

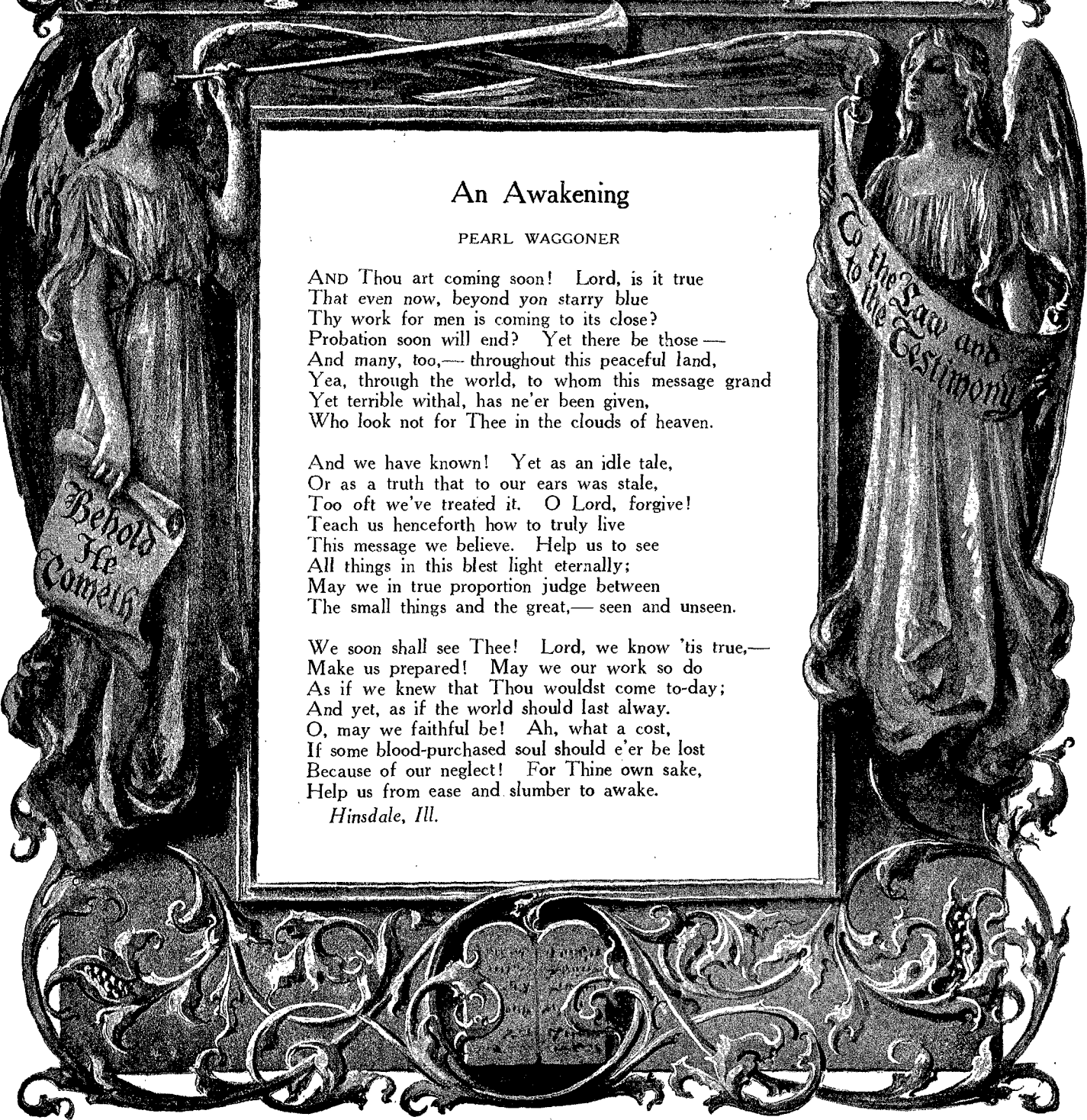


The Advent Sabbath Review and Herald

Vol. 87

Takoma Park Station, Washington, D. C., September 8, 1910

No. 36



An Awakening

PEARL WAGGONER

AND Thou art coming soon! Lord, is it true
That even now, beyond yon starry blue
Thy work for men is coming to its close?
Probation soon will end? Yet there be those —
And many, too,— throughout this peaceful land,
Yea, through the world, to whom this message grand
Yet terrible withal, has ne'er been given,
Who look not for Thee in the clouds of heaven.

And we have known! Yet as an idle tale,
Or as a truth that to our ears was stale,
Too oft we've treated it. O Lord, forgive!
Teach us henceforth how to truly live
This message we believe. Help us to see
All things in this blest light eternally;
May we in true proportion judge between
The small things and the great,— seen and unseen.

We soon shall see Thee! Lord, we know 'tis true,—
Make us prepared! May we our work so do
As if we knew that Thou wouldst come to-day;
And yet, as if the world should last alway.
O, may we faithful be! Ah, what a cost,
If some blood-purchased soul should e'er be lost
Because of our neglect! For Thine own sake,
Help us from ease and slumber to awake.

Hinsdale, Ill.

A Woman's Number



Health messages from women for women form the burden of the October LIFE AND HEALTH. It is a *different* number—it strikes a new note with a clear, strong, reverberant tone.

Do You Live in Town?

Help make that town handsomer and happier and healthier. Read what Eva Ryman-Gaillard says about civic improvement.

Interested in the West?

Florence L. Clark tells how one woman found health and happiness, a home, and prosperity, on a Western claim.

How About Walking?

Do you know that it is one of the finest of health habits? Read Mary Alden Carver's article—and try it.

Are You Office-Worn?

Miss Mahon tells how office women may keep their health by taking that essential "stitch in time" healthwise.

Sick-Headache, Obesity, Etc.

These and a score of other important topics are dwelt upon in this number of LIFE AND HEALTH.

A Quick Seller

This it is bound to be, for the cover alone would sell it, not to consider the rich grist of contents. All the shades of mellow autumn are richly woven into the picture on the cover page.

Order your copies to-day of your State Tract Society

"Daybreak in the Dark Continent"

BY WILSON S. NAYLOR

Do you realize that Africa is large enough to contain all of Europe, the United States, India, China with her teeming millions, Ireland, Scotland, Wales, and the Philippines, with plenty of room left over? Until you do, you can not appreciate the importance of Africa's mission fields. Mr. Naylor's book is full of wonderful information. You need to know what it has to tell you.

In cloth \$.50
In paper40

A Correction

In the REVIEW of August 18 it was stated that Nos. 1 and 2 of the "Bible Nature Series" were in preparation. We are glad to announce that we have these in stock, and can furnish No. 1 for \$1.20, and No. 2 for \$1.35. "McKibbin's Bible Lessons" are also in stock, and can be furnished as follows: No. 1, 90 cents; No. 2, 90 cents; and No. 3, \$1.20.

Review & Herald, Washington, D. C.

Start Right!

This is the Message
of the September-
October Number of

Christian Education

It is not enough to get students into school; the vital work really begins after they arrive. "Start Right" is, therefore, the key-note to the September-October number.

Some Titles of Articles

- "Be Sure to Start Right"
- "Make Them Feel at Home"
- "The Sine Qua Non of Education"
- "Choose a Vocation"
- "How One Famous School Made a Successful Beginning"
- "A Perennial Convention"
- "Indispensables and Essentials"

Some Sentiments Expressed

"Ask yourself the questions: Why am I going to school? Why have I come to school? Is it because others come? Is it because I want a change from the routine of home duties? Is it because I think the social life will be more pleasant? Or is it because my parents wanted me to come,—because I am 'sent'? Better any of these reasons than not have come at all; for it is possible that these motives, if motives they are, may be elevated and ennobled by contact with this new life."

"The Christian student may as well expect to turn on the electric light in his room with the main current turned off at the switch-board, as to think of daily receiving power to think and act right without maintaining an unbroken connection with the dynamo of heaven, through prayer."

"The first few days of each school year are the most important. At this time respect, co-operation, and confidence are largely established. Every one, regardless of position or rank, race or color, talent or accomplishment, should be treated with an equal degree of consideration. When this principle of justice is firmly founded, the petty jealousies, the unkind wrangles, in fact, most of the unpleasant discords of settling and starting, will vanish like the dainty dewdrops before the warm rays of the morning sun."

"The ultimatum of public opinion in this generation has been that a child must be educated in books, at any cost. Any parent in the United States of America who has kept his child out of school till the age of eight, tells of the fact either apologetically or with the air of a hero, assuming whichever role will appeal the more strongly to the hearer. Whether or not the child could survive the process physically, has not usually been the chief consideration."

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 8, 1910

No. 36

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

ISSUED EACH THURSDAY BY THE Review & Herald Publishing Association

General Church Paper of the Seventh-day Adventists

Terms: in Advance

**One Year.....\$1.75 Six Months.....90
Three Months50**

No extra postage is charged to countries within the Universal Postal Union.

Make all Post-office Money-orders payable at the WASHINGTON, D. C., post-office (not Takoma Park Station). Address all communications, and make all Drafts and Express Money-orders payable to

REVIEW AND HERALD

Takoma Park Station - Washington, D. C.

[Entered as second-class matter, August 14, 1903, at the post-office at Washington, D. C., under the act of Congress of March 3, 1879.]

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.

Mine Own: His Own

A. W. SPAULDING

DOWN from the mountain's top I swing,
And the trail is perilous steep.
To the rock's sheer face sometimes I cling,

Sometimes by the precipice creep.
The way is stony, and thorny, and rough,
Yet from not a peril I quail;
For to me the gladdening thought is enough:

I go to mine own in the vale.

I have toiled all day in a human lair,
Where the wolf might seek his own;
I have prayed where strange was the voice of prayer.

I have stood for my God alone.
But now I turn toward my home of rest,
And my weary foot springs free;
For though a belated, a longed-for guest,
Mine own will welcome me.

There are eyes that watch 'neath a shading hand

To tell when I draw near
To the firelit circle, my little band,
Who are saying, "He's almost here."
And I mind not the way that is rough and steep,

And I pause not for brier or stone;
For I feel my heart within me leap
To the welcome of mine own.

But One there was who came to his own,—

Ah, the way was cruel hard,
And the path was one he must tread alone,

Where none could guide or guard.
Far down in the vale he came from above
To cast with his own his lot;
He came to his own with a voice of love,—
And his own received him not.

He had lived his life in a home of rest,
In the light of his Father's smile,
And he left his Father's home on the quest

To seek his brothers vile.
They saw him coming across their lands,
And they scowled their murderous hate,
And they crushed out his life with their bloody hands
As he stepped within their gate.

His own?—Yea, his own. Their door swung wide,

But not for him it turned;
Afar to strangers their voices cried,
But him, their Own, they spurned.
The heart that was yearning for them was burst:

The joy that was springing, died;
His people their Own esteemed accursed;

Their Own they crucified.

Naples, N. C.

The Treasure and the Heart

MRS. E. G. WHITE

(Concluded)

"THE light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light." If the eye is single, if it is directed heavenward, the light of heaven will fill the soul, and earthly things will appear insignificant and uninviting. The purpose of the heart will be changed, and the admonition of Jesus will be heeded. You will lay up your treasure in heaven. Your thoughts will be fixed upon the great rewards of eternity. All your plans will be made in reference to the future, immortal life. You will be drawn toward your treasure. You will not study your worldly interest; but in all your pursuits the silent inquiry will be, "Lord, what wilt thou have me to do?" Bible religion will be woven into your daily life.

The true Christian does not allow any earthly consideration to come in between his soul and God. The commandment of God wields an authoritative influence over his affections and actions. If every one seeking the kingdom of God and his righteousness would be always ready to work the works of Christ, how much easier would become the path to heaven! The blessings of God would flow into the soul, and the praises of the Lord would be on your lips continually. You would then serve God from principle. Your feelings might not always be of a joyous nature; clouds would at times shadow the horizon of your experience;

but the Christian's hope does not rest upon the sandy foundation of feeling. Those who act from principle will behold the glory of God beyond the shadows, and rest upon the sure word of promise. They will not be deterred from honoring God, however dark the way may seem. Adversity and trial will only give them an opportunity to show the sincerity of their faith and love. When depression settles upon the soul, it is no evidence that God has changed. He is "the same yesterday, and to-day, and forever." You are sure of the favor of God when you are sensible of the beams of the Sun of Righteousness; but if the clouds sweep over your soul, you must not feel that you are forsaken. Your faith must pierce the gloom. Your eye must be single, and your whole body will be full of light. The riches of the grace of Christ must be kept before the mind. Treasure up the lessons that his love provides. Let your faith be like Job's, that you may declare, "Though he slay me, yet will I trust in him." Lay hold on the promises of your Heavenly Father, and remember his former dealing with you, and with his servants; for "all things work together for good to them that love God."

The most trying experiences in the Christian's life may be the most blessed. The special providences of the dark hours may encourage the soul in future attacks of Satan, and equip the servant of God to stand in fiery trials. The trial of your faith is more precious than gold. You must have that abiding confidence in God that is not disturbed by the temptations and arguments of the deceiver. Take the Lord at his word. You must study the promises, and appropriate them as you have need. "Faith cometh by hearing, and hearing by the word of God." Become rooted and grounded in God's Word, and then you will not renounce the important truths for this time, which are to exert a sanctifying influence upon your life and character.

It is faith that familiarizes the soul with the existence and presence of God; and when we live with an eye single to his glory, we discern more and more the beauty of his character. Our souls become strong in spiritual power; for we are breathing the atmosphere of heaven, and, realizing that God is at our right hand, we shall not be moved. Faith sees that God witnesses every word and action, and that everything is manifest to him with whom we have to do. We should live as in the presence of the infinite One.

"God so loved the world, that he gave his only begotten Son," that the lost might be reclaimed. The sacrifice and mediation of Christ have brought the repentant soul into sacred relations with

the Eternal Father. He who has tasted and found that the Lord is good, can not bear the thought of following in the path of transgression. It is pain to him to violate the law of that God who has so loved him. He avails himself of the help which God has promised, ceases his disobedience, flees to Christ, and, through faith in his blood, receives remission of sin. The divine hand is reached to the aid of every repentant soul. Divine wisdom will order the steps of those who put their trust in the Lord. Divine love will encircle them, and they will realize the presence of the Comforter, the Holy Spirit.

