

Vol. 87

Takoma Park Station, Washington, D. C., September 1, 1910

No. 35

A Psalm of the Helpers

HE that turneth from the road to rescue another,
Turneth toward his goal:
He shall arrive in due time by the footpath of mercy,
God will be his guide.

He that taketh up the burden of the fainting,
Lightheneth his own load:
The Almighty will put his arms underneath him,
He shall lean upon the Lord.

He that speaketh comfortable words to mourners,
Healeth his own heart:
In his time of grief they will return to remembrance,
God will use them for balm.

He that careth for the sick and wounded,
Watcheth not alone:
There are three in the darkness together,
And the third is the Lord.

— Henry van Dyke.



THE PROTESTANT MAGAZINE

Issue for the Third Quarter of 1910 Is Now Ready

THE following brief announcement of leading features in this number of the *Protestant Magazine*, will serve to give a clear idea of the value of this fall issue. Facts with which every Protestant in America should be thoroughly familiar are here brought to light.

EUROPEAN ANTICLERICALISM

Mainly a clear and unbiased statement of the present crisis in Spain, and other complications threatening the Vatican.

SURRENDERING TO THE PAPACY

A review of a significant article by Dr. G. A. Gordon of Boston, in the *Atlantic Monthly*.

THE CHANGE IN THE KING'S OATH

POPE PIUS X AND THE REFORMATION

ON THE PROPHECIES RESPECTING THE CHURCH OF ROME

Concluding article of a most profitable series.

MARY THE HOPE OF SINNERS

This article, being an extract from a Catholic book of the same title, shows conclusively the extent to which the Virgin Mary has been put in the place of Christ by the Roman Catholic system of religion.

THE POPE'S ENCYCLICAL IN PROTESTANT GERMANY. By L. R. Conradi.

One of Germany's most active Protestant workers writes regarding the way in which Germany has received the Pope's latest dictum. German leaders have characterized it "a declaration of war against Protestantism," "a gross falsification of history," "a blow of the fist in the face of truth."

THE DEITY OF CHRIST. By Prof. Benj. B. Warfield, D. D., LL. D., Princeton Theological Seminary.

"Every word that is spoken of him, every word which he is reported to have spoken of himself, is spoken on the assumption that he is God." A forceful treatment of an all-important subject.

THE PRIMITIVE CHURCH AND THE PRIMACY OF ROME. By Percy T. Magan.

Review of an essay by Prof. Giorgio Bartoli, former Jesuit. The writer of the essay forsook the Jesuit society and

the Roman Church, after twenty-seven years' membership, during which time he held many positions of responsibility.

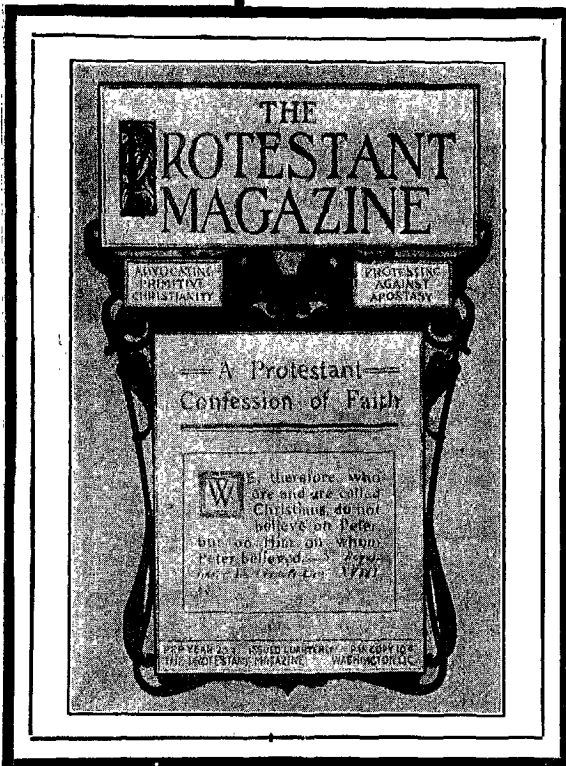
SOME PRINCIPLES ESTABLISHED BY THE VATICAN COUNCIL

An excerpt from "The Pope and the Council," by Janus, published in 1870. The writer was, until the time of the publication, highly esteemed by the Church as a Roman Catholic scholar.

Every Seventh-day Adventist should read this number of the *Protestant Magazine* carefully, and assist in giving it a wide circulation. It sounds a clear note of the third angel's message, striking a telling blow for great underlying principles of truth. Agents will find it no difficult matter to place this number in the hands of the people.

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THE PROTESTANT MAGAZINE
TAKOMA PARK, WASHINGTON, D. C.

THE REVIEW AND HERALD

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

VOL. 87

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, SEPTEMBER 1, 1910

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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.

A Call to Prayer

G. B. THOMPSON

IN view of the tremendous work before us to carry the message quickly to the cities, a day of fasting and prayer has been appointed, and as a people we are asked to especially seek the Lord upon this day in behalf of this work.

The work itself is a call to consecration. We need to pray. We ought to pray much more than we do. We are often so busy that we neglect to pray. And a prayerless Christian is like a body without breath.

We need to fast also; not as a penance to afflict the body, but in order that our minds may more clearly sense our need, and take hold of divine help.

This call to work the cities is from God. The Lord is directing our attention to a neglected work. The people live in the cities. This is a trumpet call from the Holy Spirit to carry the message to the people. Hitherto we have worked the places of least resistance. Now the call is to storm the strongholds of sin; to carry the battle to the very gates of the enemy, and plant the flag of the message on the ramparts of the foe. When this is done, the work will be finished in the earth.

The cities are the strongholds of the devil. Walls of sin and pleasure surround the people. Antichrist has his seat in the cities. Millions who are unwarned live in these great centers. In some sections thousands live in a single

block. Now the call is to carry the message to these congested centers of population, not to one language only, but to all the languages under heaven. This will take hard, persevering effort, tens of thousands of dollars, and hundreds of consecrated workers. In view of this great work, we may well fast and pray, not for a day only, but often.

When the call to work these populous cities, where sin and crime have their seat, is fully responded to, it will result in a great evangelical awakening among us. It is a call to this very thing,—a call to old-time methods of hunting for souls in a personal, heart-to-heart way. It is a call, not to a few persons simply, but to the whole denomination, to wake up and labor for souls. It means a house-to-house search, by preachers, Bible workers, evangelical workers, sellers of literature, physicians, and nurses, for lost souls, to tell them how to give their hearts to God, and prepare for the return of his Son from heaven.

In the writer's opinion we need a spiritual, evangelical awakening. We have needed it for years. In our struggle with institutions and debts we have drifted somewhat from this line of work. There is much activity, much mechanical effort, much expenditure of money, but there is not that ingathering of souls that should be seen. The art of soul-winning has in a measure been lost sight of. In this call to carry the message to our cities, the Lord is calling us back to this work. To do the work, we shall have to study the art of winning souls. The call is not for more machinery, but for the vitalizing energy of the Holy Spirit, that workers may be trained and endowed with power to do personal work in behalf of the perishing.

Humanly speaking, the task is beyond our power to accomplish in this generation or any other. But the God who captured Jericho, and in a short time sent a terrible warning to Nineveh, is still able to speedily warn cities, demolish the citadels of sin, and plant the banner of the truth everywhere,—and then the work will be done.

Surely we need to pray. If ever men needed to "weep between the porch and the altar," it is now. We face a work which should lead the children of God to seek meekness. Prayers and supplications, with strong crying and tears, should go forth from all hearts. All great movements in God's work begin with prayer. Once the people are on their knees in earnest prayer, something will happen. The arm of Jehovah will be stretched out in behalf of his people. The armies which are in heaven will be sent to assist those who pray, and the fortifications of the enemy, which seem impregnable, will be taken.

Takoma Park, D. C.

The Treasure and the Heart

MRS. E. G. WHITE

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also."

Mark these words of the Great Teacher, who spake as never man spake. He sets before you the course to pursue if you would serve your best interests in this life, and lay up for yourselves an eternal treasure,—“Lay not up for yourselves treasures upon earth.” There is danger of losing all in the pursuit of worldly gain; for in the feverish eagerness for earthly treasure, higher interests are forgotten. The care and perplexity that are involved in laying up treasures upon the earth, leave no time nor desire to estimate the value of eternal riches. The glory of the world to come is eclipsed by the corruptible things of earth. “For where your treasure is, there will your heart be also.” Your thoughts, your plans, your motives, will have an earthly mold, and your soul will be defiled with covetousness and selfishness. “What shall it profit a man, if he gain the whole world, and lose his own soul?” The day is coming when the idols of silver and gold will be cast to the moles and to the bats, and the rich men will weep and howl for the miseries that shall come upon them.

Christ entreats, “Lay up for yourselves treasures in heaven.” This work of transferring your possessions to the world above, is worthy of your best energies. It is of the highest importance, and involves your eternal interests. That which you bestow in the cause of God is not lost. All that is given for the salvation of souls and the glory of God, is invested in the most successful enterprise in this life and in the life to come. Your talents of gold and silver, if given to the exchangers, are gaining continually in value, which will be registered to your account in the kingdom of heaven. You are to be the recipients of the eternal wealth that has increased in the hands of the exchangers. In giving to the work of God, you are laying up for yourselves treasures in heaven. All that you lay up above is secure from disaster and loss, and is increasing to an eternal, an enduring substance.

It should be your determined purpose to bring every power of your being into the service of Christ. His service is profitable for the life that now is, and for that which is to come. If your thoughts, your plans, your purposes, are all directed toward the accumulation of

the things of earth, your anxiety, your study, your interests, will all be centered upon the world. The heavenly attractions will lose their beauty. The glories of the eternal world will cease to have the force of reality to you. Your heart will be with your treasure, and every faculty of your mind will be so concentrated on the work you have chosen, that you will not heed the warnings and entreaties of the Word and Spirit of God. You will have no time to devote to the study of the Scriptures and to earnest prayer that you may escape the snares of Satan, and render intelligent obedience to your Heavenly Father.

Satan has nets and snares, like the snares of the fowler, all prepared to entrap souls. It is his studied purpose that men shall employ their God-given powers for selfish ends rather than yield them to glorify God. God would have men engage in a work that will bring them peace and joy, and will render them eternal profit; but Satan wants us to concentrate our efforts for that which profiteth not, for the things that perish with the using. The service of Satan is one of care, perplexity, anxiety, and wearing labor, and the treasure men toil to accumulate on earth is only for a season. The greatest caution is exercised in the worldly investment of means, that the expenditure may yield a good profit; but in things of eternal concern the utmost indifference is displayed. O that the great interests of the world to come were appreciated! Why is it that men are so unconcerned about the salvation of the soul when it was purchased at such cost by the Son of God?

The heart of man may be the abode of the Holy Spirit. The peace of Christ, which passeth understanding, may rest in your soul; and the transforming power of his grace may work in your life, and fit you for the courts of glory. But if brain and nerve and muscle are all employed in the service of self, you are not making God and heaven the first consideration of your life. It is impossible to be weaving the graces of Christ into your character while you are putting all your energies on the side of the world. You may be successful in heaping up treasure on the earth, for the glory of self; but "where your treasure is, there will your heart be also." Eternal considerations will be made of secondary importance. You may take part in the outward forms of worship; but your service will be an abomination to the God of heaven. You can not serve God and mammon. You will either yield your heart and put your will on the side of God, or you will give your energies to the service of the world. God will accept no half-hearted service.

(Concluded next week)

WHAT is *difficulty*?— Only a word indicating the degree of strength requisite for accomplishing particular objects; a mere notice of the necessity for exertion; a bugbear to children and fools; only a mere stimulus to men.— *Samuel Warren*.

Thanks for All

How can I count Thy mercies up?
What boisterous seas thou hast made calm,
What sad sights changed to joyous psalm,
And what rich wine has filled my cup!
My day and night, my work and rest,
Even my sorrows, thou hast blessed.

Thou gavest, and I took my share
Of pain and trouble, grief and tears;
But ever through the stormiest years
My peace was greater than my care.
Unworthy I! and yet I pray,
O Lord, accept my thanks to-day.

— *Marianne Farningham*.

The Individuality of the Life in the Flesh

L. A. HANSEN

THERE is a most emphatic personal and individual tone to Gal. 2:20. This is so in both the positive and the negative of its application in Christian experience. Read the verse again, and note the "I's" and "me's" in it: "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."

Christian experience must be personal; its requirements must be met by individual response. Nothing could be more indicative of this than its demands upon "self." The gospel call is to "any man" and "every man." The reward is to "every man according as his work shall be."

All repentance and contrition for sin, all self-denial and self-sacrifice, find their full expression in "I am crucified with Christ." All yielding and surrender of the will, all submission and resignation, are found in "not I, but Christ."

So it is that all realization and enjoyment of spiritual blessings lie in self-appropriation. The exercise of faith must be an individual one. John 3:16 must not be read to mean that "God so loved the world" in general that no one in particular is meant, but rather, that it includes every one in the world, and to the reader, that means "me." It is a relationship of two.

The demand for a personal experience in the Christian life does not ignore the peculiarities of one's situation. On the contrary, it especially takes account of them, and makes particular provision for them.

We may possess dispositions that are peculiar; our environment may be unlike that of another; our lot may be harder than his. We may have trials that seem strange and temptations that look uncommon. None of our friends may know what struggles we have, and how hard it is for us to live right.

We may feel that if we could only have been born thus and so: if we could just get out of our own particular surroundings, and be in a more favorable place; or if we could have more con-

genial people around us, we could live better lives.

But God has taken note of all these things, and has made provision accordingly. Yea, more than this. The very circumstances of our lives will be the means in his hands of perfecting our characters. He has placed us just where we are, because that is the best place for us. And of each one of us is it required that our life be lived just as Jesus would live it were he situated just as we are. It is the privilege of each one of us to say, "The life I now live in the flesh, I live by the faith of the Son of God."

"True faith is that which receives Christ as a personal Saviour. God gave his only begotten Son, that I, by believing in him, 'should not perish, but have everlasting life.' When I come to Christ, according to his Word, I am to believe that I receive his saving grace. The life that I now live, I am to 'live by the faith of the Son of God, who loved me, and gave himself for me.'"

"The relations between God and each soul are as distinct and full as though there were not another soul for whom he gave his beloved Son."

Takoma Park, D. C.

What the People Say

G. B. STARR

"WE like the preacher, and are interested in the subjects presented; but he wears us out with his long preaching. We really want to hear the next subject; but when we contemplate starting in to listen for an hour or an hour and a half, the strain looks too great for our tired nerves; and so, in self-defense, we plan to remain at home at least part of the time.

"We wouldn't mind a half-hour, or even forty minutes, of bright, earnest talk, but longer than that seems more than we are equal to."

"The way it affects me," says another, "is this: When I am enjoying a good thing, I want the speaker to stop while I am really enjoying it; but if he keeps on until I become weary, and my mind is overcrowded, I lose the sense of pleasure, and instead carry away with me a dread of another such experience, and so feel disinclined to attend again."

Now the minds of the majority of people are not at leisure, as are the minds of speakers, to devote hours of earnest thought every day to Bible themes. Home cares, business, and many other things fill the mind, until it can not retain a long list of even very important facts.

Ought we not, therefore, to be admonished to pack and boil down and concentrate, and make sure of a few clear, clean-cut points, and nail them to stay? And ought we not to keep "the terminal apparatus" in good working order, and use it constantly by stopping on time, as well as to urge the people to "come on time"?

If we are to gather and hold large

audiences in the great cities, we shall have to listen to their friendly admonitions and warnings against the "sin which doth so easily beset" the public speaker.

Everybody likes to hear a bright, *short* speaker, and to hear him often.

Melrose, Mass.

Writing for the Press—No. 5

Reporting

W. S. CHAPMAN

It does not follow, because I advise you to acquire a practical knowledge of reporting, that I am suggesting that you enter the employ of some newspaper editor as a paid reporter. A Sabbath-keeper could not consistently do this.

A salaried newspaper reporter must ever stand ready to do the bidding of his employer, unquestioningly, at all times, under all circumstances; to accept each and every assignment given him; to go anywhere, and investigate anything that comes under the heading of news. He is not supposed to have likes or dislikes, preferences or compunctions, conscience or religion. He is to spare none. The old, the young, the innocent, the guilty, the man of wealth or fame, or the poor and outcast,—the facts must ever be told, regardless of consequences; the details of the happenings, however hideous and humiliating they may be to the parties concerned, and no matter where or on whom the blow falls, are to be laid bare. In such work a Sabbath-keeper can have no part.

Neither am I suggesting a too close attention to this work of reporting. It is not best to make a hobby of it, or to seek news items continuously, daily. A paid reporter is supposed to pick up every available item coming within his reach. A corresponding reporter is expected to send in only the more important and more interesting items. This latter is the only kind of reporting it will be well to engage in.

Be careful, therefore, not to degenerate into a "gossip." Gossip may or may not be news; but it is in a class not worthy, generally, of the attention of a Sabbath-keeper.

To chronicle the fact that Miss Green gave a reception to Miss Plum from Centerville; that the time was delightfully passed playing forfeits; and refreshments were —, etc.; the following young ladies being present —, etc.—such a report is gossip. Utterly refuse to touch that sort of thing.

But when Mrs. Townsend is called, suddenly, by telegraph, to Centerville, her father having been taken dangerously ill, and leaves on the early train, all good citizens will be anxious to learn about the matter, as the old man, the former county treasurer, has always been a prominent character. Be certain to send in such an item: it's news, locally, of the very best kind.

If you send in items but once a week to your home paper, it will seldom be necessary for you to go from home to obtain them. When it becomes known

that you are "correspondent for the paper," your neighbors and friends will be certain to think of you when anything of interest occurs, and to furnish you with the particulars.

