we speak about things higher than our own hearts have attained, to speak as if to our own hearts,—to tell others what we feel our own hearts desire to be told. Preach to yourself; then you will touch others also.

Be natural in manner. Do not aim much at manner: the best manner is that of entire unconsciousness. Be yourself. If you are naturally quiet, do not try to be fervid. If you are naturally warm and vehement, use the gift. Any manner will do, if all is true, and sincere, and *meant*,—but no "mannerism." No manner is good with hollow words and heartless sentiments. Fluency is appalling if earnestness is lacking; and often halting, stammering words go straight home by the very force of the honest conviction of the speaker.

Be simple in style. "What are we better for a golden key, if it can not unlock what we wish to open? What the worse for a wooden key, if it can?" Beware of the abomination of "fine" language and neatly rounded sentences. You can preach almost as you would talk to a poor woman in a cottage, so far as language is concerned, and yet be truly eloquent. Use words that can be understood by all, high or low. One could easily make a long list of words to be avoided; but if you mingle freely with the people, your ear will be trained to detect "hard" words, and your own instinct will tell you what to avoid.

Never assume that your listeners are carrying your reasoning in their heads

as you go on. Take nothing for granted. Explain what to you seems simple, and do not be afraid of repetition. Remember that every detail of the glorious truths you are presenting is utterly strange and peculiar in the ears of your audience. They must be builded up from the very foundation. Do not build on old ground; for you will find it treacherous. "No man putteth a piece of undressed cloth upon an old garment." Bring out your points distinctly and clearly.

Be extremely tender to the ignorance and prejudices of the people. They require gentle leading. Remember how slowly and gradually your own beliefs and opinions were formed. You have before you representatives of the weakest generation of the world. "Lead them softly," according as they shall be "able to endure." Take as your motto, "If men should overdrive them one day, all the flock will die."

Preach positively, not negatively. Christ always spoke in the most definite way. "For he taught them as one having authority, and not as the scribes." Present what the Word of God teaches, as boldly as you like; but do not attack others, nor set up false arguments or untrue doctrines for the purpose of knocking them down. Build up; and do not go aside to pull down. Expose error by preaching truth.

Preach encouragingly. Do not be hard on the people. Poor souls! they need all the help you can give them. Their eyes are blind, their ears are dull and deaf. Speak gently; do not drive them, but lift them. Picture to them in compelling colors our Heavenly Father and his love.

Preach Christ and him crucified. No code of laws, however binding; no lines of prophecy, however important; no system of historical evidence, however vital to an understanding of the message; no profound philosophy, however comprehensive and satisfying, will save mankind. No, and again, no. We must preach Jesus, the same yesterday, and to-day, and forever. When you can make the people see Jesus, as he is, everything that is out of harmony with him will drop off, and they will accept the truth as it is in him.

The preacher who realizes that he is himself created for eternity; who is battling with the power of evil in his own heart; who is striving after true faith in the love of the Father, the mercy of the Son, the power of the Holy Spirit; in whom the sense of sin is ever deepening; who is ever working out a completer self-surrender, ever advancing in self-conquest and habits of devotion,—such a one will know how to speak to tempted souls. His manner may not be brilliant, his voice may not be melodious, his flow of words may not be ready, his style may be awkward, his sentences ill-arranged; yet his message will appeal to souls as no clever handling, no trim arrangement, no easy oratory, no display of profound learning, will appeal. Why?—Because he has *sympathy*.

He feels that he, though a minister and servant of the Master, is a poor, struggling, judgment-bound sinner. He is a living soul speaking to living souls. He remembers that every one in the congregation is the purchase of Christ's blood; that every upturned face is the face of a judgment-bound soul; and that he must meet that soul again before the judgment-seat of Christ. If preaching is to do any good, it must be based on sympathy. There must be heart first feeling for, and then speaking to, heart. This sympathy, which longs so ardently that the hearer should have the full fruition of the thoughts which are burning in the speaker's inmost soul, is the secret of true eloquence.

College Place, Wash.

Who Are Israel?

JOHN H. NIEHAUS

At the time when Jacob wrestled until the breaking of the day for a blessing, the angel said: "Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed." The rendering in the American Revised Version for the expression, "Hast thou power with God," reads, "Thou hast striven with God." Hence Jacob became a soldier for God, which is the true definition of the word Israel; and from that time God's chosen people were called by that name.

When the subject of circumcision was brought before the leaders at Jerusalem, James said: "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name." As stated above, God gave Israel their name, and calls them his people; so if a people are taken out from the Gentiles, they drop that name, and, being adopted into the royal family of God, they assume the name Israel. Peter said: "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." Why God visited the Gentiles, to take out of them a people for his name, is explained by the prophet Amos: "For, lo, I will command, and I will sift the house of Israel among all nations. . . . All the sinners of my people shall die by the sword. . . . In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: that they may possess the remnant of Edom, and of all the heathen, which are called by my name." In the book of Acts we find the expression, "And all the Gentiles, upon whom my name is called." From these statements it is evident that there was a breach in the house of Israel, and that God calls upon the Gentiles to fill up this breach. "Through their [Israel's] fall salvation is come unto the Gentiles." Rom. 11:11.

The Saviour says to his followers, "I am the vine, ye are the branches." A vine naturally gives life to its branches,

and the office of the branch is to produce fruit. Since Christ is the True Vine, an unbeliever in him — a Gentile — can not work in harmony with him. He has no part in the living Vine; therefore the fruits of the Spirit are not developed in him. So with the unbelieving Jews. They were God's chosen people; but, on account of their unbelief, they were as branches broken off. Rom. 11:17. The Christian is represented as the wild olive tree, grafted in among the natural branches, to partake of the riches of the vine, and then bear fruit for the Master. "And so all Israel shall be saved." Rom 11:26.

Thus we become heirs of the kingdom, according to the promise, and partakers of the blessing promised to Abraham; but not through circumcision, for the blessing was promised to Abraham by faith before he was circumcised, the circumcision following as a mark, or sign, that he was walking with God. Rom. 4:11. To the Christian this circumcision is a spiritual purification, and must come from the heart. Rom. 2:28, 29. Then, as one in Israel, the many promises recorded in the Word of God for Israel are ours. A few of these are found in the following texts: Ex. 31:13, 17; 19:3-6; Deut 29:9-15; Rev. 22:14; compare 21:12. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out. . . . For of him, and through him, and to him, are all things: to whom be glory forever. Amen."

Fort Wayne, Ind.

The Tekoites and Their Nobles

WALTER C. THOMPSON

"AND next unto them the Tekoites repaired; but their nobles put not their necks to the work of the Lord." It appears from this text that the noblemen of Nehemiah's time were not unlike certain noblemen of other days, their chief characteristic being a constitutional aversion to work. They had, however, one claim to distinction — that of descent from an ancient and honorable family; this, they felt, gave them a certain prestige that demanded recognition. However, we will not dwell upon this point, but will notice another text: "The words of Amos, who was among the herdmen of Tekoa." Amos 1:1. These herdmen of Tekoa were, no doubt, the ancestors of the Tekoite noblemen.

The chronology of this last scripture shows it to refer to a time about three and one-half centuries prior to the incident recorded in the first text. Amos, the most notable Tekoite of whom we have record, bears this testimony concerning himself: "I was no prophet, neither was I a prophet's son; but I was an herdman, and a gatherer of sycamore fruit. And the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my people Israel." Amos 7:14, 15. At this time the Lord had need of a man; and Amos

little dreamed, as he went faithfully about his menial pursuits, that his measure was being taken for a more responsible position. The incident calls to mind the words of Zech. 4:10: "Who hath despised the day of small things?"

The nobles of whom it was written that they would not put their necks to the work of the Lord, would have disdained to perform the humble duties that were the daily employment of their illustrious ancestor, before the Lord called him to a greater work. Looking back over the lives of men who have made up the favorable history of the world's achievements, we find that they were men who made every occasion a great occasion. None of them were despisers of the day of small things. Many of them had greater advantages than Amos; but all applied themselves diligently to the work in hand, regardless of its nature.

Says the wise man, "Be thou diligent to know the state of thy flocks, and look well to thy herds." Prov. 27:23. "Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before obscure men." Prov. 22:29, margin.

Evidently Amos was such a man. Gideon and David were other noteworthy examples of this same fidelity to the more humble pursuits of life. Here were young men who, though they evidently had high aspirations, still did with their might the humble tasks that came to their hands. They did not scorn to ply the flail, or to follow the herds, or to care for the flocks. What was the outcome? — The Lord called Gideon from his threshing-floor, and made him the deliverer of his people from the Midianites; he desired a messenger, and Amos was called from his herds to be a prophet; Israel needed a ruler, and David was anointed king.

There is a valuable lesson in these experiences for those who live at the present time. Are any gatherers of "sycamore fruit"? Faithfully perform your work. Are any followers of herds? Look well to their condition. Are any keepers of sheep? Be diligent to know their state. While you are engaged in these humble occupations, some one may be taking your measure for a more responsible position.

The question for each one is, Shall I emulate the Tekoites? or shall I follow the example of their nobles, who put not their necks to the work of the Lord? To do the former means efficiency in all positions, availability for higher work, a life of service, and a crown of reward; while the latter means a life of failure, and ultimate oblivion.

Let us not despise the day of small things, but make of every occasion a great occasion.

Tacoma, Wash.

THE lives of other men should be regarded as a mirror, from which we may take example and a rule of conduct for ourselves. — *Terence.*



At Singing Time

I HAVE a little daughter,
Who's scarcely half past three,
And in the quiet twilight hour
She climbs upon my knee,
And snuggles down within my arms
With, "Mother, sing to me!"

The light grows faint and fainter;
The Sandman guards the door;
My baby's boat drifts slowly
Upon the slumber shore;
But if the singing stops, she cries,
"O mother! sing some more!"

I sing about the squirrels
That frolic in the wood;
About two furry kittens,
One naughty and one good;
And then some tender lullabies,
Just as a mother should.

I'm sure no prima donna
Adored from east to west,
Feels half the satisfaction,
Or is so truly blest,
As I, when singing to my child
Held closely to my breast.

Not all the fame and glory
Of divas can compare
With that deep thrill of pleasure
Which is my humble share;
For precious are the laurel wreaths
That singing mothers wear!

— Anne P. L. Field.

A Birthday Party

MRS. L. FLORA PLUMMER

"O MAMA!" cried little Ruth Lee, "next Thursday is my birthday! I'll be ten years old. May I have a party, and a nice supper, and lots of presents, as Mabel Murray did?"

Mrs. Lee looked thoughtful for a moment, then said, "How would my little daughter like to have a Good Samaritan party?"

"What kind is that, mama?" But without waiting for a reply, Ruth clapped her hands, saying, "O, I know I shall like it! May I have one? When may I invite the girls?"

Mrs. Lee explained that this kind of party was different from any that Ruth had ever attended, and said she would make all the arrangements for it. A part of the plan was that Ruth should say nothing about it to any one else. Ruth found it pretty hard to keep from talking about it, as it was in her mind almost all the time. But she was happy in thinking how she would enjoy the company, and supper, and presents, when the time came.

On Thursday, Mrs. Lee made some nice biscuits, and some of Ruth's favorite cookies cut in squares and diamond shapes, each with a little hollow in the

center filled with bright-colored jelly. Then there were apples, oranges, and nuts, and a few pretty flowers.

"And here are the presents, Ruth," said Mrs. Lee, uncovering a basket.

Ruth took out a pair of warm mittens, a gay-colored little shawl, a pair of warm house slippers, and a few other articles of clothing. In the bottom of the basket was a picture-book that Ruth had grown tired of.

"Why, mama, what do you mean?" and Ruth's eyes filled with tears. "Where are the girls and my new presents? I do not need these things, and some of them are old."

"Never mind, dear, we are not at the party yet. Get your hat, while I pack the supper and the presents in baskets, and then we will go."

"O, it's at some other house!" Ruth wondered, but brightened up, and they soon started. She said nothing when her mother turned down a narrow street, but walked close by her side; but when they stopped at a poor-looking house, she whispered, "Why, mama, the party isn't here, is it?"

The door was opened by a pleasant-faced woman, who seemed very glad to see them. Lying on a cot was a little girl about Ruth's age. Mrs. Lee went up to her and took her hand.

"How is Mary to-day?" she asked. Mary's mother said she thought her little girl was better, and added, "She gets so tired lying there with nothing to do."

Ruth thought of the picture-book, and in a moment it was in Mary's hands. In a little while the gay-colored shawl was around her shoulders, and some of the fruit, cakes, and flowers were on a low table near her. You could not have told which looked the happier, Mary or Ruth.

When Mrs. Lee and Ruth were again in the street, Ruth said: "This is a splendid party, mama. Where shall we go next?"

At the next place they stopped there was a poor woman sitting alone by the fire. Mrs. Lee called her "auntie," and visited quite a while with her. Ruth was wondering what she had in her basket that would be nice for her, when a little boy came in and held his hands, blue with cold, over the fire to warm them.

Auntie said: "Johnnie is a good boy. He does all the chores for me. It's pretty cold for his hands sometimes, but he is real brave."

Ruth began at once to hunt for something in the basket of presents. She soon found what she was looking for, and with a bright smile she said, "Will these fit you?" Johnnie put the mittens

on, and they did fit him just as if they had been knit for him.

"Do you suffer much with the cold, auntie?" said Mrs. Lee.

"Only my feet. The floor is so cold I can hardly keep them warm."

Ruth knelt at her feet and in a moment the thin shoes were off and the warm house slippers on. Then she took a plate from the table, and piled it high with some of the dainties she had brought. The thanks of poor auntie and the smiles on Johnnie's face made Ruth feel very happy.

They made several other calls, Ruth finding a place for all the things she had brought.

When they got home, Ruth threw her arms around her mother's neck, saying, "You are the dearest mama, and this is the best kind of party that ever was."

"My daughter, when Jesus was here on earth, he said something about giving and receiving presents. You can read about it in the last part of the twentieth chapter of Acts. See if you can find the verse."

Takoma Park, D. C.

Dangers in School Life

It should be a matter of deepest gratitude to Seventh-day Adventist parents that a system of schools has been provided for the children and youth of the denomination, where they can receive not only an education and training in all branches of useful knowledge, but where they are in a large measure sheltered from the evils that permeate high-school and college life. The young man or woman who for four years runs the gauntlet of the modern high school, with its secret societies, its military organizations, which exact large outlay in time and money, its dances and late suppers, its disregard of high religious standards, with many other evils, may indeed have proved the possession of a character that can stand in the front of the battle; but what of the weaker youth, those who must needs be led on softly into the safe path if they shall enter it at all? A countless company of young people could give the sad answer to this question. It is unwise and unsafe to allow the feet of the youth to be set in the way of temptation, and especially in these days when, by every possible device, Satan is seeking to ensnare them and lead them to ruin. Rather should every safeguard of Christian home and Christian school be thrown around them, and especially during the habit-making, character-forming years of adolescence.

Dr. Francis E. Clarke, leader of the Christian Endeavor movement, has set forth some of the evils of modern high-school life in a recent number of the *Christian Endeavor World*. He especially arraigns the high-school dance, and says that "an appalling revelation could be written on this subject." "Many girls not yet out of their teens," he declares, "have been ruined body and soul, for time and eternity, by these dances." He says, further, concerning

the conditions in high schools in general:—

"I formerly thought that girls were more easily reached by the appeals of religion than boys, that their consciences were more sensitive, and their higher natures more fully developed than their brothers'. I am coming to doubt that, especially with girls of the high-school age. On the cars and on the streets I see more vulgarity and rudeness of behavior, less respect for others, and more indifference to the general public welfare, among the high-school girls than among the boys; and it is often harder to find steadfast, earnest, Christian workers among them than among those of the other sex.