If the eye is single to the glory of God, the treasure will be laid up above, safe from all corruption or loss; and "where your treasure is, there will your heart be also." Jesus will be the pattern that you will seek to imitate. The law of the Lord will be your delight, and at the day of final reckoning you will hear the glad words, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

Christ in the Flesh

L. A. HANSEN

THE contemplation of the theme of Christ dwelling in flesh does not necessarily lead to the errors of pantheism or to fanatical views of holiness. It is a Bible theme of the greatest importance, and it would indeed be a serious mistake not to give it careful study and consideration.

The experience presented in Gal. 2:20 is not one that is accidental with the Christian. It is absolutely essential. It is the life of the Christian. It is the demonstration of the teaching of Christ concerning his dwelling in the person of each of his followers. It is the revelation of the mystery that Paul speaks of as "Christ in you the hope of glory."

This union of the divine with the human was demonstrated when "the Word was made flesh, and dwelt among us." As we see how divinity once dwelt in humanity, we can the better understand how Christ can now live in flesh, even in our own. That it was of our own flesh and blood that he took part, is told as plainly as language can tell it in Heb. 2:14. This union of Christ with humanity was not made when man was at his best, when he was upright. "God sent forth his Son, made of a woman, made under the law." Gal. 4:4. The prophecies of Christ's first advent were fulfilled when "Jesus Christ our Lord . . . was made of the seed of David according to the flesh." Rom. 1:3.

Christ joined man at his weakest point. Man was four thousand years in sin when Jesus "was made in the likeness of men." Phil. 2:7. He went to the lowest depth of man's lot. "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Verse 8.

What could not otherwise be done, because of the weakness of the flesh, was accomplished by "God sending his own Son in the likeness of sinful flesh." Rom. 8:3. Thus was sin, that which caused weakness in the flesh, condemned "in the flesh."

Christ must now reach us as individuals at our weakest point. It is there that we are the most helpless, where we need him the most. We can reach no higher than ourselves: he must reach down to us. Our infirmities become the touch-point of union with him. By the most intimate relation with them is he "touched with the feeling of our infirmities." Heb. 4:15.

As represented by Jacob's ladder, which was set up on earth and whose top reached to heaven, with angels ascending and descending, Christ now reaches from the throne of grace to us, and through him we receive help for every time of need. There is nothing we need that he can not supply.

"The Elder Brother of our race is by the eternal throne. He looks upon every soul who is turning his face toward him as the Saviour. He knows by experience what are the weaknesses of humanity, what are our wants, and where lies the strength of our temptations; for he was 'in all points tempted like as we are, yet without sin.' He is watching over you, trembling child of God. Are you tempted? He will deliver. Are you weak? He will strengthen. Are you ignorant? He will enlighten. Are you wounded? He will heal."—"Ministry of Healing," page 71.

Takoma Park, D. C.

Kneeling in Prayer

G. B. THOMPSON

Two little girls were playing they were at church. "Now we are to have prayer," said one. "You kneel down, and be a real Christian; I'll just sit down, and put my hand up to my face. I'll be a stylish Christian."

The simple remark of this little girl is quite to the point, and suggests a thought that older people might consider with profit. Kneeling in prayer, either by preacher or layman, is practically a thing of the past in orthodox Protestantism. Catholics get on their knees frequently, and the heathen bow down to wood and stone; but orthodox Christians have about ceased to kneel: it is easier and more stylish to sit.

For some time the writer has observed a tendency among Seventh-day Adventists to sit in their pews, and be "stylish Christians." In churches where the worshippers used to kneel, they now sit. Why? We recognize the fact that there are conditions which render it impossible or unwise to kneel, but such conditions obtain no more now than in the past. It is true that God accepts the fervent prayer of a sincere and consecrated heart, regardless of the posture of the supplicant; but we believe the most consistent position for frail, sinful man to

assume when addressing the high and lofty One who inhabiteth eternity, and before whom angels bow, is to kneel. "O come, let us worship and bow down; let us kneel before the Lord our Maker." Ps. 95:6.

It might not be unprofitable to meditate on this question. If we do not kneel in public services while the Deity is addressed, let us ask ourselves why. Is it because the surroundings make it impracticable? or is it because we are becoming less earnest, and more careless, formal, and indifferent than in the past? In analyzing our spiritual condition, this question is worthy of more than a passing thought.

Takoma Park, D. C.

Writing for the Press—No. 6

Preparatory Work

W. S. CHAPMAN

NEWS may be defined as anything relating to the happenings of the day or week. The presentation of the facts in print, whether only a few lines, a stickful or two, or several columns in length, has the general name of "story" in newspaper parlance.

All country papers are glad to get local stories. This applies to the State papers also; but the statement of any news item for the little home daily or weekly will differ considerably from its treatment if it is sent to the county paper, and very radically if it should go to the State paper at the capital, unless this sheet is also the county paper.

Then, too, good judgment must be exercised in the selection of the matter suitable to each kind of publication. You must learn to differentiate (choose by selection) between matter handled by the Associated Press, which must not be interfered with, and other legitimate locals worthy of transmission to the metropolitan dailies.

It is in studying the adaptability and importance of these minor news items, and how to treat them, that you will gain the experience which will fit you for handling "special despatches" and "special articles," the latter including camp-meeting reports, etc.

Your first step should be to call upon the editor of your local paper, whether published in the town where you reside or in another. In a personal interview tell him that you want to begin, in a small way, to gather and handle news items, and then offer him your services. It may be that he already has a reporter, possibly one attached to the office, and may not meet your advances cordially. In such a case send him a local item once in a while when you are certain it is interesting, and has not been known to the reporter. This is styled a "scoop" by editors, and will be appreciated, and sooner or later you will be furnished with paper and envelopes and told to "go ahead." As a rule, however, editors will accept your services, treating your offers with courtesy.

Next write to both the county and

State papers. If there are several, make selections, and continue to write until you have permission from one of each. Do not attempt to write for two county or two State papers at the same time. Be known as the correspondent of one or the other.

Offer your services as resident correspondent. Ask the publishers to place your name on the free list, and to furnish you with lists of their subscribers in your neighborhood. Give these names special attention, and in case anything interesting occurs in which they figure, give such items a slight special prominence.

After you have gained some experience in local work, and find that your stories are used without much alteration, venture on enlarging your field of operations. Select one or more papers from among the great dailies of New York or Chicago, or some other large city, and write for permission to send "queries" in case anything of unusual general interest or importance occurs in your neighborhood which the Associated Press despatches would not cover. Ask if you will be allowed to send despatches on "space rates." Should one paper decline, or have a local correspondent, try another until you have at least two big dailies on your list.

As soon as you have established yourself as corresponding reporter, obtain copies of all the papers you intend to work for, and study carefully their "style;" i. e., the way their departments are arranged; how they classify their news; how each story is arranged, particularly the office system in regard to the use of the various fonts of type; the manner of using, and the place for, the dates; how letters to the editor are addressed; when, where, and how they use "subheads," or additional headings separating the running matter in the columns; etc.

As a rule, it will be best to leave the insertion of subheads to the editor. Sometimes space can not be spared for their insertion, or the matter may not be considered of sufficient importance to warrant their use; but when a correspondent shows aptness at forming "catchy" subheads, most editors will be glad to have his suggestions.

Each newspaper has a "style" in forming its "display heads." On most papers these are confined to the first and last pages, but often, on large dailies, they are seen on every page. When you think you have sufficient ability, it will do no harm to venture placing a display head, occasionally, on any item you obtain and send in by mail, particularly if it is of unusual importance or general interest, or comes in as a "scoop" on other reporters.

Be certain, however, that you understand the style of the paper and the style of heading used for each class of news. A study of the great dailies will show that the character of display is carefully graded: (1) as to its general importance; (2) as to whom it will be of the most interest; and (3) as to its timeli-

ness. A display head might to-day be given to an item which to-morrow might be assigned to the regular reading-matter columns. It is best, in sending in special articles, to leave the upper half of the first page blank, so that the editor can write in such a heading as he may decide upon.

No class of news story requires more care in its composition than does the special despatch. The pith of the story, the germ, must go into the first paragraph. This is imperative. Follow with the most essential details, then with the minor points. The matter must be so written that it can be cut to suit "space," or the chances will be that your special will go into the waste-basket. Therefore do not attempt the writing of special despatches, or the telegraphing of them, until you have gained a correct style; but do not think I am presenting something too difficult for you to undertake. You can become proficient by practise on minor matter. It is a mere question of application and time. God may some day have a message to the world that he would be pleased to send through your effort; therefore persevere.

Experience will bring to you the ability properly to gage the value of news items, to decide where they should be sent, and in what form. This knowledge, once acquired, will usually bring success.

To such a workman, who has studied to show himself approved, God may occasionally intrust gems of truth for publication, which, appearing in print, the angels may use to carry conviction to souls seeking for light.

Personal Experience in Accepting Present Truth

DANIEL NETTLETON

IN my last article I told how the Lord led me to see that the seventh day is the true Sabbath, and the desire I had to keep it. I believed that the Seventh-day Adventists had the truth, and was glad to find a people who were looking for that blessed hope, and the glorious appearing of Jesus, whom I loved. After much careful study and earnest prayer, I fully decided to keep the Sabbath, and gave up the world and all it promised me. I was just entering manhood, and, like young men in general, planned great things for the future; but I had learned to lay all my plans at the feet of Jesus, to be given up or carried out at his pleasure.

I had left the dear old farm and father's home, and was then working in a general store. There was but one family of Sabbath-keepers in town; in fact, there were very few in the State. Nebraska was a mission field at that time (1875), and belonged to the Iowa Conference. I kept my first Sabbath with this family. They were very happy, and so was I. It was a stormy day, but there was "sunshine in my soul." I have had many good Sabbath days since, with hundreds of our people at camp-meetings and conferences; but that Sab-

bath, passed with that faithful family, was one of the happiest of my life.

"The church of the living God is the pillar and stay of the truth." The family is the unit of the church, and the church is the light of the world. "God setteth the solitary in families." O the good that one true Seventh-day Adventist family can do in any community! The homes of our people are the missionary centers of this message. The fire kindled on Abraham's family altar is still a light in the world, in one way fulfilling the promise, "In thee shall all families of the earth be blessed." The light of our sanitariums, publishing houses, and colleges would soon go out if the light shining from our family altars was extinguished.

When I began to keep the Sabbath, I wanted to be baptized and unite with the church. I had to wait, however, until a minister came. There were not so many Seventh-day Adventist ministers then as now; but they were earnest men, and about their Father's business. Finally, Elder C. L. Boyd visited us, and we esteemed it a great privilege to entertain one of God's ministers. I shall never forget his earnest prayers and words of instruction. He not only expounded unto me the way of God more perfectly, but helped me to find a place in the work of God. It was a happy day for me when he led me down into the water, and I was buried with my Lord in baptism, rising to walk in newness of life. O how beautiful and glorious was this new-found truth to me! I wanted all the world to know it. As I saw a lost world rapidly approaching the great day of the Lord, souls unsaved and without hope in God, and as the calls came from different places for ministers and workers, I said, "O Lord, send me."

He did send me, and he has given me many souls as the seal of my ministry. Some of these are now ministers and workers in the message. I have baptized many believers; but I believe the happiest day of my life was when, for the first time, I baptized one who had been converted and accepted the present truth under my ministry. There is no joy this side of heaven like the joy of one who sees a soul for whom he has prayed and labored accept Christ and his truth. Many years have passed since then, and I, with my brethren in the ministry, have many times experienced this joy. We love to think and speak of these experiences, especially as we near the eventide of life. God has promised that "he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." I have spent nearly all my life in new fields; and notwithstanding all the "light afflictions" incident to the life of a pioneer Seventh-day Adventist evangelist, I would not go back and choose another occupation if I could. I hope to finish my course with joy, and the ministry which I have received of the Lord Jesus.

If any young man reads these words who believes God has called him to this

work, I would say to him, Do not delay! Do not enter some other calling, that promises greater reward or a more pleasant time. Enter at once the work of soul saving. There is no higher calling and none that offers greater rewards to men, than that of the gospel ministry. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

I wish we could see more of our young men giving themselves to the work of the ministry. "The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." "And he that reapeth receiveth wages, and gathereth fruit unto life eternal."

"Ask not to be excused, there's earnest work to do,
Stand ready to be used where God may station you.

His invitation kind to thee has oft been given;

Accept, and thou shalt find 'tis sweet to work for heaven."

Port Townsend, Wash.

The Sabbath

M. E. STEWARD

A MEMORIAL is intended to compare in dignity and importance with that which it commemorates. The Sabbath is the memorial of the stupendous miracle of the creation of the world. God honors his Sabbath.

The Sabbath existed in each of the three great periods of the world's history:—

1. The Sabbath was made at the beginning of the patriarchal age. Gen. 2: 2, 3. It is the seventh day, and can not be changed to any other day of the week; for six working-days precede the Bible Sabbath. Near the close of the first period, in connection with the giving of the manna, the Sabbath was mentioned as having previously been in existence. Exodus 16.

2. The Sabbath was honored in earth's second period. In order to preserve the knowledge of the great Creator, and thus provide for the perpetuity of the law, the creation Sabbath was now placed, where it ever belongs, in the heart of the decalogue. It reads as follows: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20: 8-11.

3. The Sabbath is to be kept in the last, or Christian, dispensation. In his teachings, Christ referred to its claims in this period. The apostles likewise recognize the Sabbatic institution.

There is no account given or referred to anywhere in the Bible of a change of the Sabbath:—

1. Christ did not change it; for the holy women who had long listened to his teachings "rested the Sabbath day according to the commandment," after his crucifixion. Early Sunday morning they were ready to go to work again. Luke 23: 56; 24: 1.

2. The apostles did not change it. Even Paul, the apostle to the Gentiles, kept the Sabbath with them; and surely he would have told them of the change, had there been one. Acts 13: 42, 43.

3. The last writer in the Bible mentions the Sabbath as "the Lord's day;" it is the Christian Sabbath. Proof: Christ was the Creator of the world. John 1: 3. Hence Christ was the one who made the Sabbath at creation; and the seventh day is Christ's day, "the Lord's day."