Keep a tablet, with pencil attached, in some convenient place; and when any item comes to hand, let some member of the family make a note of it. You will be surprised to see how fast they will accumulate. When leisure moments come, study these jottings, and write them out for the paper on separate sheets. Occasionally pick them up and reconsider the matter, querying whether the composition can not be improved in arrangement, diction, or condensation. This work will be your "school work," and if faithfully followed up, will insure proficiency.

This field—not an overworked one, either—can be entered by our people with great benefit to themselves and to the cause. By doing this work they become what may be termed "corresponding reporters;" i. e., those sending in items of news, occasionally, or regularly by appointment, but not under a salary, to their local paper, or as opportunity offers, to newspapers at a distance.

A newspaper correspondent usually confines himself to the sending in of a chatty letter once a week, or on stated occasions, as agreed upon, such a letter generally containing items of interest from the home of the writer only, which are inserted as such, headed with the name of the town or village from which the news is sent.

A corresponding reporter deals more in isolated items of news, and happenings of interest, gathered from any point, preferably, however, from within the county, describing each on a separate sheet of paper. These items the editor has set up singly; and the "compo," in "making up" the paper, inserts them where each is most appropriate, or else uses them as "fillers" to close small vacancies in the columns. Items of sufficient importance might receive distinctive headings, and be assigned a more or less important position, according to the estimate the editor might put upon them, and according to the congested or vacant condition of some of his columns.

If the newspaper is published in the correspondent's own town, it will be best to consult the editor before writing out any item of particular interest. It is customary to present an outline of the facts to him, and he will name the number of words which, in his judgment, the article can be granted, to fill a certain amount of space. Sometimes this may be but a stickful, or about one hundred sixty words; or it may be half a column, or, to your surprise, possibly a whole column, or about fourteen hundred words.

The space assigned to an article is not always a safe criterion as to its value. In estimating the number of words to be accorded it, the editor takes into consideration the condition of the columns of his paper, and the available matter on hand. Often an item may be ex-

tended to-day to a column which to-morrow would be reduced to a stickful or two.

An item, filling a goodly proportion of half a column or of a full column, is called a "space" story. When such a story is of peculiar interest, it can be remodeled and written out, after you have gained sufficient experience at reporting and story writing, and sent to some large daily in a big city, on "space rates." If accepted and printed, a check for from one dollar to ten dollars may be sent to you. Often quite an addition to your income will come from watching for such openings. Do not feel disappointed, however, if many of your efforts prove failures. Many times good material has to be sacrificed, even after acceptance.

The pay of a corresponding reporter varies according to circumstances. Items sent to your local paper may perhaps bring you in no money. The editor may put your name on the free list for a copy of the paper regularly, and furnish you with paper, envelopes, and postage. Still, the experience you will obtain, particularly because of the editor's advice and criticism of your work, will be of far greater value to you than the cash remuneration from outside papers.

Most of the contributions from a corresponding reporter can be classed as "space" writing. When the items are sent to a paper paying cash for them, they must be carefully preserved; and once a month, with their headings, if they have any, pasted in long sheets, or strips, then sent in for payment. The office will measure them into column lengths, and you will be paid so much a column for them. This, generally, is ten cents an inch, sometimes as high as five dollars to ten dollars a column, varying according to the character of the matter, and payment being made only for that which appears in print.

It is important that you get your matter into the hands of the editor early. There is very little show, in daily papers, for items coming into the office late, unless of exceptional value. You should ascertain the hour of going to press, and aim to get your contributions in on ample time.

Should you get hold of a particularly interesting item of sufficient importance to be valuable to some distant daily, and it comes to you too late to mail and reach the office before the paper goes to press, you should telegraph a "query," describing the story, and asking if the editors wish to have it. If it is desired, they will reply, naming the number of words that you are permitted to use in telegraphing. This style of story business with newspapers I will describe more fully farther along. If your telegraph matter is used, you will be paid "space rates." Remember, however, that all large daily papers receive from two to five times as much telegraph matter daily as they can use. Yours, therefore, may be "turned down" simply because it came late, and there was no room, or because more important matter

came after it was accepted. No two papers treat this kind of matter alike. Some send checks without the asking; others require correspondents to send in their bill and copy of "stuff."

The "art" in newspaper writing is to put the climax into the opening sentence. Proficiency here goes far toward insuring success everywhere.

Reporting, especially studying to make bright, sharp, breezy items out of commonplace occurrences,—items that will "make folks sit up and take notice,"—is "art" in journalism, and can be mastered in no other way than by practise as a reporter. Once mastered, the art banishes forevermore all dulness from your writings. When you write, your stories will "tell something;" you will tell it interestingly; you will cull it of all superfluity; you will tell it so the hurried business man can catch the idea quickly, getting the gist of the matter even in skimming your story; and your "stuff" will linger in the minds of the readers as a pleasant memory.

How important all this becomes when associated with the presentation of truth to the carnal mind, which is enmity to it! "Study to show thyself approved unto God, a workman that needeth not to be ashamed," surely applies in this work.

Personal Experience in Accepting Present Truth

DANIEL NETTLETON

"THOU shalt remember all the way which the Lord thy God led thee," says Moses; and Paul exhorts us to "call to remembrance the former days." The Lord said he had somewhat against the church of Ephesus, because they had left their first love. A good way to keep from losing our first love for this message and work is frequently to review the steps we took in coming into the truth, and then to "remember all the way" in which the Lord has led us.

I accepted present truth in 1875, entered the ministry in 1877, and have been in the work ever since. God called me to do the work of an evangelist,—to preach the word,—and I have endeavored to be about my "Father's business." "As we were allowed of God to be put in trust with the gospel, even so we speak."

The Sabbath truth came to me while I was yet at home, working on father's farm in Nebraska. A Seventh-day Adventist home missionary worker sent father the ADVENT REVIEW AND SABBATH HERALD. Being strict Methodists, and being warned not to read those "advent papers," mother pasted them on the wall to keep out the wind and cold. Well, they did help keep the cold out, and they brought the truth in, though we did not invite it to come. Though they came uninvited, the papers were a great blessing. "Some have entertained angels unawares." Pasted in a conspicuous place near the wood-box was one of those papers, with the title-page plainly to be seen. When I brought in the wood, I would stop and read: "ADVENT RE-

VIEW AND SABBATH HERALD." "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

When I went out to work, I would say to myself: "Do not we Methodists keep the commandments of God and the faith of Jesus?" I had learned the ten commandments at Sunday-school, and I knew the fourth one said, "Remember the Sabbath day, to keep it holy. . . . The seventh day is the Sabbath of the Lord thy God." I knew the calendar put Sunday as the first day of the week, and Mark said, "When the Sabbath was past, . . . very early in the morning the first day of the week," and Matthew said, "In the end of the Sabbath, as it began to dawn toward the first day of the week." Our Methodist minister said, "We keep the first day of the week to commemorate the resurrection of our Saviour," but I had not read that in the Bible. I did read, however, "Do we then make void the law through faith? God forbid: yea, we establish the law;" and I knew the law to say, "The seventh day is the Sabbath." In the epistle of James I read: "And whosoever shall keep the whole law, and yet offend in one point, he is guilty of all;" and in 1 John 3:4, "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law."

I was made a little uneasy by these scriptures, so I began to study and think about this matter. Some said we could not tell which day is the Sabbath. But I read in my Bible (Luke 23:54-56) that the day on which Jesus was crucified "was the preparation, and the Sabbath drew on. . . . And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment." Then "upon the first day of the week, very early in the morning, they came unto the sepulcher." So I knew that the day just before the first day of the week was the Sabbath day, according to the commandment.

Another incident also helped to make this truth plain. One morning after family worship (my father always had family prayer, morning and evening, and it was this that led me to give my heart to God) my brother said to me, "You are not keeping the true Sabbath day. The seventh day is the Sabbath, and our family Bible says Saturday is the seventh day, or Sabbath." I went to the family Bible, and found the time-table to which he referred, and sure enough, it said, "The first day of the week, Sunday; the second day, Monday; . . . the seventh day, or Sabbath, Saturday." It was made so plain that Saturday is the true Sabbath day that I could not deny it and be a Christian. God fixed that truth so firmly in my mind that it has not yet been removed. Divine truth took hold of me, and claimed me as its own. I praise the Lord that I am still his, and by his grace have been able to call hundreds to the same truth, who have been led to keep "the commandments of God, and the faith of Jesus."

I am so glad now that my father was poor, and we did not live in a fine, com-

fortable house; for if we had, those "advent papers" might never have been pasted on the wall, and I might never have read them, and been led to the present truth. I am also thankful that God put it into some one's heart to send us the REVIEW. God knows who it was, and I expect to know in the new earth. O brethren! let us continue to send our good papers to our friends. "Blessed are ye that sow beside all waters." "In due season we shall reap, if we faint not." As I continued to read the REVIEW and study my Bible, there came into my heart a strong desire to be a Sabbath-keeper. I would go out into the grove on father's old homestead, and pray that God would open the way so I could be baptized and keep his Sabbath. In my next article I will tell how God answered my prayer.

Port Townsend, Wash.

The Law of God

M. E. STEWARD

AN essential element of every kingdom is the law. "The Lord . . . is a great king over all the earth;" hence the law of God is binding on all mankind.

There are three periods in this world's history:—

1. From Adam to Moses, called the patriarchal age.
2. From Moses to Christ, or the Mosaic dispensation.
3. From Christ to the end of the world, or the Christian dispensation.

The law of God was in existence during these three periods:—

1. Paul argues, in Rom. 5:14, that death from Adam to Moses is proof that the law was in force during that time; because death is the wages of sin, and sin is the transgression of the law. Rom. 6:23; 1 John 3:4. "Where no law is, there is no transgression;" in that case there could be no death, which is the penalty of transgression. Rom. 4:15.

2. The law was "written and engraven in stones," for the people of the second period.

3. Paul's argument in Romans 5, providing that the law was in force from Adam to Moses, is equally applicable to the third period; for "death" still "reigns." Hence God's law is in full force now.

If the law could have been abolished or changed, Christ need not have died. "Do we then make void the law through faith? God forbid: yea, we establish the law." An intelligent "faith" in Christ acknowledges the necessity of the atonement for sin; and the fact that "sin is imputed," "establishes" the claims of the law to-day. Further, the "faith which worketh by love," purifying the heart, establishes the law in the Christian life; for Jesus saves his people from transgressing it. "He shall save his people from their sins." Matt. 1:21.

The last benediction and promise in the Bible, given in the Christian dispensation, are made to those who keep God's commandments. Rev. 22:14.

Three points on the nature and perpetuity of the law of God:—

1. This law is perfect; it comprises the principle of right. Psalms 19. Being perfect, it can not be changed without becoming imperfect or wrong.

2. "The law is holy, and the commandment holy, and just, and good." Rom. 7:12. "This is the love of God, that we keep his commandments, and his commandments are not grievous." 1 John 5:2.

3. "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2:10. He violates the principle of obedience, which underlies every commandment. Moreover, the transgressor of one command is "guilty of all," because each offense weakens his moral character, so that he has less ability to keep the rest of the law inviolate.

Do we not well, when we see the terrible results of Adam's failure, and comprehend in some measure the infinite importance of perfect obedience to God, to resolve, by his grace, to "make no compromise with evil"?

Sanitarium, Cal.

The Bible Work

ARTHUR L. MANOUS

To the Ephesian brethren Paul wrote: "I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house," etc. Acts 20:20. This house-to-house work was good in the apostle's day, and why not to-day? We believe it is, and hope that many of the young people in our schools will turn their attention to it.

The following extracts from "Gospel Workers" ought to help some of our people to see the importance of the Bible work. Please read the context of these quotations, and then let us encourage our young people to enter upon this noble ministry. Many of our people ought to be engaged in this kind of missionary labor:—

"Preach less, and educate more by holding Bible readings, and by praying with families and little companies."—*"Gospel Workers," page 340.*

"The opening of the Scriptures by means of Bible readings is an essential part of the work connected with these [city] missions; but persons can not take hold of this work successfully until they are prepared for it."—*Id., page 291.*

"The plan of holding Bible readings was a heaven-born idea. There are many, both men and women, who can engage in this branch of missionary labor. Workers may thus be developed who will become mighty men of God."—*Id., page 339.*

"The most effectual way to find access to those whom we wish to educate in the truth, is to have them bring their Bibles, and point them to the chapter and verse, that they may see for themselves that these things are so."—*Id., page 410.* See also pages 101, 284, 290, and 464.

Cartersville, Ga.



A Touch of Green

A TOUCH of green in the city street,
A touch of green where the fences meet;
A touch of green by the wayside there
In city alley or thoroughfare;

A touch of green—it will help so much,
That yard of bloom, with its country touch!

A touch of green, and the roaring street
Fades off in a garden cool and sweet,
Where the blossoms bend and the bright day beams
Till the touch of green brings a touch of dreams:

A touch of green—it will go so far
Where the dead brick walls and the fences are!

A touch of green, and the heart will know
The childhood spell of the long ago,
Brought through the dust of the steam-baked town

Like visions of fairyland drifting down;
A touch of green—it will make you leap
Like a sudden call in a dreamless sleep!

A touch of green in the old back yard,
And life grows easy that seemed so hard;
And other eyes than your own are there
Its bloom and beauty and joy to share;

A touch of green—it will pay so much,
That yard of bloom, with its country touch!

—*Baltimore Sun.*

The Way to Health

The Drug Clerk a Poor Doctor

AN intelligent mother recently brought her five-year-old boy to my office, saying that she wanted me to do something for his malaria. The druggist had given her some quinin tablets, but they didn't seem to be doing any good.

"How do you know that the boy has malaria?" I asked.

"Why, his bones ache, and he just feels bad all over."

"But every ache isn't malaria. How did it start?"

"He has been playing in the wet grass, caught cold, and it developed into malaria."

"The only known thing that develops into malaria is the bite of an infected mosquito," I answered. Then I began to examine the boy.

I found that all the joints of his hands and his feet were stiff and sore. Then I looked at his tonsils, and the diagnosis was plain.

"Your boy has acute rheumatism of the membranes that cover the joints," I remarked. "Now let me examine his heart."

The stethoscope revealed what I an-

ticipated—an inflammation of the delicate membranes that line the heart and its valves.

"But how can rheumatism in the joints affect the heart?" the mother asked.

"Have you ever noticed the rounded end of a soup-bone, how glossy and satiny it looks?"

"Yes."

"Well, that is what we call 'the synovial membrane,' and it covers the end of every bone that enters into the formation of a joint. When it becomes inflamed, the surfaces no longer glide over each other smoothly, and the friction results in heat and pain—in other words, rheumatism."

"But there are no bones in the heart, surely?"

"No, but the inside and the outside linings of the heart and valves are made of the same shiny membrane. The infection probably began in his tonsils, and is gradually spreading to every part of the body that is supplied with that particular membrane."

"Is the heart trouble serious?"

"Very serious. When the valves become inflamed and swollen, they do not close properly, and the heart leaks at every pulsation. You might have continued giving him quinin until he became deaf, and it would not have given him the slightest relief. The most important thing now is to check that inflammation of the heart. It kills a great many people, and those who pull through are generally left with damaged hearts."

It had never occurred to this woman nor to the drug clerk that the boy might have rheumatism, and he might have died of heart failure if it had been neglected a few days longer. The drug clerk had no business to prescribe at all; it is his business to know the chemistry of drugs, not the symptoms of disease. Even if he had by chance recognized the rheumatism, he would doubtless have given him one of the rheumatic "cures" containing opium and salicylic acid. This would probably have affected his stomach, and thrown extra work on a heart that was already crippled. In the story of this boy you have one of the real reasons why the drug clerk is a poor substitute for the family physician.

The druggist who hands out a medicine that somebody a thousand miles away has put up for rheumatism overlooks the fact that there are several kinds of rheumatism, located in different kinds of tissue, and that what might be helpful in one variety is not the thing for another.

If the clerk had jumped at the conclusion that the pain was due to neur-

algia, the boy would probably have been dosed with one of the coal-tar preparations, without any effort being made to find out whether he had a heart-murmur.

I remember a big, husky merchant, the picture of health, who came to me to be examined for life insurance. When I examined his heart, I was surprised at what I heard, and then he told me the story. He used to be a frequent sufferer from neuralgia, and a druggist had given him a certain coal-tar remedy. One night he took five doses, became blue in the face, and it took the doctors three or four days to get him out of danger. The experience left him with a dilated heart, and he has never been able to get a cent's worth of life insurance, because he is liable to drop off at any moment.

One of the commonest habits of people is to run to the drug-store for cough remedies. They tell the clerk that their throats are sore from coughing, or that the baby keeps them awake all night, and that they want relief. The clerk, without knowing anything about the condition of throat, temperature, or bowels, hands out a "remedy." Most of these cough remedies contain some preparation of morphin, chloroform, or belladonna—drugs which blunt sensibility and thereby mechanically interrupt the cough. The important fact that every cough is an indication of an irritation in the air-passages, and is nature's effort to get rid of the cause, is ignored. The druggist furnishes a mixture that paralyzes the coughing muscles, and the patient drives complacently past the red flag of warning.

I was once called hurriedly to see a baby seven months old, one that had always been a strong, healthy infant. The mother said that it had been feeling bad for several days, and coughing a good deal. She had been giving it a certain cough mixture. I found the little fellow with blue lips and fingers, breathing three times as rapidly as usual, and it required but a moment to recognize a double-pneumonia of the worst type. I hastily ordered oxygen, and sat up all night with him; but the appeal from the drug clerk's judgment had come too late.

People are altogether too quick to try any remedy that a friend may suggest—and intelligent people are about as bad as others. Just the other day a prominent man came to me, and said that he had sharp pains in his back; he thought that he had wrenched himself, but I told him that a jagged kidney-stone was traveling down a very sensitive tube, and causing all his suffering. I gave him some simple directions, and he left the office. On his way down the street he met a friend and told him his trouble; the friend then told him about a wonderful "German tea"—and the advice of the friend who knew nothing about the ailment overruled the judgment of the doctor. Now if I had been a lawyer and had given this man legal advice about the title to his home, and that same friend had met him on the street with different advice, my client would not

have done more than listen to him respectfully.