"Yet it is not the teachers or the pupils who are chiefly responsible for this condition in many of our high schools, but primarily the parents, who do not know enough or care enough to keep their children out of these secret societies, and who encourage the late hours, the dances, and the attendant dissipation for the sake of the supposed social advantages. Or, if they do not encourage them, they yield weakly to the importunities of their children; and the demoralizing results are the same.

"Many a father or mother has awakened with shame and contrition, when it was too late, to the results of such carelessness and overweening ambition, when the daughter has brought disgrace and confusion of face upon the family.

"I write about this because I have upon my heart particularly the boys and girls of this high-school age, the age of adolescence, the most critical, and in many respects the most important, period of human life. I know thousands of these boys and girls in our high schools of pure, noble, Christian characters. I know scores of teachers who are conscientious and watchful of the morals of their pupils. Alas that all are not of this type!"

When the greatest leaders and teachers of our day see and deplore the conditions in many of these schools, is it not time for Seventh-day Adventist parents to weigh carefully the advantages to be gained not only for the present but for the future by their choice of a Christian school for their children? A. B. E.

Not a Large Capital

LET no one be discouraged from trying to be helpful to others by the thought that he has only a few talents.

"What if the little Jewish lad That summer day had failed to go Down to the lake, because he had So small a store of loaves to show?"

In an English town there lived an old woman past seventy years of age. She was poor and feeble. Her pastor preached a sermon on foreign missions which so interested her that she offered herself as a missionary to Africa. She was gently told that she could not go; but that, instead, she might pray for the cause and send her alms. So she began saving her pennies, anxious to do some-

thing in the missionary work. In that same place lived a rich young nobleman, who cared more for his dogs than for religious enterprises. He heard about the old woman, and went to see her one day. He found her in tears, utterly disappointed and discouraged. She said that the people only laughed at her, and that all she had gathered together as the fruit of so much pains amounted to but a few shillings.

"My barley loaves are worthless," was her despairing cry. That very night she died. The next day found the young lord sitting silently and alone, his head bowed in his hands. The Spirit of God was moving on his heart. The result was that he wrote a letter offering himself as a missionary to Africa.

Have not you one "barley loaf," or two, or more, that you can offer to Jesus? What you bring he will bless to the feeding of the hungry multitude.—*Selected.*

Care of Children

THE following excellent advice regarding the care of small children during the summer months is given by Dr. Woodward, health officer of Washington, D. C.:—

"Do not wean a child before he is ten months old, and do not begin to wean him just before or during hot weather unless advised to do so by your physician. At any other time, or as soon as the middle teeth have come, the baby may have one or two meals each day.

"A child one year old, in addition to its diet of milk and bread, may have gradually added to its list of foods an occasional soft-boiled egg. Cereals cooked three hours, and strained, may also be given.

"Do not give any child under two years of age cabbage, pickles, tea or coffee, bananas, berries, or other fruit except orange or prune juice and stewed or baked apple. Do not give any cake, candy, or ice-cream.

"A baby needs plenty of pure air at all times. When the weather permits, it is best to keep him outdoors all the time. When it is too hot or too cold to do this, the baby should be kept in a well-ventilated room.

"Always protect the baby's eyes from bright light.

"Put the baby to sleep at regular hours each day. He should always sleep in a bed by himself. Never give a child soothing sirup.

"In hot weather have the clothing light and cool.

"Give the baby a tub bath every day in tepid water.

"Wash the mouth at least twice a day with a soft cloth wet in a weak solution of baking-soda and water."

"Mother's milk as an infant's food has no equal. Do not give the baby any other food before it is ten months old. A baby should be fed at regular hours. Do not feed him every time he cries. Until the baby is four or five weeks old, he should be fed every two hours dur-

ing the day and once or twice during the night.

"Bottle feeding, as ordinarily practised, increases tenfold the dangers of the baby's dying during infancy. If bottle feeding is necessary, it should be under the direction of a physician.

"Milk should be Pasteurized before being given to the baby. Nature made cow's milk for the calf, not for the baby. To make it a suitable food for a young infant, it must be 'modified' by increasing or decreasing the amount of fat that it contains, or increasing or decreasing the amount of the substances that make up the curd, and in other ways.

"Canned and bottled foods for infants are, as a rule, objectionable. All food should be given to the baby lukewarm. The milk left in the nursing-bottle after one feeding should be thrown out.

"As soon as the nursing-bottle is emptied, rinse two or three times with tepid water, then clean thoroughly with baking-soda and hot water (one teaspoonful of baking-soda to a pint of water), using a bottle-brush. After rinsing again, put the bottle upside down on a shelf in a clean, out-of-the-way place. Boil the bottle immediately before filling it for the next feeding. The hands of the mother or nurse should always be thoroughly washed with soap and water before handling the baby's food or feeding apparatus.

"Children need water to drink just as adults do. You may give the baby all the fresh water he wants, but never give ice-water."

True Self-Defense

"Do you think it would be wrong for me to learn the noble art of self-defense?" asked a youthful Christian of his pastor.

"Certainly not," replied the minister. "I learned it in youth myself, and I have found it of great value during my life."

"Indeed, sir! Did you learn the English system or some other?"

"Neither; I learned Solomon's system."

"Solomon's system?"

"Yes, you will find it laid down in the first verse of the fifteenth chapter of Proverbs: 'A soft answer turneth away wrath.' It is the best system of self-defense of which I have any knowledge."

There are many who do not know that this is a brave method of defense; they actually think it is rather cowardly. Yet it often takes the brave heart to give the soft answer.—*Selected.*

EXCELLENCE is never granted to man, but as the reward of labor. It argues, indeed, no small strength of mind to persevere in the habits of industry, without the pleasure of perceiving those advantages which, like the hands of a clock, whilst they make hourly approaches to their point, yet proceed so slowly as to escape observation.—*Sir Joshua Reynolds.*

THE WORLD-WIDE FIELD

South England Conference

Immediately after the meeting in Belgium, the writer had the privilege of attending the annual meeting of the South England Conference, which convened at Southampton, May 9-17. A workers' meeting preceded the regular conference for the field. Among the workers were also the canvassers, so that the workers' meeting took on the nature of an old-time canvassers' institute, such as the writer used to attend in the early part of his experience in the truth. The spirit which should always prompt the canvasser in his work was fully awakened. Every difficulty confronting the canvasser was carefully considered, and the way to meet it fully explained. The Testimonies especially appropriate to the canvasser were studied, and every point which invariably proves a blessing to him when observed was emphasized. The brother who has the canvassing work in charge seems to have his whole soul in it. He is a canvasser himself,

Belgium and South England

J. H. SCHILLING

Belgium

ON March 24 of this year the General Conference Committee of the European Division passed the following recommendation:—

"Resolved, That we approve of the plan of the Latin Union to release French Belgium to the West German Union, and that we accept the proposal of the West German Union to separate Flemish Belgium from Holland, and recommend Belgium to be known as the Belgium Mission, beginning Jan. 1, 1911."

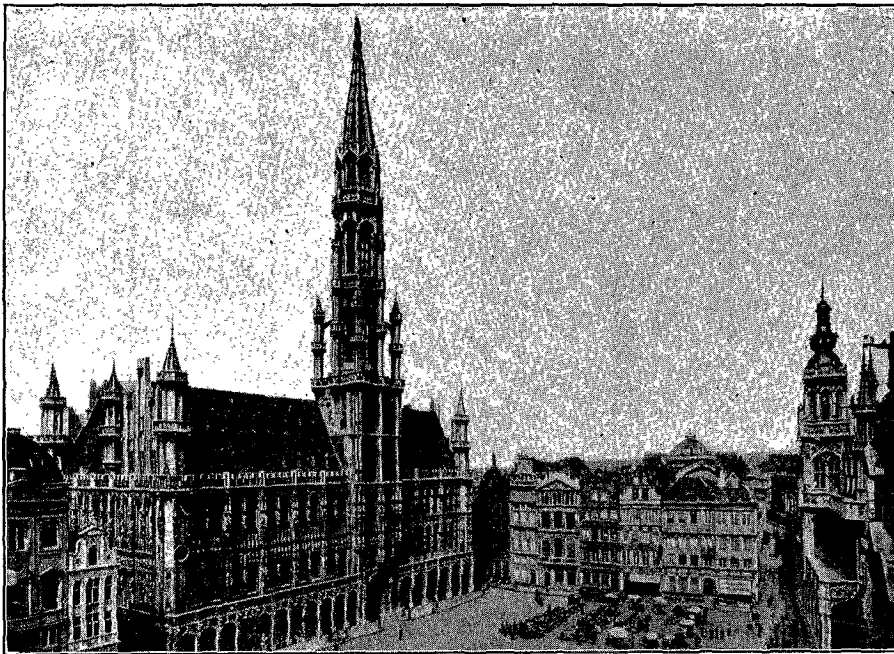
In recognition of this motion, and in order that the brethren in the kingdom of Belgium might adopt it themselves, it was decided by the same committee that a general meeting for that field should be arranged, the same to take place in Brussels, May 4-8. This meeting is now a thing of the past, but it has left upon the minds of those who were in attendance a deep impression of the importance of our time and the vastness of our work.

Taking into consideration that there are only four companies, with about one hundred members, in this field, one could not expect a very large meeting. Comparatively speaking, however, the meeting was larger than such meetings often are in fields where the membership is much greater. Over Sabbath and Sunday there were sixty-five out of the one hundred present, which can be called very good for Belgium. The collection on the Sabbath for foreign missions amounted to sixty-eight francs, a little more than a franc for each person.

The new organization was accepted with joy. Every one believed that the step was the very best that could have been taken to develop the work rightly. The resolutions adopted by the meeting are very practical, and appropriate to the needs of the field. Although the brethren are all poor in worldly goods, they seem to be rich in grace and good works. They love the truth. Their tithe for 1909 amounted to over \$1,000. This comparatively large tithe is a good index

of how they stand toward the truth; for one who pays an honest tithe is, generally speaking, in harmony with all other points of the truth, and loves it sincerely.

Aside from the workers who are in the field, there were present Elders L. R. Conradi, R. G. Klingbeil from Holland, and the writer. The word imparted was received with eagerness. Elder G. Roth, the former director of the French work, was also present, and gave an interesting report of the development of the work in Belgium. We are certainly very sorry to lose Elder Roth, but since his health does not permit him to remain in this cold, damp climate, we bid him Godspeed



THE CITY HALL AT BRUSSELS

in the field to which the Lord may call him.

The sermons and Bible readings were given in three languages, German, French, and Dutch. All left the meeting full of courage. With new strength they went back to their homes to fight the battle of truth more vigorously than ever before. The Lord, who blessed them so richly during the meeting, will be with them constantly, to sustain them in every trial.

The Belgium mission field has at present seven workers, one to each million of the inhabitants. The writer is the director. In his absence in other parts of the West German Union, Elder Jacob Wibbens will take charge of the work.

Three tents will be in the field this summer, one in Brussels, one in Antwerp, and the third in the French part. May the Lord abundantly bless in this dark part of the world, so that many precious souls may be saved.

and has the confidence of his men. The meeting was a feast, at which the canvassers were refreshed spiritually and mentally. Their weapons of warfare were sharpened, so that they can fight more effectively. May the Lord help them in every way.

A two-hour period each day was devoted by the conference workers to the study of how to bring more souls into the truth. The workers were all of the opinion that they had not worked hard enough in the past, else results

would have been better. They felt that they had lacked especially in the house-to-work work. The president of the union reported that where a systematic house-to-house work had been done, many more souls had been the result of the labors put forth. One worker had developed quite a large church in a comparatively short time.

It was therefore decided that each worker should be furnished with a certain number of tracts by the conference, with which he could visit every home in a city, or district of a city, where he is working. The people must be warned, and if they do not come to the workers, the workers must go to them. The shortness of the time in which we have to do the great work committed to us demands of us the greatest diligence. We must be up and doing. "Forward! and hard work," should be our motto.

Great Britain is not the hardest field in the world. It presents a few hard

problems, it is true, yet not more than are found in other fields. The brethren have come to the conclusion that each field is equally hard, and that from now on they will speak not so much of the difficulties as of the grand possibilities. May the Lord help that the good spirit for work which has been awakened during this workers' meeting may truly cause each one to do his duty, and that many more souls may be brought out of darkness into the light of the third angel's message in the South England Conference this year than ever before.

The conference proper was also a refreshing from the Lord. Aside from the regular conference workers, there were present Elder W. J. Fitzgerald, president of the union; W. H. Wakeham, from the school; W. T. Bartlett, editor of the *Present Truth*; and the writer. The word imparted brought new courage and spiritual strength to all. The Sabbath especially was a blessed time. The evening services were quite well attended by outsiders, and the interest awakened will be followed up, and, we believe, with results.

The conference sessions were interesting, and the resolutions presented timely. They were freely discussed and unanimously adopted. The title of the conference for 1909 amounted to about \$11,144. The present membership is 640, with eighteen regular workers. Four tents will be in the field this summer. God grant that a good harvest of souls may be garnered during this season in this conference.

Hamburg.

Uruguay, South America

JOHN V. MAAS

THE work of the Uruguay Mission for last year has not accomplished all we had planned; still we hope in Him who out of nothing created the universe, and trust some day to see results from the efforts put forth.

We held an excellent general meeting at Colonia, Uruguay. A spirit of renewed consecration prevailed in the meeting, and many plans were laid, one being that the director of the Uruguay Mission should supervise the work of building our sanitarium at Diamante, Entre Rios, Argentina, during the absence of Dr. R. H. Habenicht, who attended the General Conference.

At this meeting we were greatly encouraged by the arrival of Sisters Meda Kerr and Frances Brockman, nurses, who brought with them a deep spirit of devotion to this cause. On account of their not knowing the Spanish, it was advised that they should attend our mis-

sion school in Entre Rios, Argentina, to obtain some knowledge of the language. This left only Brother Julio Ernst to hold the fort.

Soon there came an interruption in our work at the sanitarium. The provincial government prohibited Dr. A. L. Gregory, who was in charge of the medical work during Dr. Habenicht's absence, from practising, as he was not duly authorized. This cut off our last source of income. These were anxious hours. There were workers to be provided for,—two doctors (Dr. G. B. Replogle having just arrived), a nurses' class, and Brother Amando Hammerly and Miss Voris, the two head nurses.



SCENES IN URUGUAY

It was suggested that the doctors take charge of the manual work, allowing me to return to Uruguay, taking Brother Hammerly with me to Montevideo, the capital city, with three hundred thousand inhabitants—one fourth the entire population of the republic. At that time this large city was without a living witness for the truth, so this move answered a crying need. Sisters Brockman and Kerr came with Brother Hammerly's family, arriving in Montevideo on April 29. They at once met opposition from a lady physician who is much prejudiced against our work; but the Lord turned even this to a blessing, and from the beginning these nurses have had a good degree of success. In his efforts for the poor, Brother Hammerly found those who would listen to the truth, and at present several persons are interested in the message, and we hope soon to see them take their stand with the people of God.

The writer then visited the churches and companies and isolated members, canvassing at the same time. Many thanked me for giving them an opportunity to buy our books. One merchant where I stayed overnight bought "Christ

Our Saviour," saying, "I am a Catholic, but I have no confidence in many things taught by the church."

