



# The Advent Review and Herald Sabbath

Vol. 87

Takoma Park Station, Washington, D. C., August 11, 1910

No. 32

## A PRAYER

Two thousand years to learn of Thee,  
O Christ! Thou man of Galilee;  
And, blinded still, we cry aloud  
Of visions that we never see.

With facile tongue we name Thy name;  
With ready phrases we proclaim  
That Thou art Master, Thou art Lord,  
Whose life our own doth daily shame.

We tread Thy steps — on polished floor;  
We bear Thy cross — in golden ore;  
A single gem of those we wear  
Would clothe the beggar at our door.

Have mercy, Lord, we humbly pray,  
And patience, that Thy children may  
Yet learn the heart of Him to whom  
A thousand years are as a day.

—*Mary Lawson Neff, in the Craftsman.*



# The “Hay-Making” Number of

**Life & Health**  
THE NATIONAL HEALTH MAGAZINE



Frederick L. Hoffman

ers, and a health-making number for every reader.”

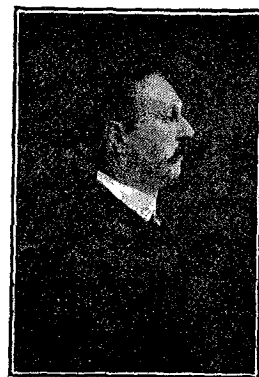
## Make Hay While the Sun Shines

Agents, everywhere, do not fail to order a good supply of this great issue. People are just getting back from their vacations. They are getting ready to read solid, earnest, serious facts. You will find they have a greater interest in health building than ever before. And you will find the September *Life and Health* just the magazine to satisfy and stimulate that interest, directing it into the right channels, and incidentally creating an interest in the welfare of the soul as well as that of the body.

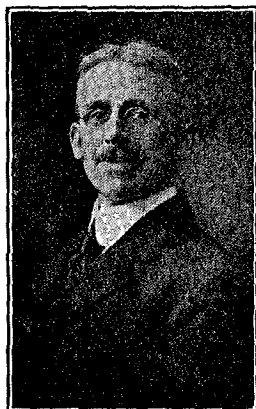
Get hold of a copy the first thing, yourself, and read it through

“THERE is little question,” says one of the readers of *Life and Health*, “that the September number of *Life and Health* is a little nearer the ideal of what a health magazine really ought to be than any previous issue. It certainly ought to prove a ‘hay-making’ number for the agents and deal-

from cover to cover. Read the papers by Gulick, Goler, Winslow, and Hoffman at the great Schenectady meeting. These are names of earnest thinkers, and their articles and portraits will sell many copies. Read Dr. James’s out-of-door article, the most inspiring appeal for the out-of-door life that has been printed this summer. Read the articles by Musselman, Wagner, and the editor. Then double the order you intended to give, and send it in by the first mail. You will find the September number a ready seller.



Prof. C. E. A. Winslow



Dr. George W. Goler

## The September Number of “Life and Health” Will Sell Itself

Get your orders in early. “Make hay while the sun shines.”

Be sure to order through your tract society.

**LIFE AND HEALTH**  
Washington, D. C.

**Be Sure to Order Through Your Tract Society**

# 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, AUGUST 11, 1910

No. 32

**Devoted to the Proclamation of "the  
Faith which was once delivered  
unto the Saints"**

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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.

### Asking to Give

MRS. E. G. WHITE

CHRIST was continually receiving from the Father, that he might communicate to us. "The word which ye hear," he said, "is not mine, but the Father's which sent me." "The Son of man came not to be ministered unto, but to minister." Not for himself, but for others, he lived and thought and prayed. From hours spent with God he came forth morning by morning, to bring the light of heaven to men. Daily he received a fresh baptism of the Holy Spirit. In the early hours of the new day the Lord awakened him from his slumbers, and his soul and his lips were anointed with grace, that he might impart to others. His words were given him fresh from the heavenly courts, words that he might speak in season to the weary and oppressed. "The Lord God hath given me," he said, "the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned."

Christ's disciples were much impressed by his prayers and by his habit of communion with God. One day after a short absence from their Lord, they found him absorbed in supplication. Seemingly unconscious of their presence, he continued praying aloud. The hearts of the disciples were deeply moved. As he ceased praying, they exclaimed, "Lord, teach us to pray."

In answer, Christ repeated the Lord's prayer, as he had given it in the sermon on the mount. Then in a parable he illustrated the lesson he desired to teach them.

"Which of you," he said, "shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I can not rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth."

Here Christ represents the petitioner as asking that he may give again. He must obtain the bread, else he can not supply the necessities of a weary, belated wayfarer. Though his neighbor is unwilling to be troubled, he will not desist his pleading; his friend must be relieved. At last his importunity is rewarded, and his wants are supplied.

In like manner the disciples were to seek blessings from God. In the feeding of the multitude and in the sermon on the bread from heaven, Christ had opened to them their work as his representatives. They were to give the bread of life to the people. He who had appointed their work, saw how often their faith would be tried. Often they would be thrown into unexpected positions, and would realize their human insufficiency. Souls that were hungering for the bread of life would come to them, and they would feel themselves to be destitute and helpless. They must receive spiritual food, or they would have nothing to impart. But they were not to turn one soul away unfed. Christ directs them to the source of supply. The man whose friend came to him for entertainment, even at the unseasonable hour of midnight, did not turn him away. He had nothing to set before him, but he went to one who had food, and pressed his request, until the neighbor supplied his need. And would not God, who had sent his servants to feed the hungry, supply their need for his own work?

But the selfish neighbor in the parable does not represent the character of God. The lesson is drawn, not by comparison, but by contrast. A selfish man will grant an urgent request, in order to rid himself of one who disturbs his rest. But God delights to give. He is full of compassion, and he longs to grant the requests of those who come unto him in faith. He gives to us that we may minister to others, and thus become like himself.

Christ declares: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For

every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

### The Long and Short of It

A. T. ROBINSON

THE writer has just returned from the regular Sabbath forenoon service at a certain church, and is in the mood for writing under the above caption.

I am aware that we sometimes make the unfortunate mistake of wearing out the patience of our audiences by preaching long sermons; but I wish to point out that the credit for lengthy and tiresome Sabbath services is not always due to the preacher. In the case under review the writer had traveled more than a hundred miles to preach to one of our large churches, which he had not visited for several months. The theme chosen, as fitting the occasion, was "The Finishing of This Message in all the World."

A little before the time for the morning services to begin, a gentle reminder was given by the elder of the church that the preaching service would be at eleven o'clock, and that the people like to have the service close at twelve o'clock. I told him I felt sure that if the service began at eleven, I should have ample time to present what I had outlined, closing at twelve.

The Sabbath-school class-work continued till four minutes past eleven. After a few minutes occupied by the children's classes coming in, the superintendent delivered a short "sermonette" concerning several things connected with the conduct of the Sabbath-school. The church elder then had "just a few remarks" concerning the relations that should exist between the church and the Sabbath-school. Then, after "just one word more" by the superintendent, which he had omitted in his first speech, and the closing song, it was exactly sixteen minutes past eleven. The usual time elapsed while places were being taken by the congregation, when the organ played a short selection, which was the signal for the ministers to enter the desk. Following the opening song, the elder announced a long list of appointments and notices, which he emphasized at several points; then, for fear all might not be remembered, he repeated the whole, closing with another double-headed sermonette concerning, first, the importance of the members being faithful in attendance at all the services of the church; and, second, the need of a large collection that day, as it was for church expenses, which were behind. After the collection was taken, by capturing the time of the usual second hymn, the preacher was enabled to begin his sermon at just twenty-two min-

utes before twelve, and with several important omissions, the service closed at eight minutes past the hour. Whose fault was it that it ran over?

I would not ask space in our good church paper for this protest if the case herein referred to were an isolated one. But the fact is that this sort of program is getting to be quite common in many of our larger churches. I think that, as a rule, the Sabbath morning service should be over by twelve o'clock, beginning as it does at ten o'clock; but the service will be much less wearisome and more profitable if the time is more equally divided between the church services and the Sabbath-school exercises. I write this in the hope that Sabbath-school and church officers will remedy this matter.

*Hastings, Neb.*

### *In the Secret of Thy Presence*

HARRIETTE A. YERGIN, M. D.

In the secret of thy presence,  
In the chambers of thy love,  
In the vaults of thy pavilion,—  
From temptation thou'lt remove.

Thou wilt hide the hearts that love thee,  
Thou wilt shelter from the blast;  
From the cruel powers of warfare  
Cover o'er till storms are past.

From the pride of man thou'lt keep them;  
From the tongues of strife thou'lt hide;  
Marvelous kindness thou wilt show them  
Though the wicked all deride.

In the secret of thy presence,  
In thy strong pavilion's tower,  
Blest is he who firmly trusts thee,  
Safely hidden by thy power.  
*Chicago, Ill.*

### *Writing for the Press—No. 2*

W. S. CHAPMAN

In my article last week I explained at some length the difference between a newspaper story and a story for a magazine. A few additional suggestions will not be out of place.

If you are compelled to use a pencil, employ a very soft, black lead, and write legibly. Illegible writing discourages an editor, and wastes the time of the compositor.

Whenever you give the name of an individual, or of a place, be certain that it is spelled correctly, and write it very plainly. Better still, print it; so also any unusual word.

Do not abbreviate words when it can be avoided. Each paper has its style in this respect, however. Study the practice of the paper you write for. Some papers allow the names of States to be abbreviated, as well as names of months; others write them out in full. In case you abbreviate a word and find that it should be spelled out in full, draw a circle around it. Always place a period after an abbreviated word. When you use a pen or pencil, always draw a circle around the periods at the end of sen-

tences. This is done to distinguish them from commas.

Avoid making corrections on the finished copy. Where a lengthy interlineation is attempted, do not place it between the lines, and never in the margin. That space belongs to the copy readers. Cut the sheet in two and paste in the extra matter, or, better still, rewrite the whole page.

Divide words at the end of syllables, and never divide a word at the end of a page. Crowd the last few lines so as to get the whole in on the page. Do not begin a paragraph at the bottom of a page. The copy reader will be obliged to copy that line onto the succeeding page, as the sheets of one article may be divided among different compositors.

In newspaper work, the unwritten law for paragraphing is, Never allow a paragraph to exceed two hundred words; also, make a new paragraph on the introduction of each new point, and at every change of speakers in a dialogue. Do not be afraid of making too many paragraphs. Your fault will be more likely to lean the other way.

Do not use italics. Do not use words which require their use. It is bad taste. Some large offices have discarded italics, because usually linotype machines do not contain them.

Use no foreign word where a good, plain English one will answer. Write nothing that evinces a desire to ventilate learning. The greater the scholar, the more simple the language used in which to clothe his thoughts.

Never use quotation marks, enclosing one or more words, in an effort to make your writing impressive. Nothing is more offensive to an editor than this mistake. Such a use of quotation marks is a sure sign of verdancy. Try so to write that the reader will gather the correct impression from the way you group your words into sentences and paragraphs. Still, sometimes, as, for instance, in printing strange words, where the sense is not clear, the use of quotation marks has to be tolerated. As a rule, employ quotation marks only to enclose the actual words used by a speaker or writer.

In writing, when you have occasion to mention yourself as the author, always use the personal pronoun "I," never "we," "your humble servant," "the writer," etc. These old forms are dropping out of use. Avoid all obsolete words, odd phrases, and everything incongruous. Write naturally, as you would talk. Be brief, terse, clear, and laconic in forming your sentences, expunging every useless word, yet not sacrificing clearness for brevity. Remember that with a printer every useless word is a serious mistake. Space is money.

Avoid long, complicated sentences containing parentheses. Better divide your matter into two short sentences, and so dispense with their use.

When quoting words or passages, use the double quotation marks. When you employ a quotation within a quotation, use the single marks. If a third quotation should occur within the other two, use again the double quotation marks; as,

"The incorrectness of the despatches led Bismarck to declare, 'It will soon come to be said, "He lies like the telegraph."'"

Avoid the use of the third quotation whenever possible. When any expression divides a quotation, use quotation marks at each end of the quotation; as, "I would rather be right," said Clay, "than be president."

For the use of single quotation marks where another person interrupts a conversation, or several take part in it, study conversations as presented in the public press. Particularly study the style of the papers you wish to write for.

### *In the Flesh*

L. A. HANSEN

ASK the average Bible student to quote Gal. 2:20, and almost invariably there will be omitted the three words that make the whole verse so precious. The omission may be because the weight of importance is given to other parts of the text; but much of their value for practical application is lost when we fail to note that the life spoken of is to be "in the flesh."

The verse reads: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." The oversight of the words "in the flesh" may not be a serious thing when making a quotation, but it is most serious when it comes to a matter of practise.

There is much in the text from which to form a most beautiful theory for contemplation or discourse; but it also contains that which is intensely practical. Christianity is too much regarded as a matter of theory,—something to be enjoyed on a plane somewhere above the ordinary every-day life. Perhaps it is looked upon as a sort of mental state of ecstasy, an extraordinary elevation of the spirits, rather than an actual experience to be realized in and amid the surroundings and conditions of our common existence.

Christ found people where they were, and Christianity reaches us just where we are. Of necessity this must be so. We are in the flesh, sinful flesh, and shall be till the day of our death or translation. It is while we are in the flesh, that we need help. In the weakness of the flesh lies our great need.

Read Rom. 8:3: "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." While the battle-ground of sin is in the flesh, it is here that the victory over sin has been won. It is here that we must claim the victory in order to realize the power of the gospel. This power is seen in its manifestation of the Christ life while the individual is still in "mortal flesh." See 2 Cor. 4:11.

May we ask, *Where else* would you live the Christian life but in this very



flesh? With what members could you serve God but these same fleshly members that before have been instruments of unrighteousness unto sin? Rom. 6:13.

This same mouth that was "full of cursing and bitterness," this tongue that "used deceit," and these lips that hid "the poison of asps," must now speak the praises of God, and tell of his wonderful goodness. These feet that were "swift to shed blood" are now to be "shod with the preparation of the gospel of peace." So with all the members of the body; while they at one time have served sin, now they are to be yielded "as instruments of righteousness unto God."

"Christ is to live in his human agents, and work through their faculties, and act through their capabilities. Their will must be submitted to his will; they must act with his spirit. Then it is no more they that live, but Christ that lives in them."—*Mount of Blessing*, page 128.

"Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." Rom. 6:12.

*Takoma Park, D. C.*

### Present Worth

S. H. CARNAHAN

BONDHOLDERS, knowing the value of an investment drawing interest for the future, will pay more than a dollar for one dollar's worth of bonds (face value), because of the benefit that will accrue to them later. In this matter the children of this world appear to be wiser than the children of light; for they are willing to make a present sacrifice for the sake of future gain. How often have we felt that if we could, at this present time, be sure of an eternal life of bliss at the resurrection by laying down our burdens and trials, even life itself, with all our possessions, we would gladly make the exchange. Should we be less wise than the worldly business man? Ought not we to make sacrifices now, in order to prepare for the future? Should we not ask our own hearts the question, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" The best way to insure the future is to send our goods beforehand to the heavenly treasury, as well as to send our sins beforehand to judgment.

Some of our pioneer workers on the frontier are suffering for necessary comforts, while many in the home land do not realize their condition, and sacrifice nothing for their sakes. Such should remember the words of the Lord Jesus, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Our adversary would have us postpone this important duty and privilege until it is too late. "Behold, now is the accepted time; behold, now is the day of salvation."

The situation is such that we ought to see that the present worth of money put in the cause just now is far above par. The truth may be proclaimed in

all countries far more easily now than a little way in the future, when it must be given under circumstances of the greatest difficulty. At that time the money that we have selfishly held for ourselves will be a menace to us.

Knowing these things, and the truths for this last generation, shall we not strive to follow the example of our blessed Lord, and give our money, our time, and our talents to save souls, that we may at last have the joy of seeing them in the kingdom of God?

*Cabanas, Cuba.*

### A Little While

GEO. W. HOWARD

A LITTLE while—take courage, brother pilgrims,

Soon this dark night of weeping will be gone;

'Tis always darkest just before the morning,

We know the glory soon will on us dawn.

A little while to preach the gospel message,

To warn the world of its approaching doom;

He who proves true unto his heavenly calling,

Will gather sheaves for that eternal home.

A little while to labor for the Master;

Let us be strong and at our troubles smile;

Trusting in Jesus, we shall brave each danger,

And rest at home in just a little while.

A little while, and he will come in glory;

A little while, then I shall see my Lord;

A little while,—proclaim to all the story,—

That Jesus comes the faithful to reward.

No time to wait, improve the passing moments,

The little while grows shorter day by day;

God's work demands that every soul be earnest,

To seek for lost ones who have gone astray.

Then he who goeth forth with weeping,

Shall doubtless come again with joy ere long,

Bringing the sheaves that he has gathered with him,

To join the reapers in the harvest song.

*Kezar Falls, Maine.*

### Hold Fast, Brother

FAITH PERRY

"HOLD that fast which thou hast, that no man take thy crown." Surely a simple injunction, an easy admonition to follow. Just hold fast. Do not try to go ahead. Do not worry over what lies behind you. You may have made mistakes in the past, but they have been forgiven: do not worry any longer about them; just hold fast where you are. Neither is the future yours to borrow trouble over. Your orders may change,

and the command come to "press forward." There will be time to worry over that when it comes; all you have to do at the present moment is to "hold fast."

That charge reaches every one of us at some stage in our progress. Weary mission worker, toiling in a foreign land, ignorant of the language, labor barren of all results to human sight, be of good courage, and hold fast to the end; overburdened mother, struggling with household cares too heavy for your strength, there is One who knows all about it, and he says, "Hold fast, child, hold fast;" tired teacher, your pupil may be careless, idle, unmindful of heavenly opportunities, but you are not to give up, saying your task is vain.