The alimentary canal has always been a great thoroughfare leading from the stomach to the drug-store. The clerk is supposed to be a person competent to minister to any form of diarrhea, regardless of its cause, and the bottles on his shelves have been filled perhaps by a manufacturer in a distant city. Here again the symptom is treated as if it were a disease, whereas diarrhea is simply nature's effort to get rid of an irritation somewhere in the intestines. The obvious thing to do is to flush out the canal, get rid of the irritating substance, and then check the superabundance of secretion. The cordials which the drug-clerk supplies, however, usually contain opium, tannic acid, camphor, and capsicum—and the effect of these is to lock up the bowels with the irritating material still inside. Since typhoid fever often attracts attention to itself first by a diarrhea, it will be apparent to every one that there is real danger in carelessly locking up a bowel that contains an infection that is rapidly multiplying.

The pill-eating habit—for the opposite condition—is another sin that is laid at the door of the stomach, when it is really a sin of the intelligence. The bowel is a creature of habit, and it is just as easy for it to acquire the pill-habit as it is for a man to become addicted to smoking or to taking morphin. Many of these preparations are drastic cathartics, and an alimentary tract which gets in the habit of requiring their use, sooner or later loses much of the elasticity of its walls. By and by the patient hunts up his doctor, and expects him quickly to restore the function of an organ that is like a piece of rubber that has been on the stretch too long. Our problem then is the same as would be that of a tailor who is asked to restore the elasticity to a pair of old suspenders.

When I speak of remedies that are sold broadcast, I know what I am talking about; for I was for many years a druggist myself. Moreover, I have been guilty of making some of them myself; for anybody can put up a preparation, and call it anything that he likes. For instance, since I have been a physician, I once wrote a prescription for calomel combined with certain other drugs which were intended to meet a specific need of the patient's condition. Some time afterward a druggist called me up, and asked if I wanted everybody to have my calomel prescription, and explained that several people had come to him and asked for "the calomel that Dr. Johnson prescribes." Later still, I happened into a drug-store, and discovered a case containing five thousand of "Dr. Johnson's Calomel Tablets." During the period when I was a druggist, I was often called upon to make patent medicines for other people—and if those who have the habit of buying these remedies knew as much as I do about what they cost, there would be less confidence in their supposed virtues. For example, a customer once gave me a sample of a suppository,

and asked me to find out what was in it, and to see if I could duplicate it. It took me two years to solve the problem completely, which was that of making it out of a substance which would not melt in any climate, but which would dissolve at the temperature of the body. This preparation sold for \$1, and the cost, as I remember it, was about seven eighths of a cent.

Some people justify their too-frequent use of ready-to-take remedies on the ground that physicians themselves often prescribe them. They think that any preparation with a pharmacist's name on the label is a "patent" medicine—but that which the physician sometimes orders is a "proprietary" medicine. The difference is very great. A *patent* medicine is a secret nostrum whose exact composition may be known only to the manufacturer, and whose label is protected by copyright. A *proprietary* medicine, on the other hand, is a preparation compounded by a manufacturing pharmacist, in conformity with the United States Pharmacopeia, and whose exact formula is supplied to the physician.—*Eugene Yates Johnson, M. D., in World's Work for July.*

"Do you know, my dear," says Mrs. Holden, writing to a young mother, "that there is nothing that will help you to bear the ills of life so well as a good laugh? Laugh all you can, and the small imps in blue who love to preempt their quarters in a human heart will scatter away like owls before the music of flutes. There are few of the minor difficulties and annoyances that will not dissipate at the charge of merry laughter. If the clothes-line breaks; if the cat tips over the milk, and the dog elopes with the roast; if the children fall into the mud simultaneously with the advent of clean aprons; if the new girl quits in the middle of house cleaning, and though you search the earth with candles, you find none to take her place; if the neighbor you have trusted goes back on you; if the chariot wheels of the uninvited guest draw near when you are out of provender, and the gaping of your empty purse is like the unfilled mouth of a young robin,—take courage if you have enough sunshine in your heart to keep the laugh on your lips. Before good nature, half the cares of daily living will fly away like midges before the wind. Try it."

"THREE things I've learned—three things of precious worth—
To guide and help me down the western slope:
I have learned how to pray, and toil, and save,—
To pray for courage to receive what comes,
Knowing what comes to be divinely sent;
To toil for universal good, since thus
And only thus, can true good come to me;
To save, by giving whatso'er I have
To those who have not. This alone is gain."

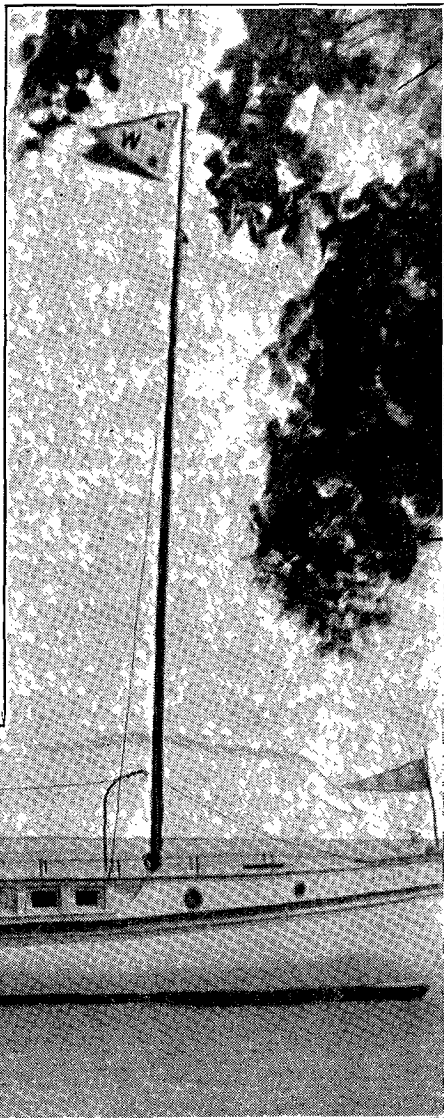
THE WORLD-WIDE FIELD

East Caribbean Mission

H. C. J. WALLEKER

DURING the past four months I have visited most of the islands in this mission, where there are believers in the message, and have found the work advancing. Calls are coming from different islands for us to come and preach the truth. Another has united with the church here at St. Thomas. The school has nearly outgrown its seating capacity, and next fall we expect additional pupils. This school is exerting a good influence.

Elder J. H. Matthews baptized several at St. Croix not long ago. Recently I went over there in our new motor boat, and remained over Sabbath. It is very encouraging to note the progress our brethren are making, and to witness their earnestness and zeal in the message. They are all very poor, as most of the people here are; but they are faithful with the little they have, although in most cases it is but



THE NEW ST. THOMAS MOTOR LAUNCH

a few cents a day. Most of our food-stuffs come from America, so you can know what must be the cost to the poor people here, when freight and duty are added. Bread is a great luxury. Yet with all this they pay a faithful tithe.

I have visited St. John, and met our brethren there. I found them of good courage, although they have had but little help for a long time. From a human standpoint, things are very discouraging at present, as we have had no rain to speak of for more than four months, with a burning tropical sun scorching everything. When you realize that we are entirely dependent on rain for water, you can know what this means to us. We now have only six inches of water in our cistern, and this is very dirty. But we hope the Lord will soon give us rain.

The last few days I have had fever, but am feeling better now. While we have many difficulties to meet, we thank

the Lord for a place in the message, and are anxious to do all we can to hasten it on to a glorious consummation.

Danish West Indies.

Garhwal Industrial School

L. J. BURGESS

It was about four years ago that the people of this district in the Himalayas sent us a petition for a school. It has taken some time to get to the place where we were able to answer this call. A year ago we were granted some land by the government, and began building a small mission bungalow. The work on this was somewhat delayed, so that the house was not ready for occupancy until the first of June. At that time we moved into our quarters in one room of the bungalow, reserving the other two rooms for the school. We also erected two buildings twenty-four feet long and eight feet wide, built of bamboo and grass, to serve as dormitories for the boys.

On the first of June over forty boys put in their appearance; this number has since grown to fifty-eight, ranging in age from twelve to twenty-four years. The students bring their food from home, which they cook for themselves with wood gathered from the jungle. They also wash their own clothes at a mountain spring not far distant.

From half-past eight to half-past ten we have industrial work. We are now teaching simple manual training, which consists in this case of digging dirt to level the yard. After this we hope to teach stone masonry, carpentry, and agriculture. Before we opened our school, we were told that these boys would not take to the industrial work; and some did wish to pay fees instead of working. But we held strictly to the industrial plan, which we believe to be the better, and the experience thus far indicates that there will be no difficulty in this matter. I have never seen boys work with a better will. One of our teachers, Moti Singh, is especially helpful in encouraging the boys.

The school hours, from eleven to three, are spent in study. It would be hard to find more studious, earnest boys. Most of them are Hindus, who had never heard of the gospel of salvation, and their interest in the Bible studies is very encouraging.

We are also trying to teach music; but as the boys are entirely unacquainted with what we consider melody and harmony, it will take some time to educate the ear and voice. However, we hope to develop some singers from among them.

Will the reader kindly remember this work in prayer?

India.

The First General Meeting in Siberia

MRS. J. T. BOETTCHER

EARLY Monday morning, June 13, we left the city of Moscow en route for Siberia. The weather was very hot and dusty; but as we succeeded in obtaining, without extra expense, a small compartment alone, we found ourselves very pleasantly situated for our long inland journey. We enjoyed the privilege of having with us for four days Elder E. Gnedjen, who was on his way from Caucasia to Manchuria.

When night came, we could make up our beds and rest as comfortably as in a sleeper. We had a little table which we arranged for our books and papers, and for our meals. We could read and hold our worship undisturbed, and as we could lock ourselves in, we were not obliged to lie awake at night to watch our baggage. All travelers going long distances in Russia provide themselves with teakettles, as all the larger stations furnish the passengers with hot water free of charge. The water is clean and boiling hot, so that it is easy to make a good cup of cereal, or any other kind of drink, right on the train. Thus we

were always provided with wholesome drinks on our journey, and thought it a great improvement over the ice-water tank and common drinking-cup found in our American trains. At most of the smaller stations hot milk in bottles can be bought for two cents and a half a quart. In fact, the Siberian trains are among the most comfortable in the world. They are very clean and well kept.

We passed through many great cities, and through innumerable towns, villages, and hamlets; over broad rivers and by quiet lakes. Valleys, plains, and high mountains succeeded one another in rapid succession. But our hearts were made sad to realize that in all this long journey we were not passing one church or group from which the light of present truth is shining. Yet God has caused

Whole beds, covered with most costly draperies, are to be seen, whose only occupant is a small piece of skull from some great saint, put in a case and laid among the pillows, to be kissed by the believers. Often one sees a mother lifting her child up so it can kiss these bones.

Then there are the holy pictures, which are said to work miracles. We asked, "What miracles?" and were told that the blind had been restored to sight. Yet just outside the church door we had given money to a blind beggar. The people are most enthusiastic in their worship, bowing their faces clear down to the ground many times, and kissing every picture and relic with great reverence. This seems to be the whole of their worship. O, how great is the darkness!

roofs. These houses are very low, but they have windows, and in many of those we saw there were house plants in bloom.

Leaving the villages behind, we rode over the prairie and through the woods, until we came to a small settlement consisting of nine families, most of them Seventh-day Adventists. The houses are built close together, and the location is pleasant, with a small lake on one side and woods on the other. We received a most hearty welcome. Elder Loeb sack had arrived the day before, and other brethren and sisters were beginning to come.

(Concluded next week)

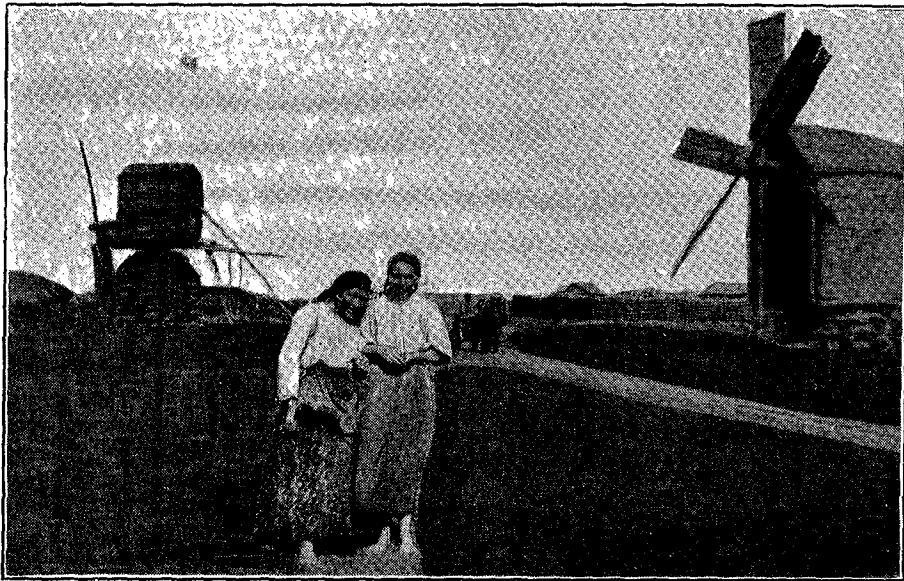
Wai-Chow-Fu, Kwangtung, China

J. N. ANDERSON

WAI-CHOW is a city of the first rank,—a "fu" city,—situated directly east of Canton, about one hundred fifty miles on the lower reach of the East River. Just next to Wai-chow, but separated from it by a small stream and the respective walls of the two cities, is another city, a district city called Kwai-shin (a district city corresponds to a county-seat in the States). The union of the two cities makes that point a large and important center, as it is the head of a large section of country. It is the gateway of all the country up the East River, very accessible from the outside, especially during the time of high water, when launches run daily between there and Canton.

The language spoken is prevailingly Hakka, and hence it is a center for work among that class. It was from the Hakkas that some of our first converts came, and additions have steadily been made from time to time, so that now there is a considerable constituency with which to inaugurate an independent work among the Hakka people, who are scattered over large sections of this province, and are said to number no fewer than ten millions. Some of them are also to be found in the province of Fukien.

A small building site just outside the city of Kwai-shin has been purchased (about two thirds of an acre) for one hundred seventy-five dollars. At the present time there is much trouble in all parts of China to get deeds stamped by Chinese officials when the transfer is to missionary societies. For this reason we were compelled to buy in the name of our Chinese evangelist, who, in turn, will transfer the title of the land to our mission. This necessitates two transfers, and so calls for the stamping of the deed twice; but on the whole it will be the shortest way to the possession of the land. In any case we were driven to this course, since the owner absolutely refused to sell directly to us. His refusal to sell to us foreigners may have been due to superstitious fear, or what is more likely, it may have been due to a fear that his own people would make him serious trouble for thus aiding the foreigner. There have been cases where Chinese have been dealt with very se-



A RUSSIAN WINDMILL

this great railroad to be built that the third angel's message may be carried to these nations sitting in darkness. We saw church buildings enough everywhere, both Orthodox and Mohammedan, many of them grand and imposing; but they do not teach how Christ can set the burdened sinner free. While in Moscow, we visited some of the churches there,—vast treasure-houses, where the wealth of the earth is stored, gold and silver, precious stones and jewels, pictures and relics. Truly she sits a queen, and is no widow!

A church sexton took us into a chapel where the ancient relics are most carefully preserved in costly cases. We were shown a long row of such cases, closed except for a little round hole in the top of each, through which one can see a bit of bone or cloth, or a piece of wood, or a nail. Each case is carefully labeled, describing the contents,—a bone from the body of St. John, one from St. Luke, and also one from St. Stephen; here a bit of Mary's dress, and there a piece from the Saviour's cloak; one of the nails which pierced his hand, and also a piece of the cross. We found one case containing, it was claimed, a bone from the prophet Daniel (evidently the Orthodox church does not dispute the fact that such a man as Daniel existed).

And as in the Orthodox church, so also in the Mohammedan mosque, the worship consists of dead works, which can never create a new and clean heart.

Of late the liberties of our people in the Russian Union have been greatly restricted, and so it was decided not to hold the Siberian general meetings in the cities, but far out in the country. Consequently, Friday morning, about six o'clock, we left our comfortable train at a small Tartar station called Mamlutke. The conductor did not want to let us off at such a place, as he felt sure there must be some mistake. But we were following the directions of Brother H. K. Loeb sack, and he had written that a brother would meet us with a team at this station.

As we stepped out upon the platform, we found the air piercing cold, and we were thinly dressed. The brother who was to meet us was not yet there, so we went into the depot, and ate our breakfast. Before we had finished, our brother arrived, and we started for the place of meeting, which he said was about twelve miles distant. It was a cold ride indeed,—as we could not unpack our warm clothing,—but a very interesting one, passing, as we did, first through a Tartar and then a Russian village. The Tartar houses are made of mud or clay, with flat

verely for the offense (?) of selling land to a foreign missionary society. Missionary societies are allowed to purchase land under treaty rights.

For some time it has been our settled purpose to erect a house for foreign residence at Wai-chow. We were driven to this resolution by the fact that it is impossible to find native houses that can be made suitable for our workers to live in without exposing them to conditions that endanger their lives. As the land has been secured, we are now prepared to build just as soon as the necessary funds are in hand; and this we confidently expect will be very soon.