About this time we received word from Brother J. W. Westphal to resume the work of building the sanitarium at Diamante, so I returned the latter part of June, remaining until September 10.

During this time Brother Ernst devoted his time to canvassing. Soon several students from the River Plate Academy came to spend the vacation in canvassing. These we accompanied for several weeks. Then, loading my cart with books, I again started to make a visit among the brethren, canvassing as I went. On this occasion I came again

to the Catholic merchant, who at once invited me to remain overnight. He asked if I had any more books such as I had sold him before, as he wished to give one to his sister. When I showed him "Coming King," he at once bought it with the other, saying, "The work you are doing is the need of the age."

During the last eighteen months the Uruguay Mission has taken one thousand copies of our Spanish mis-

sionary paper, *La Verdad Presente*, arranging with a rural publishing company to send them to the addresses of their subscribers. In the first number we placed a supplement calling attention to the importance of the paper, and in the third number another, asking them to subscribe. Then

we sent to other addresses for three months, the paper being a monthly. Thus in one year we reached four thousand families. This effort did not bring the desired result in subscriptions; but as one passes through the country, he notes the change in the attitude and feeling of the people toward our work.

At present we have three vacation canvassers. Prof. C. D. Lude, from our school in Argentina, is working in the interests of the Missionary Volunteer work and canvassing most of the time. The nurses are also doing an encouraging work with the new Spanish health paper, *Salud y Vida*.

Our most urgent need now is some equipment for our medical missionaries. It seems too bad not to be able to treat the sick, and demonstrate the divine principles of health which the Lord has given us, for lack of everything with which to do. We need three or four thousand dollars to put up a little home for our workers, with necessary treatment-rooms.

We earnestly ask an interest in the prayers of our brethren for wisdom and complete consecration.

Nueva Helvetia, Uruguay.

East Caribbean Mission

H. C. J. WALLEKER

I LEFT St. Thomas, March 1, in company with Elder U. Bender, president of the West Indian Union Conference. We first visited St. Croix, where we remained two days, holding meetings each evening with the brethren and friends of the cause in that island. While there, Elder Bender was taken down with the fever; but Thursday morning he had so far recovered that we were able to proceed on our journey. We crossed the island (sixteen miles) in the mail-wagon, and took the boat at Frederiksted for St. Kitts, arriving there Friday morning. We remained here only a few hours, yet this gave us opportunity to visit some of the believers. Leaving St. Kitts, we proceeded to Antigua, reaching the island Friday evening. We had a general meeting appointed for this place, and our brethren were waiting for us. Sabbath and Sunday were precious seasons to all. Eight were baptized, and we also celebrated the ordinances.

Sunday afternoon, March 6, we took passage for Dominica, where we arrived Monday morning, and met Elder P. Giddings and family. Elder Bender not feeling well, and having another appointment at Barbados, he continued on the same boat to that place, while I remained with the brethren at Dominica for ten days. We held meetings every night, and God blessed us with his presence. At this time some took their stand fully on the Lord's side.

Leaving Dominica, March 19, I stopped at Martinique a few hours to inquire about the conditions, and how we can best open work in these French islands. I found that no Protestant denomination is now working there, and that there is no import duty on literature. It seems that the time is ripe for entering these islands. I next stopped at St. Lucia a few hours, and met some of our people there. The next stop was Barbados, where I found Elder Bender waiting for me, and we proceeded on the same boat to Georgetown, Demerara, where we arrived March 25. The British Guiana Conference was to convene April 1, but on our arrival we began to hold meetings each evening, and were kept busy all the time we were there. Some changes were made in the organization of this field. It was decided by unanimous vote to turn it into a mission field, instead of operating it as a conference. Elder O. E. Davis was again put in charge of the field as superintendent.

April 5 we left Demerara, arriving in Trinidad on the seventh, and the South Caribbean Conference began its annual session two days later. Although both yellow fever and plague were raging here, we were made very comfortable at Elder E. C. Widgery's home, and enjoyed our stay very much.

On May 2, in company with Elder F. G. Lane and family, I left for Barbados. During my stay I spoke to the believers several times. It is indeed a

pleasure to note the progress of the work in this island. The message is onward throughout the whole island field.

After an absence of two and one-half months, I arrived at St. Thomas, thankful to be home once more. I praise the Lord for his love and protecting care.

Danish West Indies.

A Contrast

A RETURNED MISSIONARY

WHILE attending the funeral services of a child recently, my mind was carried back to another funeral,—also of a child. The contrast was so great that, for the benefit of those who may think it a rare privilege to go to a foreign mission field, I will call your attention to it.

A young widow with three little children was striving to care for and support her orphans, and do self-supporting missionary work in Mexico. Her parents owned a small farm in the tropics, but had gone to a large port city to engage in ship missionary work. The daughter (I will call her Sister L.), remained upon the farm, and in addition to her own little ones, cared for and taught five orphan American children.

Suddenly Mary, the oldest daughter, was stricken with the dreaded tropical fever, and in twenty-four hours was dead. The little boys had been sent to the Americans living in the settlement for help, and to send some one for a doctor. The natives came in when they heard of the child's sickness, and began to prepare for a *fiesta*, as they usually do in case of a death. They could not or would not do anything to help care for the child, but simply shrugged their shoulders, looked pious, and said, "God's will be done. Perhaps she has the evil eye, and nothing can cure that."

As Sister L. left the death chamber, she found the yard swept as for a dance, and active preparations going on for a *fiesta*. On a mat at the door was a group gambling. Going to the leader, she told him kindly that it was not her custom to make feasts; and as her heart was very sad, would he please tell the crowd that she would rather be quiet and alone.

She was obliged to attend to all the arrangements for burial herself, and with her own hands place her child in the rude coffin, and cover it with flowers. The Mexicans crowded in to take a last look at the *angelita*, and to relate the wonderful stories she had told them of Jesus, and the sweet songs she had sung to them.

The sad mother thought of the precious promises to those who die in the Lord,—of the glorious resurrection, when she would again clasp her darling to her breast; but O, how hard it was to lay her away without a word of sympathy or comfort from one of like faith! "If it were only a song, I could bear it better," she cried. Later, several American men and an old lady came in to offer their assistance. Our sister

asked them each in turn if they would not offer a prayer at the grave, but all refused, saying they had never prayed. Turning to the orphans for whom she was caring, she said, "Let us sing Mary's favorite song," and as their sweet voices rang out in the strains of "Never Alone," one after another in the room sank to their knees. Kneeling by the coffin, with her hands on the still, white face, Sister L. poured out her heart in prayer to the Father, asking his blessing upon all those present, that they might be ready when their turn came. The rough cattlemen wiped their eyes as the coffin was closed, and placed upon the shoulders of the four Mexicans chosen to carry it to its last resting-place.

Two miles by a foot-path brought them to the little cemetery where was the newly-dug grave. As the clods fell upon the coffin, our brave sister began to sing, "God Be With You Till We Meet Again," her two little ones clinging to her, awed into silence by the look on her face.

Much more might be said concerning her trouble, though this brief sketch will suffice to bring out the contrast between her affliction and that of those who are bereaved, among friends, with competent medical aid, loving hands to minister, others to carry the responsibility of the last sad hours, and comforting services by a servant of God.

It is indeed a privilege to be a foreign missionary; for we know that these light afflictions are but for a moment, and not worthy to be compared with eternal life with our Saviour. We know, too, that these nations *must know* of the coming King, and some one must tell them. Let us therefore pray earnestly for the workers in the Master's vineyard.

Argonia, Kan.

TIBET is a Buddhist nation, that religion having been introduced into the nation nearly fourteen hundred years ago from western India. It is a religion intermingled with the Bompia faith,—a religion of demons, mysteries, and the grossest idolatry,—and the two popes, as the lamas may be called, employ all the power at their command to preserve it unchanged. The country is oppressed to the verge of ruin by this ecclesiastical system. There are thousands of monasteries, and ten thousands of monks. Eighteen thousand monks live in and around Lhasa, and in some parts of the country every seventh man is a monk, and must be provided for by others. Consequently the poverty of the common people is very great, and the state of morals is deplorable. Tibet has been known as the "sealed nation." On account of the obstacles to be surmounted and the determined resistance of the Lamaic monks to the introduction of any new religions, it has been thus far impossible to secure a foothold for the gospel. There are several Protestant missions on the Tibetan frontier, and it is hoped that ere long the light will penetrate the spiritual darkness of that unhappy and neglected country.



WASHINGTON, D. C., JULY 14, 1910

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

Editorial

THE psalmist said, by inspiration, "O how love I thy law!" and Jesus said, "I delight to do thy will, O my God; yea, thy law is within my heart."

"*Perpetuity of the Law.*" — Under this title, Elder J. N. Andrews wrote in the first volume of the REVIEW (January, 1851), replying as follows to the no-law theories of the day:—

Matt. 5:17-19: "Think not that I am come to destroy the law. . . . Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law till all be fulfilled." Rom. 3:31: "Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. 7:7: "I had not known lust, except the law had said, Thou shalt not covet." We here inquire how an abolished law could convict a man of transgression? And, further, how the apostle could hold such a struggle with the law as he describes in Romans 7, when that law had ceased to exist? Further, how can the royal law convince men of sins as transgressors, after God has abolished it? See James 2:8-11. A law embodying the moral perfections of the infinite Jehovah, must from its nature be unchangeable and immutable like its author.

The sum of our opponents' position may be fairly reduced to this proposition: The Jews were the only people amenable to the law of God. Hence we say that our opponents show them to be the only transgressors. For it is clear that those only who have the law can be capable of transgressing it. To carry this point further, we say that not only does this view make the Jews the only sinners, but it would show them to be the only persons redeemed by Christ. For he died to redeem them that were under the law. Gal. 4:5; 3:13. But the question, Who has abolished the law? becomes deeply interesting. . . . There can be but one being in the universe who can be supposed to possess this power; we mean the great "Lawgiver." James 4. And it would be well for our opponents to show how the Most High can take back a law which is perfect, spiritual, holy, just, and good. How can he abolish a law which says, "Thou shalt have no other gods before me"? How can he take back the statute which forbids the worship of idols? How can he say to man, I repeal the law which forbids you to take my name in vain? How give men the license to profane the day which he has sanctified as a memorial of himself? Or, which is the substance

of the whole matter, How can he abolish the great commandment which says, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind"? For on this great commandment hang those precepts which contain our duty to God.

STRANGE, is it not, that in all our history we have had to meet the no-law arguments from professing Christian teachers? It shows that the spirit of "that lawless one" is spreading through Christendom as it is seen that loyalty to the law of God means the observance of the Sabbath of the Lord our God.

Divine Geography

IN the early centuries, students of geography concluded, from Eze. 5:5, that Jerusalem was at the center of the world: "Thus saith the Lord God: This is Jerusalem: I have set it in the midst of the nations and countries that are round about her."

And Jerusalem was at the center of the ancient world. It was on the highway of the nations, at the cross-roads between the ancient east and west. The Lord set his people in Palestine, in the midst of the nations, as a city set on a hill, to give light to all.

All the time he loved all the world, and desired the Jewish people to make his name known to all. But they sadly failed; and the kingdom of God was taken from them. The "good tidings of great joy, which shall be to all people," was committed to the gospel church of the believers, Jew and Gentile, and the commission was given to go with the tidings to all nations.

When the prophecy deals with the gathering call in the last days, it views the world with the eyes of the modern geographer. No longer is Jerusalem the center, with all the nations gathered round her; but the whole world, from pole to pole, is the scene of the closing call to every nation, and tongue, and people:—

"Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth." Isa. 43:5, 6.

The word is fulfilling; and it is a remarkable thing that we are seeing in all the four quarters of the earth. Just now I am writing from Copenhagen, where our latest and largest Scandinavian union meeting is closing. For a month I have been in meetings with our brethren in these north countries, in Norway, Sweden, Finland, and Denmark. I can testify that the Lord is saying to the north, "Give up;" and from out of the north the remnant children of the kingdom are responding to the gathering call.

As I write, I see a congregation of about five hundred believers gathered in Sabbath-school. Nowhere in the world may one look into four hundred faces on which is any more plainly written the "blessed hope" of the advent people.

In America we are accustomed to have the English meetings in the big tent, and the Scandinavian meetings in the smaller tent. I have been glad to spend my first month in lands where the Scandinavian meeting has the big tent, so to speak.

Again I repeat, my ignorance of these languages is no barrier to understanding the spirit that fills the hearts of the brethren and sisters in these lands of the north. The merchant may not read the inscriptions on the coins; but to his ear the Scandinavian crown, the German mark, and the English shilling, all sound with the same silvery ring of genuineness. So it is with the tokens of the heavenly merchandise. The same true ring of the advent hope is heard wherever this third angel's message gathers out a people.

Our brethren in this union rejoice at a new vigor and growth apparent in their work during the last few years. The difficulties that came financially upon the field in former days brought depression and delay. Strength that might otherwise have been given to aggressive work was called to wrestle with financial and institutional problems. But in this north country the long, dark winters are followed by bright and long summer days, when vegetation suddenly springs forth with a motion seemingly almost visible to the eye, as if to make up for lost time, and ripen the harvest quickly, before the season passes.

It is summer-time in our work in the Scandinavian union. A glorious harvest is preparing. There is upspringing growth that encourages the hearts of the brethren; and it is a glad sign to us in all lands. Only two years ago, I think, this union was receiving appropriations from our General Conference. All that is past now; and this union is sending an ever-increasing flow of means outward to the mission fields. And their training work is well established. I note great improvements at Skodsborg in the last five years, where the sanitarium work and school work are going forward together. This union as a unit is lined up with the stronger unions in all the world to hasten this message on to every tongue and people.

In these union organizations, growing into strength in all parts of the world, the providence of God is organizing agencies by which a quick work is to be done in evangelizing the unworked fields.

But we must pray for these brethren of ours in Scandinavia. They have a great field of their own to work. Here are hundreds of fine cities and towns

where the message has never been preached. The faithful canvassers have sown the seed nearly everywhere, but the evangelistic laborers have been few. Wherever towns have been worked, results have come. There are strong resources to be developed in Scandinavia. Wherever one travels, he sees evidence of modest prosperity, and very little evidence of extreme poverty. In fact, one may see far more appearance of the latter in any of our American cities.

As I close the first round of the Scandinavian union meetings that it has been my privilege to make, I thank God for the blessedness of the association with these faithful workers and earnest, warm-hearted believers. The family of the advent people is a good one to belong to.

W. A. S.

Copenhagen.

What Are Essentials?

WE are perfectly willing to admit that Christians may employ widely varying methods in the expression of their service to God. The Scriptures of truth do not prescribe the precise ways and forms in which our service shall be rendered. This is left largely to individual judgment. On the other hand, the Bible very clearly indicates the will of God with respect to what should and should not be done as relates to man's general conduct. The law of the ten commandments is set forth as the standard of right. By it every character is to be judged at the last day. It therefore makes a great difference as to whether one observes this law. It is not for man in his finite judgment to count any part of it among the non-essentials; and we regret that the *Christian Herald*, which says so many good things, is led to do this in its issue of June 15. Replying to a correspondent who raises a question as to the reason for so many different denominations and beliefs, it says:—

God looks at the heart and the purpose, rather than at the act itself. There always have been and always will be differences in methods among God's people; but these matter little, so long as they are sound and united on the essentials. There may be a thousand different ways of serving him, yet all acceptable. Thus all may differ as to holy days, forms of ordinances, etc.; but these are not the essentials. He has ordained infinite variety in all nature and in humanity also. There can be no uniformity save in essentials, and in the holding of vital truths. "A thousand roads," says the proverb, "lead up the sides of the holy hill, but they all meet at the top." So we may worship God and serve him in manifold ways; but if the service be sincere and the heart right, one form is as acceptable as another. We are not bound by laws and observances, but all can be one in Christ, in faith, in love (which is the fulfilling of the law), and in the liberty of the gospel.