The scope and meaning of the Sabbath may be thus summarized:—

1. "The Sabbath was made for man." Mark 2: 27. Man, without a modifier, includes the whole human family, from Adam to the last man who lives.

2. The seventh day—and nothing else—memorializes creative power. It is both a memorial and a sign. It celebrates both creation and redemption, which is re-creation "in Christ Jesus unto good works." Eph. 2: 10. "I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." Eze. 20: 12. How comforting it is to know that salvation is just as much a fact as the Sabbath is!

3. The holy Sabbath represents the Creator's right to the supreme reverence, love, and loyalty of his creatures, body, soul, and spirit.

Sanitarium, Cal.

Wanted—Young Men

E. K. SLADE

THIS is a time in which young men are in demand throughout the world. Great inducements are offered to every ambitious youth. Very high bids are offered to enlist the vigor and youthful fervor of early manhood. At the same time facilities surpassing those of any other age are provided for gaining the highly efficient training required for a successful business career. Everywhere the appealing proposition is made to all well-preserved and well-trained young men: "Come! your chances are good: your success is certain; you may attain to the height of your ambition." Some are held back by indolence and a love of ease and pleasure; others choose lives of dissipation; but a vast army of young men are constantly entering upon the careers offered to them by the world.

While in the commercial and industrial worlds we are living in a decidedly prosperous and progressive age, it should ever be kept before the minds of our young people—and their parents—that we are living in the most important

epoch of all time and eternity, as related to the eternal interests of humanity. The gospel age is nearly ended. The kingdom of grace has been in existence nearly six thousand years, and for over sixty years the Author and Finisher of the plan of salvation has been engaged in the finishing of the gospel work. He entered upon this work in 1844. And we read that "in the days of the voice of the seventh angel, when he shall begin to sound," the mystery of God shall be finished.

In view of the great work that is yet to be accomplished in proclaiming the last gospel call, a decided appeal must be made to the young men and women in every home and every church in our ranks. The eternal interests of all concerned are involved in this call, the inducements offered are far more appealing than anything it is possible for the world to hold out to a young man to-day. The urgency of this call, as well as the reward to those who respond, should bring in many youth who as yet know not the truth. It should hold all the boys and girls in our ranks, and enlist their entire time and youthful talents in the Lord's work.

That this is not the case, is a cause for alarm. Altogether too many of our strong, talented young men and women are hearing and heeding the call to a worldly career. That any of our young people do heed such a call should cause parents, ministers, and church workers carefully to consider their attitude toward the young. Such a situation indicates that there has been a failure somewhere, on the part of some one, to do all that should be done to enlist the time and the talents of our young people in this glorious cause.

There are many young men of Seventh-day Adventist parentage who should be in the work to-day. There are parents who, even at this present time, are so relating themselves to their boys and girls regarding the matter of an education, that they may not hope to see them enlist in this cause. Many of us have failed properly to comprehend the significance of the call for our young men and young women. Some have even looked upon promising young men and young women who were evidently drifting, and dropping out of our ranks, without any great concern, and without realizing the urgency of the call made for our youth. Our denominational plan of education has not been as highly esteemed as it should be. So much is involved in the proper education of our boys and girls, that they may become strong factors in this closing work, that it is well worth while to make a sacrifice, and move out by faith, if need be, to give the education required.

Young men, you are wanted. You are needed to help give the last warning message. You are called to a work that is sublime and glorious, and that offers most glowing prospects as compared with anything that the world may offer; but it will call for sacrifice and surrender. You are called upon to qualify yourselves

to become skilful and efficient workers in this cause. If you have not already done so, why not heed the call now, and enter one of our schools to prepare for your part in this work?

Holly, Mich.

Power of the Word

THERE are many avenues along which the Bible comes home to us in a different way from any other literature in the world. Modern reviewers are fond of telling us, for instance, that before we can appreciate any great book, or grasp its meaning, we must first of all sympathize with the idea and intention which inspired it; we must read it from its author's point of view. So also, before we can appreciate and understand the Scriptures, we must come into harmony with God's will, we must be informed and possessed by his Spirit, we must sympathize with his purpose for mankind. And concerning this Book we may say that the Author is never absent or out of reach: he would have us converse with him and inquire of him even while we read.

Again, it comes true concerning the gifts of this world, that they seem most golden when we first receive them; but in course of time they turn stale with keeping, they grow threadbare with use. Whereas the best wine of the Bible always seems reserved until the last. Its revelation remains unexhausted and inexhaustible. Has not the New Testament still many things to say unto us, as we are able to bear them? Why, we have never yet fathomed some of its simplest words about elementary Christian duties — about the virtue of absolute forbearance, of utterly forgiving our enemies, about the irresistible might of peacefulness, about the deadly danger of riches, about the beatitude of literal simplicity and poverty. The church has not outgrown the Gospels. Often we find that an old man has lost interest in the literature which entranced him when he was younger. But at the end of the day, as the shadows lengthen, the Bible becomes more and more wonderful to those who have loved it longest, who know it best. Amid all the disappointments and disillusionings of this world we may still hear it whisper: "Not as the world giveth, give I unto you."—*Selected.*

WHAT a vast proportion of our lives is spent in anxious and useless forebodings concerning the future, either our own or that of our dear ones! Present joys, present blessings, slip by, and we miss half their sweet flavor, and all for want of faith in Him who provides for the tiniest insect in the sunbeam. O, when shall we learn the sweet trust in God our little children teach us every day by their confiding faith in us!—we who are so mutable, so faulty, so irritable, so unjust, and He who is so watchful, so pitiful, so loving, so forgiving!—*Selected.*



The Mothers of Men

THE bravest battle that ever was fought—

Shall I tell you where and when?
On the maps of the world you will find it not;

It was fought by the mothers of men.

Nay, not with the cannon or battle shot.

With a sword or the nobler pen;

Nay, not with the eloquent words or thought

From the mouths of wonderful men;

But deep in the walled-up woman-heart

Of a woman who would not yield,

But silently, bravely, bore her part.—

Lo, there is that battle-field.

No marshaling troupe, no bivouac song,

No banner to gleam and wave;

But O, these battles that last so long,

From babyhood to the grave!

O ye with banners and battle shot.

And soldiers to fight and praise.

I tell you the kingliest battles fought

Are fought in the silent ways.

—*Selected.*

Home Nursing

From a Patient's Standpoint

E. M. GRAHAM

THERE are many little things in nursing that make a great difference to the comfort of a sick person, which appear trifles not worth notice to one who is well. Perhaps the mention of some of these may be helpful to those who are called upon to care for sick ones in their own homes or families.

A patient who is very ill should be questioned as little as possible. The nurse should watch the patient, and learn to know what needs to be done and when to do it, without reference to the patient. Questions at such a time are often intensely aggravating to the sick person, though no complaint may be made. Neither should a patient be left to ask for needed attentions. Many will suffer in silence rather than take the trouble to make a request. A good nurse is very watchful of her patient, and gives constant but unobtrusive care.

On the other hand, the nurse should not be overcareful, or fussy, so that her attentions become burdensome. It takes a great deal of tact to deal with a very sick person, and to strike the happy medium between needful care and overattention.

Another thing to be avoided is the admittance of many visitors. In cases of serious illness, quietness is essential. Conversation is much more fatiguing to one who is ill than most people realize.

A very few moments' talking will sometimes so exhaust a patient as to take several hours for recovery from the effects. The patient will not show this while talking; but after the visitor has gone, the effects may be plainly seen, and will be still more plainly felt.

In chronic cases and convalescence more visitors, of the right kind, may be allowed; but at all times, care must be exercised in this respect.

A patient should never be asked by the nurse what he would like to eat. Such a question will almost certainly destroy what little appetite there may be. The invalid's tastes should be ascertained from others, and humored as far as is consistent with the doctor's orders. If a desire is expressed for any wholesome food that has not been forbidden, it should be gratified. Many times, if the meals are served daintily, with no word to the patient until they appear, they will be eaten as a matter of course. The meal is there, and it is easier to eat it than to argue about it. Usually, the less said about food, the better.

There are many other little things that add to a patient's comfort, such as keeping the room well aired, so that it always feels fresh; changing the bed linen frequently; keeping the windows properly shaded, so that the room is neither too dark nor too light; keeping the room at the right temperature, and such coverings over the patient as are needed for comfort. The nerves of a patient who is seriously ill are usually very irritable, and trifling departures from the happy medium in these things are acutely felt.

The nurse who gives the thoughtful attention to all these things will do much for the recovery of her patient, and will certainly earn the gratitude of the one she has cared for.

Treatment of Chronic Rheumatism

THE diet is of first importance, and the popular notion that a fruit dietary is to be strictly avoided in rheumatism has no foundation in fact. For many years the writer has practised placing rheumatic patients upon a strictly fruit diet whenever evidences of autointoxication were marked. Not infrequently the patient is required to eat exclusively fresh apples, grapes, or any other seasonable fruit for several days in succession.

A fruit diet is certainly incapable of increasing the accumulation of uric acid, as it does not furnish the necessary material for the production of this toxic element. It is not sufficient simply to withhold flesh meats in cases of rheumatism. The patient must be furnished

with an ample supply of easily digestible foods which he can relish, and which will furnish to the body the needed nutritive elements with the least outlay of vital energy. If dyspepsia be present, which is true in many cases, cereals must be used in a dry and well-dextrinized condition (zwieback and other cereal-food products dextrinized by heat). Mushes must be carefully avoided, also starchy vegetables. Purees of peas and beans may be eaten in moderate quantities, but the skins of these legumes must be excluded. Mustard, pepper, and condiments of all sorts must not be used; the use of tobacco in any form must also be strictly prohibited for the reason that the nicotine not only depresses the heart, but greatly taxes the liver and kidneys,—first, in the work of oxidizing and destroying the poison; and, second, in eliminating it.

Water Drinking Essential

To the great thinning of the blood which follows copious water drinking, is due the remarkably increased activity of kidneys, skin, and bowels. Examination of the urine not only shows that the quantity is increased by water drinking, but that the urea and other solid constituents are increased in amount. By the continued employment of this measure, the tissues may be thoroughly washed free from accumulated waste, and to such an extent that uric acid, urates, and a number of other products of imperfect oxidation may be reduced to almost imperceptible amounts. The quantity of water taken should be from two to three quarts daily. Distilled water is preferable to mineral waters of any sort. Distilled water, or water containing the smallest possible amount of mineral, is most readily absorbed. In most cases it is best to take the water at the ordinary room temperature. Deluging the stomach with hot water relaxes the organ, and lessens its digestive power. Hot-water drinking is to be recommended only in cases of gastritis accompanied by a profuse secretion of mucus, and in cases of hyperpepsia.

The Value of Exercise

Next in importance to diet and water drinking is exercise. Every chronic rheumatic must be made to perspire daily. It is not well to produce constant and profuse perspiration, but the highest activity of the skin short of actual sweating may be maintained with benefit. The skin ordinarily eliminates from an ounce to an ounce and a half of liquids an hour. In profuse sweating, this amount may be increased to from fifty to sixty ounces hourly. Such an increase for a short period is highly beneficial. Rheumatics generally do better in a warm, dry climate, and suffer less in clear, dry weather, than at other times, as activity of the skin is promoted under these conditions.

Rheumatics need exercise more than almost any other class of persons. This is one of the most efficient means of burning up wastes. Vigorous exercise increases the amount of oxygen absorbed, and the output of carbon dioxide.

This is evidence of the improved oxidation of the nitrogenous wastes. Although rheumatic patients need exercise more than any other class, they are unfortunately so crippled that general active exercise, such as walking, horseback riding, etc., is out of the question. Exercise is also likely to be followed by an exaggeration of the pain. Rheumatics suffer from other embarrassments in relation to exercise, among which may be mentioned shortness of breath and general muscular weakness. These difficulties must be overcome by carefully graduated muscular work, beginning, if necessary, with the more gentle forms of massage, gradually increasing the vigor of the manipulation. As soon as able to do so, the patient must be encouraged to take active voluntary exercise. The amount of exercise to be taken each day should be increased as the patient's capacity for muscular work increases. The outdoor gymnasium, affording an opportunity for exposing the body to the air and sun, is of the highest value in cases of this sort. Sand baths are particularly helpful. The patient should be very careful to avoid chill from evaporation after exercises which produce perspiration.

Hot Baths

The value of hot baths in rheumatism, both chronic and acute, has been recognized from the earliest ages. There are, in various parts of Italy, the ruins of many ancient Roman baths, in which the rheumatic and obese gormands of the degenerate days of ancient Rome were daily subjected to hot-water baths, as well as vapor and hot-air baths, followed by massage and exercise, for the purpose of combating the effects of their luxurious living.

All forms of hot baths are beneficial in rheumatism; but the hot-water bath, the vapor bath, and the electric bath, especially the latter, are to be preferred, for the reason that these are the quickest and most efficient means of securing an elevation of bodily temperature, and thus increasing nitrogen oxidation.

But hot bathing alone is not sufficient in this disease. Hot baths of all sorts are attended by the inconvenience that they produce a decidedly depressing effect. All the vital processes are depressed; the heart action, in particular, is diminished in vigor. The relaxed condition of the blood-vessels of the skin, produced by the hot bath, exposes the body to danger from rapid loss of heat, resulting in chill. These several inconveniences may be wholly avoided by a proper cooling procedure immediately after the hot bath. The method must depend upon the various circumstances. If a hot-bath immersion has been administered at a temperature of one hundred five degrees to one hundred eight degrees (about the proper limits), the temperature of the water may be lowered, within one or two minutes, to eighty degrees. The patient may be kept in the tub with gentle rubbing for from two to five minutes, by which time the temperature of

the skin should be sufficiently lowered to make it safe to remove him from the bath, wrapping him in a Turkish sheet and woolen blankets, and permitting him to lie quiet until his skin is thoroughly dry, and the equilibrium of the circulation restored.

The hot-blanket pack may be followed by a short wet-sheet rub, the vigor of which may be gradually increased from day to day by lowering the temperature of the water employed, starting at sixty-eight degrees, and lowering the temperature one or two degrees daily to fifty-five degrees, and by increasing the duration of the application from one-half minute at the beginning to two or three minutes later on. In very feeble cases, the cold-towel rub or cold friction may be employed.