At our meeting held in Shanghai last January, it was voted to send Brother and Sister S. A. Nagel to Wai-chow to connect with Brother J. P. Anderson, who is our sole worker among the Hakkas. The coming of another family, which is an absolute necessity, calls for the erection of a house that will accommodate the new workers as well as the old ones. In view of this we are planning to put up a double house on the site mentioned above. In the meantime Brother Anderson is living in a very bad part of the city, and in a house that is in every way unfit for a foreigner. Brother and Sister Nagel are compelled to remain in Canton temporarily, until a suitable house can be erected. They are studying the Hakka language; but since they are entirely out of the Hakka element, being among Cantonese all this time, they are working at no little disadvantage. They should be among their own people from the very first; and, furthermore, since the work has been begun there, they are needed from the very first. The chapel and school work at the local station in Wai-chow require a man's close and constant attention. On the other hand the several out-stations at some considerable distance in the country, together with the canvassing work, fully occupy the time and strength of the other man. Moreover, there is need of two workers being together, so they can, in accordance with the plan of our Lord, counsel and work together to lead souls into the truth, and build them up into strong churches, which shall, in turn, be lights in this dark land. During the last year and more J. P. Anderson and his Chinese assistants have been very active in the distribution of our literature in that part of the Hakka territory, and in this way our work has come to be known quite extensively in that part of the field. When our workers are once permanently located at Wai-chow, in suitable quarters, the work for the Hakkas will by that very fact be placed on a good footing.

The money for the erection of the house at Wai-chow, we are told, is to come out of the first instalment of the \$300,000 Fund. This is very much appreciated by the workers who are enlisted in that difficult but promising field. For this generous aid financially, and the constant faith and prayers of the believers in the home land on our behalf, we all thank God.

How Piao-m Learned to Read

T. E. BOWEN

THE following incident, published in the *Bible in All the World* for August, should be a great encouragement to our workers in China, helping them to be patient and painstaking in their efforts to teach the message to native believers, with a view to their becoming workers for God. Such efforts will be greatly blessed by the Lord, and will no doubt result in leading many poor wanderers to the Light of Life. One worker patiently teaching a few honest souls will be putting out the Lord's talents where they will increase manyfold.

Pastor W. D. Rudland, who has labored in inland China, translating the Scriptures into the Taichow dialect, relates the following experience:—

"An old Chinese lady, Piao-m by name, not long after her conversion expressed a wish to give herself to the Lord's work. But as she could not read, and was well advanced in years, besides being far from bright in intelligence, it did not look as if she were likely to be of much use as a Bible woman. However, my wife undertook to do her best to teach her to read. For several months, day by day, Piao-m had a lesson, lasting for one or two hours. After learning the primer she went on the Taichow colloquial version of the New Testament, printed in Roman characters. For some time she made very slight progress; and even after she began to read a little, she seemed to have made up her mind that it would be impossible for her ever to understand what she read.

"I confess that I was quite in despair about Piao-m. After six months' steady toil, each sentence being explained to her, there seemed hardly any hope that she would succeed.

"But one day, as she was reading, she suddenly found that she grasped the meaning of the passage; and from that moment she made rapid progress. I shall never forget the look on her face when she came and told me that she was beginning to understand what she was reading in the Testament. And how my wife rejoiced to see at last the fruit of her labors!

"Finding that she could understand what the words conveyed, Piao-m spent a large part of each day reading her book, going to her teacher for the explanation of words and passages which she could not make out. By this means before very long she had made certain portions of the book her own.

"But she could not be satisfied with just reading the Testament for herself; she began to read it to other women, and soon taught some of them to read, too.

"It was not long before she was sent to some of our out-stations to teach the women there; and wherever she went, women were converted to Christ. She is so humble and so self-sacrificing that the people believe in her. Her life is quite as powerful as her words, and she knows how to use the words of the Testament with great effect.

"One day she met with the widow of a small Chinese official, and began to tell her about the Saviour from sin. This was something quite new to the widow, who listened attentively. The result was that eventually she was converted and baptized. She in her turn is now a valued worker, giving her time to the teaching of the female patients in Dr. Anderson's hospital, and also speaking to the out-patients who come to the dispensary. No doubt many of these will carry the message away to their homes in isolated villages, where no preacher of the gospel has ever penetrated.

"Although nearly seventy years old, Piao-m is still working in one of the China Inland Mission out-stations, beloved wherever she goes. She carries her New Testament with her, and some simple tracts; and while she is ever ready to read to the women from the Book, her strong point is to teach them to read it for themselves. How many she has taught to read the Word of God for themselves I do not know, but it must be a great many.

"In the Taichow district scarcely one woman in a thousand can read the Chinese character so as to be able to understand it: it takes years of study to master. But a few months' time is sufficient to enable men and women to read and understand the Taichow colloquial version of the New Testament, printed in Roman characters."

Truly we know not which shall prosper, either this or that; but one thing is noticeable,—God often chooses instruments whom men would pass by as very unpromising, but who, in his hand, lead many souls to Jesus.

Takoma Park, D. C.

A LADY missionary traveling in the hills near Mussoorie, in northern India, stopped to speak with a gang of coolie women working on the road. Among them was a woman of considerable intelligence, who spoke Urdu fairly well. Her husband was a Tibetan, who had in some way obtained a Gospel in the Tibetan language. The woman was familiar with the story of our Lord, but she refused to mention his crucifixion and death. "It was too awful," she said; "I can not bring myself to read it." The lady asked, "Did you think his death was the end of all? Did you not see that he died for your sins and mine, and then arose from the dead and ascended to heaven, where he now lives to intercede for us?" A wave of delight swept over her face, as she replied: "I am so glad you have told me. I see it all. It must be true. He lives to save."—*Selected.*

"FORRY boys or girls, giving only five cents each week, will support a native preacher on the foreign field. One hundred persons giving twenty-five cents each a week, will support a missionary on the mission field at home or abroad."



WASHINGTON, D. C., SEPTEMBER 1, 1910

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Editorial

A Hope That Lives and Works *Another Word Concerning the German Meetings*

THE grand thing about this advent message is that it works. The third angel's message is a success everywhere. It transforms the individual and begets in his heart the "lively hope," and it builds up and unifies a great movement. There is constructive power in this system of truth which is to us the "blessed hope." Paul wrote to the Colossian brethren:—

"For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth."

Everywhere it is the same. Now in the two German unions we have ten thousand believers. It is four years since I met with them; and I can see evidence of the continuous growth not only in the work generally, but in the believers. They are experienced Seventh-day Adventists. A large and strong corps of trained workers has been developed. These believers have exactly the same aims and hopes and outlook upon the world-wide field that our brethren have in every other part; and here is a mighty force at work, under God, for the speedy finishing of the task committed to us.

It is by no means an easy way of service that our brethren have set before them. It is a battle all the time; but a winning battle. In many parts the book workers find themselves beset with restrictive and oppressive regulations; but the book work goes forward. In some parts our brethren have been subject to fine or imprisonment for celebrating the Lord's supper; but brethren who come from such experiences are not a whit behind any others in their courage and confidence in the triumph of the message.

The brethren know that the Lord is working for them. Liberty has come in Catholic Bavaria. In ancient Nuremberg, where a few years ago public meet-

ings were forbidden, Elder F. Prieser had last winter as many as five hundred out to his meetings. The Lord has done it. A sister from Augsburg—where the Augsburg Confession was prepared—told me of former experiences with intolerance, and the coming of a fair degree of liberty. "We fasted and prayed," she said, "and asked the Lord to influence the hearts of men in power. And very soon after the special season of fasting, the liberty came."

At this conference also the brethren have been thanking God for a splendid deliverance in the grand duchy of Mecklenburg, in northern Germany. It is a Protestant state; but there was an absolute denial of religious liberty. Elder F. Goetting told us how he, and later some fellow workers, had to work quietly among the people, watched by the police, and forbidden even to hold a cottage meeting. As souls accepted the truth, some were fined for meeting together. The situation seemed very hard indeed; and the Lutheran clergy were pressing the police on to more earnest action still.

Two of our brethren, lay members, with the prayers of all ascending to God, went to the grand duke, and laid the matter before him, telling of fines and police opposition, and of our desire to preach and practise the Word of God in a Lutheran province. One of these brethren was a delegate to our conference, and told us of the interview.

When the case had been stated, the grand duke said he would find out about us.

"We went away," said the brother, "saying to ourselves, 'Well, now, he will ask the pastors; and they are not on our side.'"

But our brethren put the case in the hands of God, and he led the grand duke to do splendid service for religious liberty. The permission came to our people to meet freely together, though it is supposed that only members can so meet. But this is an advance step, and our brethren rejoice. A police officer told them that the ruler had really a stiff controversy with the pastors, and against their opposition he nobly stood for right. "It was a wonder," said the officer to our people; "the Lord must surely have helped you." Our brethren are holding public meetings in spite of restrictions. In many places the local pastors are not aware of the distinctions in the permission and the law, and do not know how to apply hindering restrictions. In one country place Elder Goetting reported having had three hundred people at his meeting. The seed is sown, a foothold is gained; and by the time the opposition gets the machinery of oppression started, the worker is on to some other place.

And all the time the message spreads. Of course it is not to be understood that

these difficulties are found everywhere. In fact, in most of the union territory there is liberty. But really the various hindrances do not seem to make any great difference as regards increase of membership.

That is a lesson for us to take to heart. We need not think that restrictive laws will be able to stop the truth. This last quarter, in the two German unions, there has been a net gain of five hundred members. This means a large, strong conference added every year, or, for that matter, the equivalent of a small conference every quarter. The third angel's message is a success. And how it wins the loving devotion of the believers!

It was good to watch the earnest, enthusiastic congregation day by day. These brethren are Seventh-day Adventists of the old-time stamp. Their hearts are in the forward moves in all the world, and they hunger and thirst for the power of God that is to cut the work short in righteousness. Just under the pulpit a good old brother sat day after day, in order that his dull ears might catch the words from the speakers. He comes from Bavaria. Down in that Catholic land he heard the first angel's message in the days of 1844, and his wife began to keep the Sabbath then. He himself began in 1854, knowing nothing of any movement in the world, but seeing only the truth as it is in the Word. How his heart rejoiced some years ago when he found this people! Old and feeble physically, his love is young and strong, and will never grow old, we trust. Drawing my ear down, he said to me, "O, I have such a hungering and thirsting after God." This message is searching all lands, as a fisherman's net sweeps the depths of the sea, to find the true souls that are waiting; and the message is preparing them for heaven and eternal life.

The cheeriest message borne in the conference came by letter from a young brother who sent the message from prison, where he lies for refusing to work on the Sabbath. "Eight years ago," he said, "I made the covenant of a good conscience with God at Friedensau. Nearly half of the time since, I have spent in prison. Why has the Lord showed just me such grace that I should be called to suffer for his precious name?" And he trusted that all at the conference might know personally that the joy of the Lord is our strength.

Our youth are ready to endure hardness as good soldiers; and the Lord is standing by them. More than one told me of the richest of blessings that had come to them while suffering imprisonment and punishment for loyalty to the Sabbath truth while under military service.

Six young men and women at our

meeting were dedicated with prayer to the work in East Africa. When Elder L. R. Conradi called for those who were ready to follow on later to stand up, forty or fifty young people were at once on their feet. Four years ago, when such a call was made, I remember that about eighteen volunteered; and Brother Sander, one of the strongest and most robust of all, was selected. He now lies in an East African grave, and the heathen chiefs say, "He was a good man; and he loved our people." There are other African graves, too, in this short campaign of our German brethren in East Africa. But for the love of Jesus and his truth our youth are ready to pay the price, and fathers and mothers give them into the hands of God.

These sights and scenes of the great German meeting would bring joy to all our people. I can only give the impressions here and there, almost at random. But God is in the work in the land of Luther and the regions worked directly from the German field. Years ago Froude, the historian, said, "The land of Luther needs again the spirit of Luther." Well, in this reformatory message of Revelation 14, the spirit of Reformation truth is spreading once again through the land of Luther.

W. A. S.

Watford, England.

National Reform and the Rights of Conscience

THE sixth annual session of what the National Reform Association terms its Christian Citizenship Institute was held at Winona Lake, Ind., August 8-19. There were twelve speakers on the program, representing different phases of the work of the National Reform Association.

Rev. William Parsons, of Portland, Ore., spoke upon the general theme of the home, the influences affecting it, and the legislation which the association considers essential to the preservation of the home.

Rev. J. S. Martin, the general superintendent of the organization, gave a series of eleven addresses upon the general theme of education and character, as interrelated and interdependent.

Rev. R. C. Wylie gave a series of ten addresses upon the general theme of the social message of the gospel.

Rev. F. F. DeLong spoke twice upon the general topic of Romanism, dwelling upon the power and purposes of Rome, the necessity of an awakening, and what the Roman Church is doing to mold to her liking the education given in the public schools.

Dr. G. W. Grannis, the secretary of the Lord's Day Alliance of the United States, addressed the institute twice upon

the necessity for stricter Sunday laws and Sunday-law enforcement.

Dr. S. F. Scovel, the president of the organization, gave three very carefully prepared addresses upon "Christian Citizenship," "Christian Internationalism," and "The World-Wide Meaning and Mission of National Reform."

There were other speakers who gave from one to three addresses each, which did not in any material way go into the real principles which the National Reform Association was organized to promulgate. In fact, some of these were not far from the principles which we hold, notably so the address of Dr. J. K. McClurkin on "John Knox and His Banner." The bold stand of Knox for liberty of belief and the right to teach the gospel unhindered by a religion-and-state government, was ably set forth by this speaker. His example was held up as worthy of the approval of every Christian; but this address seemed strikingly out of place in an institute of this character, whose purpose is the very same as that of the intolerant queen, in spite of whose interdicts Knox preached the gospel to the people of Scotland. What that intolerant ruler demanded was uniformity in religion. The religion which she held was good enough for her realm. A uniform belief was more to her liking than individual independence in matters of faith and conscience; so she proscribed Knox and his religion, and made them outcasts from the realm.

Said Dr. S. F. Scovel, in his address on August 19, on "The World-Wide Meaning and Mission of National Reform:"—

Uniformity is essential both to peace and progress. The opinion of the majority must be decisive. Even in the matter of men's consciences a degree of uniformity is necessary. We would allow the greatest amount of individual rights of conscience consistent with the necessary uniformity. It is your duty to take care not to disturb the convenience of your neighbor. In England, when people meet, they turn to the left; but in France they turn to the right. If in England you should turn to the right, or in France you should turn to the left, you might get killed or kill somebody. So the only possible way for you to do is to go to the right when the law ordains it, or to the left when the law ordains that you go to the left. The state must have its opinion and its law, and the church and family must have their opinion and their law, and somehow or other we must come to an agreement.

Note the unavoidable conclusion of this teaching: Uniformity is necessary, even in matters of conscience. Which ever way the law ordains for you to go, that way you must go. Then the "agreement" which the doctor says must be between the law of the state and the opinion of the individual is such an agreement as exists between the lion and the lamb when they have lain down

together—the one inside the other. There is no longer any discord between the two; uniformity has been achieved. It was this sort of uniformity which the queen of Scotland sought to bring about between herself and John Knox.

As that intolerant ruler made John Knox and his religion outcasts from the realm, so does this National Reform organization seek to make outcasts of all who assert their God-ordained right of freedom of conscience, not only from this country but from every country in the world where they shall be able to establish their unchristian régime. Said the Rev. Dr. William Parsons to the writer, while discussing the question of the rights of the individual in matters of conscience:—

The only possible way I see out of the difficulty is for you good people to find some spot on the face of this earth where you can carry out your ideas, and then go there and stay there.

We replied that we had heard statements previously made by members of that organization to the same effect; but that there was a much better and more Christian solution of the difficulty, and that was to apply the golden rule, and recognize in one another the rights of conscience; that under such a program the seeming difficulty would vanish away.

The argument of Dr. Scovel, though polished and plausible, is a veritable apology for every persecution of Christians by heathen in every part of the world, and of every persecution of Christians by so-called Christians since mis-called Christianity went onto an earthly throne in Rome. It is an apology for the brutalities of the Inquisition, the fires of Smithfield, and the disgraceful cruelties of colonial America, practised in the name and to the shame of religion.

"The opinion of the majority must be decisive," says the president of the National Reform Association. So said the heathen of the New Hebrides when they ate the missionaries who came to them with the gospel of peace and salvation; and National Reformism can not consistently reprimand or accuse them for their act. The colonial governments said the same when they whipped and banished and hanged and sold into slavery those who thought it more necessary to follow the leadings of God's Word as they understood it than to profess to believe what they did not believe—for the sake of uniformity. And the National Reform Association can give no consistent denunciation of those cruel acts, because they were done in the cause of uniformity. The accusation of the Jews against Christ was on the very same basis. They believed in uniformity. The teachings of Jesus were out of joint with theirs. There was not the necessary degree of uniformity; and so

they slew him. What denunciation has National Reform for the crucifixion of our Redeemer?—It has none; for it is wedded to the doctrine of the necessity of uniformity in matters of religious faith and practise. Standing upon that platform, it stands side by side with every persecutor that has ever oppressed a child of God. Standing there, it stands side by side with Rome, both pagan and papal, in her warfare upon the Word of God and upon the liberties of the individual in matters of faith.

Uniformity of expression is not the essential in religion, but conformity with the divine Word and will, unhindered by any human intermediary or interloper. There is nothing so essential in the religious life as absolute freedom to follow the leadings of the divine mind. Whosoever comes between another individual and God, in order to make that individual's religious faith and expression conform to his own, has put himself in the place of God to that individual, and shut out the light of heaven. But that is what the whole National Reform propaganda stands for. It denominates the rights of the individual in matters of faith merely "so-called rights," or "mis-called rights," and puts the necessity for uniformity above all such rights.