God has but one plan of salvation, and there is but one road by which that salvation may be obtained. Christ says: "I am the way, the truth, and the life." Christ was our perfect example; we are to follow in his steps. The prophet says of him, in his relation to the law of God: "He will magnify the law, and make it honorable." He himself says: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil;" and the apostle adds: "Do we then make void the law through faith? God forbid: yea, we establish the law." To this we may add the words of John: "For this is the love of God, that we keep his commandments: and his commandments are not grievous."

We may differ as Christians on methods, but let us not make the sad mistake of differing on principles, of setting aside the great cardinal truths of the Scriptures because they do not serve our pleasure or meet our convenience. If one requirement of God's law is non-essential, then all requirements are non-essentials. We are not competent to determine our relationship to God: this has been determined by the Lord himself. It is for us to conform our ways to the requirements of his Word.

F. M. W.

The Storm and the Shelter

THIS old earth has seen much of sorrow and suffering. Its hills and valleys have often been trampled by the feet of angry hosts and reddened with the blood of those whom they hunted with vengeance in their hearts.

It has been nation against nation, tribe against tribe, family against family, man against man. And in it all and through it all the cruel hand of sin was working out the purpose of Satan in perverting the blessings of the Most High. He had perverted love till it turned to hate; and his devotees were dispensing ruin and death in the place of the service of love and the benefactions of benevolence. In such the heart had become the citadel of hate when it should have been the stronghold of love; and with that perverted, every imagination of the heart became "only evil continually."

The farthest extreme from the purpose of God is met on the battle-field. The purpose of God toward his creatures and in his creatures toward each other is helpfulness and not strife, loving interest and not murder. Yet, in spite of the enlightenment of modern times, in spite of the proclamation of the gospel, the wholesale murder of war is being planned for on a scale which the ancients never dreamed of.

The world was full of the perversion of God's intention anciently; it is full

of the same perversion at the present time. He who has not in view another's good is out of harmony with the purpose of the One who made him; and in the strife for preferment, wealth, and aggrandizement, the present day is probably ahead of any age in the history of the world. The whole world is arming itself now to make its last and greatest demand for self, and to be in a condition to enforce that demand. The rumors of war and the expectations of war are ever present on every hand; and soon will come the day when this greatest perversion of the purpose of God will make itself manifest in all the horrors of its glory as the world has never seen it before. The time seems ripe for the exhibition, and the hearts of men are filled with dread as they realize the meaning of the terrible omens.

Some are crying peace and safety when they should be warning men of the true condition of things. They are making men believe that peace is at hand when the heralds of war are already calling to the fray, or aiming their modern catapults at the citadel itself. Thus does the false teacher disarm the victims at the time of greatest danger. He who expects no foe is doubly disarmed; and the one who has been taught to expect peace and safety and a long reign of quietness and temporal blessing, when the day of destruction is hastening to his very gate, will find that swift judgment has come upon him and his shelter is unprepared. The Lord says that sudden destruction shall come upon them, and "they shall not escape." I Thess. 5:3. That cry of peace and safety was never heard so loudly and persistently and convincingly as it is heard now, at the very time when the nations are angry, and are sparring for an opening, each maneuvering for an opportunity to strike when the other is at a disadvantage. The fact that that cry is heard now is one of the most unmistakable signs of the times. When the angels that are now holding the winds of strife shall cease longer to restrain the angry nations, the day toward which the nations look with dread will dawn upon the world, and the sad course which began in disobedience and sin will find the goal toward which it has sped these thousands of years—ruin and death.

We see what has come upon the world in the past; we see the end toward which it points; we see the dogs of war now straining at the leash that holds them; we see the fearful carnage that is coming, and coming soon; we see the approach of the great day of God which that day of trouble will usher in; and yet, in spite of all this, we say that there is coming a time of peace and safety.

The end of this history of sin is not

the end of God's purpose concerning man and the earth on which he placed him. Though God has waited long for Satan to demonstrate to the universe the falsity of his charges against God and the wickedness of his purpose throughout, the fruit of Satan's evil purpose will not go on forever, and the end of the reign of sin is not the end for those who have sworn fealty to the God of heaven and stood faithful to their vows. God has something better for them; and wars and rumors of wars will trouble them no more when God has made an end of sin.

The Lord has told us of that permanent habitation, that quiet, peaceful habitation, in which he will place that tabernacle which shall not be taken down; and of that place he says: "But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby." Isa. 33: 20, 21. The galley with oars and the gallant ships were ships of war. How much sad history hangs to the wrecked and sunken war galleys with the bodies and souls of men chained to their oarlocks, slaves for life in the terrible business of war and oppression. The rivers as well as the seas have been plowed by these engines of destruction, and human life has been counted as nothing when it stood in the way of the plans of ambitious men, or when it could be forced to contribute to the carrying out of those plans. There will be no place for them in the reconstruction of the war-racked dominion of man. No slave will be there to cringe under the blows of a cruel master or to spend his life in the service of another's choosing. "The former things are passed away," and it can be truly said then of the nations, "Neither shall they learn war any more;" for then there will be but one nation, and Jesus Christ will be King over all. The words of the prophet are: "They shall not hurt nor destroy in all my holy mountain."

That time is not yet. The declaration that the nations of this present world shall not learn war any more is not the declaration of God, though it is found in the Bible. It is put there by the Lord as the declaration of men. He tells us what men will be saying, quotes their words, and then tells us what his remnant people will be doing at that time. See Micah 4: 1-7.

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Gal. 6: 7. This is as true of nations as of men. They have sowed hatred and war; they will reap hatred and war. That will be their harvest, and it will be the end of the world. As God's Word is true, the nations of this world will come to their end in war.

"Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning-hooks into spears: let the weak say, I am strong. Assemble yourselves, and come." Joel 3: 9-12. That is to be the slogan that will gather the clans of earth to the last mighty fray. They are arming and drilling now, and the gathering is not long to wait.

How good to know that we can look beyond this sad prospect; that we have the promise of a quiet, peaceful dwelling, from which all selfishness and sin, all misery and hunger, all strife, contention, and war, will be forever banished and come into our thoughts no more! This will be only after God has renovated this sin-cursed earth, and allowed sin to burn itself out in the fires that were kindled by itself. Toward that consummation we are hastening now; the shelter is provided. Let us haste to enter in. C. M. S.

The Sifting Time

To Peter there came a time of sifting. This evidently was in the great trial of his faith which came in connection with the crucifixion of the Lord, and the bitter disappointment of the disciples' hopes. "And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not."

The Lord will permit this same sifting experience to enter the life of every one of his children. "For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth."

This sifting process will not necessarily be brought about by the same circumstances and conditions in the life of every individual. Each will be tested and tried by himself. The test may come through sorrow, loss of property, criticism, sickness, the mistakes seen in the lives of others, the wrong-doing of others,— manifold are the means Satan employs to bring pressure upon a child of God to draw him away from his allegiance to right. And we have reached a time in the history of this work when the test is coming to every soul in tenfold power. Who has not felt in his own experience during the last few months this sifting process going on? Who has not sensed the conflict being waged over his soul between the forces of good and evil?

Intensity has taken possession of the world. It is filling the minds of men. They are continually being brought face to face in their experience with questions by which they are determining

their choice for eternity. Character is forming more rapidly than ever before in the world's history, and it is only those who have committed the keeping of their souls unto God who will be able to stand the pressure of these times, and come out of the conflict unscathed by the darts of the enemy. We are not sufficient to meet the mighty host arrayed against us; we can not successfully compete in our own strength with the principalities and powers seeking our downfall; our only hope is in Him who has promised to be our deliverer and our rock of defense. He stands keeping watch over his own. His eyes are upon the great battle-field. He notes the struggles of every faithful follower of his, and he will not permit crushing defeat to come to his weakest child, who reaches out his hand for succor and deliverance. He assured Peter that his prayers would follow him in the conflict before him. Likewise may we have in our conflicts to-day the strength of his prayers for us; for he says: "Neither pray I for these alone, but for them also which shall believe on me through their word." So let us be brave in the conflict. If we are tempted to surrender, if we sometimes feel that the pressure is greater than we can bear, if in our loneliness and heartache we feel that no one cares for our soul, let us remember that Jesus cares. He is the Burden-bearer. He is the Friend that sticketh closer than a brother. He longs to share with us our labors, to bear with us our burdens, to comfort us in all our sorrows.

Poor, struggling soul, buffeted and storm-tossed, reach out your hand for divine aid. Do not repine at God's providence. He is seeking by the sifting process in your life to separate the chaff from the wheat. He is seeking by the fires of his burning to purge out the dross and leave the gold. Only be patient, only trust him, only yield yourself as clay fully into the hands of the great Molder. Say with his servant, "Though he slay me, yet will I trust in him," and God will bring to perfection the work which he has begun in your life, and you will come forth from the trial purified, and reflecting the image of his divine character. F. M. W.

The Sanitarium Relief Campaign

EVERY one who is interested in the welfare and progress of the third angel's message should be deeply concerned in the success of the movement now being launched in behalf of our sanitarium work. It is of more than ordinary interest to us, and calls for the loyal support of every one, whether leader or lay member.

This relief campaign was planned and

developed as the result of the most careful deliberation. At the council of the General Conference Committee held at College View last October, there were present a large number of representative men from all parts of this country. One of the principal topics considered at that council was the question of making provision for aiding our sanitariums, which are burdened with indebtedness to an extent that hinders their work. The result of this council was the development of a plan for the relief of our sanitariums by the sale of "Ministry of Healing" and *Life and Health*.

The sanitariums represent an important part of our institutional equipment. They belong to the denomination, and the work they are doing is a part of our work. Their interests are ours; their progress means the progress of a branch of this cause; and when they suffer, the whole body suffers.

During the past few years, our medical missionary interests have passed through many trying experiences. We have great reason to thank God that our sanitariums have come through the ordeal as well as they have. And now the time has fully come for us to give this work substantial help. Various causes, which have been published from time to time in the REVIEW, have contributed to our sanitarium liabilities, until these institutions require our assistance and earnest co-operation. Their struggle with a trying situation is such as to impede seriously their progress and to hinder their development. They could accomplish much more in the work for which they are established, were they not laboring under their present load of debt.

The plan adopted for helping these institutions is a simple one, and should not be difficult to carry out. Yet when the work is done, and the fruit of our efforts has all been gathered in, the total should amount to nearly half a million dollars. What a relief, and what a blessing, this would be to our sanitariums! This is the largest enterprise of the kind we have ever undertaken; yet if the plan is carried out, the work can be accomplished without robbing any other branch of the work, and without overtaxing our strength. A little individual effort on the part of all, and the work will be accomplished.

By the sale of two copies of "Ministry of Healing" and five copies of *Life and Health*, by each member for each of the next three years, we can render this great help. At the same time we will be doing most excellent missionary work by placing these publications in the hands of our friends and neighbors. The blessed experience that we shall ourselves enjoy in this good work will far more than repay for the little time

and effort put forth. While the accomplishing of this work should not be a difficult task, from the individual viewpoint, yet it is a work of great proportions as a whole, and should not be left to itself. It will require energetic co-operation on the part of all.

The General Conference Committee has done its utmost to launch this enterprise successfully. Many hours have been spent in counsel. Plans have been laid for producing the publications at the lowest possible cost, and for handling them without profit. A secretary has been employed to connect with the Medical Department, who will devote his entire time to this work. The columns of the REVIEW AND HERALD have been thrown open for the presentation of our plans and reports. Union conferences have taken on the responsibility, and are organizing the work in all their local conferences. Now is the time for every one to take hold loyally and do his duty. Every union conference, State conference, and church should feel that this is an individual and sacred responsibility. Leaders in each of these organizations should ascertain what share of the responsibility properly rests upon them, and should lay broad, workable plans for accomplishing their part. Every leader should become acquainted with the features of the plan, and should give it due attention in his section of the field. Church elders should take upon themselves the responsibility of seeing that the flocks over which they are appointed are instructed in the work.

If all the leaders take their proper place, and if the people stand loyally by their leaders, we may be able to rejoice in the words of the scripture:—

"For that the leaders took the lead in Israel,
For that the people offered themselves willingly,
Bless ye Jehovah."

A. G. DANIELLS.

The \$300,000 Fund

THE report of the \$300,000 Fund that appears in this issue of the REVIEW will be of interest to many, as it shows that the stream of money which is to enable us to supply our missionaries in foreign lands with comfortable homes has begun to flow into the treasury in a promising manner. A number of the conferences sent in quite encouraging amounts during the month of June. It is hoped that their example will be followed by all, and that this summer will see a large portion of the \$300,000 Fund supplied, as it is desired to distribute this fall a considerable amount to the various fields that are to be benefited.

While in attendance at one of our recent camp-meetings, the writer had an opportunity of witnessing the favor with

which our people look upon this movement. As the needs of the work were presented, and the imperative demand for homes for the workers was held before the brethren, they all seemed possessed with a great desire to see the needed homes erected. With the exercise of but a little imagination, one could, in the enthusiasm of the meeting, almost see the bungalows in India, China, and other lands arising as the brethren heartily responded to the appeal for help. With not more than two hundred fifty persons in attendance, almost \$2,000 was raised.

Good reports continue to be received from many conferences of the success of the movement, and the hearts of our brethren in foreign fields are being cheered by these, as they see the promise of an early fulfilment of their long-deferred hopes.

W. T. KNOX, *Treasurer.*

Statement of the \$300,000 Fund, June 30, 1910

<i>Atlantic Union Conference</i>	
Central New England	\$ 794.54
Northern New England	368.51
Southern New England ...	162.34
New York	140.35
Greater New York	924.58
Western New York	413.76
Maine	31.60
Total	2835.68
<i>Canadian Union Conference</i>	
Maritime	51.18
Ontario	46.30
Quebec	29.50
Total	126.98
<i>Central Union Conference</i>	
Colorado	7.65
Western Colorado	252.41
Kansas	662.14
North Missouri	389.87
Southern Missouri	64.57
Nebraska	542.01
Wyoming	512.15
Total	2430.80
<i>Columbia Union Conference</i>	
Chesapeake	21.40
Eastern Pennsylvania	35.98
West Pennsylvania	82.83
Ohio	26.62
New Jersey	64.60
Virginia	2.50
District of Columbia	207.70
Total	441.63
<i>Lake Union Conference</i>	
East Michigan	1243.21
North Michigan	63.34
West Michigan	851.82
Indiana	1200.43
Northern Illinois	206.77
Southern Illinois	173.69
Total	3739.26
<i>Northern Union Conference</i>	
Iowa	184.07
Minnesota	2660.10
North Dakota	1789.18

South Dakota	28.00
Total	4661.35
North Pacific Union Conference	
Montana	207.55
South Idaho	508.00
Upper Columbia	427.30
Western Oregon	87.01
Western Washington	311.46
Alaska	2.15
Total	1543.47
Pacific Union Conference	
Arizona	18.60
California	816.11
Southern California	156.46
Total	991.17
Southeastern Union Conference	
Cumberland	570.00
Florida	1191.23
Georgia	148.00
North Carolina	88.06
South Carolina	33.75
Total	2031.04
Southern Union Conference	
Alabama	22.00
Kentucky	32.50
Mississippi	4.00
Tennessee River	5.00
Total	63.50
Southwestern Union Conference	
Arkansas	6.90
Oklahoma	366.64
Texas	32.00
Total	405.54
West Canadian Union Conference	
Alberta	41.40
Manitoba	20.90
Saskatchewan	65.50
Total	126.90
Miscellaneous	
England	490.00
New Zealand	102.27
India	29.72
West Indian Union	1.00
Miscellaneous sources	5.00
Total	627.99
Grand total	\$20025.31

Note and Comment

Support of Church-Schools

THE Board of Bishops of the Methodist Episcopal Church, at their meeting in Chicago, Ill., May 9, 1910, adopted the following regarding Christian education:—

It is our opinion that our church has now no more imperative and important duty than the generous care of our Christian colleges, in the giving of funds for current expenses and for permanent endowments. We can not possibly hope to raise up an adequate force of lay and ministerial leaders for our work unless these colleges are supported with enthusiasm and liberality. Within the next decade our people should pour millions of dollars into the treasuries of our higher institutions of learning. These institutions should remain absolutely

loyal to the church which has given them founding and maintenance; while the church, on its part, should recognize the increasing obligation to support them so that they may do honest work educationally, and may maintain the broadest and deepest spiritual life. We call upon our district superintendents, our pastors, and members everywhere to take an eager part in every campaign to aid our splendid colleges, in the sure conviction that without these training-places our church and the kingdom of God would suffer irreparable loss.