"Hold fast,"—it sounds so easy, it means so much. If, with a rush and a flourish, we might invade the enemy's country, surprising and confusing them, and shouting "Victory!" the thrill of exultation and joy would carry us far toward another conquest; but here, in this out-of-the-way corner in which we stand with no hope of any decisive battle, no way of knowing how goes the day, it takes courage of a high order simply to stand firm, face the foe, and yield not an inch,—pressed hard, but not discouraged, roughly buffeted, but not defeated,—just holding fast.

There is a promise in the admonition, but we have hardly time to think of that; the crown, seen through the smoke of battle, seems faint and far away; the glittering of its jewels is obscured by the clouds between it and us; we are holding fast, but sometimes we almost forget the crown. But let us keep our eyes upon it more; for, as we keep it in sight, it will grow more precious to us, more worth fighting for, its stars will gleam more brightly, its radiance give us light to see through the darkness; and when, "life and sorrow done, heaven and rest are won," we shall be all the happier in the possession of that crown whose jewels are everlasting joy, infinite peace, and eternal life.

*Kelso, Wash.*

### Princes Indeed

A. W. SPAULDING

ALONG a muddy road a short time ago, a lady whom I knew overtook me in a carriage and invited me to ride. We fell to talking of the needs of the mountain people. She herself, native-born but highly educated and cultured, has taken a great interest in helping poor mountain girls. She spoke of the results from one of the large schools in Asheville, a school that is widely recognized as an influence in industrial education for the mountaineer. The girls' part of the school is located in the city, with big buildings and modern conveniences. "But they don't fit the girls for the life they must lead," she said. "With electric lights and steam heat, with finely equipped kitchen and a steam laundry, they lead them away from their former life; but when the many go back to the

log cabin, to cook in a stone fireplace, and do the washing at the spring, with an iron kettle for a boiler, they are at a loss to know how to transform the life into anything better. A Swedish man, one of my neighbors, who had taken one of the girls from this school to help in his family, complained to me, 'I sendt to them for a saarvant, and they sendt me a *preencess!*' Though such schools have done some good service, somehow they don't reach the core of the mountain needs."

"We must train them," I suggested, "under the conditions they have to live under."

"Yes, but *how?*" she exclaimed. I told her more of our plan of school work,—of the family instead of the institutional life, of the small farm schools established in many places instead of one central institution, of the family and the teacher living in the needy community,—and she highly approved. "If you succeed in doing that," she said, "you will go a long way toward solving the problem that a hundred years of effort have not yet solved."

To Seventh-day Adventists, God gives these great opportunities. We not only know that we have the truth which must be given to the world, but we are able to know, if we will study, how to give it. "Yes, but *how?*" is the question that echoes in the minds and hearts of many of the world's philanthropists. We are to answer it; not merely as a people, as institutions, but as families and as individuals. This work must be done, not by one or two schools, but by hundreds of consecrated families. The influence of the regular, industrious, frugal, self-sacrificing Christian family will be a greater factor in giving the truth than many sermons. "In the South there is much that could be done by lay members of the church, persons of limited education. . . . Let Sabbath-keeping families move to the South, and live out the truth before those who know it not."—*Testimonies for the Church*, Vol. VII, page 227. There are in the way difficulties, privations, and obstacles undreamed-of by many; but the love of God in the heart will overcome all these. We can not come as princes; we must come as servants; but to serve as the Master served is to be princes indeed.

Naples, N. C.

### A Sound Mind

JOHN N. QUINN

"WHY talk to the inmates of an insane asylum on the topic, 'Fools'?"

The pastor of a New York City church, a man prominent in the religious world, had concluded the Sunday morning service, the subject of his sermon being "Fools," based on the text of Scripture, "The fool hath said in his heart, There is no God." His audience had given marked attention, and he had the feeling which comes to the servant of God when the word spoken has been in the power and demonstration of the Spirit. In the audience was the super-

intendent of an insane asylum, attracted there by the topic. He was pleased with what he heard, and waiting until the pastor was almost alone in the building, he requested that the sermon be repeated before the inmates of the institution of which he was superintendent. The request was so peculiar that it led to the question at the head of this article.

The superintendent assuring him that the inmates of the asylum would follow his line of thought attentively, and that this was an opportunity for the pastor to give at least an hour's enjoyment to these unfortunates, he reluctantly accepted the invitation. The lecture-room was well filled, and all the assurances of the superintendent were verified. As the pastor came to his first characteristic of the fool, he was startled to see fingers pointed in all directions. This occurred each time he emphasized some peculiarity of a fool, and at last the meaning of the pointed fingers dawned upon him. These insane people could readily see the fool in the other insane one, but as not a finger was pointed inward, no one saw the fool in himself. There came to the pastor a new revelation of the characteristics of the fool.

Are all the people of unsound mind in the asylums?—If one applies the above test, the answer must be in the negative. How easy it is to apply some searching truth to others rather than to ourselves; how quick we are to discern the flaw in another's character, yet with what hesitancy we acknowledge our own. At times it may become necessary to obey the instruction of the Word, and "re-buke . . . with all long-suffering and doctrine;" but before so doing, how careful we should be that we are free from the failing we rebuke.

Did Jesus Christ denounce the spirit of covetousness and oppression which devoured widows' houses, and for a pretense made long prayers?—He himself was absolutely void of the least taint of covetousness. Did he rebuke the impurity of the leaders of his time, and in the sand write their iniquity?—He could stand before them with the challenge, "Which of you convinceth me of sin?" And in the infinite holiness of his being, he could speak the word which imparted the purity of his life to the defiled one in penitence at his feet. Did Christ in unmistakable terms assail the spirit that would place heavy burdens upon the shoulders of men?—He could invite them to come to him for rest, his yoke being easy, his burden light.

The mote may exist in the brother's eye; but who would commit, to one whose sight is much impaired, the work of extracting from that delicate organ something very small? We are promised eye-salve, and when it is applied, the beam becomes more prominent than the mote. "God has given us the spirit of a sound mind" (2 Tim. 1:7), the evidence of which is the turning of our gaze inward, inviting God to set our secret sins in the light of his countenance. This removes the fretful spirit, the feeling of annoyance, at the failings of others. Eph. 4:23; Rom. 12:2.

### Victory After Eighty-Eight Years' Warfare

E. L. CARDEY

For the benefit of those who may be struggling with a bad habit, or who may have friends that are, I here give the following experience: Late in November of 1909 the writer started a course of meetings in the Seventh-day Adventist church building at Sawtell, Cal. In this city is a national soldiers' home, containing at present over three thousand old soldiers. From the first the meetings were well attended, and at the close eighteen persons signed the covenant to keep all the commandments of God. A number of old soldiers were among this company, and it is about one of these that I wish to write. The brother in question will be ninety-three years old next April. During these meetings he attended every night, coming a number of times through rain and mud from the home half a mile distant. When I first met him, he told me how long he had used tobacco, and that he could give up bread more easily than that. At the age of five he was given his first taste of the filthy weed, but it did not make him sick. Since that time he had used it continually for eighty-eight years. He had spent twenty-three years in the service of his country, and in that time passed through the Mexican, Indian, and Civil wars. He was sixteen years old at the time of the falling of the stars, and that wonderful night seems to him but as yesterday.

At the close of the meeting he presented himself for membership with those who are keeping the commandments of God. I showed him the importance of leaving off his tobacco, and he at once said, "I am willing to give up whatever is necessary in order to win eternal life." We had special prayer as a church in his behalf, that he might have the help of the Lord in overcoming the tobacco habit. Once before he had tried to give up tobacco, but his stomach became so weak that the doctors advised him to resume its use. That trial lasted two weeks. This time he has felt no bad effects from leaving it off, and the desire for it has been largely taken away. He claims complete victory through the power of God. It took first a determined mind; then the Lord added his blessing, and the victory was gained.

It does not matter to the Lord whether a man has used tobacco one year or a hundred years; he can give overcoming grace in one case as well and as easily as in the other. First there must be the willing and determined mind; then the Lord can work. This brother is almost a century old, yet able, through the strength of the Lord, to gain victories over the mighty powers of darkness.

Brother, there is help for that besetting sin, no matter how long it has been with you. We serve a God who is able to do things for his people.

Santa Monica, Cal.



### Abide God's Time

F. M. WILCOX

ABIDE God's time.  
Fret not to choose thy way;  
He knoweth best. To-day  
Hear thou his voice. Delay  
Not answer, nor say nay;  
Choose thou his rest.

Abide God's time.  
Our sorrow and our pain  
Are hard to bear. Both heart and  
brain  
Cry out in woe. We fain  
Would be relieved. Not vain  
Shall be our prayer.

Abide God's time.  
Let him adjust the wrong  
In his own way. Be strong  
To bear. Let praise and song  
Ascend. 'Twill not be long  
Till dawning day.

Abide God's time.  
Upon his power above  
Our faith depends. His love  
Entwines our lives. We prove  
His word. As gentle dove  
His grace descends.

Abide God's time.  
Await the morning light,  
Which soon will come. The night  
Shall cease. To our glad sight  
Shall open glory bright  
And heaven our home.

Takoma Park, D. C.

### The White Slave Traffic—No. 2

MRS. I. H. EVANS

IN spite of the recent wide-spread agitation on the subject of the white slave trade, and the arrest and imprisonment of a few men and women engaged in it, even in spite of more stringent laws, we have little reason to believe that it will cease, or that its dangers to girls—our own, sheltered, protected, and beloved, as well as those who are homeless, poor, and alone—will be entirely withdrawn. Indeed, only a callous, selfish heart could be content with safety for its own, while thousands of other girls, as innocent, as deserving, as virtuous, as dear to Heaven, are become the victims of the despoiler, preyed upon and exploited, in many instances, by those to whom they have every right to look for protection. Parents have a duty not only toward their own daughters, to see that they are warned and guarded, but to all girls who are in danger; and it seems as if the time might soon come when none would be exempt.

The report of the special committee of the Immigration Committee, which began its work in the fall of 1907, was

transmitted to Congress in December, 1909, and a portion of it was printed as Senate Document No. 196. Its statements are regarded as authentic and conservative, and therefore as having more than usual weight. While dealing directly only with the question of the importation of foreign girls into this country for immoral purposes, the number of whom, it declares, "runs well into the thousands each year," the conditions it portrays are such as confront any girl who is enticed into such a life. A few extracts from the report show plainly some of these conditions:—

"Most pitiful for the women and most brutal on the part of the men are the methods employed for exploiting these women imported contrary to law, both those coming willingly to lead a vicious life and those lured into the country as innocent girls by deception and by their affections."

"The procurer may put his woman into a disorderly house, sharing profits with the madam. He may sell her outright; he may act as an agent for another man; he may keep her, making arrangements for her hunting men. . . . If she tries to leave her man, she is threatened with arrest. If she resists, she finds all the men about her leagued against her; she may be beaten; in some cases, when she has betrayed her betrayer, she has been murdered."

"Of her earnings she gets practically nothing; if she is docile and beautiful and makes herself a favorite with the madam, she may occasionally be allowed to ride in the parks, handsomely dressed. . . . She is usually kept heavily in debt, in order that she may not escape. . . . Frequently she is not allowed to leave the house except in company with those who will watch her; she is deprived of all street clothing; . . . she often contracts loathsome and dangerous diseases, and lives hopelessly on, looking forward to an early death."

In answer to the question, "Why don't the girls escape?" the report has this to say:—

"An innocent girl often revolts bitterly against the life, and refuses to submit until compulsion is used. . . . If she tries to escape, he may apply for aid to any other man (in the same business) in any city in the United States. . . . Not only do these men wish to help one another, but they wish also to impress upon their own women the difficulties and danger of attempting to escape. In many cases it appears as if the police made little effort to assist the girls. . . . Instead of feeling safe with the police, they are usually threatened with the police by their masters, and sometimes

they are arrested and punished on some false complaint."

As already stated, the influence of the work of the special grand jury in New York City extended to other cities throughout the country. As a result, the officials of many cities increased their activity and vigilance in this direction. Numerous committees of investigation were appointed, and their findings give increased evidence of such traffic.

"On January 16, at Watertown, N. Y., a detective rescued three girls of respectable families, who had been abducted by a man and a woman from Utica, N. Y., on the promise of lucrative positions. The newspapers stated that the facts in this case indicated the existence of a well-organized white slave syndicate operating near the Canadian border.

"In Los Angeles was discovered a man who has been making periodical trips to Belgium, bringing back each time a woman who, he claimed to the authorities, was his wife, but who was subsequently sold into slavery. The man was arrested in Baltimore for enticing a seventeen-year-old girl from Dauphin, Pa., to that city. On one of the prisoners was found memoranda of names and addresses of girls in nearly every city in the East. A sixteen-year-old girl, employed in a typewriter factory in Grand Rapids, Mich., was enticed into a resort by two women, and was refused her freedom. She managed to escape, and brought action against the women."

"Such occurrences as these," says Mrs. Rose Woodallen Chapman, "recorded from all over our land, should enforce upon our minds two vital lessons:—

"One is the need for drastic legislation in every State in the Union, looking toward the complete wiping out of this nefarious traffic.

"The second lesson is one that needs to be learned by parents and young people everywhere; and that is, that these traps are spread for young and innocent feet not alone in the big and wicked city, but in the smaller place as well. Harry A. Parkin, assistant United States district attorney of Chicago, says: 'I think it safe to say that every city, village, and hamlet whose daughters are fair to look upon, has been or will be, as time proceeds, the hunting-ground of some procurer or agent for the white slave syndicate. I make this statement for the purpose of sounding a warning to that resident, that mother, that daughter, who sits in the schoolhouse or church pew, and believes that she is safe from the snares of the traffickers because of the remoteness or the inaccessibility of her peaceful village. It is not alone the large cities that furnish beautiful girlhood to lives of shame and debauchery. It is not necessary to go to New York, Pittsburg, Philadelphia, or Kansas City to procure beautiful and attractive girls. It is well known that out on the prairies in Texas, in Missouri, in Iowa, Kansas, Nebraska, in fact, all over our great West, there are as beautiful types of womanhood as ever graced God's footstool. It is these that the trafficker is seeking. They are

the ones who furnish the easiest victims for his snares.

"Parents need to be awakened to the fact that they must be watchful always if they are to insure the safety of their girls, even when living in the seclusion of their own homes. Sometimes a young girl in the country or small town is allowed to marry a man from the city, whose polished ways have blinded her natural protectors to the necessity of a full knowledge of the character and history of the man into whose hands they must put the welfare of their child. Too often has the marriage proved to be but the convenient trick of the procurer, and the girl found herself his innocent victim.

"Then, too, the girl living at home sometimes thoughtlessly picks up acquaintances at the post-office, the railroad station, when off on a picnic, and little by little comes under the insidious influence of one who is deliberately plotting her ruin.

"Parents should understand that these dangers are very real, and should do all in their power to guard against them."

Takoma Park, D. C.

## The Care of the Baby

### Prickly Heat

BABIES are very apt to have prickly heat in summer. Most mothers are able to distinguish prickly heat from other skin eruptions. It consists of a fine red rash, or little pimples, raised up enough to give the skin a decidedly rough feeling when the hand is passed over it. It may appear in only one place, or be scattered over the greater part of the body. It is caused by heat, and greatly aggravated by thick flannel underwear. To prevent it the baby should be given frequent cool sponge-baths on every warm day, then lightly dusted with a pure talcum powder. His clothing must contain a little wool, but must be light in weight; a thin silk-and-wool band, and the lightest-weight wool gauze shirt should be worn, as a rule, but on very warm days the shirt may be omitted. The band must always be kept on, as it protects the digestive organs. With the diaper these two articles of clothing are the essentials of the baby's dress in summer: the petticoats, dress, stockings, shoes, and outer garments may be regulated as the weather demands.

When prickly heat has actually developed, the body should be sponged often with equal parts of vinegar and water, tepid water in which a teaspoonful of bicarbonate of soda has been dissolved, or water in which a small lump of starch has been dissolved. A bran bag squeezed in the bath water until it looks cloudy is another soothing thing to try. What will suit one baby's skin may not be so helpful to another, so all the above things may be tried, and the one that gives the greatest relief continued. After the bath the eruption should be lightly covered with a powder made of one tablespoonful of corn-starch, one tablespoonful of talcum

powder, and two teaspoonfuls of boracic acid powder, all thoroughly mixed together. If the eruption is on the body, and the silk-and-wool band seems to irritate the skin, a little linen shirt may be worn next to the skin, and the band put on outside of this. Sometimes the eruption is so intense that little pustules will form, making the baby still more uncomfortable. In such cases it is well to have the druggist put up one-half drachm of ichthyl with eight ounces of water. Mix well together and sop on the irritated skin every two or three hours; then dust on the powder suggested above. This is one of the best things to use for a severe case of prickly heat.

### When the Baby is Chafed

As babies are more apt to have diarrhea in summer than in winter, chafing of the lower parts of the body is naturally more frequently seen at this period of the year. No one realizes how much the poor baby suffers from chafing: every time he passes water, or has a movement, he is in actual agony, and the most scrupulous care must be taken to keep him dry and clean. Never for one moment should he be allowed to lie in a wet or soiled diaper.

The greatest possible care must be taken of the diapers themselves. As soon as they are soiled, they should be placed in a covered pail (never on the floor or on a chair) while the baby is having a fresh napkin put on. When this is accomplished, the soiled diaper should be at once rinsed in cold water until all the solid parts are removed. It should then be placed in a covered pail of water, and allowed to soak until such time as the more thorough washing may be given it. This should be at least once in twenty-four hours, when all the soiled napkins should be washed with hot water and a pure, white soap, and then boiled for at least fifteen minutes. They should then be very carefully rinsed in cold water, so that all soap is removed, wrung, and dried in the open air. It is better to iron the diapers, but all busy mothers do not have time for this. They must be well aired and warmed before they are put on the baby.