The similarity between the position taken by the National Reform Association and that now being given expression to by Roman Catholicism in European countries, is strikingly apparent. In Spain and Portugal and France and Austria the Roman Church is now, and has been, demanding uniformity. If the National Reform position is right, Roman Catholicism is right. She has refused to allow freedom of religious faith in those countries. To do so would be to admit that uniformity is not essential. Therefore Protestant places of worship must be secluded, and must not display any sign to indicate that they are places of worship. For them to do so might bring in a lack of "the necessary degree of uniformity." So she has forbidden them; and because she would not yield, the rusty chains on the prison door where she has held the intellect of the people incarcerated for centuries are beginning to break under the heaving strain of prisoners who have a right to be free. The despotism of uniformity was demonstrated through the Dark Ages.

It is more than a coincidence that this organization, whose work is to be so influential in causing the people of this world to worship that great antichristian power known in Holy Writ as "the beast," should be enunciating principles so similar to the principles which that power stood upon throughout the Dark Ages, and still stands upon.

C. M. S.

(Concluded next week)

Sees Peril in Armaments

It has been argued many times by those favoring an increase of naval armament, both in this country and in the countries of the Old World, that the possession of large, well-equipped navies is the best possible guaranty of peace. Such claims, of course, are anything but logical reasoning, and are only put forth for want of better arguments. In a recent address by Henry Billings Brown, former associate justice of the Supreme Court of the United States, at the anniversary exercises of the Yale law school, he spoke as follows on this question, as reported by the *Washington Post*:—

Armaments have not only not decreased, but never in the history of the world has there been such complete preparation and such readiness for war. The usual excuse for the maintenance of large armies,—that they give the most distinct assurance of peace,—is fallacious. Large preparations for war by any power invite similar preparations by others to meet them, and a collision is ultimately certain. The most strained relations of the present day exist between the two powers best prepared for war. It is a general rule that the man who is fully armed and prepared to defend himself is oftenest called upon to do so. The old adage, that the man who is looking for trouble is apt to find it, is as applicable to nations as to individuals.

These words of Justice Brown are sensible and to the point. The millions spent by the nations year by year for the munitions of war are not harbingers of world-wide peace. To him who reads aright the prophetic utterances regarding conditions in the last days, these preparations of war speak with one voice of the Armageddon but a little way ahead. Let none be deceived by pleasing platitudes. Rather let us discern, as students of prophecy, from the shaping of present-day problems, the gathering storm, which is soon to break upon the world.

F. M. W.

Our Work for the Cities—No. 5

FROM the considerations to which attention has been called in this series of articles, it is plain that the earnest appeals which have come to this denomination in behalf of the masses in the cities, mean far more than we at first see and understand. This call means more than the appropriation of money to the large cities. It means more than the holding of tent and hall meetings by a few able speakers in our leading cities. It means more than to conduct city missions in a few large cities in the United States.

This call means all this and much more. It is a call to a broad, well-organized evangelistic campaign throughout the world. It is a call to do the most important part of all gospel work; namely, to preach the gospel.

When Jesus began his public work, he directed the people to the prophecy of himself which says, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel," and he said, "This day is this scripture fulfilled." During his ministry he selected men, and sent them out to preach the message of salvation; and when about to return to heaven, he commanded his disciples to go "into all the world, and preach the gospel to every creature." Paul declared that it has "pleased God by the foolishness of preaching to save them that believe," and added, "Woe is unto me, if I preach not the gospel."

The preaching of the gospel is the fundamental part of gospel work. It precedes all other phases of that work. It is that which makes disciples, and adds to the church daily such as are being saved. All other work is built upon this. All the administrative and institutional work of the church springs from the results of preaching the gospel. However good and important the administrative and institutional work may be, it can never take the place of the purely evangelical work. That must go on, or the other departments, growing out of its results, will become of no effect in advancing the cause of Christ.

In the history of our own cause we find lessons of great value regarding this question. The pioneers gave their lives wholly to the proclamation of the gospel as it was revealed to them in the three-fold message of Revelation 14. This led to the most earnest, prayerful study of the Word, and to a close and continuous association with the people. Their preaching convinced hearers, and led them to accept the message. As they pressed forward with their work, and believers increased, they began to feel the need of agencies which they could use to multiply their forces, efficiency, and results. This brought the printing-office, the school, the sanitarium, and organization. But all these were designed by the pioneers to be tools in their hands for the hastening of the work they had set themselves to do; namely, to preach the everlasting gospel to every nation, kindred, tongue, and people in all the world.

It was never thought by those who launched these administrative and institutional features, that they could take the place of the evangelical work that had been carried forward; but the tendency has ever been for institutional work either to take the place of, or paralyze, evangelical work. The formal, business, mechanical duties, needed in the carrying on of organized work and institutions, are more compatible with the natural heart, and can be performed without special spiritual attainments; whereas, successful evangelical work can

not be done without much study of the Word, earnest prayer, and the abiding presence of the Holy Spirit. For these reasons the tendency is to swing toward the formal, mechanical, official part of the work, to the neglect of the more spiritual, evangelistic phase.

Ten years ago a reorganization was called for. We were told that our administrative circle was too small, that the management of our world-wide work was being carried on by too few minds, and that as a result the progress of our cause was being hindered.

In response to this counsel we entered upon the task of thorough reorganization in our administrative methods in both conference and institutional affairs. Earnest, conscientious endeavors have been made by our brethren in positions of responsibility to adjust all these affairs in harmony with the counsel given; and any one who will give the situation as it was ten years ago, and as it is today, careful study, must admit that no mistake was made in the call for reorganization.

But in our efforts at reorganization we have not given due attention to the development of the evangelistic work. We have not given that phase of our cause the prominence it should have had. We have not emphasized this side as we should in our schools and conferences. We have not lifted it to the exalted place it should hold in the estimation of our young people. We have not made the earnest efforts we should to find and develop the most simple, economical, successful methods of working. Most important of all, we have not cultivated as we should the spiritual side of this work.

Now the call comes to take up this neglected work; for all this is involved in the call to enter upon this world-wide evangelistic work in the cities. While we deeply regret our past neglect, we respond most heartily to the call in behalf of the city evangelistic work. A committee of seventeen members has been appointed to give special attention to this work, and twelve thousand dollars has been appropriated to a number of conferences to develop the work in their large cities. Two city missions—one for the English and the other for foreigners—have been opened in New York City. Comprehensive plans have been laid for a forward move, which it is hoped will result in great good.

Sabbath, September 17, is to be a day of fasting and prayer in behalf of this movement. The undertaking is a tremendous one. Much more is to be done than is here suggested, and we are in deep need of divine help. Surely those who long for the success and speedy triumph of this cause will join in this effort.

A. G. DANIELLS.

Delivered From the Serpent's Coils

VERY early in the history of the Moravian movement, those early pioneers of missions had pressed into the Guianas of South America. The lowlands were fever-traps, and the forests were infested with wild beasts and deadly serpents. Sir Walter Raleigh had explored the rivers of the country in pursuit of the fabled "El Dorado," where the very sands of the lake were to be golden, and the city to be of gold and precious pearl. It was not for love of gold that the Moravian pioneers entered the unknown lands beyond the coast plantations. They loved the souls of men, and plunged into the wilderness to bring the gospel feast to the Arawaks and Caribs, and the equally fierce Bush Negroes of the interior.

One day, while alone in his station, on the River Corentyn, the missionary Dahue had an experience, thus told in his own language:—

One evening, not being well, and going to lie down in my hammock, upon entering the door of my hut, I perceived a large serpent descending upon me from a shelf near the roof. In the scuffle, the creature stung or bit me two or three times on the head, and, pursuing me very closely, twined itself several times round my head and neck. Supposing that this would be the occasion of my departing this life, I, for the satisfaction of my brethren, wrote the cause of my death in a few words with chalk upon the table, "A serpent has killed me," lest they should charge the Indians with the deed. But, on a sudden, that promise of our Saviour to his disciples was impressed upon my mind, "They shall take up serpents; and . . . it shall not harm them" (Mark 16: 18), and, seizing the creature with great force, I tore it loose and flung it out of the hut. I then lay down to rest in the peace of God.

Although for years denied Christian companionship, beset by perils from the hostile Indians, and weakened by illness, the simple faith of the missionary made real the companionship of the One who had promised. "Lo, I am with you always," and he declares that he passed his time "in happiness and peace." The hearts of the natives were touched at last, and hundreds were baptized.

W. A. S.

THE life of Florence Nightingale, whose death occurred in London, August 14, shows what may be accomplished by one who gives his life unreservedly to the cause of God and the service of suffering humanity. Reared in a home of refinement, and possessing all the advantages that come through education and social position, she laid these aside to answer the call to minister to the sick and suffering. She was the first woman to nurse the sick and wounded soldiers on the battle-field, beginning this work in connection with the Crimean War in

1854. At first treated with indifference and even opposition, her sacrificing efforts won the confidence of her associates, and she became known as "the angel of the Crimea." She instituted many reforms in camp sanitation, established hospitals, and was a pioneer in bringing about better conditions in caring for the sick and wounded.

Statement of the \$300,000 Fund to Aug. 1, 1910

Atlantic Union Conference	
Central New England	\$ 877.31
Northern New England	427.01
Southern New England	194.34
New York	140.35
Greater New York	1017.08
Western New York	458.76
Maine	31.60
Total	3146.45
Canadian Union Conference	
Maritime	67.39
Ontario	54.55
Quebec	29.50
Newfoundland . . . . .	....
Total	151.44
Central Union Conference	
Colorado	7.65
Western Colorado	252.41
Kansas	662.14
North Missouri	389.87
Southern Missouri	64.57
Nebraska	542.01
Wyoming	512.15
Total	2430.80
Columbia Union Conference	
Chesapeake	51.15
Eastern Pennsylvania	40.98
West Pennsylvania	85.33
Ohio	84.62
New Jersey	75.60
Virginia	2.50
West Virginia	1.00
District of Columbia	301.95
Total	643.13
Lake Union Conference	
East Michigan	1379.86
North Michigan	102.05
West Michigan	879.60
Indiana	1500.43
Northern Illinois	665.09
Southern Illinois	256.81
Wisconsin	300.00
Total	5083.84
Northern Union Conference	
Iowa	184.07
Minnesota	2660.10
North Dakota	1789.18
South Dakota	34.00
Total	4667.35
North Pacific Union Conference	
Montana	418.65
Southern Idaho	508.00
Upper Columbia	427.30
Western Oregon	278.44
Western Washington	633.90
Alaska	2.15
Total	2268.44
Pacific Union Conference	
Arizona	36.86
California	887.51

Southern California	\$ 610.61
Utah .....	.25
Total	1535.23
Southeastern Union Conference	
Cumberland	780.88
Florida	1193.48
Georgia	206.20
North Carolina	152.96
South Carolina	45.25
Bahamas .....	....
Total	2378.77
Southern Union Conference	
Alabama	35.35
Kentucky	59.00
Louisiana .....	....
Mississippi	20.00
Tennessee River	65.47
Total	179.82
Southwestern Union Conference	
Arkansas	6.90
Oklahoma	545.97
New Mexico	11.60
Texas	32.00
West Texas	32.90
South Texas	3.78
Total	633.15
Western Canadian Union Conference	
Alberta	41.40
British Columbia .....	....
Manitoba	20.00
Saskatchewan	65.50
Total	126.90
Miscellaneous	
England	490.00
New Zealand	102.27
India	29.72
West Indian Union	1.00
Miscellaneous	10.00
European Subtreasury	2.43
Germany	5.00
Canal Zone	5.00
Total	645.42
Grand total	\$23890.74
W. T. KNOX, Treasurer.	

No man nor body of men must come between a man's conscience and his God. In this age of religious subservience to man and of trusting to blind leadership, it would be well if every child of God would appreciate and experience this truth. Before God's judgment bar at last, no one of our fellows can plead our cause. Each at that time must meet his record, irrespective of the course pursued by others. Let each, then, look to God, and take the rule of faith, which he has provided in his Word, as the standard whereby character shall be formed now and judged at last.

Abusing God's Gifts

God provides for the needs of all his creatures, and provides abundantly; and if man's selfishness did not pervert God's gifts, not one of his earthly children would ever feel the pinch of want. A recent incident in this city, in which man's greed and injustice were revealed, illustrates the point. A near-by farmer shipped a load of melons to a commission dealer, expecting a fair remuneration, as the season had just opened. In a few days the mails brought to him the startling news that the melons brought but one cent each, which amount would be sent him, minus the freight. Suspecting trickery and fraud, he took a train to Washington, and without making his identity known, visited the dealer. He admired the melons, asked where they were raised, and what was the price. The reply was about what he expected. They were his own melons, and the price asked by the dealer was fifteen cents each. The dealer was chagrined when the man's identity was made known. That this is not an isolated case can be easily proved; and if our sense of right and justice cries out against it, how must the Creator feel when he witnesses so many denied his bounties because of such an execrable spirit as that shown by the dealer mentioned above?

J. N. Q.

Old Truth and Modern Isms

MANY are being carried away with the glitter of so-called new theological truths. Others are drifting into the vortex of skepticism and unbelief. Yet in spite of the multitude of isms presented to men to lure them away from the simple faith of God's Word, there are those who still cling to the old way. George L. Clark, writing in the *Harvard Seminary Record* of April, speaks emphatically against some of the doctrines taught to-day:—

They who are drifting out upon the barren sands of pantheism have no relish for a religion of historic events. Dreamers may enjoy reveling in abstractions, but the rank and file of the Christian church will continue to believe, with the

greatest thinkers of the past, that the human soul, burdened by sin, perplexed, filled with remorse, needs something more than a formula for a pantheistic idealism, or a Saviour who rises but little above a respectable commonplace. The periods of greatest spiritual power in the past have been times when men were too serious, too much in earnest, for spiritual gymnastics. We need a brotherly Saviour; we must have a divine, an Almighty Saviour. The world is not to be converted by men who are in doubt about the Christ who is described as clothed with all power in heaven and earth.

So long as we are sinners, so long shall we need a Saviour. Only through the Word is the Saviour made known to us. No call should ever be made for other ways of salvation. It is impossible in this world to exhaust the remedy already given us.

C. E. H.

The Main Thing

THE history of the church in every age has shown that with the loss of spiritual power and vital godliness has come a spirit of show and ostentation. This is seen in imposing church architecture, grand music, costly furnishings, and an effort to make the externals of worship attractive and imposing. All this, however, can not make up for the lack of spiritual power. Speaking of this in the *Baptist Standard* of August 4, George W. Truett says:—

Many things are from time to time proposed for the prosperity of the churches. Is it not amazingly singular that the main thing is so often overlooked? It is suggested that the churches should have better buildings, with better equipments; that they should have a more scholarly ministry; that they should have better music, and numerous other things, in order to secure the best prosperity. But what are all these things, if the great passion and purpose be lacking to win lost souls to the Saviour? The magnificent buildings, the elegant music, the eloquent ministers, all seem a hollow mockery if poor, lost souls on every side go down to eternal death. What, then, is the main thing for God's people to be praying for and working at with never-ceasing faithfulness?—It is the winning of lost souls to him who died for them. To this end Christ came and lived and died, and rose again, and went back to glory, and there offers unceasing intercession. For this cause his churches are left in the earth,—like their divine Founder, to seek and to save the lost.

The great need in the Christian ministry to-day is a return to gospel simplicity,—a reaching out after the gospel's only vitalizing power; namely, the Holy Spirit. Externals of worship, however imposing their display, can never satisfy the soul's hunger after God. Without divine ministry they serve only to make of religious service a hollow mockery. The Christian church needs power, but that power can come only by a living connection with the Lord Jesus Christ.

Note and Comment

Responsible Alone to God

THE apostle Paul teaches the doctrine that every man shall give an account of himself to God. Man's personal relationship to his Creator does not involve allegiance to Pope or priest or prelate. It does not take into account majorities or minorities. God holds every one personally responsible for what he believes and does, irrespective of the course pursued by his fellows. Speaking of this principle, the *Western Recorder* of June 2 truly says:—

No man or body of men must come between a man's conscience and his God. . . . To yield to a majority, no matter how large, where conscience is involved, is to put that majority in God's place. That is the plain English of it. That is the universal and unquestioned belief of all Protestants. A man must yield his conscience only to his God. And to let any man or all men be master of one's conscience is having another god before Him.



THE FIELD WORK

The Texas Camp-Meeting

THIS meeting was held in a suburb of Fort Worth, July 21-31. The only General Conference laborer present was Prof. H. R. Salisbury. In addition to the union and local conference laborers, Elder C. Santee was also present. Prof. G. A. Grauer, of the German Seminary, and Brother Leer, of California, labored for the German people.

While the membership is less than last year, there has been an increase of ninety-eight, the apparent decrease being due to the fact that the West Texas Conference has been organized since the last meeting, with a membership of about three hundred. The present membership of the Texas Conference is 1,393.

A tithe of \$14,352 was paid during the past year. During the present meeting five hundred dollars of the tithe was voted to the General Conference. It was also voted to sustain a laborer during the coming year in the West Texas Conference. About four hundred fifty dollars was pledged to the Keene Academy improvement fund, and the people promised to sell "Christ's Object Lessons" and other books to the amount of about six hundred dollars for the same purpose.

The president's report showed seven ordained ministers and one licentiate. Elder L. W. Terry was again elected president of the conference. There was a good spiritual interest throughout the meeting, forty-nine persons being baptized at its close.

C. B. HUGHES.

South Carolina Conference

THE annual conference was held August 4-14. Outward conditions were all that could be desired, and the weather was good throughout the entire time. We were not favored with General Conference help, but had efficient help in the union conference officers who were present. Elders Charles Thompson, R. T. Dowsett, M. B. Van Kirk, and Brethren V. O. Cole, L. D. Randall, and Dr. J. H. Neall were with us a part or all of the time. They, together with the local workers, carried the burden of teaching and preaching. A good spirit was present from the first, and a manifest desire to draw near to God. Courage and renewed consecration marked the services. The night meetings were well attended by people from the city, and the preaching was of such a nature as to be interesting and instructive for them. Elder E. W. Carey and myself are to remain to follow up the interest. We hope to be remembered in prayer by all who are waiting for the Consolation of Israel.