The Methodist Church is one of the oldest religious denominations of the United States. It has many institutions of learning. But it realizes that the need of loyal instructors is more imperative and important now than ever before. This plea by the Methodist bishops seems to imply that because of other interests the church is failing properly to nourish its educational offspring. Events of the past few years show good reasons for a call to more strict surveillance of training-schools for the youth. The last days are to develop a class of persons who will be unholy, truce-breakers, traitors, heady, and high-minded. 2 Tim. 3:2-4. Educational centers produce a large number of this class. All this emphasizes the need of Seventh-day Adventists giving loyal support to the schools which they have established. In these schools, and in the work they may do in training the youth to carry this message to earth's remotest bounds, lies the hope of our work for the future.

C. E. H.

The March of Christianity

It is interesting to note, as recorded by the *Christian Herald* of June 1, the progress which has been made by Christianity according to Sharon Turner, a historian and statistician. He says:—

First century, 500,000 Christians; second century, 2,000,000 Christians; third century, 5,000,000 Christians; fourth century, 10,000,000 Christians; fifth century, 15,000,000 Christians; sixth century, 20,000,000 Christians; seventh century, 24,000,000 Christians; eighth century, 30,000,000 Christians; ninth century, 40,000,000 Christians; tenth century, 50,000,000 Christians; eleventh century, 70,000,000 Christians; twelfth century, 80,000,000 Christians; thirteenth century, 75,000,000 Christians; fourteenth century, 80,000,000 Christians; fifteenth century, 100,000,000 Christians; sixteenth century, 125,000,000 Christians; seventeenth century, 155,000,000 Christians; eighteenth century, 200,000,000 Christians; nineteenth century, at least 450,000,000 Christians. At the present time, according to Fournier de Flaix, the French statistician, there are between 480,000,000 and 500,000,000 Christians, or one third the total population of the world.

An interesting array of figures is presented in this comparison. It would be more encouraging, however, if we could bring ourselves to believe that all who

are passed as Christians are such in reality. The editor of the *Herald* inclines to this view, and says:—

We believe that there is now, and has been for many years, a growing improvement in morals generally, and in true, deep religious feeling. There are probably twice the number of real, right-living Christian men and women to-day that there were twenty years ago.

In proof of this claim he cites some of the great movements in favor of missions, etc. We do not question that some of the great religious movements are accomplishing much good at the present time; yet it can not be denied by even the most casual observer that in the ranks of Christendom throughout the world, there is a sad departure from the right. Christianity to-day, with the bulk of those professing its name, is a matter of profession only. Many in the so-called Christian churches need a new conversion to the basic principles of the gospel of the Lord Jesus Christ. These are the days foretold by the prophet, when men should be lovers of their own selves, covetous, world-loving, having a form of godliness, but in life and character denying the power thereof. The Christianity that is needed for to-day is one that does not manifest itself in spectacular movements, in efforts to bring about so-called civic righteousness, but in simple, gospel living, which affects the individual life and heart.

The Cost of a Battle-Ship

BUT few realize the enormous amount of money consumed yearly in providing the sinews of war, even in times of peace. The cost of one battle-ship alone is enormous, and would, if devoted to useful improvements or to education, accomplish a vast amount of good. The *Presbyterian Banner* makes this interesting comparison of the cost of the "Florida," recently launched, and what the money would do in the State of that name if devoted to wise purposes:—

The "Florida" cost \$6,000,000 to build, besides the great expense of maintaining it during the few years before it will go to the scrap-heap. It gives one a sense of the expense and loss of such a ship when we consider what this sum of money would do for Florida. It would build a system of good roads through the State, which would add greatly to its comfort-and-wealth-producing power. It would drain many of its swamps, and enlarge its productive area. It would drain and equip a high school in every county, and found and endow as many colleges as the State needs. It would furnish the State with as many hospitals and libraries as it could use. Florida takes pride in this enormous floating steel fortress, that can belch forth enough shot to destroy a thousand men; but it would be immensely better off if it had the six millions sunk in this engine of death invested in the means of life.

Basis of Church Unity

REFERRING to the wide discussion which is being given to the question of church unity by many of the religious journals, the *Lutheran Witness* of June 9 very pertinently remarks:—

Unity in doctrine is the basis which Scripture has laid down for us, and until men can attain to such unity, they will not and should not unite. To go at the matter as if the Christian church were nothing but a trust, looking only to a more economical administering of its affairs from the money point of view, is useless and worse than useless. We must get our arguments from Scripture.

There is but one true basis of unity recognized in the Scriptures of truth, and that is the unity which there is in the Lord Jesus Christ. He prays his Father that his followers "may all be one; as thou, Father, art in me, and I in thee, that they also may be one in us." The prophet aptly inquires: "Can two walk together, except they be agreed?" Can the professed disciples of Christ be one with the Master, and one with each other, unless they are agreed? To agree with him, they must hold the same truth that he held, and follow the same principles that he followed. Says the apostle John, "He that saith he abideth in him ought himself also so to walk, even as he walked." This, as the *Witness* justly remarks, is the only true basis of union for the followers of the Master. When we seek for any other, we seek it upon a wrong basis, and are following the methods of the world instead of the plan of the Head of the church.

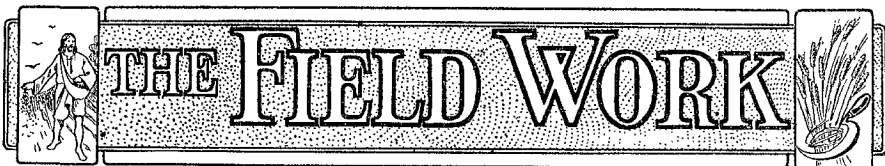
Inexplicable Inconsistency

A SHAM battle was recently held in this city, not between opposing forces of United States troops, but between boys connected with churches calling themselves followers of the Prince of Peace. The Boys' Brigade of St. Mark's Episcopal church and that of Christ Church captured two first prizes, having outmaneuvered and defeated the enemy, made up of companies from Waugh M. E. church and Epworth M. E. church. Colonel Randle, in presenting the prizes, said:—

In olden times, soldiers were for war. In modern times they are for peace. Our great thirteen-inch guns are the best peacemakers in the world. There is no doubt that we would all have been savages to-day but for the soldiers. First, there was military rule. Then, under the protection of the soldiers, people were advanced sufficiently to govern themselves.

What a parody on the religion of Jesus Christ! It is sufficiently sad to note the world training its youth in the art of war; angels must weep to witness the church instilling into the boys the spirit of the enemy of righteousness.

J. N. Q.



Argentina

IN this conference I see and hear much that gives me courage for the work, and wish to relate a few experiences. Elder H. S. Prener, who passed the week of prayer with the Concordia church, writes that they had some of the best meetings that he ever attended. Elder G. Block was visiting and canvassing in the city of Parana at the same time, and sold two of our large books to the Methodist minister there, one of which was "Patriarchs and Prophets." He did this upon the recommendation of the general agent of the American Bible Society for South America, who was also there during that week.

A day or two later the latter gentleman was in Buenos Aires again, and called at our office to inquire about our meetings in Buenos Aires. I gave him a copy of the week-of-prayer readings, and the next morning he told me that he had read the first one, and thought it testified of deep spirituality, and that he could not understand why other denominations should criticize our people so strongly, as he could see nothing, so far, to warrant it. I was glad to hear those words, because an unprejudiced person can not fail to see wonderful beauty in everything by the same writer.

A few days after this, while visiting one of our small churches in the interior, a sister bent with age placed in my hands the money to pay for thirty copies of our special centennial number of *Senales de los Tiempos*. While her husband could well afford to give her the money, he would not; so she husked corn to earn enough to pay for them.

I am now making my first tour among the churches and isolated brethren on the west side of the Parana River. The broad, fertile land, with immense areas of corn and alfalfa, and yellow grain filling the cribs, is a pleasing sight; and as great quantities of earth's products are gathered, I trust that many precious souls in this land will also be gathered into the garner of God.

C. E. KNIGHT.

The Central New England Camp-Meeting

THIS meeting was held according to appointment in the city of Worcester, Mass., June 9-19, and was the largest gathering of its kind ever held in the conference. Over one hundred family tents were pitched and occupied, about five hundred persons either camping on the grounds or occupying rooms near by. Two prominent car lines ran to the grounds, which rendered the camp very accessible from all parts of the city. The large, open tract of ground, elevated a little above the street, where the tents were pitched, was nearly an ideal location for a camp-ground. Great care had been exercised in planning the camp, and careful thought had been given to the sanitary arrangements; all in all it was the most carefully arranged camp-meet-

ing that the writer has ever had the privilege of attending.

At the time of the first meeting, Thursday evening, everything on the grounds was in readiness, and the ten-days' session was opened with a stirring discourse by the conference president, Elder H. C. Hartwell, on the reasons for holding camp-meetings and the way they may be made a success. As the Central New England Conference holds its business session in the winter, no conference business was transacted during the meeting, but all the time was given to religious instruction and departmental work.

We were glad to welcome from the General Conference Elders Geo. I. Butler, N. Z. Town, and Drs. D. H. and Lauretta Kress, who rendered very efficient service in the meeting. Elder Butler is now past seventy-five, and naturally begins to feel the weight of years, but he still has a good amount of vigor left for the work. His sermons and talks on the early experiences in this work, and the place the spirit of prophecy has filled and is filling among this people, were greatly appreciated, and tended to inspire confidence and faith in this message. Elder Butler's experience in the third angel's message, and his long connection with the General Conference work, eminently qualify him to bring to our people at this time what is needed to inspire faith, hope, and courage in their hearts with reference to this great advent movement in which we are engaged, and to which we have dedicated our lives.

Some stirring talks on foreign missions were given by Elder Town, who has just returned from an eight months' trip in Spain and South America.

The Drs. Kress also labored faithfully in bringing before the people the principles of true health and temperance. Their lectures and talks were much appreciated, not only by our people, but also by those who came in from the city, and were widely reported by the daily papers. We have no doubt that our blessed principles of health, temperance, and right living are just what the Lord has styled them,—the "entering wedge" of the message,—and as such should be placed to the front in all these large gatherings. At this meeting, quite a number who became interested first in these principles began to inquire later with reference to other points of our faith, and we hope may be led on to the acceptance of the whole truth. Cooks and nurses were present from the New England Sanitarium, and daily instruction was given in simple treatment of diseases and healthful cookery.

The Central New England Conference has its quota of the \$300,000 Fund nearly pledged, and hopes to raise the entire sum during 1910.

At this camp-meeting the "Ministry of Healing" campaign was definitely launched in this conference, and between two hundred fifty and three hundred books were taken by the people to sell for the assistance of the medical missionary work. A good interest was

manifested in this campaign of relief, and we are sure our people in the Central New England Conference will be in line in this good work.

To encourage missionary effort among our neighbors, the New York office, through its manager, Brother L. W. Graham, offered to sell to our people a cloth copy of "Desire of Ages," "Great Controversy," "Patriarchs and Prophets," and "Heralds of the Morning" for \$5, the retail value of these books being \$11. About fifty sets of these books were sold, our people buying them to loan among their neighbors and to place in libraries. About \$600 was raised on the tent- and camp-meeting fund, and \$700 to assist South Lancaster Academy.

The weather for the most part was quite unfavorable. The first Sabbath and Sunday were rainy and cold, and everything without was disagreeable; nevertheless excellent meetings were enjoyed, and the good Spirit was with us. The following week, cloud and sunshine rested upon us, but the last Sabbath, for the most part, was a lovely day, and the great tent was filled to overflowing. After a sermon which showed the danger of heart backsliding and drifting from God, the speaker asked all who felt that such was the case in their lives, to make a new start, and reconsecrate themselves to the service of Christ. At once the convicting, melting power of God seemed to fall upon the congregation, and scores who felt that their lives had been drifting from God pressed to the front, and kneeling at the platform confessed their backslidings, and made a new start for the kingdom. It was a solemn scene. Angels of God were near, and his Spirit worked powerfully upon hearts. Children and young people would come with contrition of heart to the front, stating that they desired to give themselves to God, and wishing the ministers to pray for and with them as they gave themselves to his service. Real victories were gained by many, and it was certainly an hour of turning to God and repentance from sin. The next day about thirty persons followed their Lord in baptism.

The writer left the camp on Sunday afternoon, but learned later that God was with the meeting till the close. The work in the Central New England Conference is onward, and courage and faith are in the hearts of the people.

W. B. WHITE.

The \$300,000 Fund in Nebraska

THE Nebraska Conference is making a vigorous and well-organized effort to raise its share of the \$300,000 Fund this year—its apportionment being \$12,080. Three plans are being pushed for the accomplishment of this end: (1) Solicitation of cash, nearly \$1,000 having been received; (2) pledges to be paid this fall, over \$2,000 having been pledged in this way; (3) through the Foreign Missions Investment Fund.

The last may need a word of explanation. The plan is an old idea in new dress, and this is its fourth year of operation in the Nebraska Conference. Each Sabbath-keeper, old and young, is encouraged to set apart something in the spring for the Master's use, and see how large a sum can be realized from the investment by fall. The investments range all the way from "an hour a day" to a "car-load of baled hay," or "all the

eggs the hens lay on the Sabbath" to "all the produce from several acres of ground." It is a plan the principal beauty of which is that everybody can have a part in it. At the present writing 1,040 investments have been recorded, and a very conservative estimate of the amount to be realized from them would place the figures no lower than \$5,000.

The first week in May was spent by Brother G. W. White and myself at College View in the interest of this fund. Seven meetings were held with the different institutions and companies, culminating in a grand meeting at the tabernacle on Sabbath morning, where 268 investments were made, and over \$1,400 was pledged, in about seven minutes, in addition to a large cash offering taken up.

The next Sabbath the plan was pre-

cherish a spirit of sacrifice. In every home there should be taught lessons of self-denial. Keep in your homes a self-denial box into which you can put the money saved by little acts of self-denial. Many should become interested in placing these boxes in homes. Ask old and young to aid the work for the colored people by placing these boxes in every home possible. A blessing will surely follow the gifts of self-denial thus brought to the Master."