When the parts are badly chafed, they should be washed with olive-oil in place of water. Then an ointment, made of two teaspoonfuls of oxide of zinc powder, two of starch, and one ounce of pure petroleum—all thoroughly mixed together—should be rather thickly spread on soft linen or cheese-cloth and placed on the parts inside of the diaper. Every time the child is changed, fresh ointment must be applied. When the chafing is less severe, washing the parts with olive-oil and dusting on a stearate of zinc powder is often beneficial. The ichthyl solution and powder mentioned above are also helpful in many cases.

Acid movements from the bowels are one of the chief causes of chafing; and as sugar water makes the movements acid, it is therefore very wrong to give sweetened water to a baby. Teach him from the first to take plain boiled water.

—Emelyn Lincoln Coolidge, M. D.

## Make a Chum of Your Boy

My heart goes out in sincere pity to the man who does not make companions of his boys. Do you know, fathers, that you are unconsciously depriving yourself and your sons of the sweetest pleasures if you do not make them your companions?

Think what you are doing by allowing them to grow up without your protecting care. Some day, perhaps, you will realize what you miss by not associating with them more. Be with all your children just as much as possible while they are little; for by so doing you will become young yourself, and will appreciate with keener zest the really good things of this life.

Many boys go on the wrong road because their fathers maintain an indifferent attitude toward them from the time they are two years of age until they are eighteen or nineteen. You can not reasonably expect a boy to turn out as you would like to have him if you take no personal interest in his welfare. I know a father who has a son in whom he takes a genuine interest, and they are the closest chums it is possible to imagine. It is, of course, impossible for them to be together all the time; for the father works all day at his store, and the boy goes to school, but at night they are always together. The father does not monopolize the companionship of his son by any means. He invites other boys to the house, and when you see them all together, you can well imagine that there is no man about. The father enters with spirit into all the sports of the boys, who rightly aver that he is "great." That boy is now almost nineteen; but when he had passed the age of twelve, the father said: "My, O, my! next year you'll be in your 'teens, and then what shall I do?"

"Same as you've always done," said the boy, while a dimple came in his cheek and a sly twinkle came to his eye. "You know we've pledged ourselves to stick together forever."

"So we have, so we have," said the father, "and no matter how big you get, you will always be my chum."

That's the way to treat your boy.—*Baptist Commonwealth.*

## Golden Rules for the Nursery

NEVER give the baby "tastes" of food from the table.

Do not allow the baby to put everything he touches into his mouth.

Never allow a baby to have water from the cars or parks. When going away from home, take enough pure water in a corked bottle for his use.

Be very careful to wash your hands after changing the baby.—*Selected.*

WE have employments assigned to us for every circumstance in life. When we are alone, we have our thoughts to watch; in the family, our tempers; and in company, our tongues.—*Hannah More.*



# THE WORLD-WIDE FIELD

## Reaching Heathen Populations

T. E. BOWEN

How shall we reach the great heathen populations?—Not altogether by the direct contact of American or European, working with the masses. This is evident. Two insurmountable difficulties at once present themselves—languages and overwhelming numbers.

What then? The sooner we realize that the great bulk of the work must be accomplished through the efforts of trained native evangelists working for their own countrymen, the quicker, we believe, will the problem be solved of getting the message into Africa and the great Orient during the limits of "this generation."

One writer upon this point says: "Experience teaches that natives have been the chief human factor in the evangelization of different countries. No extensive field has ever been thoroughly evangelized but by its own sons. This seems to be God's method. Eminent and successful missionaries have emphasized by word and by practise the essential character of the native arm. Duff said that 'when the set time arrives, the real reformers of Hindustan will be qualified Hindus.' Neesima, speaking after years of observation and experience in Japan, expressed his conviction that the 'best possible method to evangelize her people is to raise up a native agency; and such an agency can be procured only by imparting the highest Christian culture to the best youths to be found.' Not long before his death, Mackay said: 'The agency by which, and probably by which alone, we can Christianize Africa, is the African himself. But he must be trained first for that work, and trained, too, by the European in Africa.' Dr. Nevius repeatedly expressed his belief that the millions of China must be brought to Christ by Chinamen. Dr. Griffith John wrote that 'the remarkable ingathering of the past few years in Fukien, Hupeth, Hunan, Manchuria, and other parts of China, is to be attributed, under God, mainly to the efficiency, earnestness, and assiduity of our native brethren.' Dr. Goodrich, in writing from north China about the important part which native agents must have in spreading a knowledge of Christ, said: 'Whether considered politically, economically, sociologically, or historically, this is the only sound policy and effective method of evangelizing a great nation.'"

The same principle applies to the finishing of the gospel in all the world for a witness, contained in the third angel's message. The missionaries sent out from America and Europe with this important message should go principally as trainers of the brightest and best among

the nations where they are sent, that these may, in turn, take the truth to their own countrymen. This is the vital thing to do. God can bless the simple message of the devoted Chinese, Japanese, African, or Korean believer to the conversion of souls, the same as that of the messengers of more enlightened lands.

The training of men in the field to work for their own people, we believe, is really the key for the finishing of the third angel's message in all the world in the limits of this generation.

Takoma Park, D. C.

## Pakhoi, China

J. N. ANDERSON

PAKHOI (literally, the "north sea") is a small city in the extreme southern part of the province of Kwangtung, which is itself the most southern province of the Chinese empire. According to the Chinese way of classifying cities and villages, Pakhoi is strictly a village, for the reason that it has no wall about it. The fact that its inhabitants number thousands, and that it is situated on the sea, giving it some commercial standing, does not avail to give it rank as a city in the estimation of the Chinese. In a direct line Pakhoi is about three hundred miles southwest of Canton; but in making the distance between these two places via Hong-kong, the distance covered is not less than five hundred miles, mainly in the open sea.

Special interest centers in Pakhoi just now from the fact that within the last few months a new mission station has been opened up there. All stations where foreigners are located are designated as "main stations," as opposed to "out-stations" which are carried on by Chinese assistants without a foreigner in residence. Pakhoi is a main station, the work having been opened there the first part of the present year by Brother and Sister A. H. Bach, who have recently taken their stand with us as a people. As they have been in China for about ten years, they are well prepared to enter on this work, owing to their long experience with the Chinese people and their knowledge of this language. As a suitable house could not be found, Sister Bach and the two boys were compelled to go to Macau (a Portuguese colony about forty miles southwest of Hong-kong) where suitable quarters were easily found. She has remained in Macau ever since, largely because she is not strong and also because the hot season in Pakhoi is very trying. All this time Brother Bach has been in Pakhoi alone, carrying forward the work there with the aid of Chinese workers.

It was my privilege to visit Pakhoi the latter part of March. I found Brother

Bach hard at work carrying on meetings in a chapel on one of the main streets. These meetings were held every night, and careful instruction in a very simple, direct way was imparted to the forty or fifty men and women who gathered to hear. Very few of the people there have sufficient knowledge of the Chinese characters to enable them to read the Bible and other gospel literature. For this reason nearly all the teaching must be done orally, and the instruction must be given in the most simple language. Most of the people who come to hear are from the raw heathen classes. Sentence by sentence they are taught the great truths of the Bible; and in the same way they are trained to sing gospel songs. This class of inquirers is steadily increasing, so that the last I heard from Brother Bach there were some sixty, men and women. We are confident that a goodly number of these will be ready to receive baptism and be organized into a church toward the latter part of the present year. This will give us a good foothold in that part of the province. From that point it will be possible to carry our work into the surrounding cities and villages, where some openings have already been made through the distribution of literature. With those large cities and the vast stretches of country on all sides, there is not only ample room for several additional foreign workers, but there is real need of them. How can one man compass such a vast field by his own efforts?

In common with many other cities in these parts of China, Pakhoi has been fatally visited by the bubonic plague. At times the number of deaths have been as high as sixty a day. In some cases whole families have been decimated. In the midst of this scourge, hundreds and thousands fled to the surrounding country in despair, knowing no better way to escape this devouring death. By such a process it is very easy to carry the plague to the cities and villages all about.

In a situation like this the faith and courage of the missionary are most severely tried. The converts and inquirers naturally look to him for succor in such an hour of distress. What can he do? To what lengths can he go in mingling with the stricken people to comfort and help them? No specific rule can be laid down for the worker to follow in every case; but the great principle enunciated by our Saviour, that the true shepherd lays down his life for the sheep, is a safe one. We must ever remember that we are true ministers of the eternal life in proportion as we lay down our own lives.

Shanghai.

## Dominica

PHILIP GIDDINGS

THE Englishman whom I mentioned in a previous report has been baptized, also a schoolmistress who has been interested for several months. A young woman whose sister was the first to join us, but who herself had kept back, looking at the world, took a stand for the truth last Sabbath. She said she could delay no

longer. Her niece, who had been held back by her influence, took the same step. A young man who had heard the truth, but who had not fully decided, yielded after attending a week's meetings held by Elder H. C. J. Walleker at the church during his short stay. His testimony in surrendering was very touching. The visit of Elder Walleker was very helpful and profitable to us all.

Three weeks ago a gentleman came ten miles from the country to see us. He said a friend had told him to visit us whenever he came to town. He wanted to understand about the Sabbath and Sunday, and we tried to make the matter plain to him. As he reads a little, some literature was given him.

A girl who has become anxious to read the Bible was threatened by her parents, but she insists that she will read one the first opportunity she gets, and may join the Adventists later. As her parents would not allow her to come to our meeting, we took our meeting to her by an open-

air service near her home. The attendance and attention were good. The girl, standing in the doorway of her home, listened attentively, as did her mother within, until the mother, evidently thinking the girl was getting too much, drew her into the house. But she finally came outside again, and listened until we finished.

We emphasized the necessity of each one's reading the Bible, and the truth that Christ, a complete Saviour, is the *only* Door, the *only* Way, to the Father. This girl belongs to the Society of Mary, so we read the text showing that Mary can not save any one, but is saved by the same Jesus (Luke 1:47) whom she called "my Saviour;" for she, too, must have been a sinner like the rest of mankind.

We know the value of prayer. Therefore we ask the readers of the REVIEW to remember Catholic Dominica when they pray for the fields beyond.

*Roseau.*

WORKS without faith are like a fish without water; it wants the element it should live in. A building without a basis can not stand; faith is the foundation, and every good action is as a stone laid.—*Feltham.*

## Again in Burma

H. H. VOTAW

AFTER an absence of about a year, we were very glad indeed to arrive again in Burma. We were given a hearty welcome by all. The evidences of friendship were so varied and so marked that



THE MEIKTILA SCHOOL

From left, Prof. R. B. Thurber, D. Hpo Hla, Ba Tin

we feel that God is verifying his promise to give us brothers and sisters and fathers and mothers when we forsake all for his sake and the gospel's.

We were glad to see the evidences of God's blessing in the work. Brother and Sister R. R. Cook have labored faithfully, and several new ones have been added to the church in Rangoon. The tithe has been gradually increasing. It now amounts to about \$110 a month, exclusive of that paid by the American laborers. Our Sabbath-school donations last quarter were larger than ever before, and the best part of it is that none of the money is used for local supplies, but all goes into the mission treasury.

After spending two weeks in Rangoon, I went over to Moulmein to visit Dr. Ollie Oberholtzer. I found her of good courage and working hard. She has raised her house, and put in rooms below suitable for giving treatments. Though not elaborate, they are very neat, and greatly aid in helping to relieve distress and sickness. Dr. Oberholtzer should have help. For more than three years she has labored alone. God has blessed her efforts, and given her souls for her hire. But it is not right for her to be alone. The work is too great. A consecrated man and his wife ought to be

sent to Moulmein. There are near Moulmein many villages of from five hundred to three thousand inhabitants, which have never been entered by any missionary society, and which can easily be reached from that place.

After visiting the doctor, the following week Mrs. Votaw and I went to Meiktila, in Upper Burma, where we have a little company of believers. Two years ago we first visited this place, and at that time five adults took their stand for the truth. All these have proved faithful. During our last visit I had the privilege of baptizing a sister who has known of the message for some time, but has not been clear in her mind about all the points of the faith. Now she has taken a firm stand, and we expect her to be a great help to our work.

We found Prof. R. B. Thurber and wife working hard on the Burmese language. Their teacher told me they were making excellent progress. Brother Thurber has begun to teach in the school we are opening. He spends four hours each day in the schoolroom, and believes the time thus spent is a help to him; for he hears the schoolboys use the vernacular continually, and thus his ear becomes accustomed to the strange sounds.

We hope much good will be accomplished by this school. For a long time the influential Buddhists of this section have asked us to open a manual training-school for their youth. They have shown their good faith by contributing of their means. Over three hundred dollars has been collected, and those in charge of gathering the funds believe that we shall be able to get two thousand dollars. The government is giving us fifty acres of land. The governor of the province has spoken favorably of the project, and pledged himself to assist us as he can. The opening has seemed so providential that we dared not refuse to enter it. Pray for the work here; that many, not only of the students, but



A GHARRY

of their parents as well, may be led to serve the true God.

Brother R. A. Beckner is also located in Meiktila. He is giving his time to acquiring the language.

*Kemmendine.*



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W. A. SPICER . . . . . EDITOR  
 F. M. WILCOX  
 C. M. SNOW } . . . . . ASSOCIATE EDITORS  
 W. W. PRESCOTT }

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

## Editorial

### More Notes From the World's Missionary Congress

#### *The Strong Side and the Weak*

"THE next ten years"—that is the period measured off in the concluding message of the Edinburgh congress, addressed to the churches of Christendom. It is a summons to decisive action. To us Seventh-day Adventists, that is a long time. We hope for great events to occur—even the greatest of all events—within such a period, in these days when the Lord is doing a quick work. Here is what the congress says in its appeal:—

The next ten years will, in all probability, constitute the turning-point in human history, and may be of more critical importance in determining the spiritual evolution of mankind than many centuries of ordinary experience.

These are words of the deepest significance. And if thus the world-outlook forces upon watchful observers the conviction that the crisis of human history is right upon us, how much more urgently should the situation appeal to us, who read the signs of the times not only in the light of current events, but in the searching light of divine prophecy.

All creation is saying it, and all prophecy is declaring it—that "the turning-point in human history" is upon us.

The most valuable part of the conference, I think it was generally considered, was the reports of various commissions, which had been working for two years to gather and submit findings as to conditions in the fields, the distribution of missionary forces, the methods employed, etc. In the report of Commission I, on "The Opportunity and the Urgency," it was stated:—

The non-Christian world is known to-day as it never has been before. The work of exploration has been comprehensive, thorough, and so far as the inhabited parts of the world are concerned, it is practically completed. The whole world is remarkably accessible. Improved means of communication have within the past two decades been spread like a great network over nearly all of the great spaces of the unevangelized world, or are to-day being projected over those regions.

For example, railway lines are being rapidly extended in different sections of

Africa, in the Levant, in Central Asia, in the Chinese empire, and in the more populous parts of the East Indies, giving missionaries easy access to hundreds of millions of people.

How clearly the index-finger of Providence points out the field for the last message—"every nation, and kindred, and tongue, and people." Here they are, spread out at our feet in fulfillment of the prophecy. Never before were such doors of access opened or such means of entrance provided. It is the call of God to lay every resource at his feet, and to enter in.

Again the report says:—

The minds of the people in most countries are more favorable to the wise and friendly approach of the Christian missionary than at any time in the past.

Well may the leaders and members of the church reflect upon the awful seriousness of the simple fact that opportunities pass. It must use them or lose them. . . . Doors open, and doors shut again. Time presses. It is the day of God's power. Shall his people be willing?

Is it not plain that God is pouring out his Spirit upon all flesh, and that now indeed is the day of his power and of our opportunity?

Represented in the conference at Edinburgh were the forces that God has been using in opening up the great fields, and in putting the Scriptures into hundreds of languages. It was a most interesting gathering to observe.

The weak point in the conference was that it shut out all work in Roman or Greek Catholic lands. One good Scandinavian missionary to Central Asia, who put in a plea for the needs of Greek Catholics, was reminded that this was not in order. This lack of the Protestant key-note was apparent in the congress. It was not so in the great missionary congress in London, in 1888.

This arrangement is significant of the changing tendency of the times. The idea of closer unity, working toward federation, has come to the forefront. More than incidental reference was made to the absence of Roman and Greek Catholic representatives, and the hope was expressed that these would be in the next conference. The weakening influence of this attitude was apparent in the congress. The leading evangelical paper of England, the *London Christian*, said of this compromise:—

Why should such a compromise have been conceived, not to say enacted, throughout the conference? Did evangelical honor demand it, or devotion to Christ require it? Did the history of Christianity in (say) North Africa call for it, or the work of the papal church in (say) the South American republics justify it?—Indeed, no. On no ground that can for a moment bear scrutiny can such a policy be defended. . . . East and west, north and south, in all the continents, there are men and women for

whom Christ died. Are they benighted through the ignorance that is in them? or are they astray through the misleading influences of churches that have lost their way under hierarchies that despise the Word of God? In either case, these people, dwelling in spiritual darkness, require the light of the gospel, even though they do not ask for it. And yet, in the sacred name of missions, in this century of missionary enterprise, men whose names should inspire hope and confidence, so far miss the mark as to make concessions which leave persecuting churches with a free hand to oppress and confound. While multitudes are fighting for liberty, leaders are apologizing for bondage, are yielding precious opportunities for the enlightenment of the victims of Roman and Greek Catholicism, and by a futile compromise are sowing the seeds of weakness and failure.