Local Applications

Chronic as well as acute rheumatism is a general rather than a local disorder; hence comparatively little need be said respecting applications to the diseased joints. There are valuable measures, however, whereby the local curative process may be hastened, and pain and other symptoms greatly mitigated. The most important of all local applications is heat, which may be employed in the form of the fomentation. The dilatation of the vessels by heat leads to an accumulation of the blood in the part, and it is the blood that heals. These hot applications may be applied with advantage twice daily, and should be followed by a heating compress. The heating compress consists of a folded linen cloth or a moderately thick layer of cheese-cloth wrung dry out of cold water, and wrapped around the joint. This compress is covered first with oiled muslin or rubber sheeting, and then with several thicknesses of flannel, so as to retain the heat. Thus the superheating induced by the hot application is maintained.

Another measure of great value is local massage. When tenderness exists, much care must be used. The first manipulations should consist of a light stroking or friction movement; later, digital kneading should be employed about the joint in such a way as to follow the natural contour of the bones.

Joint movements should likewise be employed in connection with massage. If the movements of the joint are limited, the first attempts at flexion and extension should be applied with **great** care; only a moderate amount of force should be used. From day to day, the latitude of the movements should be increased until the greatest degree of mobility possible is established. Gentle massage and joint movements may be best administered after a hot pack or fomentation, or some other hot application, which has been followed by a very short cold application to prevent chilling by evaporation.

The building up of the general health is a matter of primary importance in chronic rheumatism. Every effort must be made to improve the general physical condition of the patient.—*Modern Medicine.*

THE WORLD-WIDE FIELD

A Trip to Chang-Sha, China

C. SPARKS

IN company with Brother P. J. Laird, who has had charge of our work in Chang-sha for several years, the writer visited that city about three weeks after the riot. We arrived after dark, and upon entering the city found things quiet, and business resumed in about as normal a way as we could expect.

We went to Brother Wu's house, where we were heartily welcomed. There we had a visit with the brethren before going to the mission compound. When the workers were driven from the mission, Brother Wu took them to his home, and cared for them in a truly Christian way, though he had but lately accepted the truth. He came directly from heathenism, and was an opium smoker. Both he and his wife are earnest Christians.

The brethren took us to the compound, where we found two soldiers, who were there to see that we were not molested. The accompanying illustration will give an idea of the appearance of most of the house as it looked the next morning. A great deal had been cleared up, so we could not tell just how it looked when the rioters left. The furniture was nearly all broken beyond repair. Several of the partitions between the rooms were broken out, and I think there was only one small window left whole in the house. Books, papers, eatables, broken glass, etc., were strewn all over the compound.

But we were more fortunate than many other missions. The large library was not seriously damaged. Though the books were strewn around, few were missing. Quite a quantity of drugs was usable. When we compare our losses with those of other missions, we thank the Lord, and feel like pressing on more earnestly than ever before to give the message to these poor people.

Brother and Sister Laird lost the larger part of their clothes, dishes, etc., though the native brethren did noble service in saving the most valuable part of the goods. They even saved the mission property to the neglect and loss of their own. Of course the mission property was more valuable; but their action showed an excellent spirit.

On Sabbath we held a service with the church. Brother Huang, our native evangelist, preached. There seems to be an earnest spirit among the brethren. They are doing good work with our literature, even since Brother and Sister Laird went away. Brother Huang says there are still others who want to come and study the truth with him.

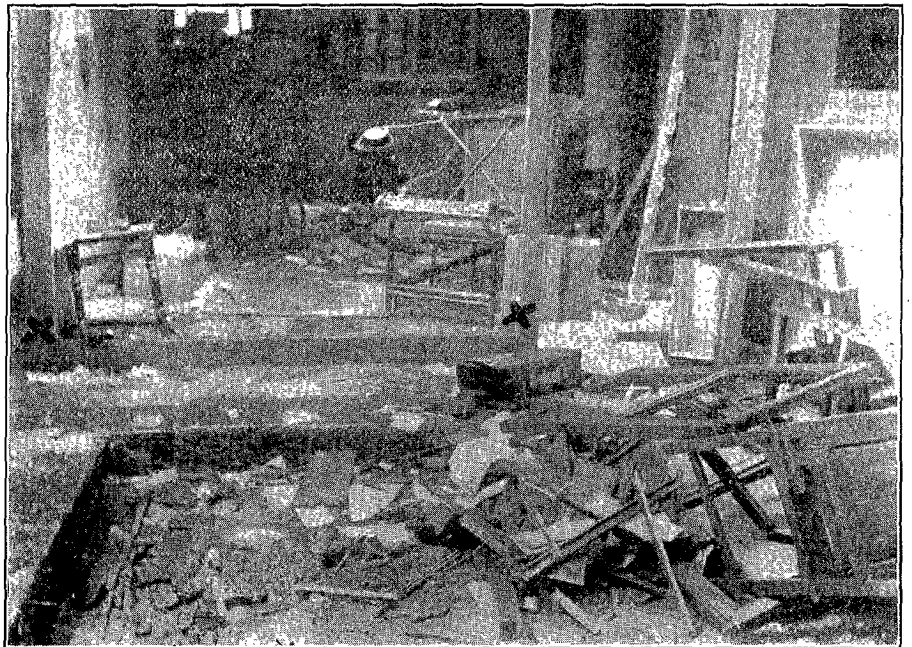
Several of the other missions were both looted and burned, while others were only looted and smashed up. Only

two small missions entirely escaped harm. Besides all the loss in mission property, two or three fine Chinese government schools were also destroyed. The shore offices, godowns, and hulks of two large shipping companies were burned, cargoes and all. One shipping company was spared, the Japanese company, though I have since learned that the greater part of the capital in this company belonged to the Chinese. That is probably the reason it was spared. The indemnity asked will, no doubt, be very large; and when it is made known, it may cause more trouble.

We feel that the work in Hunan needs

In our Sabbath-school we began taking donations, and from February 6 to the end of the year the donations amounted to about nineteen dollars. We thank the Lord that every cent of this went to missions and not for the expenses of our church or school. The first of May we began taking collections at the evening service, and this amounted at the end of the year to thirty-five rupees, besides fifteen rupees given to help a leper brother in east Bengal while he was building his thatched house.

Our tithe last year amounted to 595 rupees. This year we are averaging about sixty rupees a month, so that the tithe pays our three workers. When we started our work in February, 1909, we had not a single worker. Now we have three earnest workers who can give to any one a reason for their hope. They can explain the prophecies of Daniel and the Revelation, and are well informed on all doctrinal points of the message.



VIEW ACROSS THE COURT INTO BROTHER LAIRD'S STUDY. BETWEEN THE CROSSES A PARTITION WAS TORN OUT BY THE RIOTERS

your prayers, especially at this time, that God may bless and sustain our native brethren, and that nothing may be lost on account of their being temporarily without foreign help. We pray that this crisis may even be to the furtherance of the work in Hunan, and thus help to hasten the Lord's appearing.

Hankow.

Calcutta, India

L. G. MOOKERJEE

IT is almost two years since we left the United States. During that time we have seen marked evidences of the Lord's soon coming. In February, 1909, I took charge of the Bengali work in Calcutta, where they had been having one meeting on Sabbath on my father's veranda. Immediately we organized a Sabbath-school, and began holding an evening service, and soon had a prayer-meeting started. Within six months we had two baptisms.

At present eight persons desire baptism, but we are waiting until they shall be fully established. Several others are interested, and our cottage meetings are well attended. I am using the stereopticon to good advantage.

The question of support is a great obstacle in the way of many who would otherwise accept the truth. Some simple-hearted Christians intend to take their stand soon, but how will they live? In America a man who accepts the truth may become a canvasser, an evangelist, a teacher, a tent helper, a clerk in an office, a nurse, a doctor, or a Bible worker. But our people here have no way to support themselves and keep the Sabbath. They can not support themselves by selling our half-cent paper, for they can not sell more than twelve copies a day in a city like Calcutta, where such literature has been freely scattered.

We need a medical worker for our Bengali people in Calcutta, and a zenana Bible worker. There are many calls to which I can not respond where a lady

worker could go. This is the time when the cities should be warned. Already the gates are closing against us. O, where are the reapers?

Our Work in Tokyo

I. H. EVANS

AFTER seventeen days on the sea, we reached the harbor of Yokohama, Japan, on the morning of June 24. We were cheered by the sight of Brethren F. W. Field, W. D. Burden, T. H. Okohira, and other Japanese who had come to give us welcome. The day was spent in landing and passing the customs, so it was Sabbath when we reached the homes of the brethren.

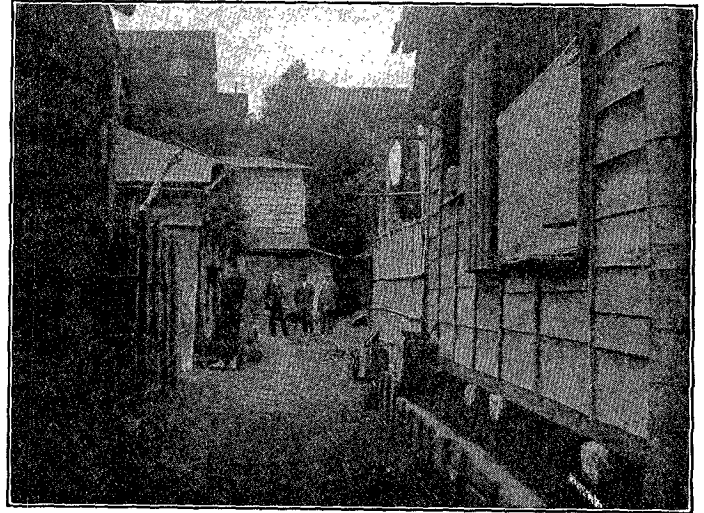
Sabbath morning it was my privilege to speak to the church in Tokyo, which holds its meetings in the spacious living-room of Brother Burden's home. There were forty-six in attendance, among them many new believers, who were not with us two years ago when I met with this little company. Unity and love prevail, and there is no reason why the number of believers should not soon be greatly increased. During the years our work has been carried on in Japan, no special effort has ever been made to get the truth before the people of Tokyo. Some of our workers have lived in Japan nearly fourteen years; but as there are few foreigners in Tokyo, the work undertaken had to be done largely through an interpreter, when done by our foreign workers; and our Japanese workers have been so busily engaged in answering the calls elsewhere that they have never found it possible to make an extended effort in behalf of this great and needy city.

Tokyo is not only the capital and the metropolis of Japan, but it is the largest city of the far East, having a population of over two million five hundred thousand, and ranking among the great

Most of the buildings in Japan seem low compared to those of the Western world. Few are more than two stories high, while the great majority of the dwelling-houses are only one story. The streets of the city are always clean, though after rains they are somewhat muddy, owing to the clay and gravel with which they are graded.

Last spring our brethren in Japan purchased a small lot, about sixty by one hundred fifty feet. On it are three small, cheap, board houses, the material in which will about pay the expense of their removal. The brethren had in mind the erection of a printing-office, some treatment-rooms, and a church building for the accommodation of the Tokyo church. The accompanying illustrations give two views of the lot, and show part of the buildings on it.

We spent much time in looking for a suitable site for our institutions in Japan; and while we found several which are very favorable for location, we purchased none of them, as no funds were available. The need of suitable buildings for the carrying forward of the work in Japan is very great. At present our printing work, the school for training workers, and the meeting-house for the Tokyo church are all in Brother Burden's house. The facilities for getting out the printed matter for Japan are most meager. A hand-press, which requires the full strength of a strong



REAR VIEW OF LOT — BUILDINGS AT LEFT ON OUR LAND

man to operate, located in the basement, where both light and ventilation are poor, a small job-press, a very poor paper-cutter, and a small quantity of type, constitute our printing outfit for Japan.

The sale of our denominational literature is already a demonstrated certainty, though the quality of work we have been able to do has been most unsatisfactory to ourselves and to the purchasers as well. Notwithstanding this, the Japanese periodical has a monthly sale of over three thousand copies, while the last special reached a sale of more than ten thousand copies. In order to get this message before fifty million intelligent, thrifty people, there must be facilities with which to

print the truth in suitable form. The hearts of our brethren were greatly encouraged by the cheering news that soon a practical printer will join the working forces in Japan. This means much more to our work in this field than many can realize.

Brother and Sister F. H. DeVinney like their new field, and we have no doubt that they will be a blessing in this needy field, and a help to the people for whom they have come to labor.

The last Sabbath I was in Tokyo, the ordinances were celebrated. One dear old brother who is totally blind took part in this sacred service. Sometimes his countenance was almost radiant as, with closed eyes, he listened to the truth. Surely the Lord knows those who are his, and this dear old man will share in the promises made to the "heirs of faith."

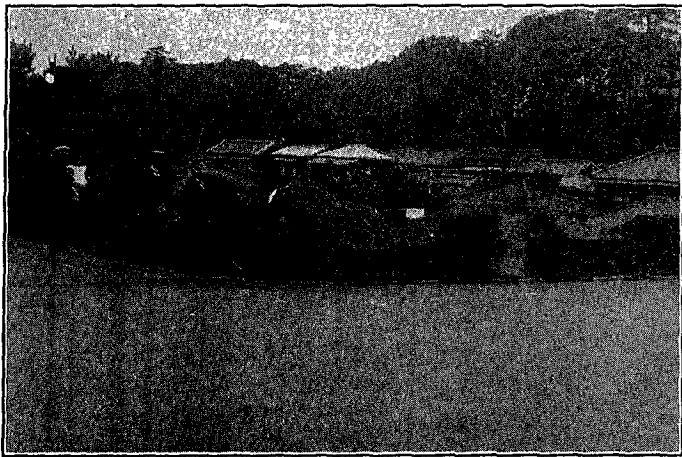
Shanghai, China.

The First General Meeting in Siberia

MRS. J. T. BOETTCHER
(Concluded)

To our surprise and delight we found our brethren had a nice tent all pitched and seated, ready for the meeting. We had expected that our meeting-house would be made from the branches and leaves of trees, but here was a tent capable of seating one hundred persons, and in front was a rostrum built of wood and covered with cloth, making a very neat appearance.