We have prepared a quantity of neat boxes which we are sending free to all who will use them. We are receiving some orders, but not nearly as many as we should. Will not each of our church elders ascertain how many can be used in his church, and send in an order at once? It is much cheaper to send the boxes in quantities, but we shall be glad

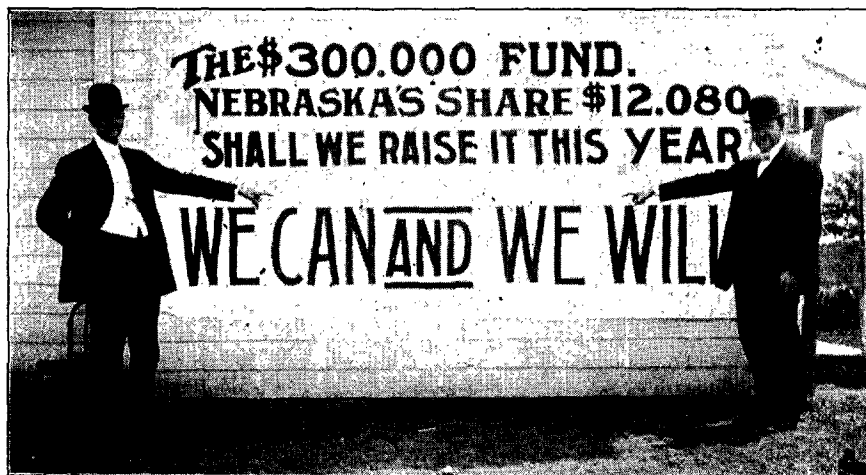


CHART USED BY BROTHERS ELLIS AND WHITE IN THEIR CAMPAIGN

sented to the Hastings church, where fifty-eight investments were made, and \$169 was pledged. Three other churches in the eastern part of the conference were visited by Brother White and the writer, over one hundred investments being secured and several hundred dollars pledged.

Everywhere we find a hearty response to the effort to give our missionaries better facilities and support, and to do it soon, our rallying motto being, "We can if we will," which is invariably changed, as the enthusiasm kindles, to "We can, and we will." God grant it may be so.

M. E. ELLIS,

Missionary Secretary.

to furnish them singly to any who are isolated. Let us hear from you soon.

A. J. HAYSMER.

61 Lindsley Ave., Nashville, Tenn.

Field Notes

ON a recent Sabbath two persons were baptized at Springfield, Mo.

AS the result of meetings held at Morrellton, Mo., some desire baptism.

A FEW have accepted the truth as a result of meetings held around Walter, Okla.

BROTHER J. G. WALKER reports the baptism of four young persons at Bella Coola, B. C.

SEVEN have taken a stand for the Sabbath at Libby, Mont., and four were admitted to that church.

SEVERAL have taken their stand for the truth at Villa Heights, Mo., through the efforts of Brother Paul Sampson.

MEETINGS held at Indian Mountain, Tex., have resulted in six persons taking a stand for the Sabbath. Others are expected to take this step soon.

AT Hastings, Okla., several have expressed their desire to accept the truth. There are also a number at Hooker, Okla., who have decided to take their stand with us.

The Self-Denial Box

WE desire that all our people read carefully the following from the pen of Mrs. E. G. White:—

"MY DEAR BROTHERS AND SISTERS EVERYWHERE: I wish to ask if you would not regard it a privilege to lay aside a certain sum weekly for the Southern field? Will you not put in a prominent place in your home a box with the inscription, 'For the Work Among the Colored People of the South'? Will you not ask your children to put into this box the money that they would otherwise spend for candy and other needless things? When visitors come to your home, they will see the box, and will ask in regard to it. Let the children tell the story of their effort to help a needy mission field by denying self. Every church-member should

Sanitarium Relief Campaign

In the Northern Union

REPORT has already been made of the way in which the brethren took up the relief campaign work at the camp-meeting at Sigourney, Iowa. This matter was taken up at the other meetings in this union conference with a fair degree of interest.

The Minnesota Meeting

At this meeting the campaign work for the English-speaking people was taken up altogether in conference session, in the form of discussion on a recommendation favoring it. There was indicated a reluctance on the part of some to take hold of it heartily, as it seemed to them a proposition that was rather foreign to home interests, and one that might conflict with them. The recommendation was passed, however, without a dissenting vote, and a number of books were ordered at once by the congregation.

A separate meeting was held with the Scandinavians, a regular hour being given to it. A good interest was shown, with a disposition and willingness to have a part in this work, which should appeal to every member of our denomination. Here also a number of books were ordered, those in the foreign languages to be used when available.

As the workers and people of this large and strong conference do their share of this work, there will be a proportionate result of blessing and help to the conference interests in the development of a missionary spirit and greater faithfulness to all departments of the work. Every conference will profit by responding to calls for help in movements of general interest.

At South Dakota

At the South Dakota meeting special time was given for the presentation of the relief work, several taking part. The union conference president, Elder R. A. Underwood, and the local conference president, Elder C. M. Babcock, urged the matter as a legitimate part of the conference work. Prof. P. T. Magan emphasized the importance of responding to calls for help in the advancement of this cause in any of its branches. Dr. C. P. Farnsworth spoke from experience as he presented some of the difficulties with which our sanitariums have to contend in making ends meet. He indicated his interest in their relief by ordering fifty books. A number of books were ordered by the congregation. With the interest shown by both officers and people, we may expect good results from this conference.

At North Dakota

A good start for the campaign work in this conference had been made by the executive committee at one of its recent meetings, when the seven members pledged themselves to sell 132 books. Some of the members had already visited churches, and started the work. Provision was made at the camp-meeting for a full presentation and consideration of the work. Several languages being represented, it was necessary to hold separate meetings and to have translators.

The Germans were in the majority, nearly filling the large tent. They showed a deep interest as they listened to a presentation of facts concerning our health work and its growth. It was evident that some erroneous views had been held concerning it, but there were also an evident appreciation of learning the truth about it and a willingness to help in its advancement.

The Russians seemed much impressed as they heard of the development of the sanitarium work. These people have not been long in the truth, so much of our work is new to them. When the plan of relief was presented, it was stated by them that if we would supply the book in the Russian language, they would sell twenty each, instead of six. As it was, a number ordered books in other languages.

A separate meeting was held in the English tent, and then a recommendation was brought before the conference in session, where all were present. A very full discussion was given to it, and it was passed unanimously. Orders for the book in various languages were given at once.

L. A. HANSEN.

Camp-Meetings and Our Publications

IN connection with our camp-meetings in past years, God's servants have improved many precious opportunities for instructing our people in practical methods of presenting the saving truths of the third angel's message to their friends and acquaintances. Many have been taught how to labor as self-supporting missionaries in their home communities. Many have returned from these annual gatherings, to labor with greater zeal and intelligence than hitherto.

It would be pleasing to God if far more of this practical instruction were given the church-members who attend our camp-meetings, than has usually been given in years past. Our general workers and our brethren and sisters in every conference should remember that one of the objects of our annual gatherings is that all may gain a knowledge of practical methods of personal missionary work.

Properly conducted, the camp-meeting is a school where pastors, elders, and deacons can learn to do more perfect work for the Master. It should be a school where the members of the church, old and young, are given opportunity to learn the way of the Lord more perfectly, a place where believers can receive an education that will help them to help others.

The best help that ministers can give the members of our churches is not sermonizing, but planning work for them. Give each one something to do for others. Help all to see that, as receivers of the grace of Christ, they are under obligation to work for him. And let all be taught how to work. Especially should those who are newly come to the faith be educated to become laborers together with God. If set to work, the despondent will soon forget their despondency, the weak will become strong, the ignorant intelligent, and all will be prepared to present the truth as it is in Jesus. They will find an unfailing helper in him who has promised to save all that come unto him.

In some of our conferences, the lead-

ers have hesitated to introduce these practical methods of instruction. Some are naturally inclined to sermonize rather than to teach. But on such occasions as our annual camp-meetings, we must never lose sight of the opportunities afforded for teaching the believers how to do practical missionary work in the place where they may live. In many instances it would be well to set apart certain men to carry the burden of different lines of educational work at these meetings. Let some help the people to learn how to give Bible readings and to conduct cottage meetings. Let others bear the burden of teaching the people how to practise the principles of health and temperance, and how to give treatments to the sick. Still others may labor in the interests of our periodical and book work. And let chosen workers take a special interest in teaching many how to handle "Christ's Object Lessons" and "Ministry of Healing."—*"Testimonies for the Church," Vol. IX, pages 81-83.*

Whose Debts?

A NOTICEABLE feature in the consideration of our sanitarium relief campaign among our German brethren is the inclination to look at the matter from what they believe to be a practical view-point. This was seen at the North Dakota meeting; when one brother arose with the statement that he believed that "those who made the debts should pay them,—that is the way farmers have to do."

An excellent answer was given by Elder G. F. Haffner, superintendent of the German Department, giving principles suitable for general application. He said: "I agree with the brother. It is right that those who have made debts should pay them. That is something that every Seventh-day Adventist believes in doing. That is what we did in the case of our Christiania work. When not one of the other denominations involved offered to meet any of their obligations, we paid every dollar of ours, and that very thing gained for us a reputation, a standing, in that country that is invaluable. It is this same thing that we are proposing to do now; for these sanitarium liabilities are ours; they belong to the denomination. They do not belong to some individual, and individuals were not responsible for them. They are the result of the establishment and conduct of work that has been and is being done by us as a denomination, under conference direction. These institutions that we are helping are not private concerns; they are ours, yours and mine, and their debts are ours. Will you now say, 'Well, I did not know there were these debts when I joined the denomination; I did not know that it meant I would be called upon to help pay obligations'? Suppose you did not count the cost, would you now prefer to give up your part in this work rather than to bear your share of the responsibilities?"

L. A. HANSEN.

"WATCHMAN, tell us of the night,
What its signs of promise are.
Traveler, o'er yon mountain's height,
See that glory-beaming star.

"WATCHMAN, does its beauteous ray
Aught of hope or joy foretell?
Traveler, yes; it brings the day,
Promised day of Israel."

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
C. M. SNOW Corresponding Secretary

MATTERS between Spain and the Vatican are taking a serious turn; for even Spain is found making advances toward religious liberty. The liberal ministry, now in power in that country, is endeavoring to extend to non-Catholic congregations in Spain some, at least, of the privileges of the state church; that is, they are to be allowed to advertise their services, put up bulletins, indulge in processions if they choose, preach openly, make converts, etc. But the Vatican is as strongly opposed to such propositions as to the purpose of the French government concerning the dissolution of the concordat. The controversy has reached a place where the breaking off of diplomatic relations may be expected at any time. While France and Spain are, so far as the governments are concerned, turning their backs upon the Vatican, Rome is putting forth stronger efforts than ever before in the United States and England.

Lincoln on Liberty

THE following is an extract from a speech delivered in Springfield, Ill., in 1854, by Abraham Lincoln: "Our reliance is in the love of liberty which God has planted in us; our defense is in the spirit which prizes liberty as the heritage of all men, in all lands everywhere. Those who deny freedom to others deserve it not for themselves, and under a just God can not long retain it."

These words ought to be burned into the hearts of men and women everywhere, especially those who are so persistently trying to secure legislation that will deprive a certain class of citizens of their freedom to worship God according to the dictates of their own conscience. Please note again the words: "Those who deny freedom to others deserve it not for themselves, and under a just God can not long retain it."

The truthfulness of these words has not only been illustrated in the lives of individuals, but in the history of nations that have denied freedom of conscience to their subjects. The same principle is voiced in these words of Jesus: "With what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." How frequently we see persons experiencing the same hardships that they have at some time ruthlessly imposed upon others; there seems to be a fixed law that, in the course of human events, whatever unkind and evil treatment we may have subjected others to, the same treatment is sure to return upon our own heads. One of the most forcible illustrations of this principle recorded in the Bible is the case of Haman. The wicked plot he laid for the destruction of Mordecai was speedily executed upon himself.

It would be well for those who are scheming and working in every way to secure laws that will result in hardship

upon those who will not subscribe to their evil and intolerant demands, to heed the warning given in these words of Abraham Lincoln. Of those who do right, and seek to bless humanity, it is equally true that they will be the recipients of blessings in this present life, and receive an eternal reward in the life to come.

The Saviour said: "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in nowise lose his reward." Let us heed the warning of Lincoln, and ever seek to imitate the example of the great Author of freedom, who "went about doing good," and who declared that the Spirit of the Lord was upon him, "to preach deliverance to the captives, and . . . to set at liberty them that are bruised." K. C. R.

The Inconsistency of Religious Legislation

THE state has no legitimate right to assume jurisdiction in matters pertaining to obedience to God; and the reason is obvious: it does not lie within the power of any human tribunal to pass judgment in spiritual things; for the Great Teacher has authoritatively said, "Judge not, that ye be not judged." For this present life, Jesus sets forth the following: "If any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world." The time of salvation is now; the judgment is to come at the appointed day. Where Christ withholds sentence until the appointed day, why should the civil power essay to inflict penalties prematurely? Self-constituted conservators of "civic righteousness" can attempt to climb into the judgment-seat of God, calling their fellow men in question for violations of civil sabbath laws; but those who make such serious mistakes will have to stand at the judgment-seat of Christ, and give an answer to the question, "Who hath required this at your hand?"

To illustrate further the inconsistency of Sunday legislation, let us look at another feature of the case. If legislation upon one Christian duty is a benefit to the people, why not have similar laws relative to other essentials of salvation? Sabbath observance, baptism, faith, prayer, repentance, and confession are all "good for the soul," as every true Christian can testify. If one is a legitimate subject for legislation, all are equally so. Our friends who are so strenuous for Sunday legislation would doubtless wince a little at similar laws requiring everybody to pray, repent, or be baptized; but if so-called sabbath laws come within the limits of human legislation, so do all the others. Why select just one from the foregoing list, and expend all our legislative force upon that? The reason is obvious: people intuitively discern the fact that only the power of God can lead men to believe, repent, or pray effectually. Why can not men of good reasoning abilities see that the same is true of Sabbath observance? Coerced obedience is a positive detriment to the individual, the community, and the civil power which demands it. The service of God, to be availing, must be free and voluntary; and the golden rule forbids any other kind of service.

But Sunday-law advocates have a habit of contending that such things are not enforced as religious duties, but as civil regulations, in order that people may not be disturbed in their worship on that day. All this, however, is but an evasion of the point at issue. A Sunday law as a mere civil regulation is illogical. In the last analysis it will always appear that there are only about two reasons for such legislation,—the Sunday institution is connected with religion in the human mind, and its friends desire to have things come their way in the community.—T. H. Starbuck.

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
A. J. S. BOURDEAU Missionary Secretary

Periodical Sales in Spain

DURING the four months of February, March, April, and May, 1910, our six native colporteurs in Spain sold 13,150 periodicals and magazines, besides many other publications. The following itemized list of their four months' sales is kindly furnished by Elder Walter G. Bond, superintendent of the Spanish Mission:—

Number of colporteurs	6
Hours of work	5325
Number of books sold	194
Number of Bibles sold	115
Religious periodicals sold	12382
Periodical subscriptions taken	160
Number of Spanish <i>Health and Life</i> magazines sold	768
Total value of literature sales. \$431.39	

The Spanish name of our health magazine is *Salud y Vida*. The Lord is greatly blessing the efforts of our faithful Spanish canvassers to carry the printed page of truth to the millions in that Catholic land. A. J. S. B.