Truly the "turning-point in human history" is at hand, and decisive changes are to be observed. And the changes, so far as federation is concerned, are not on the side of the old Roman and Greek Catholic churches. While soft speeches are being made regarding the Catholic Church and the desirability of co-operation, the members of that church are burning Bibles in lands where they dare to do it, as some of our own missionaries can testify. In this same issue of the *Christian*, from which I have quoted, appears the following extract from the writings of a professor in the Vatican University, Dr. Marianus de Luca, who says:—

The Catholic Church has the right and the duty to kill heretics, because it is by fire and sword that heresy can be extirpated. Mere excommunication is derided by heretics. If they are imprisoned or exiled, they corrupt others. The only resource is to put them to death. Repentance can not be allowed to save them, just as repentance is not allowed to save civil criminals; for the highest good of the church is the unity of faith, and this can not be preserved unless heretics are put to death.

And the works of this professor received the approval of the Pope as late as 1902.

The remarks in the Edinburgh conference most frequently applauded were those suggesting the dropping of denominational distinctions in the mission fields, so as to have one church. But there were also wise and earnest words spoken by some regarding the futility and weakness of compromising conviction in order to stand on apparently common ground. A committee was, however, appointed to continue to work toward closer co-operation between the societies, as to distribution of territory, etc. Much good and meritorious work is, of course, to be done in this direction; but along that way also lie the same dangers and pitfalls that the church federation movement is plunging into in the home lands.

Plainly we see the two forces at work. The spirit from above is forcing open doors, breaking down barriers, and pre-

paring the way of the Lord. That from beneath is working to hedge up ways, to close doors, and to pervert right principles. Of a truth the conflict is on. With the sword of the Spirit let us press into it. The decisive hour has come.

W. A. S.

*Friedensau, Germany.*

### **Not Trusting in Man**

SOME of the States have recently passed laws which are in themselves good, and have repealed others which are in themselves bad; and for every passage of a good law and for every repealing of a bad law, we rejoice. The anticigarette laws, the antigambling laws, and all laws that prevent fraud and deeds of violence, are good. The laws which make divorce on light pretenses easy, the laws which permit gambling, pool-selling, and liquor-selling, are bad. We could wish that every bad law on the statute-books of our land were repealed, and that every good law that should be enacted might be enacted at once.

Nevertheless, we are not pinning our hope of a renovated humanity upon the passing or repealing of human laws. They may make the way we travel more convenient or more fearsome, as the case may be; but they can not change the hearts of men, planting good there and uprooting the bad. Only the power of Jesus Christ in the life can do that. All hopes based on anything else are doomed to disappointment.

We have had numerous illustrations recently to the effect that the passing of good laws is not generally due to an awakening of conscience on the part of the legislators themselves. They have yielded to the pressure of an insistent demand on the part of bodies of their constituents, or to the effect of long rolls of petitions. They have passed the laws demanded, fearing lest they might fail of re-election, or their party might fail of maintaining its dominance. The States in which these "good laws" have been enacted will have an opportunity to learn, as some States have learned already, that the passage of a law does not mean its enforcement.

We are living in an age of disregard for law; and the lawyer who can most skilfully manipulate law to the advantage of his client, is the one whose services are most eagerly sought after, and command the highest remuneration. Christians rejoiced when the Kansas Legislature enacted the prohibitory law; but to compel the officers of the State to enforce it, has been a long and tedious struggle, either through the opposition of the officers themselves, or through the powerful financial influence of the liquor men. Good men may compel time-serving legislators to place good laws upon

the statute-books; but the power of money is so great to-day as to be able to nullify almost any law that can be made.

He who looks to-day for any striking reformation in the land by the enactment of law, is cherishing a vain hope. The greed for gold is blinding the finer instincts of the race, till the conditions which Inspiration has said would characterize the last days are literally fulfilled before our eyes to-day:—

"They all lie in wait for blood; they hunt every man his brother with a net. That they may do evil with both hands earnestly, the prince asketh, and the judge asketh for a reward; and the great man, he uttereth his mischievous desire; so they wrap it up. . . . The day of thy watchman and thy visitation cometh; now shall be their perplexity." Micah 7:2-4.

That "visitation" is the second coming of Christ; and that "perplexity" is the consternation of the wicked when they see him whom they have rejected; and the conditions there brought to view are the conditions of this present day. Good laws may be passed; but lawlessness is ever increasing, and will continue to increase; for it is declared that "evil men and seducers shall wax worse and worse, deceiving and being deceived."

This being true, the only hope of any worth is the Christian's hope in Christ. Everything else is vanity, and, in the end, disappointment and death. We must not pin our hope to man, or to laws that man may make; but in perfect submission to the will of God and faith in him, we have an anchor whose hold no stress nor strain nor storm can break. In that is hope; in that are life and joy and peace.

C. M. S.

### **Even So, Come, Lord Jesus**

To the apostle John, as a representative of the church of God, the Lord Jesus promised, "Surely I come quickly." John, representing the church, responds, "Even so, come, Lord Jesus." This response by the beloved disciple truly illustrates the feeling of God's children. The cry, Come! Come! has been the longing, heartfelt prayer of the church of God in every age. Emphatically it is the cry of the church to-day.

The believers are orphans in this world. Their Father and their Friend has taken a long journey. He has assigned to every man his work. He has said to his children, "Occupy till I come;" "Go work to-day in my vineyard," "and whatsoever is right I will give you." Long years has the church labored. Through long centuries has it contended with principalities and powers. It has been beaten and buffeted, persecuted and destroyed, by the powers of evil. Its fondest hopes have been dis-

appointed, its plans miscarried, its purposes seemingly defeated.

Might has ruled where right should have borne sway. It has seemed at times as if the light of truth would be extinguished in a sea of darkness, but God has had a care for his chosen ones. His eye has followed his church through the wanderings of the ages. He is grieved at her sorrows. But with patience born of infinite grace, the heavenly Watcher still waits the full development of sin's history, the final perfection of his suffering church. The time of fulness has almost been reached, the cup of iniquity is well-nigh full.

God's work of grace is nearing completion in the earth. The elements and influences at work presage a speedy dissolution of sin and a speedy restoration of righteousness. Let us be patient a little longer. Soon he that shall come will come, and will not tarry. Let us pray for that glad day; but as we pray, let us work. Thus, co-operating with heavenly influences, we shall hasten the time of our Master's return, speeding the hour when we shall be able to say, "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."

F. M. W.

### **Keeping the Law**

THE Lord told Moses that if the people forsook him, and broke his covenant, he would forsake them and hide his face from them till, as a nation, they would be devoured. On the other hand, if they would do his commandments, he would set them "on high above all nations of the earth," and make them "the head, and not the tail." See Deuteronomy 28.

God had a wonderful purpose in view for the people of his choice, and all who were willing to come under the rule of his government. The only thing that stood between them and the fulfilment of all that God purposed concerning them was their unwillingness to obey his law. Because they would not come under the beneficent rule of his government, he was compelled to leave them to become the plaything of the tempests of tribal strifes and the ambitions of other nations. In place of being a light to all the nations around, their refusal to keep the law put out their light, blotted out their inheritance, and scattered them like the "chaff of the summer threshing-floor" into every corner of the earth, till their very name has become a byword.

Mohammed on the Jordan, with his temple of worship on Zion's hill, witnesses to Israel's disloyalty to God, and, through that disloyalty, to the complete frustration of the glorious purpose God had in view for them as a nation. They



would have been the greatest nation in the world—God so declared it—if they had kept his law. They would not keep it, and now they are nothing. That law and the blessing of God upon their keeping of it would have made them more than ever their brightest hopes could picture. What a contrast, and what a lesson for this generation!

Every calamity that overtook the Israelitish nation as a result of the disobedience of that people was faithfully pointed out to them before ever they crossed into Canaan. The twenty-eighth chapter of Deuteronomy is a faithful presentation of the end to which the nation would come if they turned away from God and his law. They came to that end, and their history is written as an admonition and warning for the people of this very age,—this generation, which is to witness the entering in of the spiritual Israel into the real land of rest.

The law went before ancient Israel, and made a way through every obstruction. It will do the same in this generation for the faithful and triumphant children of God. His orders are: "Bind up the testimony, seal the law among my disciples" (Isa. 8:16); and he says of the redeemed: "Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. The victory is assured, and that inheritance will not be taken by another. C. M. S.

### Claims of the Papal Priesthood

REFERENCE was made last week to the assumptions of the Roman Catholic Church in claiming, for the Pope and its priests, attributes which belong only to the Deity. Further proof of these claims is strikingly illustrated in a book entitled "Dignity and Duty of the Priests," by St. Alphonsus de Liguori, a doctor of the Roman Church. On page 31 of this publication, according to the August *Missionary Review of the World*, is this statement with reference to the power of the Roman priests:—

The power of the priest surpasses that of the blest Virgin Mary; for, although this divine mother can pray for us, and by her prayers obtain whatever she wishes, yet she can not absolve a Christian from even the smallest sin. "The blest Virgin was eminently more perfect than the apostles," says Innocent III; "it was, however, not to her, but only to the apostles, that the Lord entrusted the keys of the kingdom of heaven."

Not only is the priest of Rome said to be equal to God in that he possesses one of God's highest attributes; namely, the power of creation; but his power is even exalted above the power of God. For the priest of Rome, it is claimed, actually creates God himself. The writer quoted says further:—

The priest may, in a certain manner,

be called the creator of his Creator, since by saying the words of consecration, he creates, as it were, Jesus in the sacrament, by giving him a sacramental existence, and produces him as a victim to be offered to the eternal Father. As in creating the world it was sufficient for God to have said, "Let it be made," and it was created,—"He spoke, and they were made,"—so it is sufficient for the priest to say, "*Hoc est corpus meum*" [this is my body], and, behold, the bread is no longer bread, but the body of Jesus Christ.

That Romanists claim for priests this creative power in fact, and not in theory, is further shown in these words:—

The priest holds the place of the Saviour himself; when, by saying, "*Ego te absolvo*" [I absolve thee], he absolves from sin. How great should be our wonder if we saw a person invested with the power of changing a Negro into a white man; but the priest does what is far more wonderful; for by saying, "*Ego te absolvo*," he changes the sinner from an enemy into the friend of God, and from the slave of hell into an heir of paradise.

The possession of such wonderful power, the power to create at will, would in itself constitute its possessor a god and not man. And this is the very claim that Roman writers make for the papal priesthood. Continuing, the author says:—

According to St. Ambrose, a priest, in absolving a sinner, performs the very office of the Holy Ghost in the sanctification of souls. St. Clement has reason to say that the priest is, as it were, a god on earth. Innocent III has written: "Indeed, it is not too much to say that in view of the sublimity of their offices, the priests are so many gods." Were the Redeemer to descend into a church, and sit in a confessional, Jesus would say over each penitent, "*Ego te absolvo*," and the penitents of each would be equally absolved.

Quoting the *Converted Catholic*, the *Missionary Review* adds:—

These utterances of one of the highest authorities of the Roman Church show that not only does the Pope arrogate to himself the attributes of the Almighty in claiming to be infallible, but that each and every priest is placed by the church on an equality with Jesus Christ,—a doctrine taught in the parochial schools of the Roman Catholic Church, in the confessional, in the administration of the sacrament, and in the other relations of priest and people.

A brief comparison of these boastful claims with the teachings of Holy Writ will serve to emphasize how utterly subversive of the gospel are the principles composing this great system of error, and how truly the papal system fulfils the divine characterization of Antichrist.

#### Creative Power

God proclaims himself the one creator of heaven and earth. "By the word of the Lord were the heavens made; and all the host of them by the breath of

his mouth. . . . For he spake, and it was."

This power the priest of Rome claims to possess likewise, not only over common things,—the creation,—but over the Creator himself, in that by "saying the words of consecration, he creates, as it were, Jesus in the sacrament."

This same creative power is exercised by God in transforming the heart of the sinner. David prays: "Create in me a clean heart, O God; and renew a right spirit within me." And the apostle Paul, speaking of this change of life, declares: "For we are his workmanship, created in Christ Jesus unto good works."

This power the priest of Rome likewise claims to possess. By his word, "he changes the sinner from an enemy into the friend of God."

If the Jews of old mistakenly felt that the divine Master was guilty of blasphemy when he said to the afflicted, "Thy sins be forgiven thee," how much more must we to-day, and truly too, consider the priest of Rome guilty of this great sin in his presumptuous claims.

#### But One Mediator

The Scriptures plainly set forth that there is but one mediator for the guilty sinner. "For there is one God, and one mediator between God and men, the man Christ Jesus."

This office the priest of Rome usurps, interposing himself between man and his Maker, receiving confession of sin, and pronouncing absolution for the same, and assuming to appear before God in behalf of the guilty sinner.

#### The Sacrifice Made Once for All

"Christ was once offered to bear the sins of many." It was not necessary that "he should offer himself often; . . . for then must he often have suffered: . . . but now once . . . hath he appeared to put away sin."

The priest of Rome assumes to change and improve this divine order. Not only does he claim power to create the divine Sacrifice, but assumes to offer that Sacrifice at the celebration of every mass.

There are few if any powers or attributes of the Godhead which this anti-christian system does not arrogate to its priesthood. It claims the office of the Holy Ghost, the position of mediator, the power of creator,—to be, in short, God, and above God, in that it changes his holy order, and professes to control all the agencies of divine grace and ministration. Is it strange that as the prophet of old beheld its mysterious workings, he was lost in amazement? It stands forth as the "mystery of iniquity" of the ages.

But notwithstanding the perniciousness of this evil system, its advocates and adherents are our fellow beings, men and women for whom Christ shed his precious blood. Tenderly he yearns

for the salvation of their souls. To them we have a mission of evangelization. Opposing the principles of Rome firmly and decidedly, but kindly and considerately, let us diligently seek to enlighten those who hold them, and to reveal in our lives and teachings the purity and preciousness of the gospel of the Lord Jesus Christ.

Our conflict to-day is not against Romanists as men and women, not against pope or priest or prelate as individuals, but against the principles comprising the great system which these represent. This movement in which we are engaged is not a social issue, not a political issue; it is a movement set for the conservation of the truth, and for the enlightenment and salvation of those in error, by whatever name they may be known.

F. M. W.

### Our Work for the Cities—No. 2

IN order to give the work to be done in our cities and the methods by which to do it, thorough, practical study, a council of workers was held in New York City, July 7-13. The attendance was larger and more general than those who called the council had hoped to secure. The following representatives were present from various conferences:—

General Conference: A. G. Daniells, G. B. Thompson, H. R. Salisbury, O. A. Olsen, Dr. D. H. Kress, Dr. Lauretta Kress, M. E. Kern.

Atlantic Union: W. B. White, O. Montgomery, W. H. Holden, H. C. Hartwell, R. D. Quinn, J. W. Lair, H. W. Carr, C. S. Longacre, F. M. Dana, R. J. Bryant, H. C. White, C. L. Kilgore, F. C. Gilbert.

Columbia Union: B. G. Wilkinson, W. H. Heckman, B. F. Kneeland, W. G. Kneeland.

Greater New York: L. W. Graham, J. K. Humphrey, O. O. Bernstein, A. V. Cotton, L. Klebahn, E. A. Merrell, A. Boettcher, M. L. Andreasen.

New England Sanitarium: G. B. Starr, Mrs. G. B. Starr.

During the first part of the council the question that pressed upon us most heavily was the greatness of the work to be done. This seemed so stupendous that it well-nigh paralyzed us for a time. But as we turned our attention to the different phases of the work to be carried on, and the most practical and successful methods that can be employed in doing the work, light and courage came into our minds and hearts.

The more carefully we studied the details of these great problems, the more clearly we came to realize how poorly we understood them and our need of the very council we were holding. The various lines and methods of work con-

sidered might be summarized as follows:—

Public meetings in halls and tents, and open-air services in parks and streets; Bible work; medical missionary work; distribution of literature; the use of newspapers and magazines; how to start and operate missions; how to advertise to the best advantage; how to secure large contributions; how to obtain the co-operation of the brethren and sisters in the localities in which the meetings are held; methods in conducting public services; and the selection of suitable workers.

When the representatives had concluded the general study of the questions which had brought them together, the affairs of the council were turned over to the Eastern section of the committee on evangelistic work in our cities. This committee adopted the following recommendations:—

*Whereas*, The most urgent and positive instruction has come to us through the spirit of prophecy that a strong, aggressive, and well-organized work should be carried forward in our large cities, a number of the cities in the Eastern part of the United States being specially mentioned; therefore,—

1. *Resolved*, That we most heartily respond to this instruction by immediately laying broad and definite plans for the prosecution of this neglected work.

*Whereas*, In order successfully to carry forward this work, there is need of many trained workers to enter these populous and unworked cities; therefore,—

2. *We recommend*, (a) That training-schools be opened in New York City, Boston, Philadelphia, and such other cities as may seem best; (b) that wherever these schools are opened, there be carried forward evangelistic work, Bible readings in the homes of the people, the selling of our magazines and other periodicals, the distribution of leaflets and tracts, the scattering of printed abstracts of sermons delivered in halls and tents, and medical missionary work by trained nurses connected with the schools.

3. *We recommend*, That the local conferences in the Atlantic and Columbia Union conferences be urged to take hold of the work in the cities within their territory; that their strongest and most experienced workers be located in the large centers of population; that plans be laid for aggressive campaigns; and that, as far as consistent, there be associated with these experienced workers mature persons of less experience, to receive a training for work in the cities.

4. *We recommend*, That the executive committees of the Atlantic and Columbia union conferences, and of the local conferences within these unions, be asked so to arrange their administrative plans that they may give the work in the cities within their borders special attention, so that the presidents of these conferences may be left free to lead out in organizing and developing this work in harmony with the plans laid by the General Conference Committee.

*Whereas*, The work of carrying our message to these large cities is one of great importance, attended with great

difficulties, and is a work from a human standpoint entirely beyond our power to accomplish; and,—

*Whereas*, The magnitude of this work calls upon us as a people to awake to our great responsibility, and more fully to consecrate ourselves to the service and work of God; therefore,—

5. We suggest to the General Conference Committee that Sabbath, August 20, be appointed as a day of fasting and prayer in all the churches of the United States and Canada; and we earnestly request our people to pray that the special blessing and power of the Lord may attend this work at this time, and that wisdom may be given to carry forward the work of the third angel's message among the millions gathered in our cities.