The business of the conference was harmoniously transacted. The treasurer's report showed some gain and few debts. At the closing meeting of the conference, cash and pledges were taken up for the purchase of a new field tent. The officers for the ensuing year remain largely the same as before. A tract society was organized, Sister Eliza Warner being elected secretary. Brother Arthur

Manous was asked to take the State agency.

We enter the new conference year facing some grave problems. As those called to bear responsibilities, we crave the prayers and co-operation of our brethren. We are exceedingly anxious that our churches shall rise to their privileges in the matter of tithes and offerings. If the good resolutions formed and expressed at the meeting are carried into effect, a real advance will be made.

T. H. JEYS.

Farming in Chile

IT was in the year 1894 that Brother T. H. Davis and I left San Francisco, Cal., for this country. We came to bring the truth to these people, and now there are at least two hundred Sabbathkeepers in Chile. We have sold hundreds of English books along the coast, and many German books in the German colonies. Thousands of small books have also been sold to the natives.

Besides selling books I have worked at farming; and during the ten years spent in this work, I have done very well. This is a good country in which to live. The climate is like California. Once in about ten years it snows for an hour or two. There are about eight months, more or less, of dry weather in this part of Chile. The rainy weather, which is our winter, begins in May and ends in August.

I have just sown six sacks of wheat and ten sacks of oats. The fruit harvest has just passed. On the farm I rent there are about fifty large pear trees, and about two hundred fifty apple trees, all bearing as nice fruit as can be found anywhere in the States. We also have plenty of cherries and plums. The ground is good for all kinds of vegetables. This year I shall plant about ten sacks of potatoes, and a sack of corn. There are no snakes nor wild beasts here, and no fevers.

We live in a German colony; and Germans, or those who speak German, could get along well here, and could learn the Spanish easily. There are no English people in this part of Chile. But we must live among the natives if we wish to understand their ways and language.

Wages are very low. Farm hands work for about twenty-five cents a day, with board. This is no country for poor people; those who have some money can make more, but for those who have nothing it is hard to live. Land around here is worth about one thousand pesos a square; that is, a piece of ground measuring one hundred twenty-five meters on a side. Not far away it is much cheaper.

To those who would like to know more about Chile, I would say that I shall be glad to give any information in my power. In sending a letter of inquiry, be sure to use a five-cent stamp; otherwise it costs considerable to get it out of the post-office. Address me at Los Angeles, Chile, South America.

F. W. BISHOP.

A Visit to Texas

THE general camp-meeting for the Texas Conference was held at Fort Worth, July 21-31. The camp was pitched in an open field with no shade, as those who planned it believed that such a location would be more healthful than a camp in a grove. There was always a breeze, and the evenings were cool and refreshing. On that large camp-ground I did not learn of one case of sickness.

The president's report showed a steady growth in members; and while they have cut off two conferences,—South Texas and West Texas,—and had just held a well-attended local camp-meeting in the eastern part of the State, the general meeting at this time was about as largely attended as before these divisions were made.

There was a spirit of willingness on the part of our brethren and sisters to respond to the call for a more complete consecration. Especially at the Sabbath meeting, those who had been neglectful in their service confessed their faults and took hold anew. Many for the first time, especially among the young, made a full surrender of their lives to God.

Nothing, however, of the entire meeting impressed me more than the sight of that large number of young men and women, filling the young people's tent morning and evening. What a mighty responsibility rests upon the parents of these young people, to see that their children are saved, every one, to the service of the Master! The church-schools of last year should all be continued, new ones started, and Keene Academy filled to overflowing.

Although the camp was on the very outskirts of Fort Worth, at the end of the street-car line, the large tent was filled every night, many of our own people sitting outside the tent in chairs brought from their tents. I trust that these sermons, heard by so many, will do much to strengthen our work in that city.

The German brethren held their meetings in our new church, just across the road from the camp. Prof. G. A. Grauer, who was there in the interest of the German Seminary, joined Brethren Miller and Leer in conducting the services. Brother C. Santee was there to present the needs of the Loma Linda Medical College; and Brother L. A. Hansen was present in the interests of the Sanitarium relief campaign.

Elder L. W. Terry was again elected president, and plans were laid for extending the work in all the departments. The conference voted to pay the salary of a laborer in the West Texas Conference for the coming year, and for the first time gave a part of its tithe to carry the work to the regions beyond, voting one thousand dollars to the Mission Board, five hundred dollars of which the General Conference used to help in strengthening the work in the newly formed South Texas Conference. It was an encouragement to our brethren and sisters to be able, after twice dividing the conference, and paying all the laborers in full for the year, to also help needy fields at home and abroad.

The workers in their reports told of open doors on every hand. May God bless our laborers, that they may enter these doors before they are closed by prejudice.

H. R. SALISBURY.

Report From Elder I. Sanborn

It has been a long time since I have written anything to let the readers of our good paper know that I am still alive and well. I shall be eighty-eight years old the twentieth of next December; and through the goodness of our blessed Saviour, am enjoying good health. I have just returned from a two days' meeting with the Exeter church in Ontario, Canada. Yesterday I enjoyed the happy privilege of baptizing six precious souls as the result of Elder Wm. Simpson's labors there about nine years ago. There are others whom we hope to see take this step.

Never have I been happier in my life than lately, as I see this threefold message going by leaps and bounds through this sinful world, gathering out the remnant of Israel. How plain it is that we are in the finishing of this grand work! O that the Lord may help us all to be faithful, each in his place of service, until the end!

I. SANBORN.

Christian Education

Conducted by the Department of Education of the
General Conference

H. R. SALISBURY Secretary

Features of the Work of the Foreign Mission Seminary

THE new plans for the selection and training of missionaries, which have been set forth in recent numbers of the REVIEW, seem to meet with general approval on the part of our people. The work of selecting the missionaries needed to fill the calls for the next two years is going steadily forward. It may be of interest to the readers of the REVIEW to know something more in detail of the work at the Foreign Mission Seminary.

A Special Training

The work will be conducted to meet the special needs of those under appointment to foreign service, and is not a substitute for a general education, which should be obtained at our regular training-schools. And those who have completed courses in these schools will, perhaps above all others, appreciate the work done here. The needs of the foreign fields and the requirements of those who go are, however, so varied that it is necessary to offer quite a wide range of studies.

Study of Missions

Those who have not already done so will take a course in the general history of missions, which will bring them in close touch with world mission problems, and help them to appreciate the great work that God has wrought in preparing the way for the advent message. Aside from this work the student will make a special study of the field of his choice. The missionary who labors intelligently can not afford to be ignorant of the life and thought of those among whom he works. A study of the secular and missionary history of the country, its races and their manners and customs, the mission problems to be met there, and how they are being solved, will help the missionary to enter upon his work more intelligently and hence more sympathetically. A thorough foreknowledge of

conditions will forearm one against discouragement.

Bible

No effort has been spared to make the Bible work very thorough and comprehensive. Ministers and other advanced students will pursue advanced study in Bible truth. Others will be given a thorough review of Bible doctrines. There will also be opportunity for the study of the life of Christ and apostolic history. Pastoral training will include practical work in preaching, and giving Bible readings, under the guidance of experienced workers.

History

Some nurses and canvassers under appointment have not had general history. A year's work in this subject, with Bible connections, is offered. For those who have a good knowledge of history two classes are conducted,—“Historic and Prophetic Review;” and “Reformatory Epochs,” including denominational history. The first consists of a careful study, point by point, of the history which shows the fulfilment of prophecy. The Congressional and other valuable libraries in Washington offer exceptional advantages for research. “Reformatory Epochs” this year will be a study of the development of the Papacy in the Middle Ages, the Reformation, and the French Revolution.

Foreign Languages

It is a great advantage to the missionary to begin a study of the language of his field while obtaining other necessary preparation. It shortens the period of preparation in the field very much, and helps to avoid the errors in speech of the uneducated among the people. Spanish, French, German, and Greek are offered this year. Those who must learn their language in the field, and who have never studied language other than the English, should by all means take one of these languages,—or, preferably, Latin,—as an aid and a foundation for future language study.

English

The importance of a thorough knowledge of the mother tongue can not be overemphasized. Aside from the regular English work of the academic course, there will be opportunity for a thorough review of English grammar. Every missionary is called upon to write more or less for the press. A class in journalism will be conducted, with this end in view.

Medical Studies

Moffat said that the medical missionary is a missionary and a half. Quite a large per cent of our missionaries are graduate nurses. While pursuing their course in Bible and field work, which has necessarily in most cases been neglected while obtaining their professional training, they will have the privilege of an advanced course in anatomy, physiology, hygiene, and sanitation. Special work will be done in tropical hygiene and elementary dentistry. These classes are open to all who can take them. We also offer a course in theoretical and practical hydrotherapy.

Sacred Music

Music, both vocal and instrumental, is especially valuable to the foreign missionary; but many in their intellectual preparation have neglected this. The

Seminary offers to all the opportunity to acquire what they need and have time for in these lines.

Industries

The knowledge of practical things is even more essential in the mission fields than at home. The Seminary does not offer a wide range of industrial studies, but only such lines as are most necessary in the mission fields. In every land the truth must be published. We have a well-equipped small printing-plant, such as will be installed at first in most of the mission fields. The Seminary is successfully operating a farm and dairy, which not only supplies our institutions here with wholesome products, but furnishes opportunity for the study of these subjects. The matron of the institution will conduct classes in cooking and general housekeeping, and it is our purpose to offer a practical course in dressmaking. Our course in scientific building construction is a very practical one for the missionary.

Academic Work

A definite educational requirement is not made of foreign missionaries. Various capabilities can be used in the foreign field as well as the home land. Successful canvassers, nurses, and other persons, many of whom have not completed the academic grades, are often chosen. For the benefit of such, and of those who need to review high-school subjects, the full academic work is carried in the Seminary. This includes algebra and geometry; English composition, literature, and rhetoric; botany, physics, zoology, and astronomy; Latin and other high-school subjects. A course in bookkeeping is included.

Denominational Organization and Work

Another very important line of work, which is a distinctive feature of the Seminary, is lectures and studies in denominational organization and work. The whole question of church, conference, and mission-field organization, denominational finance, and departmental work, will be thoroughly canvassed by the president of the General Conference and members of the General Conference Committee. This, as well as some other features of the work here, will doubtless attract a few of our home workers for a brief course of study.

Teachers

The General Conference Committee feels that the best is none too good for this important work; so no effort has been spared to provide a good teaching force. We have been fortunate in securing a faculty which represents thorough scholarship, and practical knowledge of the work of the third angel's message in home and foreign fields, as the following partial list of teachers and lecturers will show:—

- M. E. Kern: History.
- J. N. Anderson: Bible, history, general history of missions, and the far East.
- W. A. Hennig: Bible, pastoral training.
- M. Ellsworth Olsen: English, rhetoric, and journalism.
- Warren E. Howell: New Testament Greek.
- Clemen Hamer: Vocal culture, vocal and instrumental music.
- Lynn H. Wood: Science, mathematics, and building construction.
- R. S. Ingersoll, M. D.: Tropical hygiene, sanitation, general diseases, India.

- H. N. Sisco, M. D.: Anatomy, physiology, and hydrotherapy.
 Mrs. H. R. Salisbury: Latin, French, physical culture, and Mohammedan fields.
 Mrs. N. Z. Town: Spanish and Catholic countries.
 Miss Emma Stevens: Bible work.
 Charles H. Hayton: Africa.
 E. R. Button: Printing.
 Mrs. W. D. Workman: Cooking and domestic economy.
 Oliver F. Thompson: Agriculture and dairying.
 A. G. Daniels: Church organization.
 W. W. Prescott: Protestantism and the new theology.
 W. A. Spicer: Missions and mission work.
 W. T. Knox: Denominational finance.
 E. R. Palmer: Missionary and publishing work.
 H. R. Salisbury: Christian education and comparative religions.
 K. C. Russell: Religious liberty.
 Mrs. L. Flora Plummer: Sabbath-school work.
 G. B. Thompson: Higher Criticism, Spiritualism, Christian Science.
 F. M. Wilcox: Inspiration of the Bible.
 B. G. Wilkinson: Evidences of Christianity.
 A. J. S. Bourdeau: Romanism.

Length of the Course

All arrangements are made with reference to the missionary student spending only one year at the Seminary. The range of subjects offered, however, will permit of a longer course of study. There may be mature persons, desiring two years of school work, who will spend both those years in this school.

Endowment of the Spirit

With these excellent arrangements for the quick preparation of missionaries, we need the prayers and active co-operation of all God's people. Above all, we need the endowment of the Holy Spirit to make the work a success; for without him we can do nothing.

M. E. KERN, *President.*

Fireside Correspondence School

Special Opening

IN last week's REVIEW our special autumn opening on October 3 was announced. Will the reader be kind enough to look up and read that article again? Our fall calendar is now ready for distribution. It has some new and attractive features for prospective students, and it will pay any one to send for a copy and give it a careful reading. We can safely promise much better service than during the first year, and with our increased list of studies and strong faculty, we believe the usefulness of the school will be much enlarged. We especially appeal to all who can not attend one of our residence schools, to acquaint themselves with the work of our Correspondence School.

While speaking on this subject, we take occasion to assure the managers and patrons of our residence schools that there is —

No Competition

between them and the Correspondence School, so far as the purpose and the work of the latter are concerned. We appeal to the hundreds with whom we have corresponded during the past year to verify this assertion. If there is any

competition at all, or any fear of it, it must be found elsewhere than in the work of the Correspondence School. There is ample room for all we can do, without encroaching upon the legitimate work of the residence school. In fact, we hope to prove a feeder to our colleges and academies, now growing so hopefully in efficiency and concert of action.

We have announced a special autumn opening because it is a strength to our work to start the winter's study together. We have chosen October 3 as the date, since it falls *after* the opening of our residence schools. It would be a help to us if our presidents and principals would direct the attention of all who fail to reach their school this year, to our special opening date, and supply us their names and addresses as well.

Let it be understood that students may still enroll any day in the year; but that in order to secure the old rates, applications must be dated before October 3. Send for the new calendar, and write us your wishes and needs.

W. E. HOWELL, *Principal.*

Edition Exhausted, But —

ORDERS for the Summer Campaign number of *Christian Education* continue to come in from the schools. The contents of this number are evidently having some effect upon our young people who ought to be in school. At headquarters here three young people have made up their minds to attend school next year, largely as the result of reading this number. Those who are making use of this issue at our camp-meetings and elsewhere in the field, send in excellent reports. Here is the roll of the schools that have placed orders, ranging from 100 to 1,200 copies: —

Union College, Foreign Mission Seminary, Keene Academy, Graysville Academy, Beechwood Academy, Manson Academy, Mount Vernon College, Walla Walla College.

We wish this good work could go on, but we are obliged to announce that the

Edition Is Exhausted

It can not be justly said that it is the fault of the publishers; for they ran two editions, amounting to more than three times the regular list. The editors did not have courage to ask for more than this. It is hoped that their lack of faith will be pardoned this time; for doubtless many more of this live number could and would be used.

But —

We are happy to announce that it is almost time for a new number to appear, and that we can promise contents as timely and helpful to the conscientious reader as are those of the Campaign number. It is not sufficient to get students into school, but the vital work really begins after they arrive. It is indispensable to success that the student and the teacher start right in the new year, and "Start Right" is the key-note to the September-October number. Do not fail to procure and read a copy of it. This journal will grow in value with each succeeding number. Both publishers and editors are of good courage, and the surest way for you to gain the greatest good from their efforts, is to become a subscriber, and to induce others to do likewise.

W. E. HOWELL.

The Missionary and Publishing Work

Notes, Plans, Reports, Statistics and Other Information Regarding Missionary Endeavor and the Circulation of Gospel Literature.

Conducted by the Missionary and Publishing Department of the General Conference.

E. R. PALMER - - - - - Secretary
 N. Z. TOWN - - - - - Assistant Secretary
 A. J. S. BOURDEAU - - - - - Missionary Secretary

Periodical Sales in China

THE following extract is from a letter written by Dr. A. C. Selmon, from Shanghai, July 1: —

"After the fire, we fixed up the press that we have. It is a diamond cylinder press, hand-power series. We get along with it as best we can, hoping for better days. We now have a five-horsepower oil engine that gives good satisfaction. With this we can get a maximum of seven hundred impressions an hour. In addition, we have two job-presses. At present we have four typesetters, two pressmen, and one foundry man at work in our little plant. The outlook for our publishing work is most encouraging. We are constantly receiving letters from interested persons in various parts of China, who have secured a copy of the paper from some one of our colporteurs. As they read, they become impressed with the truth. Some write for more literature; some inquire further as to the truth, and others besiege us to send some one to their district to teach them. The issue of our paper for the first six months of this year is more than double the issue for the first six months of last year. A Chinese New-year's Special was issued, and seventeen thousand copies were sold. In two days our Nanking Exposition Special will be off the press, and orders are now in for the entire issue of twenty-two thousand copies. Counting in these two specials, the monthly issue for the past six months averages six thousand copies. This is encouraging to us; for we are assured that every one of these papers is read by several persons. Yet what is an issue of a few thousand papers monthly for a population of four hundred thirty-three millions?"

E. R. P.

Two Car-Loads of Books

THE following encouraging statement, written by Brother R. L. Pierce, appeared in a recent issue of the *Southwestern Bookmen's News Letter*: —

"A few months ago our hearts were made to rejoice by the report from Washington that the Harvest Ingathering issue of our church paper, the REVIEW AND HERALD, was so large that it blocked the United States mails. The following incident will be none the less interesting to our faithful workers here in the Southwest: —

"Some time ago we made inquiry of the railroad companies as to their car-load rate on books. The officials replied, with no little amusement, that there was no such rate, and that they had never heard of books being shipped in car-load lots. However, the matter was taken up with the State Railroad Commission, who granted a car-load rate; and last week we received the car-load shipment from

our factory in Nashville, at a considerable saving in the transportation charges. The car contained eighty cases, weighing nearly thirteen tons; and yet it lacked 4,380 books of filling our order. So far as we have been able to ascertain, this is the first car-load of books ever shipped into Texas.