Here, then, miles away from any village, with not a house to be seen in the distance, on this beautiful spot in the edge of the woods, was held our first tent-meeting in Siberia. In the Sabbath-school there were present fifty adults and twenty-seven children, Germans and Russians. These are brethren and sisters who have emigrated from the southern part of European Russia to this part of Siberia. Some of them came three hundred miles or more with teams to attend this meeting. They were hungry to hear the word of God, and on Sabbath we had meetings from 9 A. M. until 7:30 in the evening, with only short



FRONT VIEW OF LOT IN TOKYO — MEN STANDING ON ROAD ABOVE LOT

cities of the world. Improvements are constantly being made in widening the streets, extending the street-railway lines, and providing for the health and comfort of the rapidly increasing population. The city has one of the best filtration plants to be found anywhere, and supplies its people with pure water at a surprisingly low cost.

intermissions. It was a day rich in blessings and long to be remembered. Here, without the consent or presence of any police, we worshiped God with full liberty.

In the afternoon we had a good social meeting, in which all took part freely. The weather had become warmer, the sun shone, and all felt deeply grateful to God for such a beautiful and quiet place in which to worship. Many consecrated themselves anew to God for service.

There was present at this meeting an earnest Russian brother who has now been in the truth for about two years. He related to us some very interesting experiences. He had been acquainted with the truth some fifteen years before accepting it, bitterly opposing it all the time. First some of his children began to keep the Sabbath; then later his wife, bearing patiently for years all his opposition. He saw his children study the Bible, which ought to have pleased him, but strange to say, it did not. Sometimes he listened in another room while they were praying; and when he heard them praying for him, it affected him deeply. At last some of our ministers came to visit the family. He intended to have them make their visit very short; but instead of that the Lord worked upon his heart, and before they left, he, too, accepted the truth. He is, we believe, through the grace of God and the influence of his godly family, thoroughly a Seventh-day Adventist, and during the meeting he was solemnly ordained, by the laying on of hands, as elder of one of our Russian churches. In his family alone there are eleven Sabbath-keepers. We believe that this man, who was a veritable Saul, will become a Paul, and help to carry forward the work among the Russians in Siberia. On Sunday, some strangers not of our faith attended the meeting. They came with their teams from about eight miles away.

The needs of the cause, our great mission field, and the \$300,000 Fund were presented to our people. All wanted to help, and soon over one hundred dollars was pledged or given in money, besides eggs and chickens which were set apart for this fund. These people have very little money; and although their houses are neat and clean, they have only straw roofs, and are furnished in the most simple manner. The truth always educates. We were pleased to see one window of each little house screened with netting and left open day and night, thus admitting plenty of fresh air.

The children of this settlement have no school privileges, so the parents decided at this meeting to build another house, consisting of three rooms and a kitchen. One room is to be used for their church meetings, one room for the school, and the remaining room and kitchen for the home of the school-teacher.

Near the lake, on the land of our brethren, stands a Kirghizen tent, just like those seen in Central Asia. It is the home of a Kirghizen family, who herd

the cattle of the settlement. Last Friday, while looking about, we passed this tent, and went inside to visit the family. The tent is round, and contains an astonishing number of things. In the center was a fire from little sticks laid on the bare ground, the smoke escaping from an opening in the top of the tent. There were no chairs. On the ground before the fire sat an old grandmother cooking, and beside her the little granddaughter dressed in gay colors. The man, whose name was Abraham, rose at once upon our entrance to bid us welcome, and began to spread down rugs for us to sit upon. We sat down, and then they invited us to drink tea with them, our host even offering to get wine for us if we wished, although they themselves do not drink it. They seemed much pleased to learn that we, too, do not drink wine.

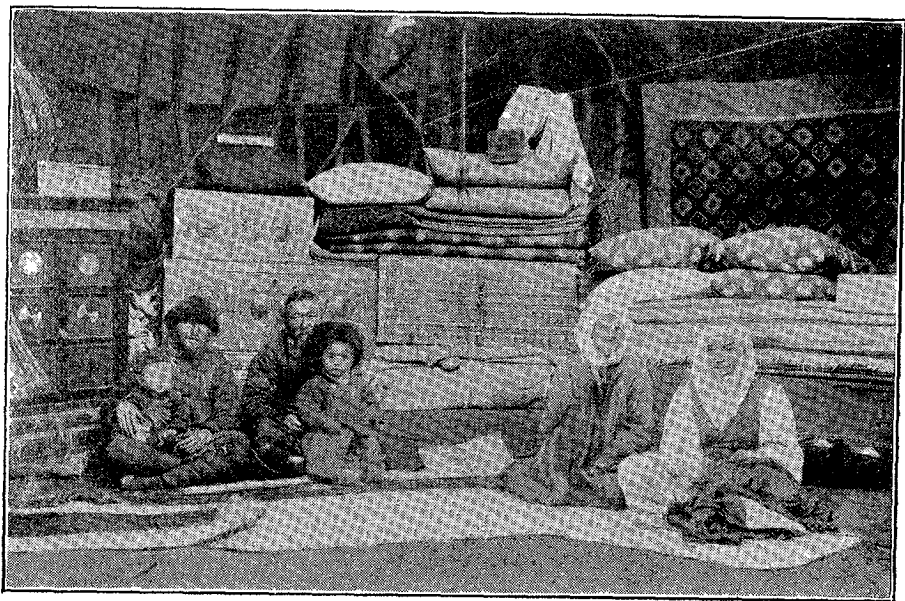
Hearing groans behind us, we looked around and observed an old woman lying

girl of fourteen, confessed that they had been under conviction during the meeting, and that they knew they ought to take this step. Men and women wept for joy as we left our packing, and proceeded once more to the lake, singing as we went. It was about nine o'clock in the evening, and the baptism was a most beautiful scene. All decided that the close of the meeting was the best part of all. Our hearts are filled with praise to God for his goodness.

Beside All Waters

THE following incident, which occurred at the Solusi Mission, South Africa, is related by W. C. Walston:—

"There is a native in this section, known as Pogo, who is nearly blind. He acquired his name because he always attended the beer-drinks at the kraals, and was usually the worse for beer when



INSIDE A KIRGHIZEN TENT

on a mat. They told us she was sick, and had kept her bed for four years. In a cradle lay a baby fast asleep. Soon the mother entered and seated herself upon a rug.

Our brethren tell us that these Mohammedan people are very trustworthy as herders. This afternoon, while we were singing our hymns by the side of the little lake where a young man had followed his Lord in baptism, two of the Kirghizen women came out of their tent to join us and listen to the singing. We shook hands with them to make them feel welcome, and later three of them attended one of our meetings.

After the meeting was closed, and the tent taken down, and we were packing our things to leave, the Spirit of the Lord still worked in a wonderful manner upon the people. The wife of one of our brethren said, with tears in her eyes, that she desired baptism. The brethren and sisters met together to pray, and to examine this young woman, who had resisted the Spirit of God for many years. When it was decided to have baptism at once, the son of Brother H. K. Loeb sack, a promising youth of sixteen, and his sister, a bright little

girl of fourteen, confessed that they had been under conviction during the meeting, and that they knew they ought to take this step. Men and women wept for joy as we left our packing, and proceeded once more to the lake, singing as we went. It was about nine o'clock in the evening, and the baptism was a most beautiful scene. All decided that the close of the meeting was the best part of all. Our hearts are filled with praise to God for his goodness.

"Pogo wanders from kraal to kraal, and stops wherever he can get something to eat and a place to sleep. For several years he has often come to the mission, stopping to bring some water from the spring for us, and we in return giving him something to eat. For the last year he has been here nearly every day; and besides giving him food, we have given him a blanket and some clothes. He always attends meetings on the Sabbath, but we never thought he was inclined to be religious. In our afternoon social meeting last Sabbath, we were surprised to see Pogo arise, and give in a good, earnest testimony. We never know where the seeds will grow, but are commanded to 'sow beside all waters.' And it is as true in Darkest Africa to-day as in any other part of the great harvest-field that 'they that sow in tears shall reap in joy,' and 'he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.'"



WASHINGTON, D. C., SEPTEMBER 8, 1910

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

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

Editorial

Into the Market-Place

It is the eleventh hour in our work, and the Lord of the harvest is searching the market-places for laborers.

I am glad to see in the REVIEW the appeals from the brethren for strong young people to come into the Foreign Mission Seminary for a little time, on their way to the fields; so that, by study and association, the right decisions may be reached as to the fitness of each individual worker for the various places that call for help.

We had hoped to make up a good list of candidates in Europe. But the growing work in Europe and in the mission fields which are directly served from Europe, keeps our brethren here at their wits' end to supply the calls. The vice-president for the Asiatic Division hoped we might find some strong young evangelistic laborers for the Orient at this British Union meeting. There are some here—just the kind we like to send. But it is agreed that we can not, in justice to the home fields, draw out any more workers at present. This union has in recent times sent eight into East Central Africa, five to India, others to South America, and a number of workers have recently returned to the United States. Now, with a redistribution of the forces, for a united effort to press a vigorous campaign forward in every part of Great Britain and Ireland, every available worker is needed at his post. A little later the workers will respond; for they are here, and will be happy to go.

Young people of good experience in the work are needed in the Foreign Mission Seminary, to join in seeking God definitely to know just what particular call they are best fitted to respond to. We shall not fill all the posts and find no more need to call for workers. The more workers sent out, who are builders indeed, the more the field enlarges, and the greater the need. With the growing work in Europe, our training centers here are continually under pressure to supply the help called for.

The school at Friedensau has been enlarged, and yet, with all the increase in numbers, the presidents of German union

conferences are praying earnestly for more laborers. In Scandinavia the school work has recently been enlarged. And here in the British Union, the brethren have just dedicated a fine new college building, the erection of which gives the British school its first real school building. Well may our brethren rejoice at this. And we of America rejoice with them; for this school, even without a proper building, has been sending well-trained young people into the distant mission fields, and now will be able to do still better work.

The building at the Watford headquarters is a model of the substantial and practical in school construction. The Lord has blessed the brethren as they have worked for the funds, and also the committee and the architect, Brother W. C. Sisley, in planning the details. The cost was just under twenty-five thousand dollars; and under one roof are accommodations for chapel, schoolrooms, and living-rooms for about eighty boarding students, and a hundred day students besides. The brethren in America raised ten thousand dollars toward the cost; and with the co-operation of the believers here and of the printing-office, the new building was dedicated absolutely free of debt.

There was a large attendance at the British Union Conference. While revision of lists leaves no great gain in membership, there has been actual gain, and the financial reports show splendid gains. Old believers and newer ones unite in dedicating themselves to God for the "finishing of the work." That is the phrase that rings in all our souls to-day.

The third angel's message wears well. Here were some of the first believers in Britain—from Ulceby, Grimsby, Southampton, Bath, Kettering, Wellingboro, and London, which, twenty years ago, made up about the full list of companies. And none are more earnest and hopeful for the speedy finishing of the work than these who have for thirty or twenty years been rejoicing in the truth. The message never grows old. It is alive, and lives and grows in the believing heart, becoming more precious every year that passes.

The importance of looking after the children in Sabbath-school and church is freshly emphasized with me as I meet again the children of the earlier days of our work in England. They were Sabbath-school children then. A few years only have passed, and here they are, nurses, teachers, Bible workers, ministers, bearing burdens in the cause. So ought it to be, with the passing of only a few years, with many thousands of children now in our Sabbath-schools.

But just now, this year and next, the calls must be answered by young people ready to go at short notice. I do pray

that the calls the brethren at Takoma Park are making for young people of good experience in the work to come to the Foreign Mission Seminary this year will be responded to, and that the Lord of the harvest will thrust out the right ones to answer present calls. Let every soul be sure he is in the market-place of the wide world's need at this eleventh hour.

W. A. S.

Watford, England.

Communion With the Dead

It is not professed Spiritualists alone who cherish belief in communion with the departed. Many who pass as good orthodox members of the professed Christian church, affectionately hold to this sentiment. Under the heading given above, the editor of the *Northwestern Christian Advocate* (Methodist) of July 29 says:—

Those who have gone from us to the home land still love us and think of us. Their loving relationship to us should be a sanctifying influence in our daily lives. Their coronation should give us a deeper consecration to all things true and beautiful and good. The memory of their love should redeem us from all selfishness. Their purity should help us to be clean and strong in the hour of temptation. They are doubtless oftener nearer to us than we think. The spiritual world is so near us that we ourselves are in it, though our eyes are hidden. If our eyes were opened, we should be greatly comforted. How pitiful it would be if we should also be ashamed!

"How pure at heart and sound in head,
 With what divine affections bold,
 Should be the man whose thought
 would hold
 An hour's communion with the dead."

The doctrine of the immortality of the soul has permeated the world, and is Satan's great masterpiece in preparing the minds of men for his last great deception as manifested in so-called modern spiritism. The Word of God plainly declares that "the dead know not anything. . . . Their love, and their hatred, and their envy, is now perished." In speaking of those who have died, Job says: "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Our friends who have died are asleep,—in a sleep that knows no waking until the resurrection morning. They are without thought, without consciousness, incapable of memory, of love, or of hatred. They know nothing whatever of the events which have occurred on this earth since their death.

The Scripture plainly tells us that Satan will work in the last days with great power, and signs, and lying wonders. It declares that the agencies which do this "are the spirits of devils, working miracles, which go forth into the kingdoms of the earth and of the

whole world, to gather them to the battle of that great day of God Almighty." The falsehood told by the arch-deceiver to our first parents in the garden of Eden, "Ye shall not surely die," has been believed by the nations of men, and its baneful fruit will be seen in the last great deception of personating demons, by which Satan will engulf the world. This doctrine of the immortality of the soul and the conscious state of the dead, has been received in the Christian church; and many professed Christians to-day, while holding no organic connection with Spiritualists so-called, and who would dislike to be called by this name, are such in belief; and unless they obtain a knowledge of what the Scriptures declare concerning this subject, they will be overthrown by this great, overmastering delusion of the last days. Upon us who understand the Bible teaching on this question, and who realize the crisis before us, rests the responsibility of doing our utmost to spread abroad a knowledge of the truth of God.