Selling Our Periodicals in Great Britain

BROTHER W. R. WHITE, secretary of the International Tract Society, Ltd., of Watford, England, reports the sale of 153,221 periodicals during the month of May, by the five local conferences in the British Union Conference. The total retail value of these periodicals is \$3,109.11. Of these periodicals 9,274 were sold through news agents.

Subtracting the 1,934 periodicals sold outside of Great Britain, we have 151,287 disposed of by our people in the four conferences and the Irish Mission, which compose the British Union Conference. This means an average sale of 84 periodicals (value, \$1.70) during May, by each of the 1,811 Sabbath-keepers in the British Union Conference.

According to these statistics our people in Great Britain are selling nearly as many periodicals as our 67,203 Sabbath-keepers in the United States and Canada sell of the ten-cent magazines. The

retail value of the papers handled by our British periodical agents (*Present Truth* and *Good Health*), however, is only two cents, as compared with ten cents, the price of our American magazines. This makes it necessary for our British agents to sell many more copies in order to make a living profit. One of our agents reported a sale of over 400 of these two-cent periodicals in one day.

A. J. S. B.

Current Mention

— July 9, at Atlantic City, N. J., Walter Brookins, in a Wright biplane, reached an altitude of 6,175 feet, thus breaking all records.

— A head-on collision between a freight- and passenger-train on the Cincinnati, Hamilton, and Dayton Railroad occurred at Middletown, Ohio, on July 4. Nineteen persons were killed outright, three fatally hurt, and many others severely injured.

— Some days ago, Paris time was transmitted from the Eiffel Tower by wireless apparatus within a radius of 2,500 and 3,000 miles. These time-signals are to be continued, and will be sent out at midnight, also at two minutes and four minutes after midnight.

— A material decrease in deaths and injuries is noted as a result of the movement for a "safe and sane" observance of the Fourth of July. So far as reported, 28 deaths occurred this year, as against 44 last year. The number of injured last year was 2,361; this year it was 1,785.

— The annual report of the appraiser of the port of New York shows that merchandise of an appraised value of \$961,962,392 entered that port during the fiscal year ending June 30, as against \$798,303,729 in 1909. Precious stones and pearls at an appraised value of above \$44,000,000 were received; also 1,821 automobiles at an appraised value of \$4,440,000.

— The excursion steamer "Grand Republic," sister ship of the "Slocum," which burned in East River six years ago, causing the death of 938 persons, caught fire on the afternoon of July 6, while passing through the Narrows on her way to New York City after an excursion to a pleasure resort. There were few passengers on board, and they were all landed safely.

— Chief Justice Fuller, of the United States Supreme Court, died very suddenly, of heart failure, on July 4, at his summer home at Sorrento, Maine. He had been in apparently good health, and had attended church service on Sunday. Within sixteen months President Taft has named two associate justices of the Supreme Court; and the death of Chief Justice Fuller now places upon him the responsibility of naming a chief justice. Since the creation of the Supreme Court, only eight men have held this important place, while during the same time there have been 27 presidents. The opinion is widely expressed that Governor Charles E. Hughes, recently appointed associate justice of the Supreme Court, will be chosen to fill this important position; but it is not expected that the appointment will be made until late in the fall.

— All the ticket offices in the Union Station at Washington, D. C., were closed for an hour on July 5, while the Terminal Company discharged the entire force of ticket-sellers, and installed a new staff of men in their places. Passengers were instructed to buy their tickets on trains while the change was made. The discovery of irregularities on the part of the ticket sellers was the cause of the drastic measures taken.

— At midnight on June 30 the White Star Line steamship "Baltic," while 1,000 miles off Fire Island, on her way to New York, collided with the "Standard," an oil-tank steamer. A T-shaped hole 6 feet in diameter was stove in the bow of the "Baltic" just above the water-line. Repairs were made by the ship's carpenters and crew, and after a wait of two hours the disabled vessel proceeded on her course. Immediately after the collision, wireless messages were sent out, but no response was received. It will be remembered that the "Baltic" was the first liner to come to the help of the wrecked "Republic" and "Florida," saving 1,650 shipwrecked passengers, when these two ships collided near Nantucket Shoals in January, 1909.

— An aftermath of the fight for the world's heavyweight championship, which occurred in Reno, Nev., July 4, is given by the daily papers in all parts of the country. Thirty cities show a list of 357 persons hurt, the injuries to 21 of them resulting in death. In the city of Washington alone there were 231 arrests growing out of brawls over the results of the "battle," and 50 injured persons were treated at the local hospitals. As an offset to this record, Washington was the first city to place a ban on the proposed exhibition of the pictures of the fight. Many other large cities and several States, following her example, have also barred their exhibition.

— The matter of the demonstrations against a group of Baptist missionaries working in Italy at the time of the earthquake in the Avellino district early in June, has been formally brought before the foreign office at Rome by the American ambassador, John G. A. Leishman. At the time of the earthquake, Mr. James P. Stuart, of St. Louis, representative of the American Board of Baptist Missions in Italy, and other missionaries were attacked by a mob, and rescued by a band of soldiers, who escorted them out of the district. Later, acting on the advice of Premier Luzzatti, at Rome, Mr. Stuart, accompanied by three workers, returned to the province. On the outskirts of the city of Avellino he and his companions were met by the local chief of police and a company of soldiers, and were at once surrounded by an angry mob, who stoned the carriage, and cried, "Down with the Baptists!" The soldiers protected the missionaries, and escorted them to the Baptist church, where they took refuge until rescued the next day by a detachment of 400 troops sent from Rome for the purpose. The mob continued to stone the church until late at night, but did no serious damage. Both the premier and the foreign minister declare that measures will be taken to prevent the recurrence of similar disturbances in the future.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1910

ATLANTIC UNION CONFERENCE

Northern, New England, Burlington.....
 Aug. 25 to Sept. 4
 New York, Syracuse Sept. 1-10
 Western New York, Rochester.... Sept. 9-

CANADIAN UNION CONFERENCE

Maritime, Fredericton Aug. 18-28
 Quebec, Fitch Bay Aug. 25 to Sept. 5
 Ontario Sept. 15-25

CENTRAL UNION CONFERENCE

North Missouri, Hamilton, July 28 to Aug. 8
 Southern Missouri, Springfield... Aug. 4-14
 Kansas, Ottawa Aug. 18-28
 Colorado Aug. 18-28
 Nebraska, York Aug. 25 to Sept. 4
 Western Colorado, Grand Junction.....
 Sept. 15-25

COLUMBIA UNION CONFERENCE

Virginia, New Market Aug. 4-14
 Ohio, Marion Aug. 11-21
 West Virginia Aug. 18-28

LAKE UNION CONFERENCE

East Michigan, Jackson Aug. 11-21
 West Michigan Aug. 18-29
 North Michigan, Traverse City
 Aug. 25 to Sept. 4
 Indiana, Indianapolis Aug. 25 to Sept. 4
 Wisconsin Sept. 1-11
 Southern Illinois Sept. 8-18

NORTHERN UNION CONFERENCE

North Dakota, Dickinson (local), July 13-18

PACIFIC UNION CONFERENCE

California, Humboldt County (local)....
 July 21-31
 Southern California, San Diego (general)
 Aug. 4-14
 California, About the Bay (general).....
 Aug. 18-28
 California, Visalia (local), Sept. 29 to Oct. 9
 Utah, Salt Lake City (conference only)..
 Oct. 4-9
 Arizona, Phoenix (conference only)....Nov.

SOUTHEASTERN UNION CONFERENCE

Georgia, Griffin July 21-31
 South Carolina, Union Aug. 4-14
 North Carolina Aug. 18-28
 Cumberland, Chattanooga, Aug. 25 to Sept. 4
 Florida Oct. 13-23

SOUTHERN UNION CONFERENCE

Louisiana, Alexandria July 21-31
 Alabama, Calera Aug. 4-14
 Tennessee River Aug. 18-28
 Kentucky Aug. 25 to Sept. 3
 Mississippi, Enterprise Sept. 1-10

SOUTHWESTERN UNION CONFERENCE

South Texas July 7-17
 Texas, Fort Worth July 21-31
 West Texas Aug. 4-14
 Arkansas (local), Ravenden..... July 20-24
 New Mexico, Roswell Aug. 18-28
 Oklahoma, Oklahoma City, Aug. 25 to Sept. 4
 Arkansas Sept. 1-11

WESTERN CANADIAN UNION CONFERENCE

Alberta, Lacombe July 15-24
 Saskatchewan (North) July 26 to Aug. 1
 British Columbia (Western) Aug. 12-21
 British Columbia (Eastern), Vernon.....
 Aug. 24-31

European Division

BRITISH UNION CONFERENCE

British Union, Watford... July 28 to Aug. 2
 Wales Sept. 29 to Oct. 2
 North England Oct. 6-9

EAST GERMAN UNION CONFERENCE

East German Union Committee, Frieden-
 sau July 25, 26

WEST GERMAN UNION CONFERENCE

West German Union, Friedensau. July 15-24
Holland Aug. 4-7

LATIN UNION CONFERENCE

French-Swiss Conference, Gland. Aug. 10-15
Southern France Aug. 17-21

Address Wanted

ANY one knowing the whereabouts of Elbert M. Sherrill, formerly of Albuquerque, N. M., is requested to notify Mrs. E. M. Stanley, church clerk, Glendale, Cal.

Texas Conference Association

THE annual meeting of the Texas Conference Association of Seventh-day Adventists will be held on the camp-ground in connection with the camp-meeting at Fort Worth, Tex., July 21-31. Officers will be elected for the ensuing year.

L. W. TERRY, *President.*

Alberta Conference Association

NOTICE is hereby given that the next session of the Alberta Conference Association will be held in connection with the annual conference at Lacombe, Alberta, July 15-24. The first meeting will be called July 18, at 11 A. M., for the purpose of electing officers and transacting any other business that may come before the association.

C. A. BURMAN, *President.*

Cumberland Conference Association

NOTICE is hereby given that the annual meeting of the Cumberland Conference Association of Seventh-day Adventists will be held Tuesday, Aug. 30, 1910, at 9 A. M., at the camp-meeting ground at Chattanooga, Tenn., for the election of the officers of the association, and the transaction of any business that should properly come before this body.

R. L. WILLIAMS, *Secretary.*

Oklahoma Conference Association

THE Oklahoma Conference Association of Seventh-day Adventists, a corporation, will hold its annual meeting at Oklahoma City, Okla., in connection with the camp-meeting, Aug. 25 to Sept. 4, 1910. The first meeting will be held at 9 A. M., Tuesday, Aug. 30, 1910. A board of trustees will be elected, and such other business transacted as may properly come before this meeting.

DAVID VOTH, *President.*

Kansas Conference Association

THE annual session of the Kansas Seventh-day Adventist Conference Association will be held in Forest Park, Ottawa, Kans., in connection with the camp-meeting. The first meeting of the association will be held Monday, Aug. 22, 1910, at 9 A. M. This meeting is called for the purpose of electing officers for the ensuing year, and transacting other business pertaining to the association.

W. H. THURSTON, *President.*

Cumberland Conference

THE tenth annual meeting of the Cumberland Conference of the Seventh-day Adventists will be held at Chattanooga, Tenn., in connection with our camp-meeting, Aug. 25 to Sept. 4, 1910. The first meeting will be held Friday morning, Aug. 26, 1910, at 9 A. M. Officers will be elected, and such other business as may properly come before the conference will be transacted. Let the churches elect their delegates at once, and send a list of them to the conference secretary at 1217 Duncan Ave., Chattanooga, Tenn. Each church is entitled to one delegate, regardless of the membership, and one additional delegate for every ten members.

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

Virginia Conference

THE twenty-seventh annual session of the Virginia Conference will be held in connection with the camp-meeting at New Market, Va., Aug. 4-14, 1910. It is earnestly desired that a full delegation be present from all the churches in the conference at the first meeting, which will be held at 9 A. M., Friday, Aug. 5, 1910. Officers will be elected, and other business pertaining to the conference and the progress of the work will be considered. "Christ in Song" will be used in all the song services.

A. C. NEFF, *President.*

Alabama Conference

THE Alabama State camp-meeting and conference will be held Aug. 4-14, 1910, at Calera, Ala., at which time there will be an election of officers for the conference, Sabbath-school, and religious liberty work, and for the transaction of such other business as should properly come before that body. It may be necessary to make some changes in the constitution at this session.

The first meeting of the conference will be held Aug. 5, 1910, at 9 A. M., for the transaction of such business as may be called up by the delegates.

J. R. BAGBY,
President.

Virginia Conference Agency of Seventh-day Adventists

THE annual meeting of the Virginia Conference Agency of Seventh-day Adventists, incorporated, will be held on the camp-ground in connection with the camp-meeting at New Market, Va., Aug. 4-14, 1910. The first meeting will be held Tuesday, Aug. 9, 1910, at 4 P. M. Officers will be elected, and such other business transacted as may come before the meeting. All delegates to the Virginia Conference of Seventh-day Adventists (an unincorporated body) are members of this constituency.

A. C. NEFF, *President.*

Oklahoma Conference

THE seventeenth annual session of the Oklahoma Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Oklahoma City, Okla., Aug. 25 to Sept. 4, 1910. The first meeting of the conference will be called Friday, Aug. 26, 1910, at 9 A. M. Officers will be elected to carry forward the work the coming year, and other important matters will be considered. All churches should plan to have a full delegation present at this conference. Each church is entitled to one delegate, and one additional delegate for each fifteen members or the major part thereof.

DAVID VOTH, *President.*

The Maritime Conference

THE eighth annual session of the Maritime Conference of Seventh-day Adventists will be held at Fredericton, N. B., Aug. 18-28, 1910. The first meeting of the conference will be held Monday, August 22.

At this annual meeting the various officers of the conference will be chosen. All Seventh-day Adventists in the Maritime Conference, in good standing, are delegates, and as such are entitled to participate in the deliberations, and to vote. We trust this meeting will exceed any previously held both in attendance and in interest. To this end we cordially invite those to come who have not attended heretofore, at the same time urging those to be present who have been in regular attendance at these annual gatherings. Earnest efforts are made by the laborers to advance this truth, often under trying circumstances. We hope to hear good reports from the workers, especially the canvassers. Three tents are now up,—one at Fredericton, the capital city; one at Dartmouth, N. S.; and a third at Musquash, N. B.

The best way to reach Fredericton is to come by rail or water to St. John, N. B., then take the daily steamboat, at 8:30 A. M., up the beautiful and picturesque St. John River for a distance of 85 miles. One fare for the round trip has been granted on the Intercolonial Railway and Steamship lines.

Besides our own speakers and workers we are promised good help from both the Canadian Union Conference and the General Conference. Begin to plan now to be at this meeting.

J. O. MILLER, *President.*

New Mexico Conference

THE first annual session of the New Mexico Conference will be held in connection with the annual camp-meeting at Roswell, N. M., Aug. 18-28, 1910. At this time there will be the election of officers, the transaction of regular conference business, and the consideration of any other matters the delegates may see fit to introduce. Good help from both the General Conference and the Southwestern Union Conference will be present. We are expecting a good representation of our people, and much of the blessing of God. All who wish tents will please notify the writer, at Estancia, N. M. Each church is entitled to one delegate for the organization, and an additional delegate for every fifteen members or the major part thereof. A full delegation is desired at the first meeting of the session, Friday, Aug. 19, at 9 A. M.