"Truly the message is going with power, and it is working many changes. The faithful canvassers who have made necessary so large an order, certainly have much for which to thank God in the marvelous success he is giving to their efforts.

"If the present rate of orders continues, it is not improbable that we shall need another car-load before our deliveries are over."

A letter from Brother Pierce, dated August 17, speaks of the second car-load of books, which proved to be needed. He says:—

"Since our *News Letter* was published, we have received our July report of orders, and have found it necessary to order enough more books to make a little more than another car-load. The Lord is certainly blessing our faithful canvassers, notwithstanding the drought in many places." E. R. P.

Notes on the Summary

"A good report maketh the bones fat." Prov. 15:30.

THIS is the first year we have had two summaries above the \$100,000 mark.

THE accompanying summary is a good report from the fields both at home and abroad.

By studying the Comparative Summary, it will be seen that this year we have not equalled the summary of July, 1908, nor of June, 1909; but the general average is better.

THE reports from foreign fields are most encouraging. It is a real inspiration to read the correspondence from our courageous, faithful book men who are laboring as pioneers in the foreign fields. As we try to comprehend to some degree what the figures in these summaries represent in faithful labor in all these countries which appear in the list, we feel from our hearts to thank God for this good summary, and for the many faithful men who are giving their lives to spread the third angel's message by means of the printed page.

IN the union conferences of the United States a hard battle has been fought during the first half of this year. The weapons of faith and hard work have been valiantly used, to overcome a persistent downward tendency, caused, apparently, by the transfer of some of our strong leaders to foreign fields, many changes in leadership, the depression brought in by drought, and other causes. But the downward tendency is now checked. The tide is flowing in. Several unions have begun the last half of the year with the best record ever made for the month of July. The strong, complete organization of our work at the present time, throughout this field, and the spirit of determination, hard work, and reliance upon God, which is shown in all the reports and correspondence, give us courage to believe that those unions in which there was a decline during the first six months of the year, will make up the loss before the year closes. E. R. P.

Canvassers' Summary for July, 1910

	AGTS.	HRS.	ORDERS	VALUE 1910	VALUE 1909	VALUE 1908
Atlantic Union Conference						
Maine	5	346	60	\$ 268.75	\$ 626.25	\$ 851.50
Northern New England	11	1030	139	636.70	765.70	387.15
Central New England	11	812	310	1402.25	1097.95	1367.05
Southern New England	4	271	75	236.75	354.50	323.15
New York	5	220	55	203.60	563.50	1745.35
Western New York	14	1629	617	1681.15	1743.50	1874.85
Greater New York	1	81	19	73.00	217.75	1121.60
Totals	51	4389	1275	4502.20	5369.15	7670.65
Columbia Union Conference						
Ohio	15	1880	504	1342.15	1874.40	1097.45
West Virginia	13	1329	719	1543.20	863.10	399.08
Virginia	12	1063	887	1821.20	371.85	1473.79
Chesapeake	8	704	378	820.30	1099.80	2094.95
Eastern Pennsylvania	17	1987	871	2100.70	1485.10	1049.73
West Pennsylvania	9	694	218	542.35	683.90	568.55
New Jersey	8	942	351	1182.55	1085.40	2866.20
District of Columbia	6	542	134	452.85	.....	.....
Totals	88	9141	4062	9805.30	7463.55	9549.75
Lake Union Conference						
East Michigan	10	650	221	600.75	720.00	1667.05
West Michigan	7	639	171	362.75	555.85	380.75
North Michigan	9	728	176	495.05	968.35	233.20
Wisconsin	20	1382	356	1044.90	898.35	1555.10
Northern Illinois	11	1024	344	1282.25	330.40	914.15
Southern Illinois	19	1318	507	1222.10	1196.75	563.80
Indiana	10	833	209	572.75	1183.75	614.15
Totals	86	6574	1984	5580.55	5853.45	5928.20
Canadian Union Conference						
Ontario	11	777	343	892.05	620.85	1440.85
Quebec	1	8	2	4.00	165.30	30.75
Maritime	7	242	109	252.75	823.00	1477.80
Newfoundland	..	.....	...	.....	200.00	.....
Totals	19	1027	454	1148.80	1809.15	2949.40
Southern Union Conference						
Louisiana	5	291	57	98.00	627.55	434.15
Alabama	12	1718	610	910.68	1615.80	1559.10
Kentucky	11	1493	663	998.25	1361.05	1448.50
Mississippi	18	1713	625	1046.50	704.05	642.90
Tennessee River	8	733	176	268.25	636.15	758.45
Totals	54	5948	2131	3321.68	4944.60	4843.10
Southeastern Union Conference						
Cumberland	13	1195	346	952.45	774.70	723.85
Georgia	10	305	106	228.85	569.95	749.55
North Carolina	18	1970	1635	1709.25	854.65	438.25
South Carolina	7	562	180	307.70	231.60	708.30
Florida	7	320	107	416.95	17.75	622.25
Totals	55	4352	2374	3615.20	2448.65	3242.20
Southwestern Union Conference						
Arkansas	21	1852	915	3275.55	1688.30	2280.00
Oklahoma	29	1559	729	2500.30	2511.75	3057.70
North Texas	20	1861	1017	3625.25	4031.75	5112.25
South Texas	13	760	344	1232.85	646.25	574.75
West Texas	12	1117	400	1518.30	361.75	370.20
New Mexico	5	370	92	258.35	.....	.....
Totals	100	7519	3479	12470.60	9239.80	11394.90
Central Union Conference						
North Missouri	8	549	182	766.25	1154.75	.....
Southern Missouri	23	2156	489	1485.75	1970.30	1563.85
Kansas	22	1333	342	1417.25	2229.35	3016.25
Colorado	10	591	155	502.50	256.40	724.40
West Colorado	..	.....	.....	.....	519.35	.....
Nebraska	22	3341	998	3318.70	2518.50	1838.75
Wyoming	4	384	104	394.50	1250.10	939.90
Totals	89	8354	2270	7884.95	9898.75	8083.15
Northern Union Conference						
Iowa	7	577	150	525.90	1326.95	1284.55
Minnesota	18	2085	756	1899.35	1864.35	4194.37
North Dakota	9	1256	439	1554.80	2743.85	2267.55
South Dakota	9	1060	288	1072.90	2310.60	3451.77
Totals	43	4978	1633	5052.95	8245.75	11198.24

	AGTS.	HRS.	ORDERS	VALUE 1910	VALUE 1909	VALUE 1908
Pacific Union Conference						
California-Nevada	13	1285	765	\$2528.65	\$3211.80	\$1937.10
Arizona	2	183	140	496.55	....	....
Southern California	4	363	254	665.80	784.50	740.45
Utah	1	70	50	75.00	....	199.50
Totals	20	1901	1209	3766.00	3996.30	2877.05
North Pacific Union Conference						
Alaska	....	....	....	....	314.65	....
Western Washington	16	613	356	1763.65	1578.75	3759.65
Upper Columbia	20	935	376	1548.80	1321.40	1760.85
Southern Idaho	10	737	273	907.35	883.05	386.95
Montana	8	526	240	686.70	986.15	761.60
Western Oregon	21	1131	467	1284.60	927.10	4543.15
Southern Oregon	10	483	275	1123.80	....	....
Totals	85	4425	1987	7314.00	6011.10	11212.20
Western Canadian Union Conference						
Alberta	9	767	334	1288.20	673.35	329.05
Manitoba	2	106	59	256.10	919.75	1200.00
British Columbia	11	1133	531	2092.90	....	....
Saskatchewan	4	504	298	753.30	521.45	1078.10
Totals	26	2510	1222	4390.50	2114.55	3839.90
Foreign Union Conferences and Missions						
British	86	8797	2922	7072.78	6550.40	6529.96
Scandinavian	90	14754	10181	8415.07	6745.17	10246.79
East German	115	12557	....	2883.57	6769.95	7078.56
West German	109	11616	....	3281.73	....	....
Russia	18	....	....	789.58	943.09	....
Latin	12	2264	3606	517.70	183.45	1157.70
South African	20	1825	610	2670.93	....	....
Australasian	60	3438	1322	5679.35	5927.15	4811.05
Mexican Mission	7	447	163	386.21	695.20	108.64
West Indian	14	....	....	2704.44	....	8197.33
Korean	....	....	....	13.62	....	....
Philippine Islands	....	....	....	1.50	....	....
Levant Union	3	....	....	23.62	....	....
India Mission	2	300	164	200.00	....	....
Brazil	8	654	....	426.29	....	....
South American Union	....	....	....	....	....	....
China Mission	....	....	....	....	....	73.12
Japan (4 months)	....	....	....	....	235.00	....
Total North American union conferences	....	....	....	\$ 68852.73	\$67394.80	\$82788.74
Total foreign union conferences and mission fields	....	....	....	35066.39	28050.41	38185.15
Grand totals	....	....	....	\$103919.12	\$95445.21	\$120973.89

Comparative Summary

	1905	1906	1907	1908	1909	1910
Jan.	\$14,000.00	\$21,000.00	\$26,325.50	\$25,929.06	\$40,677.06	\$42,532.23
Feb.	10,000.00	15,000.00	26,369.61	30,466.40	48,748.21	50,990.34
March ...	12,000.00	18,000.00	36,253.65	35,757.15	52,703.85	55,711.55
April ...	16,000.00	24,000.00	35,276.76	43,858.29	55,109.54	64,042.39
May	24,000.00	37,000.00	51,097.51	67,455.44	82,971.94	86,333.58
June	31,000.00	46,000.00	65,317.23	82,878.67	124,412.34	112,606.05
July	35,000.00	52,218.04	75,691.57	120,973.89	95,445.21	103,919.12
August ...	24,000.00	36,555.39	46,590.68	66,946.38	71,652.97	....
Sept. ...	15,000.00	22,038.63	32,503.48	51,148.56	55,625.41	....
Oct.	18,000.00	26,382.61	40,646.45	62,719.91	52,670.03	....
Nov. ...	21,000.00	43,733.16	30,016.77	53,787.31	49,964.99	....
Dec. ...	17,000.00	29,756.47	25,361.54	39,873.18	45,759.73	....
Totals, \$237,000.00	\$371,684.30	\$491,450.75	\$681,794.24	\$775,741.28	....	....

News and Miscellany

— According to a life-insurance journal, 12,500 persons committed suicide in the United States last year.

— A statement issued at Washington shows that during the past year 316 arrests have been made for counterfeiting.

— Only \$100,000 was appropriated by Congress to inaugurate the new system of postal banks. It is proposed to select one city of moderate size in each State for a trial of the system. The Post-office Department is besieged by requests for these banks from all parts of the country.

— Ten and one-half miles of the Panama Canal are now open to navigation, — five miles at the Pacific entrance, and 5½ miles just opened on the Atlantic side.

— Half of the work for a bachelor's degree in a well-known Western university may be done by correspondence; and it is stated that no fewer than 10,000 students have taken advantage of this permission.

— An illicit whisky still, having a capacity of 100 gallons a day, was discovered last week in Washington, D. C., almost within sight of the national Capitol. It is claimed that the still has been in operation for some time.

— A serious wreck occurred shortly before midnight on August 24, on the Grand Trunk, at Duffield, near Durand, Mich., when train No. 4 ran into the Montreal express, which had stopped to make repairs to its engine. The wreckage immediately caught fire, which added greatly to the difficulty of rescue. Eight scalded and burned bodies have been recovered, three persons are missing, and eight received injuries that may prove fatal.

— By a ruling of the Internal Revenue Bureau, druggists will be allowed to sell any one of two hundred or more named articles — perfumes, essences, drugs, and medicines — only on the payment of the government liquor tax. This is because these articles have been examined by chemists, "and have been found to be so little medicated as to leave them in the class of alcoholic beverages." Their sale has been large in prohibition communities.

— During the fiscal year 1910, ending June 30, there were imported into the United States \$250,000,000 worth of articles classed as luxuries. This is \$25,000,000 more than the record for 1907 — the former high-record year — and twice that for 1900. Diamonds, jewelry, laces, embroidery, furs, feathers, perfumery, beads, cigars, liquors, wines, automobiles, toys, orchids, palms, etc., are classed as luxuries in the statistics issued by the Department of Commerce and Labor.

— A new music hall, twenty stories high, and costing \$3,000,000, is to be erected in Chicago. A woman's smoking-room, in which all kinds of cigarettes will be provided for patrons free, and where liquid refreshments will be served to those who desire them, is a much-talked-of feature. It has long been recognized that the hope of the temperance cause lies largely in the education of the children; but what shall avail the most earnest efforts when the mothers of children thus let down the bars, and welcome the allies of intemperance?

— The "White City" of the Belgians' world fair at Brussels, was almost totally destroyed by fire during the second week in August. One hundred thousand persons were in the grounds at the time of the outbreak of the flames, which, carried by a high wind, spread rapidly in all directions. The property loss is estimated at \$10,000,000. Priceless treasures of jewels, tapestries, furniture, paintings, and sculpture were destroyed. The small loss of life — so far as is known, only 2 persons were killed, and 30 injured — was considered marvelous under the circumstances.

— The most extensive and serious forest fires known in the history of the West, have raged for weeks in Washington, Idaho, Montana, Oregon, and Northern California. The State troops, United States troops, and hundreds of volunteers have engaged in an almost hopeless fight against the flames, which, carried by high winds, sometimes jump five miles at a time. New fires are constantly breaking out. Several towns have been destroyed, and more than 200 persons killed. Last week an official order was sent out by the surviving foresters to "save the men, and let the timber go." No attempt has been made to estimate the financial loss.

Field Notes

ELDER M. N. CAMPBELL, of Iowa, reports two baptisms at Cedar Rapids.

ELDER J. W. DORCAS reports the baptism of two persons at Woodburn, Iowa.

Two persons were recently baptized by Elder J. B. Goodrich at Hartland, Maine.

At Garland, Wyo., a church of twenty-one members has recently been organized.

FOLLOWING the holding of an institute in Eureka, Cal., Elder S. T. Hare baptized three persons.

ELDER J. J. IRWIN, of the North Michigan Conference, recently baptized six at Alpena and three at Omer.

FORTY-NINE believers were baptized at the Texas camp-meeting, a large number of whom were young people.

ON July 15 two persons, a mother and her daughter, were baptized at St. Paul, Minn., by Elder H. Steen.

MAC J. ALLEN reports ten persons keeping the Sabbath at Sincoe, Ontario, as a result of meetings held there.

IN the Colorado Conference Elder G. M. Alway reports the baptism of one person at Canon City, two at Cripple Creek, and five at Pueblo.

As a result of the labors of Brother Nyman, at Frankfort, in the North Michigan Conference, Elder M. C. Guild recently baptized nine persons.

IN the West Michigan Conference, as the result of services held at Keeler by Brethren Garrett and Hoyt, four adults have taken a firm stand for the truth.

AT Ocala, Fla., July 16, Elder John Manns organized a church of twelve members. On the same day a church was organized at the sanitarium in Orlando.

LABORING for the colored people in Austell, Ga., Brother C. G. Manns reports the addition of six believers at Austell, and fifteen new Sabbath-keepers at Macon.

ELDER W. A. HENNIG reports six baptisms,—three at Warrentown, Va., and three at the Memorial Church, in Washington, D. C. Six persons have recently joined this church.

AT Chillicothe, in the West Texas Conference, Elder H. E. Giddings reports a deep interest. More than a dozen are deeply interested. He is confident some of these will obey the truth.

AT Globe, Ariz., Elder J. E. Bond reports the baptism of nine believers. These, with others received by letter, were later organized into a church of fifteen members.

THE president of the North Carolina Conference, Elder G. W. Wells, reports two churches organized in his conference during the last year, with the baptism of forty new converts.

IN the Oklahoma Conference, Brother W. F. Talburt gives twelve new converts as the result of meetings held at Crowder, and Brother D. F. Sturgeon reports the organization of a church of sixteen members at Buffalo.

IN reporting the results of his efforts at Taswell, Ind., Elder J. M. Ellis says that "more than twenty persons have expressed their intention of keeping the Sabbath." He has met very strong opposition, but the truth is triumphing. Brother N. H. Pool, at La Fayette, in the same conference, reports the organization of a church of twenty-one members, six of them uniting on profession of faith at the State Soldiers' Home, La Fayette, Ind.

BROTHER B. B. NOFTSGER, manager of the Canadian Publishing Association, reports a sale of 365 magazines by one of our busy Canadian housewives, since she began spending odd moments in this way. She says that during the past nine months she has spent a small portion of her time in the work, and that "it has not interfered with her housework in the least." *Life and Health* sells well in the Canadian field. In the words of Brother Noftsger, "We do not even have a medical worker to talk it up—it sells itself. The *Protestant Magazine* also sells well here."