6. *Resolved*, That immediate steps be taken to proclaim our message to the masses in the cities by means of inexpensive and specially prepared leaflets, and by articles in the daily press.

7. *We recommend*, That a Bible training-school for foreign workers be established in Greater New York or vicinity.

8. *We recommend* to the General Conference that Brother A. Boettcher be ordained to the gospel ministry.

9. In view of the great work to be undertaken in the large cities of the East to carry the truth to the unwarned millions, the Eastern committee on city work would respectfully request the General Conference Committee to make appropriations as follows to assist in the training of workers in these great centers of population:—

English training-school in New York .....	\$5,000.00
Foreign training-school in Greater New York or vicinity .....	4,500.00
English training-school in Boston .....	4,500.00
Small German training-school in Buffalo .....	2,000.00
English training-school in Philadelphia .....	4,500.00
Jersey City and Newark .....	2,000.00
Portland, Maine .....	1,000.00
Manchester, N. H. ....	1,000.00
Total .....	\$24,500.00

Recommendation 5 suggests to the General Conference Committee the appointment of a day of fasting and prayer in behalf of the work now to be done in our cities. Acting upon this suggestion, the General Conference Committee has appointed Sabbath, September 17, to be observed as a day of fasting and special prayer for the success of our city work.

Other important considerations regarding this call to work our cities will be presented next week.

A. G. DANIELLS.

### Note and Comment

#### The Prophecies Now Fulfilled

THE Washington Post believes that The Hague tribunal has been a potential influence in preserving the peace among nations, and that—

if the statesmanship of the entire world should discover the Christianity to agree to a universal convention reducing army and navy armaments to a minimum, the

nations would cease strife, and the prophecy would soon be fulfilled: "And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." But that time is not yet come.

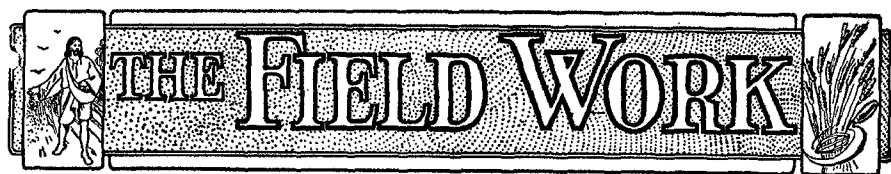
The *Post* mistakes the import of the prophecy which it quotes in part. The Scriptures do not say that the time will ever be reached in this earth's history when the implements of war will be turned into implements of peace. It does say, however, that "many people shall come and say" this very thing. We hear many people saying it at the present time. Many there are who would have us believe that the world is on the eve of universal peace, but the Scriptures of truth plainly declare that the very opposite conditions exist. We have only to look at the situation as it actually is to become convinced that we are far from the popular idea of a peace millennium.

While the Lord says that many people will be predicting a time of peace, he plainly declares through his prophet, as recorded in the third chapter of Joel, that a marked sign of the last days will be the gathering of the nations together for warfare, and the turning of implements of peace into implements of war. Comparing this prophecy with the prophecy found in the second chapter of Isaiah, it will be seen that through Isaiah the Lord states that the people would be predicting certain things, while he, through his prophet Joel, declares the existence of the very opposite. Let us not confound these scriptures. Let us not be deceived by the siren song of peace and safety; but, recognizing the times in which we live, and seeing, in the gathering storm, omens of the last great conflict, let us make peace with Him who will be our Defense and Refuge in that evil day. In this only is our safety.

#### *Mortgages and Automobiles*

THE terrible financial strain required "to keep up with the times"—modern times—is well illustrated in one way by a statement recently made by one dealer in automobiles, in Washington, D. C. He stated that he holds mortgages on over twenty-five hundred homes in this city, which were given that automobiles might be obtained. Such conditions are ominous. This craving for pleasure and excitement is permeating every walk of life. It requires a goodly portion of the grace of God to protect one from the oppressing influence of these strenuous times. The follower of Christ is surrounded by the downward currents of evil, and must therefore be continually on guard.

C. E. H.



### *The Boulder-Colorado Sanitarium*

MANY of the readers of the *REVIEW* are more or less familiar with the somewhat checkered history of the Boulder-Colorado Sanitarium. After a hard struggle concerning the question relative to ownership, the Colorado Medical Missionary Association was formed, on such a plan that for many years the sanitarium, figuratively speaking, has been without parentage. Neither the General Conference, the Central Union Conference, nor the Colorado Conference has had any official jurisdiction over the work of this institution, its constituency being made up of the General Conference Committee, the Central Union Conference Committee, the Colorado Conference Committee, and the local sanitarium board.

At the General Conference Council held in Washington, D. C., in May of the present year, it was voted to recommend the reorganization of the Colorado Medical Missionary Association so as to make the Boulder-Colorado Sanitarium a Central Union Conference institution. A meeting of the constituency for this purpose was held in Boulder, July 18-20, when such a reorganization was effected. The constituency of the new corporation is composed of the membership of the Central Union Conference, its voting constituency being the delegates at the sessions of the said conference. The management and control of the new corporation are vested in a board of seven directors, their successors to be elected at the biennial sessions of the Central Union Conference. A board of counselors is provided for, composed of the president of the Central Union Conference, the presidents of the conferences in the Central Union, the union conference medical secretary, and the auditor. The local board, to hold office during the remainder of the present biennial term, is as follows: A. T. Robinson, president; Dr. L. L. Jones, vice-president; Meade MacGuire, secretary-treasurer; E. T. Russell, Chas. Rice, J. G. Weller, C. R. Kite.

The utmost harmony prevailed at this meeting. The sanitarium is enjoying a good patronage, its cash receipts for the first six months of this year having been nearly two thousand dollars over those of the preceding year. The Lord has spoken good concerning the Boulder-Colorado Sanitarium. The board of directors enters upon its duties with the sincere desire that it may have the heartfelt sympathy and co-operation of all our people in the Central Union Conference.

A. T. ROBINSON.

### *Study at Home*

NOTHING is more desirable to the normal man than good health and long life. To be the happy possessor of these greatest of natural blessings, a person must understand the structure of his body, the laws of his being, and how to relate himself hygienically to his environment.

These things are simply and clearly told in a set of forty lessons in physiology and hygiene, taught by correspondence. The lessons do not attempt to treat these subjects in a technical or exhaustive way, but cover systematically and thoroughly the every-day essentials to life, health, and physical happiness, with sufficient simple experiments that every one can do, to demonstrate and impress principles. The work given is equivalent to a high-school grade, and the credits received by the student may be applied on a residence course in other schools. Note these sample lesson topics:—

Mouth Digestion, Drinking Water, Drugs and Poison, Air and Ventilation, Heat and Clothing, The Skin and Bathing, Influences Affecting the Mind, Repair of Injuries.

The lessons have been prepared by the editor of *Life and Health*, and for practical value scarcely have an equal.

Here is what two of our physiology students say:—

"I send in my lesson on physiology with fear and trembling. I am delighted with the study, but feel there will be many corrections to make."

"I certainly enjoy my study. I am so sorry we did not have the advantage of such a school years ago; it would have been a great blessing to me."

For information and terms address Fireside Correspondence School, Takoma Park, Washington, D. C.

W. E. HOWELL, Principal.

### *The Book Work in the Southern Union Conference*

INTERESTING indeed are the letters received at our office from canvassers in various portions of the Southeastern Union. The obstacles met and overcome, the individuals found anxiously longing for the precious truths of the message, and the success God is giving our canvassers in taking orders and delivering books,—all this would make a volume full of interest to every believer in the advent message. Yet to no one are these experiences so precious as to the faithful men and women who are making this record from day to day.

The call is more urgent now than ever before for consecrated individuals of mature years to give themselves wholeheartedly to the canvassing work in our great Southern field. Doors are now open on every hand, but these will soon be forever closed. Who will help us carry the message into every portion of our field?

During the first six months of 1909, the total value of book sales, retail price, in the Southeastern Union was \$11,407.13. During the first half of this year there has been an increase in sales of \$5,551.02, or a gain of almost fifty per cent. These figures refer to the actual net sales from the publishing house. All returned books have been deducted. The figures given are not based on the reports of orders taken,

but upon the actual value of books shipped for delivery, and practically represent the deliveries made. We praise God for his abundant blessing upon the efforts put forth, and credit this increase in the volume of book sales to God's special blessing upon the faithful efforts of the leaders of our work, and the untiring zeal of our loyal, God-fearing canvassers.

One brother, after being invited into a home, was asked if he was not an Adventist. Receiving an affirmative answer, the lady stated that she had heard some Adventist sermons, and the night before she had been impressed to study God's Word more carefully, and had prayed to know her duty, that she might do it, promising that she would no longer put off duty if it was made clear to her. With tears in her eyes, she said to the brother, "The Lord has sent you here in answer to my prayer." True to her promise, she is now keeping the Sabbath. The same week, a sister in another conference had almost precisely the same experience.

A brother who started work early this year with the determination to take a thousand dollars' worth of orders during the year 1910, writes, "I believe I shall take one thousand five hundred dollars' worth of orders before fall, and make a total delivery of at least one thousand dollars."

Many more similar testimonies might be added. The message from the South-eastern Union Conference is one of courage. We have firm confidence in our work, and are thankful that God has given us a place among his workers.

L. D. RANDALL.

### **Saskatchewan Mission Field Camp-Meeting**

We reached Qu'Appelle, Saskatchewan, on the evening of July 6, at which place the English camp-meeting for the Saskatchewan Mission Field had been appointed to be held July 6-12. This place is located on the Canadian Pacific Railroad, about four hundred miles west of Winnipeg.

The attendance was not large, but nearly all present gave evidence that they came to the meeting with only one purpose, and that to seek the Lord. There were no business meetings to engage the attention; hence the entire time of the meeting was devoted to the spiritual interests of the people by the study of both doctrinal and practical themes. Several lines of our departmental work were considered; namely, the Sabbath-school work, home and foreign missionary work, educational work, the book work, health and temperance, and the religious liberty work. A lively interest was manifested in the discussion of these subjects. We find that our people in this field are enthusiastic in the spread of the world-wide mission work. This was demonstrated by a ready and liberal response when they were asked to raise their share of the \$300,000 Fund. The Sabbath-school offering to foreign missions was also very liberal, considering the attendance. The evening services were devoted almost wholly to the discussion of doctrinal features of the message.

It has been difficult to secure an attendance in the cities and towns of this province, but we were gratified by hav-

ing a fair attendance at nearly every service. We believe this has been due largely to the distribution of a program, which announced each subject in an attractive way, and also the time the different themes were to be discussed. We believe that this good attendance is an omen of an increasing interest on the part of the citizens in this province to hear the truths of the third angel's message. A large per cent of those in attendance at the meeting were young people; hence the meeting for the young people was a feature of special interest.

Elder R. S. Owen and the writer were the only laborers at the meeting besides the regular workers in the field. Elder H. S. Shaw is acting as superintendent of this mission field, in addition to carrying his work as president of the Western Canadian Union. The self-sacrifice and earnestness shown by the canvassers in this field are worthy of commendation. We were entertained at this meeting by Elder H. S. Shaw and family, who spared no pains to make our visit a pleasant one, and our minds will ever revert with pleasure to our experiences here.

K. C. RUSSELL.

### **Colorado**

THE work is onward in our conference. The "Ministry of Healing" campaign for the relief of the Boulder-Colorado Sanitarium has been presented in nearly all our churches. As a result almost seven thousand dollars has been subscribed. The patronage at the sanitarium is encouraging, every room being filled. We believe better days are before this institution.

The prospects for our conference school at Campion are better than ever before in its history. So many students have applied for admission, that it has seemed necessary to enlarge the main building. This will cost about two thousand dollars. Nearly half of this amount is already provided for, and we expect soon to have the remainder. We are glad that Prof. E. E. Farnsworth will remain with us as principal of the academy another year. Fourteen students, several of whom were not Sabbath-keepers when they entered, gave their lives to God during the school year just closed.

Four tent companies are in the field this summer, and a number have already taken their stand for the truth. More than sixty new converts have been baptized by the conference laborers during the past three months. For this we praise the Lord.

The canvassing work is being pushed forward. More than twice as many books have been delivered by our canvassers during the first six months of 1910 as during the same time in 1909.

We are now busy planning for the State conference and camp-meeting. We are expecting a good attendance.

C. R. KITE.

### **The Maine Camp-Meeting**

THIS meeting was held June 23 to July 3 on the electric line midway between the towns of Waterville and Fairfield. The camp was a quiet meadow, very accessible to both the above-named towns. Fifty family tents were pitched, and about two hundred persons camped on the grounds, and twenty-five had

rooms near by. At the beginning of the meeting, it was rainy and cold; but the middle of the week a change for the better occurred, and we enjoyed ideal weather conditions until the close.

There were present, from the General Conference, Elders Geo. I. Butler and N. Z. Town, Drs. D. H. and Loretta Kress, and Miss Matilda Erickson. From the Atlantic Union there were Prof. C. S. Longacre, C. J. Tolf, F. M. Dana, and the writer; while Elder Geo. B. Starr, Dr. Estella Houser, and Brother Geo. Cornforth represented the Melrose Sanitarium and its work. Dr. Geo. K. Abbott, of the Loma Linda (Cal.) Sanitarium, spent a few days with us, presenting the work of that institution, and describing the changes taking place there in the establishment of a medical college.

The meeting was one of the best enjoyed this season. A good spirit prevailed from first to last, and all who attended seemed greatly refreshed. The morning talks of Elder Geo. I. Butler on the early experiences in connection with the message, and the place filled therein by the spirit of prophecy, were of intense interest, and were very helpful to our people. Elder Town could spend only a few days with us, being called away by telegram; but his foreign missionary talks while there were greatly enjoyed by all. All the laborers worked earnestly for the best interests of the meeting, and we know that the Spirit and power of God were present in the camp.

Six hundred fifty-eight dollars was raised, in cash and pledges, on the \$300,000 Fund, making now about half that this conference has subscribed on its apportionment of \$2,140.80. Five hundred seven dollars was also subscribed to assist on the church building in Portland, and about \$150 to the South Lancaster Academy, to assist in making needed improvements this summer. The "Ministry of Healing" work was also taken up at this meeting, and our people took 211 copies to sell to assist our medical missionary work. We are sure that the Maine Conference will give this relief work its hearty support.

All present seemed to think that the future prospects in the conference were bright, and that now is the time to take courage and go forward. No business sessions were held during this meeting, as the conference is held in the winter, so all the time was given to instruction in the different lines of work.

W. B. WHITE.

### **California**

At the time of my last report I was at Fernando Academy. After spending a week there, I went to Loma Linda to spend two weeks with the students and helpers before the meetings that were to be held in the interests of the medical college. I found a much larger gathering of students and workers than at the time of my former visit, three years ago. Many decided improvements have also been made in the buildings and facilities for carrying on the work. It was gratifying to see the earnestness manifested to hear of the Lord's leadings in the cause of present truth.

When the college meetings came on at Loma Linda, I returned to Fernando for another week, to complete my lessons



there. There was a good interest on the part of the students in all the studies, notwithstanding it was a very busy time with them, being near the close of the school term.

May 25 to June 5 I had the opportunity of speaking to the new class of nurses, as well as the sanitarium family, at St. Helena. It was very enjoyable to see the interest manifested to hear of the Lord's leadings in the rise and progress of the three angels' messages.

June 24 to July 3 I attended the camp-meeting at Napa. Thirty-seven years ago Elder M. E. Cornell and the writer, with a sixty-foot tent, entered Napa, and a large company accepted the truth. Most of those who joined us at that time have either died or removed from the place. I met, however, our aged Brother Custer, Brother Eaton, and Sister Pond of the first members. The meeting-house erected in 1873 by the Napa church is still standing, and there is quite a large company of our people in Napa, in full harmony with the message. Our camp-meeting was an interesting and important one, especially in the work for the youth and children.

July 12-23 I was with Brother and Sister S. N. Haskell and others in a Bible institute in Eureka, Humboldt County. In former times, while acting as president of the California Conference, it was my privilege to attend four camp-meetings in San Diego, August 4-14, county. Not having visited the county in twenty years, I found, as in other places, that many of the older believers had passed away, awaiting the voice of the Archangel to raise the dead. In their places are many new ones who have accepted the truth, and are in earnest for its advancement. The institute was well attended by our people during the day. The outside interest awakened by the evening lectures is to be followed up by Brother Hare, in the tent in which the institute was held.

It is now arranged that I attend the camp-meeting in San Diego, August 4-14. I thank the Lord that, though I am seventy-eight and one-half years of age, he still gives me strength to tell of his goodness, and of his wonderful leadings in the rise and progress of this great second advent movement. It is truly interesting and restful to read of the rapid spread of the truth in the whole world. For its progress, and God's care over the workers, I earnestly and daily pray.

J. N. LOUGHBOROUGH.

### ***The Southern New England Camp-Meeting***

THIS camp-meeting was held in Pawtucket, R. I., June 16-26. The location was in the extreme eastern part of the conference, yet about two hundred fifty of our people in Connecticut and Rhode Island gathered at this time for their yearly feast. About fifty family tents were pitched, and a number lived in rooms near the camp. The weather was very favorable, and contributed much to the success of the meeting.

The treasurer's report showed an encouraging gain in nearly all lines of work. In 1908 the tithe of the conference was \$7,994.94; in 1909, \$8,604.83—a gain of \$609.89. This is a per-capita tithe of \$15.82 for 1909, which is excellent for this little conference. There was also a gain in all the offerings. The

book work showed a small decline over the previous year; but as the conference now has an experienced State agent, there is a good prospect that more advancement will be seen in the future in this department.