H. L. HOOVER, *President.*

Business Notices

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

No advertisements of "agents wanted," and no "promotion" or "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.* Such recommendation should come from one of our ministers, or from the elder of a Seventh-day Adventist church. It is not enough to refer to some individual by name. Secure his recommendation in writing, and send it.

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

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

FOR SALE.—Treatment-rooms in a city of 230,000. Good place for a physician. Particulars and price upon application to Berton C. Cook, 1317 Fourth Ave., Seattle, Wash.

WANTED AT ONCE.—An experienced hygienic cook for Portland Sanitarium. In writing, give reference. Address Portland Sanitarium, Mt. Tabor Station, Portland, Ore.

WANTED.—Man to do all kinds of farm work. Must be good milker, also good teamster. Steady work the year round. Wages: \$30 a month in summer; \$26 in winter. Good home for right man. Write at once to A. H. Stiles, Dousman, Waukesha Co., Wis.

FOR SALE OR EXCHANGE FOR PROPERTY NORTH OR EAST.—120 acres, 90 in timber; high elevation; healthful location; improvements. Within 3 miles of Adventist church and small school. Southern Training School and Graysville Sanitarium nine miles distant. Price, \$700. George Brickey, Brayton, Tenn.

FOR SALE.—44 acres a few rods from Royal Academy and church-school (in Lane County, Oregon). New 7-room house; barn; soft water piped from spring; hot and cold water in kitchen and bath-room; telephone in house. Can divide this place if desired. Inquire of owner, L. C. Parmele, Cottage Grove, Ore.

BIBLE MOTTOES.—Size 12 x 16. 1,000,000 Beauties. Special offer: 100, \$5; 200, \$9. (Father and mother, 200, \$11. These are world winners.) New Spanish mottoes ready June 15. Send stamp to Hampton Art Co., Hampton, Iowa.

FOR SALE.—Five-room bungalow (new) on lot 80 x 120; several fruit-trees; artesian water; good well. Price, until Aug. 1, 1910, \$1,400. Write for photo and terms. Am going to California to finish course. C. C. Rulaford, College Place, Wash.

FOR SALE.—10 acres near Forest Home Industrial Academy. Land has been slashed, burned, and seeded to grass for pasture. Good new house, outbuildings, and well. Good dairy country. For particulars address O. C. Hollenbeck, Mt. Vernon, Wash.

FOR SALE.—New, inspiring Scripture post-cards. Beautifully embossed. Lead everything in the market. 200 assorted, post-paid, 90c per 100. Send for sample (5 for 10c). Don't delay to order, but write at once. Address the Waterbury Specialty Co., Brandon, Wis.

I MAKE a high-pressure Steam Canner for home and market canning. Cans everything so it keeps without preservatives. Surpasses every canner on the market. Supplies a long-looked-for article. Every family should have one. Price within reach of all. Send for circular. Address Jethro Kloss, St. Peter, Minn.

FOR SALE TO ADVENTISTS ONLY.—Two ten-acre tracts across the road from an Adventist academy, in the famous Skagit Valley dairy region in northwest Washington. Each tract is half under cultivation, with balance in pasture. The land is level, and lies 6 or 8 feet above the highest known floods; no dike or ditch taxes. The soil is a rich loam, clay sub-soil, no rock or gravel. Healthful climate, no blizzards, cyclones, or electrical storms; seldom above 85° F., or down to freezing. Good markets, cheap lumber. For further information address, T. W. Soules, Mt. Vernon, Wash.

Stereopticon Slides

THE usefulness of the stereopticon in illustrating Biblical lectures has been so well demonstrated that no argument in its favor is necessary. It has come to stay. Send for our new 64-page catalogue of stereopticon supplies and slides.

The early output of our plant was handled by J. E. White, and later by the Southern Missionary Society. During those early days the present perfection in manufacture had not been attained, and some imperfect work was sent out. We now desire to call in all slides that were fogged, badly colored, or otherwise imperfect, and we shall be glad to replace them, free of cost, with our best work under present perfected methods.

Address Nashville Book Co., 1713 Cass St., Nashville, Tenn.

An Educational Number

THE *Signs of the Times Monthly* for August will be pre-eminently an educational number. The subject will be introduced by a short plea for the cause of education, and also for the student agent who is selling the magazine. Hence it will be a number particularly helpful to students working for a scholarship. It will give them, as well as others, an opportunity to talk of the great principles of education, in which every one is, or should be, deeply interested, and which can be made to tell for the great cause of education.

Half-tone illustrations of some of our leading colleges will appear in connection with the articles.

In addition to this special feature, there will be articles on the various phases of the message, and the usual number of pages devoted to current topics. Among these is an especially interesting account of the great things in the development of air-ships.

Following are the titles and a brief outline of some of the leading articles:—

"The Ideal Education," by Prof. Frederick Griggs, president of Union College, College View, Neb.

"The Essentials of Education," by Prof. M. E. Cady, president of Walla Walla College, College Place, Wash.

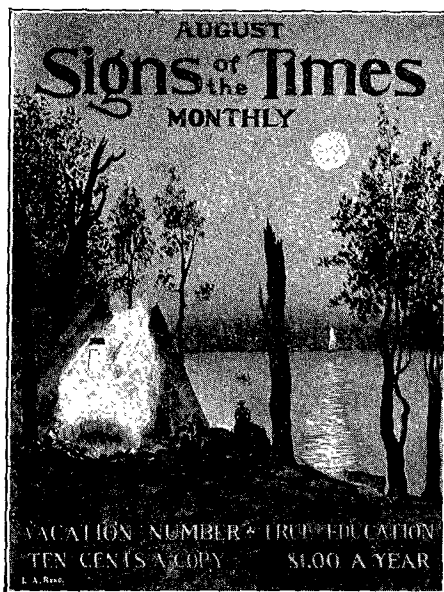
"Christian Education: Its Definition," is graphically outlined and described by Warren Eugene Howell, associate editor of *Christian Education*, Washington, D. C.

"Education for Service," by Elder W. A. Spicer. Here the contrast is drawn between true education and the wrong standards so often held up before the young people of the day.

"Hell: Where Is It? What Is It?" by Elder R. A. Underwood. This article severely arraigns the old blasphemous doctrine of an eternally burning hell, and should have a wide reading.

"The Reformation in Bohemia," by Mrs. E. G. White, gives an account of the martyrdom of Jerome.

"Is History Repeating Itself?" This is the third in a series of articles by George A. Snyder on the Protestant regeneration.



On the whole, the August number of the *Signs* magazine will be one of the most attractive, most interesting, and most important numbers ever issued. It presents a grand opportunity for young men and women to earn a scholarship in one of our educational institutions, and at the same time place the truth for this time in the hands of the people.

Agents wanted everywhere. 5 to 40 copies, 5c a copy; 50 copies and over, 4c a copy. They sell at 10c a copy. Send orders early. Address your tract society, or *Signs of the Times*, Mountain View, Cal.

Obituaries

McRAE.—Margaret E. McRae, daughter of Mr. and Mrs. Clinton Barrett, was born in Oakland County, Michigan, Oct. 29, 1855, and died June 17, 1910, in Banona Township, Oceana County, aged 54 years, 7 months, and 19 days. When nine years old, she moved with her parents to Ovid, Clinton County, and three years later they moved to Muskegon, where she spent the most of her life. At the age of nineteen she was married to C. C. McRae; and to this union were born six children. Soon after her marriage Sister McRae united with the Baptist Church, remaining with that people for about fifteen years, when she accepted present truth. She leaves a husband, four children, three brothers, and a large circle of friends to mourn.

W. C. HEBNER.

SHAW.—Died June 19, 1910, at Bennington, Vt., Mrs. Lydia A. Shaw, aged seventy-eight years. She accepted present truth about twelve years ago, and remained faithful to the end. She had few if any relatives, but many friends saw that her needs were supplied. The funeral service was conducted by the writer, who spoke from John 11:25, 26.

H. J. FARMAN.

BRISBANE.—Eliza Risk Brisbane was born in Ireland in 1822, removed to America in 1830, and died at Magnolia, Miss., in 1910, aged eighty-eight years and six days. Sister Brisbane was a follower of Jesus all her life; and when the message of present truth came to her, she walked in all the light she saw. The interment took place at New Orleans, La., on April 3.

E. H. REES.

TOOMBS.—Margaret A. Toombs was born in Lincoln County, Ohio, in 1828, and died of old age at the home of her son in Cornelius, Ore., in June, 1910, aged 82 years, 4 months, and 7 days. Sister Toombs heard the truths of the third angel's message two years ago, and last winter she united with the church at Cornelius. She was the mother of nine children, only one of whom survives her.

I. G. KNIGHT.

STEVENS.—Benjamin F. Stevens was born in Ohio, June 24, 1832, and died at his home near Hackberry, Okla., May 24, 1910, aged 77 years and 11 months. He leaves five sons and three daughters, with many grandchildren, to mourn their loss. Brother Stevens was converted and united with the Baptist Church in 1856, where he was faithful to all the light he had received. In the summer of 1905 he joyfully accepted present truth, to the teachings of which he was faithful until death.

D. F. STURGEON.

ACKERMAN.—Died at her home in Elmira, N. Y., June 16, 1910, Mrs. Rose Ackerman, aged 53 years, 2 months, and 21 days. She was born in Ridgeburg, Pa., March 26, 1857, and was married to Mr. Ackerman on Oct. 17, 1883. In 1896 she with others accepted the truths of the third angel's message. Sister Ackerman was the mother of three children, whom she was permitted to see converted, anchored in the truth, and members of the church of her choice. This was a source of great joy to her heart. The funeral service was based on 1 Thess. 4:18 and 2 Cor. 1:3, 4.

* * *

SCHAUPP.—Adolph Schaupt was born in Baden, Germany, May 2, 1846, and died May 26, 1910. He was married to Mary Allen at the age of twenty-two. To them were born two children. His first wife died in the faith fifteen years ago, and four years later he was married to Jennie Rusher. Seventeen years ago he attended school at College View, to fit himself for work among the Germans; after being there two years he came back to Michigan, and labored in the cause for over four years, until failing health compelled him to cease from active labor. His heart and means were ever in the cause.

A. R. SANDBORN.

SOMERS.—Jessie R., wife of Lou F. Somers, was born July 26, 1872, near Madison, Wis., and died near Boonville, Mo., May 21, 1910. She was converted at an early age, united with the Seventh-day Adventist Church, and became a faithful and earnest worker for her Saviour. She spent six years in college, three years at Union College at College View, Neb., and three years at Keene, Tex., where she was graduated. Having an intense desire to continue work for her Master, she began Bible teaching in the home, the church, and the school. As a result of her zealous work, many souls were converted. During ten years of arduous labor in several of the large cities of Texas, her health began to fail, so she discontinued active Bible work. Dec. 5, 1907, she was married to Lou F. Somers. She leaves a husband, a baby boy, father and mother, four brothers, and one sister, with a large circle of friends and neighbors, to mourn. The funeral services were conducted by Elder M. Mackintosh, of Windsor, Mo.

LOU SOMERS.



WASHINGTON, D. C., JULY 14, 1910

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ELDER E. GRADJIN, who was invited by the General Conference to labor among the interested Russians in Manchuria, recently crossed the Ural Mountains on his way to that field. He was accompanied into Siberia by Elder J. T. Boettcher, where together they were to hold a few meetings.

ELDER A. G. DANIELLS left Washington last week to attend a convention in New York City in the interests of city mission work. This convention will be attended by the leading workers in the Atlantic Union Conference. We trust that such plans may be laid as will greatly promote the extension of this important branch of missionary operations.

IN case there are church elders or leaders of companies who do not now receive regularly the Second Sabbath Readings, sent out by the Mission Board, such should notify their tract society secretary, that their names may be added to the list. The secretary will be glad to correct the oversight at the Mission Board office. All should have these readings each month, and keep in touch with what our missionaries are doing.

THE subject of "Peace Agitation" will be one of the leading questions considered in the *Watchman* for August. It will present a picture of the Peace Palace now in course of construction at The Hague. "Evils of Industrial Warfare," "The Millennium," "The Day of the Lord," and other interesting articles will be presented.

CONTAINING much in the way of valuable suggestion for summer living, *Life and Health* for July will be found a most companionable and instructive number. This good journal should be found in every household, and particularly in the homes of the readers of the REVIEW. Its suggestions from month to month, if followed out carefully, will many times save the subscription price.

THERE is an opening for several consecrated church-school teachers in the Southern and Southeastern union conferences. This is a needy field, and affords a good opportunity for consecrated young people to work for the Master. All competent teachers who are interested in the church-school work in the South are invited to correspond with the educational secretary of these union conferences. Address M. B. Van Kirk, Graysville, Tenn.

WHAT are you doing in extending the circulation of the REVIEW AND HERALD in your church? Are there members who do not have the benefits of its weekly visits? Could you better assist your brethren and sisters than to visit them, and induce them to subscribe for our church paper? Without it they can not keep abreast with the progress of this work. The REVIEW is a weekly chronicle of the progress of the message in all fields, and he who would be intelligent as to the advances made in the spread of this message should have this journal for regular reading.

ACCOMPANIED by his wife, Elder J. T. Boettcher recently crossed the border between Asia and Russia on his way to meetings in Siberia. One week's travel by train took Brother and Sister Boettcher through a vast territory of cities and poverty-stricken villages, where they saw many "Russians, Germans, Tartars, Chinese, Japanese, and other races." Brother Boettcher adds: "The light of truth is shining in Russia, but O, how can one expect such little candles to throw light over so great an empire as this? Our greatest giant and highest wall are found in Russia. Our first meeting in Siberia will begin to-morrow night (June 18), and will be held in the woods about two hundred fifty miles west of Omsk."

MUCH, but none too much, has been said from time to time of the value of our monthly missionary journals, and the good which their circulation will accomplish. In the interest which we feel for the monthlies, we should not forget the demands which our weekly missionary journal has upon us, and the great good which may be accomplished by its circulation. Some of our churches are now taking clubs of the weekly *Signs*, and using them in connection with missionary correspondence. In the past many have been brought into the truth as a result of such missionary effort. If this work could be greatly revived in all our churches, a large amount of good might be accomplished. For this work the weekly *Signs* is a more valuable medium than any of the monthlies. The weekly *Signs* may also be taken by individuals, and used with excellent effect in this way. Many who can not leave home to do direct personal work, can mail copies of the journal, and follow up the interest awakened by missionary correspondence. Shall we not find in this work an avenue for much unused missionary ability in all our churches?

THE second annual announcement of the College of Medical Evangelists at Loma Linda, Cal., has been issued. It presents a strong faculty of instructors, with Dr. W. A. Ruble as president, and Dr. G. K. Abbott as dean. Four courses of study are offered: (1) the medical course, covering a period of five years; (2) the medical evangelist course, three years; (3) the evangelistic nurses' course, three years; and (4) the cooks' and bakers' course, one year. These are all years of nine months each. Particular interest attaches to the medical course, as this course of instruction is not offered by any other of our denominational schools. In this school, an opportunity is afforded to young men and women among Seventh-day Adventists, who desire to take up the work of the physician, to receive their training in our own school, without placing themselves under the influences to be found in the schools of the world. This school should receive the loyal and hearty support of our people everywhere. Only by such co-operation can it be made the success which we believe Providence designs it to be. We are confident that the future will demonstrate the wisdom of the advance step which has been taken in the development of this work, and that from this training-school will go out strong workers to bear a leading part in the carrying forward of this movement to the world. A copy of the announcement, together with any other information, may be obtained by addressing the dean, Dr. Geo. K. Abbott.