NOTICES AND APPOINTMENTS

Camp-Meetings for 1910

ATLANTIC UNION CONFERENCE	
New York, Syracuse	Sept. 1-10
Western New York, Rochester	Sept. 9-
CANADIAN UNION CONFERENCE	
Quebec, Fitch Bay	Aug. 25 to Sept. 5
Ontario	Sept. 8-18
CENTRAL UNION CONFERENCE	
Nebraska, York	Aug. 25 to Sept. 4
Western Colorado, Grand Junction	Sept. 15-25
COLUMBIA UNION CONFERENCE	
Chesapeake, Chestertown, Md.	Sept. 22 to Oct. 2
LAKE UNION CONFERENCE	
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, Storm Lake	Sept. 5-11
PACIFIC UNION CONFERENCE	
California, Visalia (local)	Sept. 29 to Oct. 9
Utah, Salt Lake City (conference only)	Oct. 4-9
Arizona, Phoenix (conference only)	Nov.
NORTH PACIFIC UNION CONFERENCE	
Washington, Colville	Aug. 30 to Sept. 5
Washington, Yakima	Sept. 6-12
Oregon, Central Point	Sept. 16-26
SOUTHEASTERN UNION CONFERENCE	
Cumberland, Chattanooga	Aug. 25 to Sept. 4
Florida, Leesburg	Oct. 13-24
Florida (colored), Sanford	Oct. 28 to Nov. 7
SOUTHERN UNION CONFERENCE	
Kentucky, Louisville	Aug. 25 to Sept. 3
Mississippi, Enterprise	Sept. 1-10
SOUTHWESTERN UNION CONFERENCE	
Oklahoma, Oklahoma City	Aug. 25 to Sept. 4
Arkansas, Fort Smith	Sept. 1-11

European Division

BRITISH UNION CONFERENCE

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

Publications Wanted

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

Charles Journey, Box 35, Rock Hall, Md.
J. G. Oblander, R. F. D. 2, Box L, Wellington, Kan., *REVIEW, Life and Health, Watchman, Liberty, Signs of the Times, and Little Friend.*

Charles F. Campbell, 4 Ellis St., Lynn, Mass., clean copies of Seventh-day Adventist papers, tracts, and magazines for distribution in reading-racks.

Tom C. Hege desires any Seventh-day Adventist literature sent to him at the following places and dates: November, Elizabeth City, N. C.; December, Washington, N. C.; January, Tarboro, N. C.; February, Rocky Mountain, N. C.; March, Wilson, N. C.; May, Goldsboro, N. C.; June, Kingston, N. C.; July, Raleigh, N. C. Keep this notice for reference.

Mrs. M. J. Lamb, of Lowell, Neb., and Elder Geo. O. States, Cedaredge, Colo., return thanks for literature, and desire no more sent at present.

Arkansas Conference Association

THE annual session of the Arkansas Association of Seventh-day Adventists will be held in connection with the camp-meeting at Fort Smith, Sept. 1-11, 1910. The first meeting will be held Wednesday, Sept. 7, 1910, at 9 A. M. J. W. Norwood, *President.*

Western Colorado Conference

THE second annual session of the Western Colorado Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Grand Junction, Colo., Sept. 15-25, 1910, for the election of officers for the ensuing year, and the transaction of such other business as may properly come before the conference. W. F. KENNEDY, *President.*

International Publishing Association

THE seventh annual meeting of the constituency of the International Publishing Association, of College View, Neb., will be held at the office of the association, beginning September 5, at 9 A. M. The meeting will be held for the purpose of electing a board of trustees and counselors for the ensuing year, and for the transaction of all other business which may properly come before the meeting. The constituency of this corporation consists of the executive committees of the General Conference, Central Union Conference, Northern Union Conference, and the Southwestern Union Conference. Wm. Asp, *Secretary.*

District of Columbia Camp-Meeting

IT has been decided to hold our annual meeting, September 15-18 inclusive. The meeting will be held in a pleasant, shady spot in front of the General Conference Office building, in Takoma Park. There will be present about all of the general workers from this part of the field, including Elder W. A. Spicer, who is on his way home from a long camp-meeting trip in Europe.

It is designed to stop the regular routine of business in the General Conference and Review and Herald offices, that all may have an opportunity to attend this important meeting. The sanitariums will do all that can be done to give their employees the benefit of the meeting. We hope that none of the Seventh-day Adventists in this conference will allow anything to keep them away from the three full days' services. Begin now to plan for the meeting.

For particulars please notice the circulars sent to the churches, or write to me at 1210 Twelfth St., N. W., Washington, D. C. W. A. HENNIG.

Seventh-day Adventist Association of Western Colorado

THE second annual meeting of the Seventh-day Adventist Association of Western Colorado will be held at Grand Junction, Colo., in connection with the camp-meeting, Sept. 15-26. The first meeting of the association will be at 9:15 A. M., Sept. 19, 1910. This meeting is called for the election of officers, and the transaction of any other business that may properly come before the association.

W. F. KENNEDY, *President.*

Nurses for Washington (D. C.) Sanitarium

THERE still remain a few vacancies for our nurses' training-class, which will begin early in September, and will accept both gentlemen and ladies. Immediate applications will receive prompt attention.

In order to facilitate matters, it will be well to send, with your application, answers to the following:—

- Give age, height, and weight.
- Are you in good health?

Exactly what have been your educational advantages.

To what church do you belong?

Ask your pastor and one or two other persons to write for you a letter of recommendation. Address the Washington (D. C.) Sanitarium, Takoma Park Station, Washington, D. C.

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.

WANTED.—A young man who has had some experience in job-printing. A chance to earn part or all of college expenses. References given and required. Address College Job Printery, College View, Neb.

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.

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

FOR SALE.—68 2-3 acres of land; 4 in cultivation; 10 branch bottom; 5 soft springs; 2 three-room houses; smoke-house, barn, and hen-house; some blackberries, grapes, plums, and peaches. All on phone line. Two miles from Seventh-day Adventist church and school. All fresh land. Price, \$1,000, half cash. Address M. L. Jones, Box B, Avinger, Tex.

KIEFER PEARS.—\$1.15 for two-bushel crate. Order early, so we can ship pears as soon as they are in proper condition. Send money-order to Occoquan Fruit Farm, Occoquan, Va.

FOR SALE.—New five-room house. Pantry; bath; closets; porches; good well on screened porch; 24 acres level land; 1,500 fruit-trees beginning to bear. Less than half-mile from Keene Academy. Price, \$2,250. Address W. D. Dortch, Keene, Tex.

WRIGHT.—Died in Moline, Ill., Sister Hannah Wright, aged forty-five years. Her sufferings, which were at times intense, were borne with patience, and she died with a hope of having a part in the first resurrection. The funeral was held from the home; and by their presence a large number of neighbors and friends testified to their love and sympathy. Hers was a lovely character, and she was faithful in the performance of life's duties. Her husband is left to mourn her loss.

L. D. SANTEE.

Obituaries

GRAVES.—Amda E. Graves was born in Nordaway County, Missouri, Nov. 22, 1850, and fell asleep on July 19, 1910, aged 59 years, 7 months, and 26 days. She was converted and accepted the truths of the third angel's message in 1890, uniting with the church at Swank, Wash. On Oct. 30, 1870, she was united in marriage to D. W. Graves. To them were born three sons and three daughters, who survive her.

S. H. KIME.

FARNSWORTH.—Fell asleep in Jesus, July 24, 1910, at Walpole, N. H., Mrs. Emma O. Farnsworth, aged 39 years, 3 weeks, and 3 days. Sister Farnsworth was born in Washington, N. H., June 29, 1871, and became the wife of Brother A. V. Farnsworth on April 29, 1890. By her death the bereaved husband and six children (one a young infant) are bereft of the loving ministrations of a fond and careful wife and mother. The deepest sympathy of the community is extended to the mourning family in this sad hour.

W. H. HOLDEN.

NICODEMUS.—Jerry Edwin Nicodemus was born in Blair, Pa., Jan. 1, 1843, and died at his home in Wolf Lake, Ind., July 25, 1910, aged 67 years, 5 months, and 25 days. In January, 1863, he enlisted in the Union army, and served till the close of the war. In July, 1866, he married Orvilla Sheffer. To them were born three children, two of whom died in infancy. He leaves his wife, one daughter, two sisters, two grandchildren, and a host of relatives and friends, to mourn. He was a member of the Christian Church several years prior to the organization of the Seventh-day Adventist church in Wolf Lake, of which church he was a charter member.

VICTOR THOMPSON.

THAYER.—Died at his home in Lancaster, Mass., Aug. 4, 1910, Calvin W. Thayer, aged 72 years, 9 months, and 4 days. He was born in Buckland, Mass., Nov. 1, 1837, and was the son of Abijah and Rhoda B. Thayer. He is survived by his wife, six sisters, six grandchildren, and four great-grandchildren. Mr. Thayer had been a believer in the Seventh-day Adventist faith since the age of eighteen years. As the years went on, his faith grew stronger and stronger, his experience brighter and brighter, until his life seemed like a shock of wheat, fully ripe. He was an able Bible student, and enjoyed giving the light to others. The South Lancaster Sabbath-school has lost an efficient teacher. The motto of his life seemed to be: "Not to be ministered unto, but to minister."

C. S. LONGACRE.

SHEPHERD.—Francis Marion Shepherd was born in Wellington, Ohio, July 4, 1844, and died at his home in Wakeman, Ohio, July 15, 1910, aged sixty-six years and eleven days. At the time of the Civil War he enlisted, and served in the Army of the Cumberland till he was mustered out at Nashville, Tenn., in 1865. He was converted at an early age, and united with the church before the war. After the war he became an active member of the Methodist Church, with which he identified himself until the light of present truth was brought to this neighborhood in the spring of 1878, when he united with the Seventh-day Adventist Church. He was married to Permelia A. Clifford, Feb. 25, 1866. He is survived by his wife and one daughter, one brother, and a sister. Words of comfort were spoken to a well-filled church by Elder W. E. Bidwell, from 2 Cor. 1:2, 4. He was faithful unto death, and we laid him to rest in the Wakeman cemetery to await the coming of the Life-giver.

* * *

BLOTT.—Charles C. Blott was born Aug. 19, 1863, in North Jackson, Ohio, and died at his home in Girard, Ohio, July 24, 1910. He leaves his wife and father, two brothers, and one sister to mourn. He was a faithful member of the Seventh-day Adventist Church; and in all his trials, temptations, and afflictions, he was very patient, and rejoiced in the message which he loved. Words of comfort were spoken by the writer to a large assembly of friends, neighbors, and loved ones, from Rev. 14:13 and Job 14:10-15.

F. E. GIBSON.

HALL.—Judson Burlington Hall, infant son of Elder and Mrs. Frank Hall, was born July 3, 1910, and died Aug. 10, 1910, aged five weeks. Soon after the death of the mother on the fourteenth of July, he was taken sick, but rallied. Looking so much better, his father left him the day before his death to work in the parish of Clarendon, where a telegram reached him just in time for him to return home to the funeral. Words of comfort were spoken by Rev. W. Tucker (Baptist) in the Seventh-day Adventist church, to a circle of sympathizing friends and relatives. After this he was laid to rest beside his mother.

* * *

HALL.—Mrs. Sara J. Hall was born in Oswego, Ind., May 20, 1851. Her father died when she was five or six years old, leaving her mother, who was in poor health, with a family of five small children. Consequently, early in life, Mrs. Hall had to assist in supplying means for their support. After completing a course in the public schools, she began teaching at the age of fourteen in her home town. In 1866 her mother and family removed to Kansas. Immediately she took up the work of teaching, which she continued until May, 1869. June 3, 1869, she was married to Reuben G. Hall, and settled on a farm in Kansas. Her desire for an education influenced them to sell their home, that she might be able to go to school. For some time she attended Battle Creek College, also was graduated from the Emerson College of Oratory in Boston in later years. While attending college in Battle Creek, she accepted the truth of the third angel's message, and from that time until her death, her greatest ambition was the advancement of the truth she loved so much. After her graduation from Battle Creek College, she was employed as teacher in the college for one year. She then returned to Kansas, where she taught two years, when she accepted a call to teach in South Lancaster Academy. For fifteen years she had charge of the boys' dormitory in addition to her class work. Each year during her connection with the school, she has kept a student in school, and for several years, two students. She has been connected with the academy twenty-seven years, having left no stone unturned for the advancement of the school and its interests, her last thoughts being of the school and the pupils she loved so dearly. She passed away quietly on Aug. 4, 1910, after many years of noble and active service for her Master. The academy has lost a most valuable counselor, an efficient teacher, and an untiring worker. As time goes on, we shall feel our loss more and more. The honor and the welfare of the school were ever the burden of her heart, and in her twenty-seven years of service she has given a mold to the school work that years can not efface. The funeral services were conducted by the writer, assisted by Elders W. B. White, F. C. Gilbert, and E. E. Miles. A large number of friends attended the services in the South Lancaster church. The students present marched in solemn procession on either side of the funeral train from the church to the cemetery.

C. S. LONGACRE.



WASHINGTON, D. C., SEPTEMBER 1, 1910

CONTENTS

General Articles

A Call to Prayer, *G. B. Thompson* 3
 The Treasure and the Heart, *Mrs. E. G. White* 3
 The Individuality of the Life in the Flesh, *L. A. Hansen* 4
 What the People Say, *G. B. Starr* 4
 Writing for the Press, No. 5, *W. S. Chapman* 5
 Personal Experience in Accepting Present Truth, *Daniel Nettleton* 6
 The Law of God, *M. E. Steward* 6
 The Bible Work, *Arthur L. Manous* 7

Home and Health 7, 8

The World-Wide Field

East Caribbean Mission, *H. C. J. Wal-leker* 9
 Garhwal Industrial School, *L. J. Burgess* 9
 The First General Meeting in Siberia, *Mrs. J. T. Boetticher* 9
 Wai-Chow-Fu, Kwangtung, China, *J. N. Anderson* 10

Editorial

A Hope That Lives and Works—National Reform and the Rights of Conscience—Sees Peril in Armaments—Our Work for the Cities, No. 5—Delivered from the Serpent's Coils—Statement of the \$300,000 Fund to Aug. 1, 1910 12-16

The Field Work 17, 18

Christian Education 18, 19

Missionary and Publishing Work 19-21

Miscellaneous 22, 23

A HYMN-BOOK has been translated into the native language of the people at the Solusi Mission, South Africa, by Victor Wilson. It will soon be published, much to the joy of these people.

ALL will note with sorrow the death of Sister S. J. Hall, for many years a faithful teacher in our schools. The influence of her earnest life will long live in the experience of those who knew her.

LAST week Brother C. M. Snow returned from attending the National Reform Convention at Winona Lake, Ind. His article in this number regarding the work of that association will be read with interest. He likewise attended the camp-meeting at Jackson, Mich., speaking twice on the subject of religious liberty.

ALL who are interested in the work of the Foreign Mission Seminary will read with interest the extended announcement made by Prof. M. E. Kern, president of the Seminary, as found on page 18. We hope that a goodly number of earnest young men and women will attend the Seminary the coming year preparatory to entering upon work in other lands.

THURSDAY morning, August 18, occurred at Otter Lake, Mich., the death of Elder I. D. Van Horn, for many years, until incapacitated by failing health, an earnest and efficient laborer in this message. The sympathy of all will go out to the bereaved family. Fuller particulars will be given later.

THE Second Sabbath Readings for September, 1910, have been mailed by the Mission Board. The readings deal with the importance of city work, and are especially designed to prepare the way for the season of fasting and prayer the following Sabbath, September 17. If any church elder fails to receive his reading, he should send a card to his conference office, and one will be mailed.

The Day of Fasting and Prayer

THIS is the hour of need for the work and the people of God. As never before in their history, the greatness and importance of this work in the last days press in from every quarter. The calls for labor are so numerous, and the demands so urgent, that it seems utterly beyond the power of man to meet the situation. The needs of the world's great cities accentuate this situation. From divine sources must aid be secured. The sense of this need led to the appointment of Sabbath, September 17, as a day of fasting and prayer. This people by deep consecration must give themselves to the finishing of this message. To this consecration God will respond. He is waiting to be gracious. Through his prophet Hosea, he invites us to a closer union:—

“O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips. Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, Ye are our gods: for in thee the fatherless findeth mercy.”

To this appeal for his people, the prophet represents God as responding: “I will heal their backsliding, I will love them freely: for mine anger is turned away from him.”

Shall we not heed this gracious invitation, and by humbling ourselves under the mighty hand of God, confessing and forsaking sin, dedicate our lives to a new consecration? We need not wait for the special day set apart to begin this work. The present is the time to turn to God with all the heart. Before the day of special prayer, let us so prepare our hearts, that at that time we shall meet with God, as it were, face to face, and

receive a glorious outpouring of his Holy Spirit.

“Sow to yourselves in righteousness; reap in mercy: break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you.”

WRITING from Battle Creek, Mich., of the camp-meeting being held in that city, Elder A. G. Daniells says: “We are having a large meeting here, and a good one. The large pavilion is well filled nights.”

ATTENDING general meetings in the central West, Elder O. A. Olsen writes: “We are having excellent meetings. God's Spirit has been present in a special manner at all these gatherings this summer, and we are glad to see a coming up among our people.”

LAST week Wednesday, August 24, Miss Mary Gibbs and Miss Elnora Reid sailed from New York for India. Both are trained nurses, and can assist in institutional work, or at the out-stations as they may be needed. They accompany Elder J. L. Shaw and family, returning to that field.

THE home of Brother and Sister E. R. Palmer has been caused great sorrow by the death, on August 23, of Sister Clarissa E. Rathbun, the mother of Sister Palmer. Sister Rathbun was a pioneer in this movement, and a true mother in Israel. The REVIEW extends deepest sympathy to the afflicted friends.

AFTER being separated from her husband about one and one-half years, Mrs. Dr. R. P. Replogle, with her children, sailed for South America on August 20, to join him at the Argentina Sanitarium. Accompanying her, Miss Libbie Allen, sister of Mrs. Dr. Habenicht, goes to Argentina at her own expense.

JULY was the banner month in the work of the Review and Herald Publishing Association. Shipments during the month were the largest of any one month in the history of the institution. This is truly encouraging, and shows that the message is going more swiftly through the printed page than ever before.

By earnest request of the General Conference Committee and the Foreign Mission Seminary Board, Elder W. A. Hennig has consented to connect with the Seminary as instructor in Bible and pastoral training. Elder Hennig's long experience in the work, both in this country and in Australia, will enable him to give material strength to this institution.