At this meeting the Southern New England Conference held its annual session. Resolutions were passed indorsing the \$300,000 Fund and the "Ministry of Healing" campaign; urging the building up of the home missionary work in all the churches, and the faithful reading of the second Sabbath missionary readings; encouraging the training of our young people at South Lancaster Academy; and others touching different lines of work.

The devotional services were marked by the power of God, and many gained substantial victories. The morning sermons of Elder Geo. I. Butler, relating to his early experiences in connection with this people, and the place the spirit of prophecy has held in this work, were greatly appreciated, and helped to strengthen the faith of many. The outside attendance was not large, and only a few regular attendants were seen from the city each evening.

When the matter of buying back the farm that South Lancaster Academy sold a few years ago, came before the conference, about three hundred dollars was subscribed to a fund for this purpose. In response to an appeal to assist the medical missionary work in the union conference, about sixty copies of "Ministry of Healing" were taken by those present to sell for this work. Elder C. H. Edwards was re-elected president of the conference, with about the same committee as served last year.

We feel that the Southern New England camp-meeting was a success, and that its influence for good will long be felt in this field. With so many large cities, and its large foreign population, this small conference has a great task before it; and we trust that all its workers may be filled with the spirit of service for the Master. W. B. WHITE.

### ***The Great Industrial School of the Day***

TO-DAY God has a people in training for his coming kingdom, and his training is carried on in much the same way that it was in the days of Moses. A great industrial school is his chosen means of developing workers, and the South is one of the training-grounds.

Many of our people read the instruction in the Testimonies concerning the South, and their hearts are touched. They come to see that they are standing idle in the market-place, and they call out for work. Then the finger of God points to a great unworked field lying just at our door, and says, "Go work to-day." He wants us to work for the good we can do others, but beyond that he wants us to enter the South because of the character development we ourselves will get out of it. We need the South more than the South needs us.

For a number of years I have been closely associated with an ever-increasing number of persons, mature and young alike, heads of families and unmarried men and women; and while I might tell of many things accomplished by them, I could also tell of many things done for them.

Let me take you to visit a school. The young man in charge was formerly a competent mechanic in a Northern city. He made good wages and lived well. To-day I find him planning, working, teaching,—a mature, solid Christian,—carrying on a small self-supporting school. He lives in a very humble cottage; his wife has but the simplest facilities. Both are giving their lives for a cause, and there is in them a firmness of fiber that never comes in a life spent in self-seeking.

In another school I find a minister and his family. He left a good, salaried position when he came South, to go on a farm in a neighborhood of uneducated people. A school is conducted. By day and by night the candle of truth is kept burning. The boys in the family are developing the farm, introducing better seed, better methods of cultivating, showing better crops. Those boys might be in an easier place, but father, mother, sons, and daughters are together building for eternity. I might tell you big results from such sacrifice. Souls are being brought to a knowledge of the truth. But better yet, that whole family is in God's great industrial school preparing for Canaan.

It requires real conversion to enter this work; but when it is once entered, there is a joy in it that seldom comes otherwise.

Regarding the amount still to be done, there is a call for hundreds of students in this great Southern university of hard knocks and self-support. It is an institution where theory and practise are combined. All about us are people who need to be taught.

The call comes to you. Do you care to respond? There is a place for the man of learning, and a place for the man who has not had all the advantages of an education. There is room for the farmer, the mechanic, the tradesman.

One of the best ways for those at a distance to learn of the needs of the South is to attend a convention held periodically at the Nashville Agricultural and Normal Institute. The next meeting of this character will be at Madison, Tenn., August 27-31. If you wish further information, write early, and reading-matter will be sent. Plan to look into the situation with a view to doing what God would have you do.

For convention literature, address E. A. Sutherland, Madison, Tenn.

BESSIE M. DE GRAW.

### ***Educational Work at Loma Linda***

FROM the beginning of the work at Loma Linda, the object constantly held before us has been to make this a strong educational institution, in harmony with the counsel received from the spirit of prophecy. In an effort to meet this demand in the past, a strong nurses' course has been planned for this sanitarium, and is carried into effect each year. Following this, a medical evangelistic course, giving three years' training in addition to the nurses' course, was offered. Still the instruction came from the servant of the Lord to strengthen the educational course. Endeavoring to follow this instruction, steps have been taken to establish a medical college at Loma Linda, as has been previously outlined in these pages.

Educational advantages are therefore offered at Loma Linda according to the following outline:—

#### Medical Evangelistic Course

This course consists of three years of nine months each, and is especially designed for those who do not desire a medical degree. It carries with it both medical and evangelistic experience, and qualifies workers as gospel medical missionary evangelists. The principal object in establishing the College of Medical Evangelists is to prepare medical evangelists. With this training many should go into foreign lands when comparatively few could take the five years' medical course. We hope that mature men and women, who have definite plans for work as ministers, missionaries, etc., will offer themselves for this course.

#### Medical Course

A five-years' course of nine months each, embodying the usual didactic, laboratory, and clinical lines of instruction. It also offers the practical experience of internship and evangelistic missionary work. The College of Medical Evangelists is chartered as a medical college under the laws of the State of California. The laws of this and other States require for entrance into medical schools the completion of a full high-school course. The college is open only to those who desire to prepare themselves for the work of the Christian physician and medical missionary. It leads to the degree of doctor of medicine. In offering this course, the founders of the college have taken into consideration the high standard held by State boards for scientific training in medical schools, and have determined to meet that standard as far as scientific education is concerned.

#### Entrance Requirements

**LITERARY QUALIFICATIONS.**—There are three ways in which students may be admitted to the medical course. These methods are prescribed by law, and are as follows:—

1. Bachelor's degree. A student may be admitted on submitting to the faculty satisfactory evidence that he is the possessor of a bachelor's degree in the arts or sciences, granted by an approved college or university.

2. High school diploma. A diploma from an accredited academy or high school, which requires for entrance the completion of grammar school (eight grades), and whose course of study embodies the subjects listed under "3" as "required," and graduation from which requires the completion of no fewer than thirty points; such credits to be presented with the diploma.

3. Examination by a duly authorized agent of the State from which the applicant comes, or by a reputable instructor recognized by a State board of medical examiners. Such examination to be in the following branches:—

#### A—REQUIRED SUBJECTS, 20 POINTS

	POINTS
Mathematics: minimum, two years....	4
(a) Algebra through quadratics, one year	
(b) Plane geometry, one year	
English: minimum, two years.....	4
(a) Rhetoric and composition, one year	
(b) English literature, one year	
Latin: minimum, two years.....	4
(a) Latin grammar, one year	

(b) Four books of Cæsar, one year	
Physics, with laboratory work: one year .....	2
History: minimum, one year.....	2
General history, one year	
Languages: minimum, two years ....	4
German, French, or Spanish, two years	

#### B—OPTIONAL SUBJECTS, 10 POINTS

English language and literature: maximum, one year .....	2
History: maximum, two years .....	4
(a) Ancient, one year	
(b) Medieval and modern, one year	
(c) Civics and economics	
Advanced mathematics: maximum, one year .....	2
(a) Solid geometry, one-half year	
(b) Trigonometry, one-half year	
Natural science: maximum, two years	4
(a) Biology, with laboratory work, one year; or,—	
(b) Botany and zoology, with laboratory work, one-half year each	
(c) Geology, one-half year	
(d) Astronomy, one-half year	
Physical science: maximum, one year	2
(a) Chemistry, with laboratory work, one year	
Physiology and Hygiene: one-half year .....	1
Drawing: one-half year .....	1

A total of thirty points of academic work is required; and of this, twenty-six points are necessary for entrance. The remaining four points must be worked off before the beginning of the second year.

A point in any subject is defined as a half-year's work, and must consist of eighteen weeks with five class periods a week of not less than forty-five minutes each. Two points equal two credits, or five counts, or one unit.

Academic subjects are listed as "required" and "optional." In the required subjects, students must have completed the minimum number of points. The balance of thirty points may be made up from the optional subjects, but credit can not be given for more than the maximum number of points listed for each. It is supposed that the students coming from our schools have had the amount of Bible study usually given.

Students coming from Eastern States should secure a Michigan State medical student's entrance certificate; or in lieu of this, one from their home State. Those who can not present a bachelor's degree, an academic diploma from an accredited school, or a medical student's entrance certificate, must have their credentials passed upon by the examiner appointed by the board of medical examiners of the State of California. This can be done just preceding the date set for the opening of the college year.

#### Advanced Standing

Applicants having taken one or more years in a reputable medical college, and desiring admission with advanced standing may be admitted upon the presentation of the proper credentials. These consist of the necessary entrance credits or diplomas, which, together with the usual application, must be submitted to the dean of the faculty. There must also be received by direct communication from the dean of the college from which the student desires to withdraw, a statement as to the applicant's moral and professional qualifications, and the exact amount of work he has done in said college.

#### A Five Years' Course

The work of the medical course extends over five years of nine months (thirty-six weeks) each. While the medical course as given in nearly all medical schools lasts only four years, it is manifestly impossible to crowd into this time all that should be given in medical and scientific lines, together with Bible, evangelistic training, hydrotherapy, dietetics, etc., and also provide for a practical experience in the diagnosis and treatment of disease under competent instruction, as called for by the curriculum. Every year of the course is a practical year. The student is not cloistered within four walls, but is from the first an active Christian worker to just the extent his advancement and experience will warrant.

Further information regarding the College of Medical Evangelists will be furnished upon application.

W. A. RUBLE, B. S., M. D.,  
President.

#### Field Notes

AT Elma, Washington, four persons were recently baptized by Elder S. W. Nellis.

BAPTISMAL services were recently held in Memphis, Tenn., eight taking part in this rite.

TWENTY persons are keeping the Sabbath as a result of a tent effort at Taswell, Ind.

AT Long Lake, British Columbia, Elder P. P. Adams recently baptized a family of four persons.

NOT long ago a Danish sister eighty-two years of age was baptized at the North Philadelphia (Pa.) church.

NINE members were recently added to the church at Victoria, N. C.,—seven adults and two children. Four were baptized.

THERE are several new Sabbath-keepers at Okolona, Miss., as the result of a tent-meeting conducted there by Elder W. S. Lowry and his son.

TWO persons have recently joined the church at Grand Rapids, Wis., by baptism; and five members have been added to the church at Madison.

AT Marshlands, Neb., a little company of ten was recently organized into a church. A church of eleven members has also been organized at Mitchell.

A CHURCH of thirteen was organized July 9, at Galt, Cal., by Elder Andrew Brorsen. Elder C. L. Taggart reports the baptism of the same number of believers at Madera.

A GOOD report comes from Amarillo, Tex., where seven persons have taken their stand for the truth, and followed their Lord in baptism. During the camp-meeting at Douglass, twenty persons were baptized; and as a result of a tent effort at Cash, a church of ten members has been organized.

## 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

### An Interesting Meeting

It was at a conference session of the North Dakota camp-meeting, one of those business meetings sometimes considered uninteresting because of being devoted to the discussion of recommendations. But this proved one of the most interesting meetings that any one in the company had ever attended. The recommendation dealt with plans of work in distributing reading-matter. As the discussion proceeded, various persons were impressed to give their experiences. Several nationalities were represented, and their testimonies had to be translated. Here are some of the many good incidents related:—

#### Words Versus Works

A German laborer of many years' experience, Elder Valentine Leer, said: "One time another brother and I were holding meetings with a certain church, when this brother gave a very strong talk on the importance of doing missionary work by the circulation of our literature. There was no response to his admonitions. Then he charged the church with coldness and backsliding. But his exhortation seemed to have little effect on the congregation except to cause greater coldness to settle over it. As he saw that he was powerless to move the people, he began to show distress, and with a sense of failure in his effort to impress them with their responsibility in the matter, he finally asked me if I had anything to say.

"I was on my feet at once, and said, 'Yes, I have something to say. I believe in the importance of this thing. I have always carried with me a good supply of literature to give out on trains or wherever I could do so. I remember that most of our brethren used to do this. And this gave an example to our brethren and sisters, and they were active in the same work. This is only as we may expect it to be; for they are more ready to do what we tell them if they know that we are doing it ourselves. Now, my brother,' I asked, pointing to his satchel on the floor, 'have you your satchel filled with literature? and do you practise what you have been preaching?' He could only hang his head in confusion; for it was well known that he was himself inactive in the very thing he was exhorting the church to do."

#### The German Hotel-Keeper

A man of small stature made his way to the rostrum, that he might be the better heard. He was H. J. Peters, a German brother living at a little cross-roads place on the plains, thirteen miles from the railroad. He keeps a small hotel and restaurant. A store and a blacksmith shop, with a few houses, make up his neighborhood, so that his range of home missionary work is limited to the persons who come to his place,

or those he might visit in the sparsely settled country about him. He is sixty-five years old, and speaks English with considerable effort. Considering how people usually make excuses for not doing more missionary work, it might seem that this man could make some claims of that kind. But hear him:—

"I have had three strokes of paralysis, and the last stroke was such that my family thought I would die. With such consciousness as I had left, I promised the Lord that if he would heal me, I would do faithful work in distributing literature. I ordered a club of ten copies of the *Signs of the Times*, besides some foreign papers. These I use on a reading-table in my restaurant, and people have them to read while waiting for their meals.

"As the harvest ingathering time came, I ordered an extra quantity of papers, and through some error my order was duplicated, and I found myself with four hundred papers on hand, in three languages. This was more than I could use in my locality. But my son wished to go on a trip to see some land, and he proposed that I go with him. He suggested that I could thus distribute my papers and solicit donations. I went with him, and as I met people on the trains and elsewhere, I was able to dispose of all my papers, and I secured \$64.10 for the foreign mission work."

#### After Many Years

A very interesting case was reported by Elder R. A. Underwood:—

"A canvasser sold a copy of 'Bible Readings' in a little home away up in the mountains of Pennsylvania. The book was laid up on the shelf and remained there nine years, until one day the woman found it while cleaning house. Being tired, she sat down to look at it a moment. She opened it to the reading on the new earth, and became so interested that she read on until, as a result, dinner was late. When her husband asked her about the lateness of dinner, she told him of the treasure they had had in the house so long a time, and of which they were ignorant.

"They began to study the book together, and at the end of six months, as it drew near the first of the year, the time when people make resolutions and turn over a new leaf, the husband said, 'Wife, I have been impressed that we ought to become Christians.' She replied, 'That is just what I have felt.' 'Well, let's do it, then,' he said. 'But we shall have to keep the Sabbath if we do,' his wife answered. 'Of course we shall, for that is what we have learned from that book.' Together they knelt, and found pardon and peace with God. They kept the next Sabbath, not knowing of others who observed the day.

"Sometime later another canvasser came to them with 'Coming King,' and as the woman saw the book, she mentioned that it was something like one she already had. The conversation led to inquiry about the first canvasser, and when it was ascertained that it was possible to meet him again, the man and his wife were most anxious that such a meeting be arranged. By the help of the conference officers the first canvasser paid these people a visit, and an angel could not have been more welcome in that home than he was. The man fell on his neck and wept. It was arranged to hold meetings in that neigh-

borhood, and as a result a church was raised up. This man himself entered the canvassing field, and became a successful worker."

#### The Man From Russia

An old man arose, and tottered forward to the pulpit, holding on to it while speaking. With his gray hair and beard, and his form bent with the weight of years, he looked indeed a pilgrim who had traveled a long, hard road. With the intense earnestness shown in the telling, his story was thrilling, and was listened to with deep interest:—

"I am now seventy-seven years old, but I can't keep in my seat as I hear these things. Thirty-two years ago I lived in Russia, and there received a tract from some one in Kansas. From it my wife and I learned of the Sabbath truth. We talked it over, and my wife said that if we lived in free America, we could keep the Sabbath, but not in Russia. She presented the dark picture of what it would be for us to try to keep the Sabbath there. I presented the darker picture of what it would be to live in Russia in violation of God's commandments, and die there, not having kept his holy Sabbath. The next Sabbath was observed by us, the first Sabbath-keepers in Russia.

"I presented the truth to a neighbor of ours, and soon he and his wife accepted it, and for a long time there were only we four keeping the Sabbath in Russia,—my neighbor and his wife, my wife and I."

He told further of his going to Odessa and other points, and in the face of opposition giving the truth to others. There was something inspiring in listening to this old man, the first to keep the Sabbath in Russia, as he told of the work that started from some one's mailing a tract.

Well could the conference president, C. J. Buhalts, urge the people not to stay away from the conference sessions for fear they would not be interesting; and little wonder that, as we separated, we felt more determined than ever to be more faithful in the use of our good literature.

L. A. HANSEN.

BROTHER J. R. FERREN, missionary secretary of the Pacific Union Conference, reports a number of interesting meetings held with several churches in the Northern California Conference. One small church bought a \$5 package of tracts, and added 11 copies to its weekly *Signs* club. Speaking further of their work, Brother Ferren says: "We are putting out quite a little of our good literature. I am endeavoring to impress the value of strong organization, and the giving of regular attention to the missionary department of each church. We are getting the church missionary agents to work. Our next meetings will be at Melrose, Berkeley, Richmond, Alameda, and other points about San Francisco Bay. I then leave for the Southern California camp-meeting. I hope also to spend a few weeks with the churches in Arizona."

ELDER L. R. CONRADI, vice-president of the European Division of the General Conference, says: "By means of colportage, we, in Germany, visit every family in the empire once in two years. Colportage is one half of the work."

## 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  
C. M. SNOW

Secretary  
Corresponding Secretary

### Surrender

Laid on thine altar, O my Lord divine!  
Accept this gift to-day, for Jesus' sake.  
I have no jewels to adorn thy shrine,  
Nor any world-famed sacrifice to make;

But here I bring, within my trembling hand,  
This will of mine,—a thing that seemeth small,—

And thou alone, O Lord! canst understand  
How when I yield thee this, I yield thee all.