F. M. W.

National Reform and the Rights of Conscience

THE writer was never so forcibly impressed with the fact that the National Reform Association is actually and actively fulfilling prophecy as during the institute recently held at Winona Lake, Ind. This was particularly manifest in the attitude of the chief speakers toward the rights and consciences of the individual, and the exaltation of a church-state above everything human and into the place of everything divine. The nation is made a veritable god in the temple of National Reform,—a god of the Juggernaut type, riding in placid unconcern over the living consciences of the people, and crushing them under its ponderous wheels. In that organization, which is arranging now to spread out its influence and its operations to all parts of the world, the characteristics and the purposes of the papal power are blooming forth again. This is truly an image of that. The Word of God denominated that power "the beast." That same Word tells of the making of an "image" to it, and we do not need to look farther than the National Reform Association in order to find an organization fulfilling the characteristics of that "image," and ready to lead the world in doing the work which that image was to lead the world to do.

The National Reform Association stands for the rulership of the world by one executive. So has always stood, and still stands, the Church of Rome; and she has the executive who is ready to occupy the position.

The National Reform Association stands for a national religion, dictated

by the church and adopted by the state. Upon that platform the Catholic Church has stood for centuries, and still stands.

The National Reform Association stands for the idea that the church-state (into which it would turn the government) has a right to rule in the civil, moral, and religious realms. Holding such a position, it is absolutely impossible for it to grant to individuals the rights of conscience; for to admit one's right to follow the leadings of his conscience in a state which claims jurisdiction over the religion of the individual, would be equivalent to admitting one's right to follow his own wishes in relation to civil matters under an ordinary state government which has laws regulating civil affairs. If it is right for the state to rule in religious things, the individual, of course, has no recourse any more than he has in the ordinary civil state when he does that which is out of harmony with the civil law. The National Reform Association stands on that platform, and speaks of the rights of the individual as "so-called rights" and "miscalled rights."

In taking this position, that organization is in perfect harmony with—a perfect "image" of—the papal power. That power declares that freedom of conscience is insanity, and anathematizes the idea that "liberty of conscience and of worship is the right of every man." See the encyclical of Gregory XVI, Aug. 13, 1862. Saint Augustine calls freedom of conscience the "liberty of perdition."—*St. Augustine, Epistle 105, al. 166*. Pope Pius IX stigmatizes as among the errors of his time the idea that "every man is free to embrace and profess the religion he shall believe true, guided by the light of reason."—*Apostolic Letters, "Multiplices inter," 10th June, 1851*.

The two organizations stand upon the same platform here. Said the Rev. J. S. Martin, in his address on August 17 upon "The Liberty of the Teacher:"—

Among all the foes of our country we have none to fear even half so much as those who, in the name of religious liberty, and of individual rights of conscience, are infringing upon the rights of the Christian people and of the state itself.

Liberty of conscience has always been dangerous to a tyrannical, state-enforced religion. So surely as men think, they will think outside the dusty, beaten path of stereotyped intellectual expression; and so surely as they worship God in spirit and in truth, they will express that worship in forms that are outside the rigid ritualistic ruts of state-enforced creeds. The Pope trembled on his throne when he found he could not stop the mouth or the pen of Luther, who was teaching a free salvation and the liberty of the individual to accept it.

The liberty of the individual in matters of faith and conscience, as proclaimed by the Anabaptists of Europe, was looked upon by the church-states of Europe as a fearfully dangerous thing, and they were denounced as the chief enemies of those governments for holding it. So they were slaughtered by the thousands by those states which were still dominated by the papal idea that the rights of the individual are only "so-called" or "miscalled" rights, and that the state is a "moral individual" with rights which it must maintain even in immoral ways.

Says Dr. Martin again:—

No appeal of right of conscience of infidel or atheist or any other may free her [the state] from this which is her right and her duty [that is, maintaining her rights as against the so-called rights of any and all of her citizens].

That necessitates, of course, in the ultimate an absolute monarchy, which can do what it pleases without any regard to the wishes of "any and all of her citizens." The National Reform Association, therefore, by its own teachings, condemns itself as an outspoken enemy of the republic. A republic, supposedly, and theoretically at least, is operated in harmony with the will of the majority of the people in temporal concerns. But here is an organization that openly advocates a rule which may be diametrically opposed not only to the will but even to the ("so-called") "rights of any and all" of the people. We have intimated before that National Reformism is not in harmony with the principles of the republic. By such teachings as this they now openly affirm it themselves. Their program and their teachings are both incompatible with the American idea of government; that is, a civil government supreme in civil things, which leaves the individual conscience supreme in the matter of its relation to God.

The National Reformer, when confronted with the idea that the individual must follow the leadings of conscience if his attitude in spiritual things is to be acceptable in the sight of Heaven, professes to be able to see only two possible results of such liberty—polyandry and polygamy. And to save the world from polyandry and polygamy, which are horrible enough, they would institute something equally horrible, and if possible more debasing, because of its proposed universality—the slavery of conscience to the dictum of a state-church, and the confiscation of the liberties of all the people. To prevent polyandry and polygamy, they think it necessary to prevent the Sabbatarian from following the law of Jehovah. They would make the Constitution a religious creed, and turn the laws of all the States into Articles of Faith.

No better machine for the manufacture of hypocrites was ever devised. If the church of the third and fourth centuries was endangered and made an apostate by the conditions that caused unconverted pagans to flock into her fold, certainly the program which this organization is working upon is doubly certain to produce a like result. With a creed in place of a Constitution, and the church made a national institution, there is no kind of politician or wire-puller or grafter or hypocrite or scoundrel who will not fall upon his knees and cry for membership. The fact that this National Reform program has met with such favor among the federated churches makes its success assured; and its success means the perversion of our government and the reign of persecution for those who will not be hypocrites.

In another article will be set forth the purpose of the National Reform Association regarding the promulgation of its doctrines in other nations. In that will be strikingly manifest how the National Reform Association is fulfilling prophecy.

C. M. S.

Deliverance in the Tiger Jungle

WHEN the monsoon rains have raised the rivers of India over banks, travel along the low country is even now attended with difficulty. Forty years ago there were still fewer facilities in the way of roads and river-craft. About that time, Dr. Jacob Chamberlain was pioneering the Godavery district. He had made a long journey into the interior, where foot of missionary had never before passed, and was returning with his party of coolies and guides and several native preachers.

At a point where they expected to find a government steamer, they learned that the boat had broken down in battling against the fierce current. Their only course was to make a seventy-five-mile journey through the jungle. The coolie carriers deserted, followed by the armed guard, rather than attempt the journey through the deadly jungle, with rivers in flood. Other carriers were secured, and the missionary pressed on through the uninhabited country. Just before reaching the fords of a stream across which was higher ground, on which they could camp for the night, they met two hunters who told them that the fords were impassable, and that there were no boats and no material for rafts in all that region. Night was coming on, and the tigers had begun to roar about them. The guides and the party felt the situation hopeless.

Then Dr. Chamberlain went aside, and pleaded with God, claiming the promise, "I will be with thee." "Now we need thee," he cried. "We are in blackest

danger this night. Only thou canst save us from this jungle, these tigers, this flood. O Master, Master, show me what to do!"

"Turn to the left, to the Godavery, and you will find rescue," came the reply, not audible to the ear, but as clear and distinct as if spoken aloud.

The guides insisted that to go to the left meant certain increase of the danger. The river was overflowed, and there was no high ground. The missionary again went aside and pleaded with God.

"Turn to the left, to the Godavery, and you will find rescue," came the reply again.

But the guides, who knew the country, were only more determined that to go to the left would defeat their plan of making a high bluff, six hours' journey beyond them.

For the third time the missionary rode apart to send up the petition that Heaven would not allow him to follow any false impression of his own mind. Again there came the same distinct command, "Turn to the left."

"It is God's answer to my prayer," he said. "I can not doubt it. I must act immediately."

By exercise of arbitrary authority he led the party to the left into the low land along the river. To all who inquired or remonstrated, he could only cry out, "There is rescue at the river."

Approaching the river, the missionary pressed on ahead, looking expectantly for the sign of the promised rescue. As he came out of the jungle upon the river's bank, there at his feet he found a large barge, tied to a tree. Two men were in it, who explained that in spite of their efforts, the boat had broken from its moorings away up the river. It had, they said, acted like one possessed, and they had been unable to stop it till they reached the point where the missionary came to the river. The promised rescue was assured; for the missionary had full authority from the government to take possession of the barge. He says:—

Who had ordered that tidal wave in the morning of that day, that had torn that boat from its moorings, and driven it so many miles down the river (and across from the north to the south bank), and that had thwarted every endeavor of the frightened boatmen to force it back to the north shore, and had brought it to the little cove-like recess, just at that point where we would strike the river? Who, but He on whose orders we had come,—he who had said, "I will be with thee,"—he who knew beforehand the dire straits in which we would be in that very place, on that very day, that very hour,—he who had thrice told me distinctly, "Turn to the left, to the Godavery, and you will find rescue"? I bowed my head, and in amazed reverence thanked my God for this signal answer to my pleading prayer.

W. A. S.

Infidelity Fostered by Perverted Truth

EXTREME representations of Christianity and extreme assumptions on the part of its professed devotees always result in reaction toward infidelity. This is why the great deceiver invents and encourages such things. It was the false doctrines and extravagant assumptions of the Roman Church in France that gave rise to the infidelity which culminated in the great Revolution, with all its terrible results. Christianity had been so grossly misrepresented that men rebelled against the power that called itself by that name; and, in their ignorance, not knowing anything of the genuine principle, they rushed to the farthest extreme for a substitute.

Another Roman dogma, adopted extensively by Protestants, has worked mightily for infidelity, and this is the monstrous doctrine of eternal torment. It is a terrible misrepresentation of the character of God to portray him as a tyrant who takes pleasure in the torture of his enemies. This is the idea the heathen have of a god; therefore their idols are represented as vindictive creatures, and their worship is but a series of efforts to appease the wrath of some being possessing only traits of cruelty and revenge. There are men, however, whose instincts (unconsciously influenced by the spirit of Christianity in the world) revolt at such things. And when they are led to believe that the Christian's God is one who will take pleasure in the eternal torment of his enemies, they instinctively shrink from allegiance to him. Hence we have infidelity, and human endeavor in the line of self-preservation, self-elevation, and self-salvation.

If such men would study the Word of God in its own light, from its own standpoint, they would see the God of the Bible portrayed as a God of love. "God so loved the world ["while we were yet sinners"], that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. "The wages of sin is death; but the gift of God is eternal life." Rom. 6:23. Sin and death came upon the race through man's own disobedience, and the Son of God gave his own life as a ransom for all who would believe, and accept pardon and eternal life. Then men who suffer the penalty of eternal death (not torture) will do so because they will not accept the life provided for them. See John 5:39, 40. "God is love" (1 John 4:8), and is "not willing that any should perish." 2 Peter 3:9. "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live." Eze. 33:11.

But God can not in justice save men

who choose sin and its consequences. It would do them no good, and they would continue to mar the peace of the universe. "Let favor be showed to the wicked, yet will he not learn righteousness; in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord." Isa. 26: 10. So the Lord continually makes this appeal: "I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live." Deut. 30: 19. To teach that such a God of love could find pleasure in torturing forever any of his creatures, is a travesty on his character, and a sheer perversion of his holy Word. It is no wonder that such a dogma should make infidels of those who do not study the Bible for themselves. C. M. S.

Note and Comment

Words of Counsel

WE are living in an age of the false and sophisticated, and it is to be regretted that much of the education of the present day cultivates this spirit in the minds of young men and women. Many graduates go out from the higher institutions of learning with false conceptions of life, with false ideals, and very poorly prepared to relate themselves to the experiences which lie before them. The following excellent counsel, given to a graduating class several weeks ago by Mayor Gaynor, of New York City, contains some good advice:—

Do not go out of here puffed up with pride. Be simple men. A man who has inordinate pride has no charity whatever. He does not treat anybody right. Bring yourself down to simplicity. Let your prayer be every morning, "O Lord, save me this day from being proud and arrogant, because I am only a little man here, with other men." This is sometimes hard, but it will do you good.

The vain man never reaches the highest point in the professions. Be simple. Lead the simple life. It is the simple man who succeeds. Do not arrogate airs to yourself, because they easily slide off. Go out of here with no notion that you are learned men, or that your education is complete. Anybody who thinks so had better stay on here. Keep on studying. To be a success you must work hard.

The Influence of America

It is becoming more and more evident each year that the United States is exerting a tremendous influence upon the other nations of the world. There are great possibilities bound up in this invisible power over the destinies of nations. This is especially true when this power is for good. As an illustration of what may be accomplished by this country through the efforts of missionaries; we note the observation of foreign mis-

sion work recently made by Mr. Fairbanks, former vice-president:—

Our country leads the world in the number of foreign missions and in the contributions made for the purpose of carrying forward their great work. The influence of America, which is felt in many lands, is due in a greater degree to the labors and sacrifices of the missionaries than it is to our statesmanship or our men of trade and commerce. The better side of America is made familiar to millions in non-Christian countries; and a vast army of noble men and women in the name of the Christian churches of America are lifting them into a better conception of the true significance of a great Christian nation. The disinterested purpose of the missionaries is becoming more and more apparent; and that they are laboring in the interest of humanity in its broadest and best sense, is coming to be appreciated in the field of their labors.

Such an influence radiating from this country will be of far more value in revealing the Christian sentiment of the people of this country than all the legal expressions that may be recorded on the law-books. C. E. H.

Lovers of Pleasure

A SPIRIT of self-pleasing has always characterized the human family, and just before the second advent of our Lord it is to become abnormal in its manifestation. That this condition has been reached in the city of Washington is evidenced by the following from the *Herald* of August 24:—

More than a hundred thousand dollars was forwarded yesterday to Washington vacationers in the mountains, at the shores, or abroad, by one bank alone. As there are about twenty banking institutions in this city, and yesterday was only one day of the season, though perhaps the biggest for drafts, it is estimated by bankers that this summer's play has cost Washington people anywhere from two to ten millions of dollars. "It has been a big season of foolishness," said one of the bankers last night, "but a certain amount of prodigality seems necessary to make people appreciate the value of a dollar."