Hidden therein thy searching gaze can see  
Struggles of passion, visions of delight;

All that I have, or am, or fain would be—  
Deep loves, fond hopes, and longings infinite.

It hath been wet with tears and dimmed with sighs,  
Clenched in my grasp till beauty it hath none;

Now from thy footstool, where it, vanquished, lies,  
The prayer ascendeth: May thy will be done.

Take it, O Father! ere my courage fail,  
And merge it so in thine own will, that e'en

If in some desperate hour my cries prevail,  
And thou give back my gift, it may have been

So changed, so purified, so fair have grown,  
So one with thee, so filled with peace divine,

I may not know or feel it as mine own,  
But, gaining back my will, may find it thine.

—Selected.

### The California Campaign

OF the one hundred thousand copies of the special number of the *Pacific Union Recorder* devoted to religious liberty principles, ninety-seven thousand have already been distributed among the various churches of California, to be used by our people in helping their neighbors to become acquainted with the principles of religious liberty and the real meaning of the Sunday law campaign that is now on in that State. Dr. W. F. Crafts, the president of the International Reform Bureau, is now in California, and plans to spend several weeks there. His object at the present time is to help the local representatives of his bureau in securing a Sunday law for California. Every possible influence will be used to accomplish the end which they have in view. The *Pacific Union Recorder* of July 21 states that Mr. Crafts will use the prospective Panama Canal Exposition as a club to assist in accomplishing his purpose. His threat is

to use the influence of his organization with congressmen to induce them to vote for the holding of the exposition at New Orleans, unless California shall pass a Sunday law which will enable them to close the exposition on Sunday.

This threat of political pressure and of virtual boycott is not a new weapon in the hands of political religionists. That it is unchristian and opposed to every principle of the gospel is too plain in itself to need any argument for its demonstration. But this effort of the International Reform Bureau, whether successful or unsuccessful, will result in such an education of the people of California upon the principles of religious liberty as they have never had before, with the circulation of the special number of the *Pacific Union Recorder*.

With every Seventh-day Adventist of California doing his duty in his community, the cause of religious liberty will be greatly advanced, whether the Sunday law is secured or not. That issue of the *Recorder* contains a very strong and well-written presentation of the gospel of soul freedom. It is to be hoped that many of those who receive this literature may profit by the warnings which it contains, and take their stand for truth and principle.

C. M. S.

### No Sunday Ball in Maine

WE clip the following interesting item from the *Washington Star* of June 26:—

"At the instance of Senator Hale, the acting secretary of war has directed a discontinuance of the practise of Sunday baseball playing on the military reservation at Fort Preble, Maine. The action was based on a State law enacted in 1903, which provides:—

"Whoever on the Lord's day keeps open his shop, workhouse, warehouse or place of business, travels or does any work, labor or business on that day, except work of necessity or charity, uses any sport, game or recreation, or is present at any dancing, public diversion, show or entertainment, or encouraging the same, shall be punished by a fine not exceeding \$10."

"It remains to be seen whether similar action will be taken by the War Department with respect to Sunday baseball playing on military reservations in other States, particularly in Massachusetts, where the local authorities have made persistent but ineffectual efforts to stop it.

"Up to this time it has been held by the War Department that baseball playing on a government military reservation could not be interfered with by State or municipal authorities, and that the federal authorities would not prohibit the Sunday games so long as they were conducted in an orderly manner, and did not interfere with the peace and order of the community."

And that attitude was right; for the federal authorities have never been authorized to legislate for a class of American citizens as to how they shall employ their time on Sunday when not under orders. If the soldier is religious, he will keep his sabbath as other church-members do; if he is not religious, the government has no cause or right to make him act as those do who are religious. No authority was ever granted by the States to Congress, or by Con-

gress to the various departments of the government, for making hypocrites of human beings who happen to be in government employ; but that is all such regulations can do for those affected by them. These developments are striking indications of the rapid drift in this country away from the principles of liberty, and back to medievalism and religious tyranny.

C. M. S.

### Religious Liberty Bible Reading

*The Bible and the United States Constitution*

THE preamble to the Constitution of the United States is as follows: "We, the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution."

This seems to cover all human good, and to be, in its purpose, in harmony with God's purpose, as expressed in the Bible—

In general: The good of all mankind. John 3:16; Rom. 8:32.

In particular: "Form a more perfect union." Ps. 133:1; Acts 17:26; 1 Cor. 1:10; Eph. 4:3, 13; 1 Peter 3:8.

"Establish justice." Gen. 18:19; Ps. 82:3; Prov. 8:15; Isa. 9:7; 56:1; Jer. 23:5; Eze. 45:9.

"Insure domestic tranquillity." 2 Sam. 17:3; Ps. 29:11; 122:7, 8; 147:14; Jer. 29:7.

"Provide for the common defense." Job 22:25; Ps. 89:18; 127:1; Eccl. 7:12; Isa. 26:2.

"Promote the general welfare." Deut. 15:6; 28:1; Neh. 2:10; Ps. 33:12.

"Secure the blessings of liberty to ourselves and our posterity." Lev. 25:10; Jer. 34:8, 15; 1 Cor. 10:29; Gal. 5:1; James 1:25; 2:12; 1 Peter 2:16.

F. FREDERICK BLISS.

### Conflict of Authority

*Trouble Over the Regulation of Sunday Sports at Army Posts*

"A CONFLICT of authority has arisen between United States District Attorney Asa P. French and Col. Robert H. Patterson of the coast artillery over the regulation of Sunday sports in the United States forts and reservations.

"As he was about to leave for Europe on June 25, Mr. French said that agents of the Treasury Department would go to Fort Banks to-morrow, to obtain evidence of every violation of the Sunday laws.

"Colonel Patterson also issued a statement to the effect that the fort was under his jurisdiction, and that no one would be allowed to arrest any soldier without his authority."

The above is the substance of a press despatch from Boston, Mass., of June 25. It raises the query as to why the United States government, which has no Sunday law, and is estopped by the first amendment to the Constitution from making any law of a religious character, should be exercising itself over the question of enforcing State Sunday laws over United States government reservations. As the State governments have no jurisdiction over government reservations in any other matter, there is no just ground



for the enforcement of this particular law. With as good reason might the officials of the government say: "The District of Columbia has no Sunday law; therefore we order that the statutes of Virginia upon the observances of Sunday be enforced in the District."

The ever-increasing demands of the confederated religious elements for the enactment and enforcement of Sunday laws are causing even the high officials of the government to weaken, and to take an attitude toward the fundamental principles of this government which will hasten the overthrow of justice, and put an end to religious freedom.

C. M. S.

## Current Mention

—In view of the prevalence of rabies, and the number of persons bitten by mad dogs in the last few weeks, an order was issued on August 4 by the District commissioners that all dogs in the District of Columbia be effectively muzzled for a period of one year. This step is taken with the hope of eradicating the disease.

—Statistics continue to show that insanity is rapidly increasing. In Massachusetts the latest report puts the increase for that State at about 600 a year, a larger number proportionately than for any other New England State except Connecticut. In New York the increase in insanity is such as to demand the erection and equipment of a hospital for the care of insane every three years. Urban centers are declared to be the chief breeding-ground of insanity.

—The French Chamber of Deputies has passed a law forbidding the illustrating in the newspapers, by photograph, engraving, or otherwise, of any crime committed within ten years. In this wise law France sets an example to other countries; for there is no doubt that crime is greatly stimulated by the suggestion which such illustrations make upon minds already depraved, or weakened by intemperance, evil associations, etc. "With our ghastly 9,000 murders a year it is high time to think of preventive measures. Next to closing the drink shop, nothing would help more than bridling the yellow press."

—At the conclusion of a conference between King Alfonso and Premier Canalejas on July 29, it was officially announced that the Spanish ambassador to the Vatican had been recalled. This rupture with the Vatican was immediately followed by the departure, on August 1, of the king and queen of Spain for a visit to England, and a stop on the way for a few days with the president of the French republic. This step on the part of King Alfonso at this crisis has been attributed to a desire to clear himself of responsibility as far as possible, and to give Canalejas an opportunity to carry out his plans with a free hand. Numerous threats against his life have been received by Premier Canalejas; but he stands firm in the position he has taken for liberty of conscience in priest-ridden Spain. "We are," he said, in a recent speech, "struggling for liberty of conscience. If we succumb, it is decadence. . . . The struggle we wage is not anti-religious, but anti-clerical."

—The bill modifying the declaration on religion in the king's accession oath, passed the House of Commons on July 29 by a vote of 245 to 52. In its accepted form the bill not only eliminates the phrases offensive to the Roman Catholic subjects of the king, but strikes out also the proposed statement of adherence to the established church, the king simply being required to declare that he is a "faithful Protestant."

—It is stated that of the world's population of 1,500,000,000 persons, more than 1,000,000 are afflicted with leprosy. The disease is found in every large city east of the Suez Canal, and also, in less degree, throughout the Western world. In Norway the number of lepers has decreased from 1,100 in 1900 to 500 in 1906. The Public Health and Marine Hospital Service, as a result of its investigation, reported 139 lepers in the United States in 1909,—an estimate considered to be much below the actual number. A New York skin specialist declares that he has seen sixteen cases of leprosy in New York City in the last six months.

—Large gains in membership and encouraging victories for temperance were reported at the eighth World's Convention of the Woman's Christian Temperance Union, which was held in Glasgow, Scotland, June 4-11. Since the last World's Convention, held three and one-half years ago, there has been in the United States alone an increase of 62,000 members; and in 47 cities with a population of 20,000 each, saloons have been entirely abolished. Six States have passed laws prohibiting the sale of intoxicating liquors. Canada has less drinking per capita to its population than any other country in the world.

—Railway coaches in Germany are now effectively disinfected by a new process. Each coach is run into a specially constructed steel cylinder. The cylinder is then sealed, and heated by steam-coils to a temperature of 140° F. "Air is then pumped out until such a vacuum is formed within the cylinder that water will boil in it at that temperature. Thus all moisture is evaporated from the car without injury from great heat. For special purposes of disinfection the cylinder is then filled with formaldehyde gas, which kills all insects and germ life in the car." In 24 hours the coach is thoroughly cleansed, and again ready for service.

—The Italians are called "a people without a Bible." A society for distributing the New Testament was organized some years ago by Italian Catholics; but while at first receiving papal sanction, it was soon ordered to stop circulating other parts than the Gospels. Later, this privilege was withdrawn. An educated Italian, writing of the condition of his people with reference to their need of the Bible, says: "The New Testament is the Book of books, the Book which re-makes nations, yet none is less read among us Italians than this. We respect it, but never open it. . . . It is a Book which above all else should be in the hands of our studying youth. It is a veritable scandal that most of such have hardly heard of the Gospels. While they study the history of all nations, they know nothing or little of the most important episode of all history. . . . The women, too, should learn to know the New Testament."

—The *Indianapolis News* is authority for the statement that there are at present in cold storage, in four of the large cities, 732,590 tubs of butter, as against 483,600 tubs at the same time last year. Other cold-storage plants, it is estimated, hold 250,000 tubs in excess of their store last year. It is charged by the *News* that this butter is withdrawn from the market by the manufacturers of oleo-margarin, who thus hope to force a demand for that product.

## 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. 8-18

#### CENTRAL UNION CONFERENCE

Southern Missouri, Springfield ... Aug. 4-14  
Kansas, Ottawa .....Aug. 18-28  
Colorado, Denver .....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, McMechen .....Aug. 18-28  
Chesapeake, Chestertown, Md..... Sept. 22 to Oct. 2

#### LAKE UNION CONFERENCE

East Michigan, Jackson .....Aug. 11-21  
West Michigan, Battle Creek .....Aug. 18-29  
North Michigan, Traverse City .....Aug. 25 to Sept. 4  
Indiana, Indianapolis .....Aug. 25 to Sept. 4  
Northern Illinois, Princeton .....Sept. 8-18  
Wisconsin, Grand Rapids .....Sept. 1-11  
Southern Illinois, Shelbyville .....Sept. 8-18

#### NORTHERN UNION CONFERENCE

Iowa, Calmar .....Aug. 15-21  
Iowa, Storm Lake .....Sept. 5-11

#### PACIFIC UNION CONFERENCE

Southern California, San Diego (general) .....Aug. 4-14  
California, Berkeley (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

South Carolina, Union .....Aug. 4-14  
North Carolina, Kernersville .....Aug. 18-28  
Cumberland, Chattanooga, Aug. 25 to Sept. 4  
Florida, Leesburg .....Oct. 13-24  
Florida (colored), Sanford..Oct. 28 to Nov. 7

#### SOUTHERN UNION CONFERENCE

Alabama, Calera .....Aug. 4-14  
Tennessee River .....Aug. 18-28  
Kentucky, Louisville .....Aug. 25 to Sept. 3  
Mississippi, Enterprise .....Sept. 1-10

#### SOUTHWESTERN UNION CONFERENCE

West Texas .....Aug. 4-14  
New Mexico, Roswell .....Aug. 18-28  
Oklahoma, Oklahoma City, Aug. 25 to Sept. 4  
Arkansas, Fort Smith .....Sept. 1-11

#### WESTERN CANADIAN UNION CONFERENCE

British Columbia (Western) ....Aug. 12-21  
British Columbia (Eastern), Vernon.....Aug. 24-31

#### European Division

#### BRITISH UNION CONFERENCE

Wales .....Sept. 29 to Oct. 2  
North England .....Oct. 6-9

## LATIN UNION CONFERENCE

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

## New York Conference Association

THE first meeting of the fifth annual session of the New York Conference Association will be held Monday, Sept. 5, 1910, at 9 A. M., on the Syracuse, N. Y., camp-ground.

J. W. LAIR, *President*.

## Indiana Medical Missionary and Benevolent Association

NOTICE is hereby given that the annual meeting of the Indiana Medical Missionary and Benevolent Association will be held Monday, Aug. 29, 1910, at 9 A. M., at the camp-ground at Indianapolis, Ind. At this meeting four members of the board, to serve for a term of two years, will be elected, and such other business transacted as may properly come before this body.

MORRIS LUKENS, *President*.

## Kentucky Conference Association

THE second annual meeting of the Seventh-day Adventist Conference Association of Kentucky will meet Tuesday, Aug. 30, 1910, at 11 A. M., at camp-ground at the corner of Magnolia and Brook streets, Louisville, Ky. This meeting will be for the election of officers, and the transaction of such other business as may properly come before the association.

A. O. BURRILL, *President*;  
E. G. HAYES, *Secretary*.

## Indiana Association of Seventh-day Adventists

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

MORRIS LUKENS, *President*.

## Alabama Conference Association

THE annual session of the Alabama Conference Association of Seventh-day Adventists will be held in Calera, Ala., in connection with the camp-meeting. The first meeting of the association will be held at 9 A. M. on Thursday, Aug. 11, 1910. This meeting is called for the purpose of electing officers for the ensuing year, and the transaction of such other business as may properly receive attention.

W. H. WILLIAMS, *Secretary*.

## The Kentucky Conference

THE third annual meeting of the Seventh-day Adventist Conference of Kentucky will be held in connection with the camp-meeting at Louisville, Ky. (corner of Magnolia and Brook streets), Aug. 25 to Sept. 3, 1910. Street-cars run within two blocks of the camp-ground, which is the same that was occupied last year. Leave arrangements for the transportation of baggage until you reach the grounds.

A. O. BURRILL, *President*.

## Seventh-day Adventist Association of Colorado

THE annual session of the Seventh-day Adventist Association of Colorado will be held in Rocky Mountain Lake Park, Denver, Colo., in connection with the camp-meeting, Aug. 18-28, 1910. The first meeting of the association will be held Monday, Aug. 22, 1910, at 9 A. M. This meeting is called for the election of the trustees, and for the transaction of any other business that may properly come before the association.

C. R. KIRK, *President*.

## Florida Conference Association

THE third annual session of the Florida Conference Association of Seventh-day Adventists (incorporated) will be held in connection with the session of the Florida Conference, beginning Oct. 10, 1910, and continuing until the business is all transacted. The first meeting will be held at 10 A. M., Monday, Oct. 10, 1910.

R. W. PARMELE, *President*.

## Indiana Conference

THE thirty-seventh annual session of the Indiana Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Indianapolis, Ind., Aug. 25 to Sept. 4, 1910. The first meeting of the conference will be called Friday, August 26; at 9 A. M. Officers will be elected to serve during the coming year, and other important matters will be considered. All churches in the State should have a full delegation present at this conference.

MORRIS LUKENS, *President*.

## New York Conference

THE next session of the New York Conference will be held in connection with the annual camp-meeting at Syracuse, Onondaga Co., N. Y., Sept. 1-10, 1910, for the purpose of electing officers for the ensuing year, and transacting any other business which may properly come before the conference. All churches should attend immediately to the election of delegates to the conference, and send credentials to F. N. Johnson, 317 West Bloomfield St., Rome, N. Y.

J. W. LAIR, *President*.

## Southern Illinois Conference Association

THE Southern Illinois Conference Association of Seventh-day Adventists (a corporation of Illinois) will hold its annual meeting at Shelbyville, Ill., in connection with the camp-meeting, Sept. 8-18, 1910. The first meeting will be held at 10 A. M., Friday, Sept. 9, 1910. A board of trustees will be elected, and such other business transacted as may properly come before this meeting. All accredited delegates to the Southern Illinois Conference are delegates to this association.

E. A. BRISTOL, *President*;  
NETTIE EATON, *Secretary*.

## Wisconsin Conference Association

THE Wisconsin Conference Association of Seventh-day Adventists will hold its annual session on the camp-ground in Wood's Grove, Grand Rapids, Wis., between Sept. 2 and 11, 1910. The first meeting will be held at twelve o'clock noon, Friday, Sept. 2, 1910. A business and financial report of the association will be rendered by the secretary and treasurer, the regular officers will be elected for the ensuing year, and such other business will be transacted as may be properly brought before the association.

C. McREYNOLDS, *President*;  
JOHN C. McREYNOLDS, *Secretary*.

## Wisconsin Medical Missionary and Benevolent Association

THE annual meeting of the Wisconsin Medical Missionary and Benevolent Association will be held in Wood's Grove, Grand Rapids, Wis., between Sept. 5 and 11, 1910. The first meeting of the session will convene at 10:30 A. M., on Monday, Sept. 5, 1910. A full business and financial report will be rendered by the secretary and treasurer of the work of the past year and its present standing. Officers of the association will be elected for the ensuing year, and all legal business that may be properly brought before the meeting will receive attention.

C. McREYNOLDS, *President*;  
P. L. LARSON, *Secretary*.

## Nurses at Madison Sanitarium

THE fall class for missionary nurses opens September 15. The summer rush affords an opportunity for a limited number to come now, and earn some money before the class starts in the fall. Write for Training School Announcement. Address the Madison Sanitarium, Madison, Wis.

## The Florida Sanitarium and Benevolent Association

THE second annual session of the Florida Sanitarium and Benevolent Association (incorporated) will be held on the Seventh-day Adventist camp-ground at Leesburg, Fla., beginning at 10 A. M., Wednesday, Oct. 12, 1910, and continuing until all the business is transacted.

R. W. PARMELE, *President*.

## Fernando Academy—1910-11

ON account of the location of the College of Medical Evangelists at Loma Linda, Fernando Academy will do preparatory work for the medical school. The work done in this school will be accepted by the State and medical school examiners.

The academy offers nine courses of study, as follows: academic; foreign missionary; ministerial training (for ministers and Bible workers); normal; pre-medical academic; business; one year missionary; nurses' preparatory; and music.

Each student will be required to take an industrial study which will be helpful to him in life. Those who wish to have copies of our completed calendar, telling all about the school, will kindly address the undersigned at San Fernando, Cal.

H. G. LUCAS, *Principal*.

## Self-Supporting School Workers' Convention

THE third annual convention of self-supporting Southern workers will be held at Madison, Tenn., on the farm of the Nashville Agricultural and Normal Institute, Aug. 27-30, 1910. These annual conventions are held for the purpose of bringing into one body those actively engaged in self-supporting school work, and those interested in this work and desiring to enter it. During the past four years the Madison school has gradually developed a system of highland farm schools. There are about twenty of these schools, and they send representatives to the convention. Brethren and sisters in the North who desire to meet workers keenly alive to the Southern problem can not do better than attend this convention. This will be a meeting full of enthusiasm. Some interesting reading-matter will be sent upon application to the undersigned, at Madison, Tenn.

E. A. SUTHERLAND.

## Northern Illinois Camp-Meeting

WE have decided to hold our principal camp-meeting at Princeton, September 8-18. Princeton is 104 miles west of Chicago, on the main line of the Chicago, Burlington and Quincy Railway. It is also reached by the Illinois Valley interurban lines from Watseka and intervening points. This meeting will be especially convenient for our people in Galesburg, Aledo, Moline, Streator, Watseka, Pontiac, Sheridan, and Aurora, yet those from Chicago can easily reach the place. We are promised that either Elder K. C. Russell or Elder E. F. Farnsworth will attend. Of course the union conference president and most of the Northern Illinois Conference workers will be there. The great questions for each one to answer are, Shall I go? Do I need the meeting? None can afford to miss the blessing received at these gatherings, and we therefore urge our people in the Northern Illinois Conference to attend this meeting. It comes at a favorable season of the year for those who live in the country, and almost every one else can arrange to come. Please make a special effort to attend this meeting.

WM. COVERT, *President*.

### North Michigan Conference Association

NOTICE is hereby given that the annual session of the North Michigan Conference Association of Seventh-day Adventists will be held at Traverse City, Mich., in connection with the annual camp-meeting, Aug. 25 to Sept. 4, 1910. The first meeting will be called August 26, at 10 A. M., for the purpose of electing officers, and transacting any other business that may come before the association.

J. J. IRWIN, *President*;  
J. H. NIEHAUS, *Secretary*.

### Camp-Meeting (Colored) for Florida

THE camp-meeting for the colored people in Florida will be held this year at Sanford, October 28 to November 7. This meeting will be preceded by a tent-meeting. In addition to the regular Florida laborers, it is expected that Elder M. C. Strachan will be present to represent the Union Mission. Sanford is centrally located in the State, with exceptional railroad facilities, and is also reached from Jacksonville by boat. The steerage fare from Jacksonville to Sanford is only \$1. Present indications are that we shall be unable to obtain any reduction of railroad fare this year. We trust there will be a large attendance at this meeting.

R. W. PARMELE.

### 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.

ANY one desiring to buy, rent, or trade for College View property should write to Herrick and Spencer, College View, Neb.

FOR SALE.—Vegetarian café. Seats over one hundred, good location, fine business, hustling city. For particulars address J. M. C. Johnson, General Delivery, Seattle, Wash.

IN order to obtain more work, we have moved, but still retain agency for Sanitas cooking-oil. 5 gals., \$4.25; 10 gals., \$8.10; ½ bbl., 76c a gal.; 1 bbl., 75c a gal. J. M. Irving, 2076 Ogden Ave., Chicago, Ill.

HYGIENIC VEGETABLE COOKING OIL.—5 gal., \$4; 10 gal., \$8; ½ bbl. (about 30 gal.), 72 cents a gal. Nothing better. By freight from Louisville, Ky., or Chattanooga, Tenn. Address Dr. O. C. Godsmark, Chattanooga, Tenn.

TO USERS OF WINDMILLS, ENGINES, AND PUMPS.—I have been in this business for thirty years, and have a matter of interest to you. Send your address, and I will explain. L. C. Hamel, 371 South River St., Appleton, Wis.

FOR SALE.—Fine property three blocks from Union College, five from church, on both carlines. Two lots, 50 x 150; eight rooms, all ground floor; cellar, well, cistern, barn, chicken yards, fruit, etc. Must sell immediately. Paul Curtis, College View, Neb.

WANTED AT ONCE.—An experienced man to take charge of our food factory. Must be a first-class baker, and understand the manufacture of our health foods; also a Seventh-day Adventist, well recommended. Address Walla Walla College, College Place, Wash.

WANTED AT ONCE.—A strong man or woman to take charge of the laundry. Must give reference. Address Madison Sanitarium, Madison, Wis.

FOR SALE.—Ten acres with buildings, located in Newaygo County, Michigan. One half of the proceeds will go to missions. Address West Michigan Conference, Otsego, Mich.

FOR SALE.—Sanitarium Cooking Oil, pure and healthful; no odor, keeps indefinitely; 5-gal. can, \$4; 10-gal. can, \$7.90; ½ bbl. (30 gal.), 73 cents a gal.; 1 bbl. (50 gal.), 72 cents a gal. Address Sanitarium Cooking Oil Co., Louisville, Ky.

FOR SALE.—50-acre farm. Good buildings, well, and spring branch; 5 acres grapes, in good condition; 100 yards from Seventh-day Adventist church and school. Ideal home for Adventist with family desiring church-school privileges. M. W. Wells, Glenwood, Mich.

WANTED.—A capable Sabbath-keeping woman to do general housework and plain sewing; also man or boy to work on farm. Permanent work for right ones. Hygienic living. State age, experience, etc. J. S. Comins, R. F. D. 6, Battle Creek, Mich.

WANTED.—First-class man or woman of experience to take charge of tract society office. Must be good bookkeeper. Recommendations required. Splendid opportunity for right person. Position open at once. Apply to S. G. Huntington, Room 6, Eagle Block, Salt Lake City, Utah.

BIBLE MOTTOES.—Size 12 x 16. 1,000,000 beauties. We expect to sell 500,000 this year. English, German, Danish, Swedish, and Spanish in stock. Price: 100, \$5; 200, \$9. Express prepaid. "Father" and "Mother" lead. Send stamp to Hampton Art Co., Hampton, Iowa.

FOR SALE.—New, inspiring Scripture postcards. 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.

FOR SALE.—100-acre farm in northeast Texas. Well watered; fine fruit; garden and farm land; fair improvements; good crops; well timbered; near church and school; rural free delivery and telephone. Price, \$1,500. Terms, \$500 cash; \$100 a year. Address D. Jones, Jefferson, Tex.

## Obituaries

HALL.—Died of malaria fever at her home in Spanish Town, Jamaica, July 14, 1910. Mrs. Rebecca M. Hall, in the thirty-ninth year of her age. She accepted the Seventh-day Adventist faith in 1900, and was united in marriage to Elder Frank Hall in 1901. After laboring in Jamaica for four years, Brother and Sister Hall were sent to Grand Cayman, where they labored four years, returning to Jamaica in December, 1909. She leaves a husband and four children to mourn. The funeral service was conducted by the writer, in the Seventh-day Adventist church at Spanish Town, Jamaica.

W. E. BAXTER.

EVERY.—Marcia S. Atkins was born March 2, 1829, in Newstead, Erie Co., N. Y. She removed with her father's family to Locke, Ingham Co., Mich., in January, 1842. In November, 1845, she was married to Malcom Avery. They both accepted the faith of Seventh-day Adventists in December, 1852. She was separated by death from her companion, Aug. 19, 1905, they having lived together nearly sixty years. They both loved the gospel faith, and clung to the hope of a soon-coming Lord. Two sons and three daughters survive them. Sister Avery died at the home of her daughter, Mrs. L. D. Avery-Stuttle, at Lansing, Mich., July 18, and was buried at Rose Lawn Cemetery, near the village of Perry, Mich. She was much loved by all who were acquainted with her.

L. G. MOORE.

PRUITT.—William C. Pruitt was born in Columbus, Ind., March 8, 1861, and died in Peru, Ind., July 11, 1910. Early in life he gave his heart to God, and united with the Methodist Church. Two or three years ago he accepted present truth, and united with the church at Peru. The bereaved wife and one son are left to mourn their loss, but with the blessed hope of meeting their loved one again when the Saviour comes.

A. L. MILLER.

FRANK.—Charles Frank was born in Germany, March 11, 1851. He landed in New York with his parents in 1854. In 1884 he became interested in present truth, and became an earnest Bible student, often preaching the truth to others, both from the desk and when other opportunity offered. June 22, 1910, he breathed his last, with a bright hope in God. He leaves a wife and three daughters to mourn the loss of a kind husband and father.

MRS. E. T. FRANK.

MORROW.—Died at her home near Escondido, Cal., July 18, 1910. Mrs. Mable Edith Morrow, aged 32 years, 5 months, and 17 days. She was born near Darlington, Wis., Feb. 1, 1878. She died in the hope of awakening to everlasting life. Father, mother, three sisters, one brother, and the bereaved husband are left to mourn. Funeral services were held in the Escondido Seventh-day Adventist church, words of comfort being spoken by the writer, from 1 Thess. 4:13-18.

A. G. CHRISTIANSON.

THORNE.—Philip Thomas Thorne was born in August, 1833, and died Jan. 26, 1910. He was married at an early age, and had fourteen children. He was a local preacher until he accepted the third angel's message in 1895. His wife and four children died before he accepted the truth, but it was his privilege to see the remainder of his family obey the truth with him. He was a true missionary, ever on the alert, ready to be spent in the Master's service. The funeral service was conducted by the writer. E. C. WIDGERY.

DONALDSON.—Fell asleep in Jesus, April 7, 1910, at Boulder, Colo., Lucius Allen Donaldson. He was born in Wisconsin, Oct. 7, 1850, and came to Colorado when twenty years of age, living here until 1893, when he removed to Missouri. While there, he was married to Miss Minnie Hetherington, who survives him, together with two children, aged fifteen and ten years. Brother Donaldson was an earnest Christian. His last message to all his friends was John 3:16-19. The funeral services were conducted by the writer, assisted by Elder J. W. Lair. Text, Eccl. 7:1.

C. R. KITE.

HOUGHTALING.—Died June 19, 1910, of general debility, Daniel Houghtaling, aged 73 years, 3 months, and 15 days. Brother Houghtaling was born in Lyons, N. Y. He resided for some years in Ohio, then in Michigan, and has lived in Florida since the fall of 1883. He accepted present truth in the summer of 1876, and continued faithful until the last. He was a kind husband, an indulgent father, and was beloved by a wide circle of acquaintances. He leaves a wife, three sons, two daughters, and three stepdaughters to mourn. The funeral service was conducted by Brother D. N. Gibbs.

R. W. PARMELE.

LOVETT.—Uarcha Vashtie Lovett was born in Adams County, Ohio, Jan. 16, 1838, and was married to Harrison Lovett, June 2, 1859. In 1864 they moved to Indiana, and settled in Henry County, where she lived, except for a short time, until her death, June 18, 1910. For forty years Sister Lovett has been a widow, rearing a family of seven children. Thirty-six years ago she gladly accepted the truth, and has since lived a consistent Christian life. Most of her children who grew up walked with her in the truth. The funeral service was conducted by the writer, assisted by Elder House, at Mechanicsburg, Ind. "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

W. J. STONE.



WASHINGTON, D. C., AUGUST 11, 1910

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## The Field Work

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## Miscellaneous

In a recent letter from W. A. Spicer, he states that he expects to leave England for home the first week in September.

ON page 17 Dr. W. A. Ruble, president of the Loma Linda medical school, outlines the work of the medical course in that institution.

LEAVING Washington last week Thursday for Australia, Elder G. B. Thompson goes to attend the Australasian Union Conference session. He expects to be away five or six months.

AFTER spending several years in India, laboring in Burma most of the time, Brother and Sister R. R. Cook, with their two little ones, have been sadly compelled to leave the work so dear to their hearts, and turn their faces homeward. As the result of work in the trying climate of Burma, Brother Cook contracted tubercular pleurisy, and a change of climate is imperative. Let us hold up in prayer these workers, as well as others who, through disability, have been obliged to turn aside to rest a while.

AFTER spending several days in New York City in the interests of the city mission work, Elder A. G. Daniells has been at his office the past week looking after necessary questions pertaining to the general work.

IN Romanized Malay comes to the Mission Board a little tract of fourteen pages, with cover, printed at the new Java Mission, entitled "Creation." Thus another little jet is lighted amid the darkness in the Straits Settlements of the East.

WRITING from Johannesburg, Brother G. H. Clark, in charge of the book work in South Africa, tells of a brother who left a position with a salary of \$150 a month to sell books. This seemed like quite a financial sacrifice, but not so very much after all when he afterward experienced the pleasure and satisfaction of securing \$100 worth of orders for one of the large subscription books in two days.

SIX white laborers, two brethren and their wives and two single lady helpers, are superintending a work in Nyassaland where more than a thousand of Africa's native children are brought into direct contact with the truths contained in the third angel's message. This is truly marvelous, and illustrates what the Lord is able to bring out of little beginnings. Let us remember the miracle of the loaves and fishes.

## A Day of Fasting and Prayer

OUR brethren who met together in the recent council in New York to study the problem of carrying forward our work in the cities on a larger scale and with greater efficiency, found themselves facing a great and difficult task. It is great because humanity, the world over, is massed together in cities. To give our message to the cities means practically to give it to the world. Therefore the city work is a world-wide undertaking.

This task is difficult because of the conditions in the cities. To a large extent, city life is opposed to religious life. City life is strenuous. The work to be done is under regulation, contract, time limit, supervision, etc. There can be little variation and delay. Women as well as men do the work, and all are kept under high pressure continually. Those who have time and strength for anything besides work are kept at fever heat by stimulating attractions of every description. Under these conditions the plain affairs of the gospel do not appeal very strongly to men and women.

Then there is the difficulty of getting into the homes of the people. They do not live in single, detached houses like those

of the rural districts, but in blocks of solid buildings, and great apartment houses from five to fifteen stories high. Here they are guarded by locks, bolts, servants, elevator operators, and uniformed guards. These and many other conditions make the movement in behalf of the cities great and difficult. As we studied its various phases, we felt overwhelmed with its magnitude. We felt that we must have the special help of the Lord or we should surely fail. Our need of a large number of consecrated, efficient workers, of more means, of more wisdom, and especially of more power from God, has led to the appointment of a day of fasting and prayer. We felt, as we struggled with this stupendous undertaking, that if our brethren and sisters were made acquainted with the situation, they would gladly unite in earnest, importunate prayer for divine help. Additional information will be given in the REVIEW and in the union and local conference papers. Sabbath, September 17, is the day set apart for united prayer and fasting by our people throughout the United States and Canada.

A. G. DANIELLS.

BROTHER W. R. SMITH, who with his family recently moved to the eastern coast of Korea, writes: "A few nights ago we had our first experience with robbers, very numerous in this country. We had gone to bed with doors and windows unfastened as usual. Near morning Mrs. Smith noticed an object in the open window near the foot of the bed, but as carpenters had been at work, she thought it might be a board left leaning against it. She reached out with something to make sure what it was, when a man stepped aside, and fired with a revolver into the room. This awakened me, and I grabbed my wife, thinking she had hurt herself in some way. As I spoke to her, two more shots were fired into the room. I then saw what was up, and asked the man what he wanted. He said, 'Money.' I told him we had no money (there was not five dollars in the house at the time). He said, 'Yes, you have.' I told him to come in, and I would give him what we had. At that he sprang up as if to come through the window; but as he did so, my wife cried out, 'O God! spare our lives!' He instantly dropped back and disappeared. At the time I thought he had fired the shots to frighten us, but the bullet holes were too near our heads for us to retain that opinion longer than until morning. Later we learned that one of the Korean women belonging to our company here stood guard the entire night following to see that no harm came to us. We thank God for his mercy and protecting care."