The spirit of pleasure seeking, like whisky drinking, creates an appetite which becomes insatiable, leading its devotees into a miserable bondage. That recreation is essential to physical well-being can not be disputed; but when millions of dollars are squandered in seeking pleasure, then dissipation is the word to be used, not recreation. A day or two in the quiet of the woods, away from the stress and strain of business, is to be desired; but no great outlay of money is required for this. The glitter and glamour of the ballroom, the banquet costing thousands of dollars, these consume money rapidly, and are also a severe strain upon the vitality of those who indulge in them. Simplicity in recreation, as in everything else, is the safe and sane method. J. N. Q.

The World's Peace

IN Brussels, the latter part of this month, will be held the Interparliamentary Union,—“an association of members of the parliaments and congresses of the most important nations.” This union has for its object the “promotion of means for preserving international peace.” One measure proposed at this meeting is the adoption of plans looking for a “world federation, with courts, legislative body, and executive head.”

But while these peace federations are being agitated, the nations are frantically pushing ahead their preparation for the coming conflict, which in the future is inevitable. The *United Presbyterian* of August 18 sees no particular absurdity in the existence of these two movements in the world, fostered in part even by the same men. It says:—

This is a proposal that the nations now make real what fifty years ago was the most daring dream of a poet. The movement for universal peace is one of the most striking tendencies of the times. Another is the unprecedented preparation for possible war. That the two movements are in progress at the same time is not absurd. The immense burden of naval armaments, the building of huge warships, and the arming and drilling of vast armies, have caused the statesmen and all other men to realize that if a great war comes, it will threaten the existence of civilization. If war does not come, the nations are nevertheless exhausting themselves in preparing for it. They can not go on indefinitely increasing armaments. The only deliverance is the success of some plan to make war unnecessary, useless, impossible. Every war budget, every new battle-ship, is an argument for peace. The plan to be proposed this month by the American delegates to the Interparliamentary Union may not be adopted, but it will at least invite the attention of the nations of the world to one great plan for universal peace.

The statements of prophecy and the actual conditions now existing, do not encourage us in believing that in the future questions of international difference will be adjusted through arbitration. This never will be, at least to the extent which some of its advocates fondly hope. The Scriptures plainly teach that the battle of Armageddon is just ahead; that the elements of anarchy and strife, which are so rampant in the world, stirring the hearts of men to fever heat, will find their culmination in the blood and war and smoke of universal conflict. This earth will sometime see the reign of peace; but not until He shall come whose right it is to rule, even the Prince of Peace. Then will the armies of men give place to the invincible hosts of heaven; war and strife will be forever banished; and the righteousness of God will cover the earth as the waters cover the sea. This only is the hope of the child of God in this evil time.

The Kaiser a Bible Student

SPEAKING to a clergyman recently, Emperor William of Germany stated that he loved to read the Bible daily, and that a copy of it was placed on a table beside his bed:—

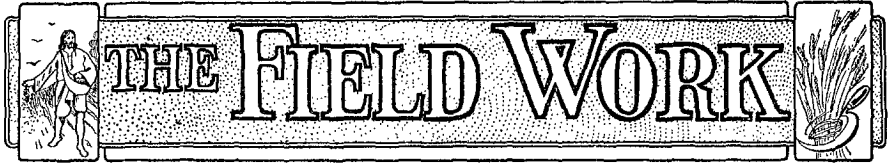
I find the most beautiful thoughts expressed in it. I can not understand how it is that so many persons pay so little attention to the Holy Scriptures. Can any one read the Gospels and other parts of the Bible without feeling convinced that they contain simple truth, well authenticated, and established on unquestionable facts? Whenever I have to come to any decision, I ask myself what the Bible would teach me to do in that particular case. The Bible is to me the fountain from which I draw light and strength in the hours of sorrow and depression. I seek consolation in the Bible, and I am convinced that many who have neglected religion will regain definite belief and will feel the need of communion with the Almighty if they study it. Periods of dangerous doubt have always produced in their wake periods of enthusiastic religious feeling. I can not understand how life can be lived without real communion with the Almighty. We all must go through Gethsemane. There are hours and hours in which our pride is humiliated. It is difficult for us to be meek; for each one of us desires to be his own master.

Relation of Church and State

IN the *Western Recorder* of June 9, W. R. Williams speaks of the distinct offices of the church and the state. While not clearly defining the relationship, he concludes with these just observations:—

Should there be a collision at any time between the laws of God and those of the state, she [the church] holds, indeed, the law of God paramount to all and every contravening authority. It would undefy God to claim less than absolute supremacy for his law. She honors the earthly law which thus collides disastrously with the divine law, by bearing meekly the penalty of that mistaken law, and seeking, constitutionally, the amendment and repeal of that law. But she may not at man's bidding disobey a plain enactment of heaven, more than she could, on the plain of Dura, bow down to Nebuchadnezzar's golden image, or in Daniel's chamber restrain all prayer because the decree of Darius inhibited it. With the apostle she must ever hold that we are bound to obey God rather than man.

Every Christian will obey the laws of the state wherein they do not counter-vail the laws of his heavenly Master; and he will obey the civil laws, not as the would-be evil-doer,—through fear of the penalty,—but, as the apostle Paul says, he will be subject for conscience' sake. A true disciple of the Lord will be the truest citizen in all that makes for the proper observance of his relationship to his fellows. It is a disgrace for a Christian to violate the laws of the government under which he lives, unless compelled to do this by the higher obligation of his duty to Heaven.



Afterward

THE seed waits in the furrowed soil
For sun and rain and coaxing toil
To call it forth in blade and leaf,
In fragrant bud and golden sheaf,—
The harvest, then.

O'er desert sands, in scorching sun,
Pilgrim his weary course must run;
O'er mountain heights, with blistering feet,
Before he walks the golden street
Where there is rest.

Wrestling with storms upon the deep,
O'er life's frail bark the billows leap,
A prey to the remorseless sea
Until is reached the heavenly lee
Where there is peace.

For humbling cross and fretting thorn
He shall receive the golden crown,
And sorrow's tears like pearls shall gem
That fair, immortal diadem,
The victor's crown.

—George H. Allen.

Southern California Camp-Meeting and Conference

THIS meeting was held at San Diego, August 4-14. San Diego, a city of fifty thousand inhabitants, is located on a beautiful land-locked bay in the extreme southern part of the State, less than a dozen miles from the Mexican border. Because of its mild and equable climate, it has become one of the principal tourist-centers for which Southern California is noted.

Preceding the camp-meeting, a successful tent-meeting was held in the city by Elders C. E. Ford and E. J. Hibbard. This resulted in a number of accessions to the church, and prepared the way for the excellent outside interest that was a prominent feature of the camp-meeting.

Three hundred tents were pitched, and it was estimated that fifteen hundred of our people, all told, were in attendance. Notwithstanding there was much business to attend to, because of conference proceedings and institutional reports, there was from the first a good spiritual interest, which deepened until the close. The last Sabbath of the meeting was a day of special victory, fully three hundred persons coming forward to seek the Lord. Among this number were some who in former years occupied prominent positions in the work, but for some time had not been obeying the truth.

The conference reports revealed gratifying gains in nearly all branches of the work. The tithe received during the past conference year amounted to \$41,993, an increase over the preceding year of \$5,326.46, or an average per capita of \$16.56. A second tithe, amounting to \$9,418, was also received. Offerings for missions amounted to \$14,141. A total of \$21,587 was raised for work outside the limits of the conference. Altogether there was raised \$86,397, or \$34.08 per capita.

Three new churches, with an aggregate membership of ninety-six, were admitted to the conference. In all, 431 persons were added during the year, making the present membership 2,750. Three new church buildings and one mission home were built during the year.

The annual report of the Loma Linda Sanitarium and the College of Medical Evangelists showed a total net gain, after making due allowance for bad debts and depreciation on buildings, furnishings, etc., of \$4,006. The patronage for the year was the largest by far since the opening of the institution.

Following the report from Loma Linda, an appeal was made for funds to assist in the erection of the new buildings for the accommodation of the medical college, with the following result: \$298 in cash; \$3,860 in straight pledges; and \$3,900 in conditional pledges, contingent on the sale of property. To this amount should be added \$3,000 that was raised a few days previously by the Loma Linda church. This shows that the Southern California brethren sense the responsibility resting upon them to bear a large share of the expense in building up and maintaining this important institution.

The manager of the Paradise Valley Sanitarium reported a prosperous year. As the result of an increased patronage and careful management, the balance-sheet of this institution showed a net gain of \$2,000.

While the general financial condition of the Glendale Sanitarium has been improving of late, and is better than the preceding year, its balance-sheet showed a small deficit in the year's operation.

The report of the Fernando Academy showed that institution to be in good financial condition, its assets being \$28,000, with liabilities of only \$1,000. The receipts for the past year exceeded the expenses by \$184. This school has come to be an important adjunct to the work of the conference, educating and training young people for service in the Lord's work.

The Sabbath-school collections for foreign missions during the meeting amounted to \$826 in cash, together with six gold watches, twenty-three rings, five bracelets, and five brooches. An offering for a fund to assist worthy students to attend Fernando Academy amounted to \$394 in cash and pledges.

Brother Miller's appeal for help in providing literature for the blind resulted in an offering from the congregation of \$229. By vote of the delegates, \$300 from the conference funds was added to the offering. The collections taken during the meeting for camp-meeting expenses amounted to \$287.

Ministerial credentials were renewed to twenty persons; and three young men—E. M. Adams, A. S. Booth, and Dr. H. J. Hoare—were ordained and given credentials. Five persons received ministerial license, and twenty others received missionary credentials. Thirty-three persons were baptized the last day of the meeting.

Elder E. E. Andross was unanimously re-elected president of the conference, with the following persons associated with him as members of the executive committee: J. A. Burden, C. E. Ford, E. J. Hibbard, H. G. Lucas, H. W. Lindsay, and J. W. Mc Cord.

It was planned to make a simultaneous effort, soon, in all the churches, to raise the Southern California quota of the \$300,000 Fund, and also for the sale of "Ministry of Healing."

Elders J. N. Loughborough, J. O. Corliss, and the writer were the laborers from outside the conference. The talks given by Elder Loughborough on the rise and progress of the message were highly appreciated, and did much to strengthen the faith of the people in the certain and speedy triumph of the faith held by the pioneers in this message. The book sales, all told, amounted to over \$2,000. A strong tent company was left at San Diego to follow up the interest.

Taken as a whole, the Southern California camp-meeting was a success, and will, I trust, be the beginning of spiritual growth, missionary zeal, and self-sacrifice on the part of all the churches.

GEO. A. IRWIN.

Missouri Camp-Meetings

AUGUST 4 I left Chicago for the closing part of the North Missouri camp-meeting at Hamilton. I found the camp nicely located in the town park, and a good meeting in progress, well attended from the town and surrounding country.

Sabbath, August 6, was a very good day, and the camp enjoyed much of God's blessing. Following the afternoon discourse on the subject of the gospel ministry, Brethren A. F. French and V. Nutter were set apart by ordination to the sacred office of the gospel ministry. The blessing of the Lord was signally present on this occasion.

This service was followed by an excellent social meeting, in which nearly every one in the tent took part. It was one of the rare meetings which we sometimes have the privilege of attending. The outlook for the work in the North Missouri Conference is very encouraging. The brethren are taking a lively interest in the work and finance of both the home and the foreign field. May the Lord continue to add still greater blessings.

August 8 I turned my course toward Springfield, Mo., where the Southern Missouri camp-meeting was already in progress. I arrived in the evening, and found the camp pleasantly located in a suburb of the city. This was a larger meeting than that at Hamilton, and we were much pleased to see the large attendance and good interest manifested by the people of the surrounding community.

As the various phases of the cause and its needs were presented, our brethren showed a commendable interest and a willingness to act their part faithfully. The missionary work abroad and at home, and our responsibility and privilege in regard to it, were set forth with much earnestness, and met a hearty response.

Brother and Sister E. H. Wilbur, who have labored for about eight years in China, but who have recently returned to America for a vacation, were present,

and related some of their experiences in that mission field. They were also present at the North Missouri camp-meeting, and spoke to an attentive audience on their work in China.

The business meetings of the conference passed off very harmoniously. Elder D. U. Hale was again elected president, and the various departments of the work were carefully looked after.

The last Sabbath of this meeting was rich in God's blessing. The weather was perfect, and there was a feeling of expectancy on the part of the congregation. Quite a number had come in to enjoy the closing part of the camp-meeting, and I am glad to report that none were disappointed.

At the close of the forenoon service a large number responded to the call to seek the Lord. Many took their stand for the first time; others who had faltered by the way renewed their covenant with God; while still others reconsecrated their lives to the Lord by a more complete surrender. It was a time of refreshing, which all enjoyed very much.

At 3 P. M. Prof. F. Griggs gave an instructive discourse on the gospel ministry, after which Brother J. Z. Walker was set apart to the gospel ministry by ordination. Then followed the examination of twenty-five candidates, who immediately repaired to the lake near by, where Brother Walker administered baptism.

I was much pleased to make the acquaintance of our people in southern Missouri. Their camp arrangement was excellent and very sanitary, and their dining-tent was in efficient hands and well looked after. On Monday morning the camp broke up, and our brethren returned to their homes joyful in heart and with renewed courage.

As I had a little time before the Kansas meeting, I took the opportunity to visit Clinton, where our new German seminary is located. There I met Brother Miller with a force of thirty men who are busy at work making some repairs and changes preparatory to the opening of school on September 28. Everything seemed to be moving on nicely, and the outlook for the school is very encouraging.

O. A. OLSEN.

Camp-Meetings in Louisiana and Alabama

By leaving the Texas camp-meeting before its close, I was able to attend the last three days of the Louisiana meeting, held in Alexandria. Here I found our people enjoying much of God's blessing. Both here and at the meeting in Alabama, the Lord blessed Brother Martin as he worked for the unconverted and those who needed a deeper work of grace in their lives. Here also I was glad to be associated with Brother C. F. McVagh, the president of the Southern Union; Prof. M. B. Van Kirk, the educational secretary; and Brother A. F. Harrison, the general canvassing agent.

The camp had been pitched across the river from Alexandria, making it necessary for the people of the town to cross a long bridge, for which toll was charged both ways for those on foot as well as those in carriages. This evidently proved a hindrance; for the attendance from the outside was very small.

Brother E. L. Maxwell was again

chosen president, and plans were laid by the conference committee to carry on more aggressive work. The brethren and sisters present also pledged themselves to do more, the coming year, in house-to-house work for their friends and neighbors.

As there were three days between the Louisiana and Alabama meetings, I accepted an invitation from Brother W. H. Saxby to spend that time, with the brethren mentioned above, at our mission in New Orleans. Meetings were arranged for each evening, and attended by those who were unable to go to the camp-meeting, as well as by those returned from the meeting. I was glad to meet our brethren and sisters, and to study with the workers the needs of that great Southern port, with its large foreign population. We have an excellent mission house, situated in a most desirable part of the city. Brother Saxby should have associated with him two or three more trained Bible workers, and above all some one who can work for the thousands of French. I trust the day may soon come when a French church will be organized in New Orleans.

The Alabama Meeting

Accompanied by the union workers who had been at Alexandria, I arrived in Celera, Ala., in time for the first meeting. This was not a large camp-meeting, but the evening meetings were well attended by the people from the little town. These visitors seemed very friendly, and manifested a genuine interest in our work. The brethren from the union, uniting with the local workers, gave themselves earnestly to the work by helping those encamped on the grounds and those who came in from the town.

It is true these were small meetings, as doubtless the other camp-meetings will be in the Southland; but when we remember that whereas only a few years ago we had almost nothing in the South, we now have an organized conference in each State, we do indeed thank God and take courage. May the work of the coming year add many members to the churches and companies in the South.

H. R. SALISBURY.

Ohio Camp-Meeting

THE Ohio State camp-meeting, held at Marion, August 11-21, was in every way very successful. The fair-grounds, within easy access of all parts of the city, had been secured, and proved a very desirable location. The refreshing shade and well-ordered camp added greatly to the enjoyment of the campers.

From the opening service the attendance of our own people and of the citizens of Marion was very satisfactory, the numbers continuing to increase with each succeeding day, the general verdict being that it was the largest gathering ever held in Ohio.

There were, however, features that were even more gratifying than this. The writer has attended few meetings of this character where there was less of a complaining and faultfinding spirit manifested. All appeared desirous of doing their part to make the meeting a real success. In the early morning meetings the testimonies were characterized by a general desire for a closer walk with God and a deeper consecration, a longing for more of the Spirit and power of the Lord, and a greater bur-

den for the salvation of others. Such conditions contribute to a successful meeting, and such this proved to be. A large number of conversions was reported, and to twenty-one persons the ordinance of baptism was administered. In addition to this a large number took advance steps in Christian experience, and a general spirit of consecration prevailed.

While there were no conference meetings in connection with this gathering, considerable attention was given to different phases of our work, especially the educational and medical work and the distribution of our literature.

The presence of Elder A. G. Daniels the latter part of the meeting was greatly appreciated by all. His stirring talks on the progress of our work in foreign fields and the needs of the hour in our large cities made a deep impression. The necessities of different interests were presented from time to time with the result that during the meeting the following amounts were raised in cash and pledges: For tents, \$637; for the blind, \$172; for foreign mission enterprises, \$4,574; camp-meeting expenses, \$115; Sabbath-school offerings, \$170; total, \$5,668.

W. T. KNOX.

North Missouri Conference and Camp-Meeting

THE second annual conference and camp-meeting of the North Missouri Conference were held in a beautiful park at Hamilton, Mo., July 28 to August 8. About three hundred fifty of our people were in attendance. From the first the Spirit of God was present, and during the meeting nearly all reconsecrated themselves to the Lord. Eighteen were baptized.

There was an excellent attendance from the city to the evening services. Several became deeply interested in the special message for this time. It was planned to continue the effort after the camp-meeting, and the prospects seemed favorable for a harvest of souls.

The business sessions of the conference passed off very harmoniously, all departments of the work receiving careful attention. Few changes were made in the conference officers. Brother V. Nutter, assisted by E. E. Farnsworth and F. Griggs, took charge of the young people's meetings; and under the supervision of Sister A. R. Ogden, an excellent interest was developed among the children. Brethren C. G. Bellah and M. P. Manny took charge of the book and periodical work, in which a deep interest was manifested. The prospects are that North Missouri will have a strong force of book canvassers and periodical workers the coming year.

The president's report showed the conference to be composed of eighteen churches, with a membership of 731, and fifty-seven isolated Sabbath-keepers, making a total of 788, including two new churches organized the present year, with a membership of about thirty. The tithes paid during the year amounted to \$7,457.74; money raised for foreign missions, \$3,616.62; and for the conference fund, \$1,131.80,—making a total of \$12,206.18 raised by the conference for carrying forward our work. A report of the tract society, organized Jan. 1, 1910, showed that \$2,779.18 worth of our liter-

ature was sold the first six months. Book sales by the agents amounted to \$6,124.75 for the year. Five tent companies have been in operation, and several new believers are now rejoicing in the truth as the result.

The last Sabbath of the meeting was a day long to be remembered. After a soul-stirring discourse by Elder O. A. Olsen, nearly all in the tent arose, consecrating themselves anew to the service of God. In the afternoon Elder Olsen spoke on the high calling of the ministry, after which Brethren A. F. French and V. Nutter were ordained to the gospel ministry.

The workers from outside the conference were Elders O. A. Olsen, E. T. Russell, E. E. Farnsworth, E. H. Wilbur (from China), Prof. F. Griggs, Dr. C. A. Hansen, L. A. Hansen, L. N. Muck, C. G. Bellah, and the writer.

A. J. HAYSMER.

West Texas Camp-Meeting

THE first camp-meeting and conference held since the organization of the West Texas Conference, convened at Abilene, August 4, and continued ten days. This portion of the State has suffered from a drought the greater part of two years, and our people, who are nearly all farmers, have suffered severely in consequence.

The work of the conference showed progress in all the departments. Two new churches were received into the organization; and the tract society, starting with nothing a year ago, now has a present worth of six hundred dollars. A spirit of confidence and co-operation prevailed between the churches and the conference officers.

Several church-schools were in operation during the year, and will reopen this fall. With the school at Amarillo, under the direction of Prof. H. E. Giddings, and the intermediate school at Hamby, the brethren in this new conference are making wise provision for the education of their children and youth.

The laborers present from outside the conference were Elders G. F. Watson, W. W. Eastman, and the writer. Professor Giddings was present the first part of the meeting, and labored earnestly in behalf of the religious liberty work. The following officers were elected: President, T. W. Field; treasurer, W. F. Field; tract society secretary, Mattie Field; Sabbath-school secretary, Mrs. Jessie G. Young; Missionary Volunteer secretary and State agent, E. H. Wilcox.

C. SORENSON.

The Virginia Camp-Meeting

THE twenty-seventh annual session of the Virginia Conference was held in connection with the Virginia camp-meeting at New Market, on the campus adjoining the Shenandoah Valley Training Academy. Though not a full representation from all the different parts of the State was present, nevertheless there was a good attendance.

The business of the conference was carried on in a spirit of harmony, all the brethren co-operating heartily for the advancement of the work of God. Elder Stewart Kime, of Southern California, who recently accepted a call to labor in the Virginia Conference, was present, and the Lord blessed his efforts.

Excellent service was also rendered by the laborers of the conference who were present. We were favored a part of the time with the labors of Elder W. T. Knox from Washington; and Brethren F. I. Richardson and E. R. Numbers, representing the publishing work of the union, were also present and gave excellent assistance.

The Lord came very near during this meeting; all felt that it was one of the best meetings ever held in Virginia. Many responses were made to the calls for the unconverted to turn to God, and for backsliders to return to the path of duty. There was also an excellent response to the presentation of the \$300,000 Fund and the "Ministry of Healing" campaign.

The following officers were elected for the ensuing year: President, H. G. Thurston; secretary and treasurer of the tract society and of the conference, A. M. Neff; secretary of the Sabbath-school department, Naomi M. Herrell; religious liberty secretary, Stewart Kime; field missionary secretary, V. O. Panches; secretary of the educational department, Professor Forshee. Executive committee: H. G. Thurston, R. D. Hottel, A. C. Neff, Stewart Kime, J. E. Gardner.

The usual credentials, licenses, etc., were granted to a goodly force of workers. Resolutions covering the great issues now before us as a people were brought in, and discussed with enthusiasm by the delegates present. We feel satisfied that this camp-meeting will result in the advancement of the cause in Virginia.

B. G. WILKINSON.

Church Workers' Missionary Institute

"To his church God has committed the work of diffusing light and bearing the message of his love."—*Testimonies for the Church*, Vol. VI, page 427.

"The church of Christ on earth was organized for missionary purposes."—*Id.*, Vol. VIII, page 29.

"The entire church, acting as one, blending in perfect union, is to be a living, active, missionary agency, moved and controlled by the Holy Spirit."—*Id.*, Vol. VIII, page 47.

"Enfeebled and defective, needing constantly to be warned and counseled, the church is nevertheless the object of Christ's supreme regard."—*Id.*, Vol. VII, page 16.

For some time it has been borne in upon the minds of the workers in the Nebraska Conference that the organization commanded, ordained, and cherished by the Lord, has almost been lost sight of in the many special lines into which its work has been divided and subdivided; and that in our zealous care for the branches, we have left the root to wither.

The later volumes of the Testimonies constantly refer to the sad condition of the churches, and clearly point to neglect of proper education and training as the cause of this condition.

"Because of the lack of proper instruction among the church-members by those whom God has placed as overseers, there is not one merely, but scores, who are slothful, and who are hiding their talents in the earth. They need to be tended as do sick children."—*Home Missionary Work*, page 15. (See Vol. VI, page 435.)

"Were the kind of labor of which it stands in need bestowed upon the church, many who are doing nothing would be educated to become diligent laborers in the harvest-fields."—*Home Missionary Work*, page 14.

Pages of like import might be quoted from the spirit of prophecy. Earnestly desiring to meet the mind of the Lord in this matter, a beginning was made in our conference by planning and holding four "church workers' missionary institutes," in which we endeavored to reach the officers of all our churches with definite, practical instruction in reference to their duties, and how they might get the church-members into active service at home.

These institutes were not simply a "Sabbath and Sunday visit" to a single church, but were held in four different sections of the State, in order to accommodate delegates from all the churches, as well as the isolated brethren and sisters, of whom there are over three hundred in this conference. In order to encourage a good attendance, the conference offered to pay the expenses of one delegate from each church to the nearest meeting. It was recommended that each church also pay the expenses of one delegate, and that a general attendance be urged.

All told, in addition to the members of the churches where the institutes were held, one hundred fifty-six persons, nearly all of whom were church officers, attended the institutes. Ten days, filled to the last minute with about sixty services, were spent at each place.

Believing that, since the church is a missionary institution, every branch of successful church work is based upon strong missionary principles, these principles were clearly set forth as the strong foundation and motive power for all Christian effort.

Nearly all the instruction was in the nature of class work, and no effort was spared to secure competent instructors, and make all lessons intensely practical.

The duties of all church officers were made clear. The books of the church clerk, church treasurer, and missionary secretary were carefully explained, and a set of accounts in each was carried through by the class.

The missionary, educational, Sabbath-school, religious liberty, canvassing, and health reform departments of the work received careful attention, and we feel sure that a healthy interest was created in these different lines of work, which will show the usual result of more intelligent interest—more effective work.

Our people are already responding nobly to the plans presented, and there are glowing prospects for these branches of the work in all parts of the field.

A good display of our books was made at each place. Two thousand magazines were sold and the retail value of the books and periodicals sold was \$747.54. It was truly refreshing to see our people literally "loading up" with message-filled books, tracts, and papers to be used among relatives, friends, and neighbors in missionary work.

A "field day" was held at each institute, and the experience at each place demonstrated the same thing—that our magazines can be sold anywhere, and that our church workers can sell them.

Excellent Bible studies were given each morning, and the evening services were strongly evangelistic. In these

meetings, backsliders were reclaimed, some with whom work had already been begun by our laborers were led to decide definitely for the truth, and some took their stand for the first time without previous work having been done. The Lord's Spirit witnessed his approval of the efforts put forth.

A vacant building was rented at each place, fitted up with rented furniture, and the delegates all roomed and boarded at the same place, thus getting the full benefit of the lessons given in domestic science.

We feel that the largest plans are awaiting our co-operation that the Lord has ever given us the privilege of having a part in. In the following sentences, which we wish might be burned into the consciousness of every professed follower of Christ, lies the secret of our success and our aim for this year:—

"A thousand doors of usefulness are open before us. We lament the scanty resources at present available, while various and urgent demands are pressing us for means and men. Were we thoroughly in earnest, even now we could multiply the resources a hundredfold."—*Testimonies for the Church*, Vol. IX, page 38.

A. T. ROBINSON.

Alberta Camp-Meeting

WEDNESDAY, July 13, we left Qu'Appelle, Saskatchewan, for Lacombe, Alberta, for our next camp-meeting appointment, a distance of over six hundred miles. We stopped during the night of the thirteenth in the beautiful city of Regina, Saskatchewan, at the pleasant and hospitable home of Elder H. S. Shaw, and, after a good night's rest, resumed our journey. We were pleased to meet Elder H. F. Haffner on the train out from Regina, on his way to Lacombe to labor for the German people at the camp-meeting.

It was a most pleasant and interesting trip, although we found quite a drought prevailing in southern Alberta,—so severe, indeed, that a large number of families were obliged to leave the country in order to keep their stock from starving. This will have its effect upon our people who reside in that section of that province, and will also lessen the sale of our literature in that part of the Alberta field.

We reached Lacombe, Friday, July 15, and found the camp nicely located near the center of the town, and of easy access to the citizens.

From the very first the attendance of our people was excellent, and it continued to increase until nearly the close of the meeting. The services were both educational and spiritual in character. Special periods were set apart to consider the work of the different departments of the conference. Excellent papers were read treating the various lines of work; and following the reading of the papers there were lively and interesting discussions of the various topics considered.

I had the pleasure of visiting the school farm, which is about two miles from Lacombe on a beautiful hill. It is one of the most conspicuous sites about Lacombe; for the place can be seen from the railroad trains as they pass miles away. The difficulties which students and faculty have surmounted in carry-

ing on their school work without even the facility of desirable buildings, demonstrate the value they place upon education. Last year the school was conducted in an unfinished building. It seems almost incredible how a school could be successfully carried on under such circumstances; nevertheless, it was done, under the supervision of Professor Beardsley, aided by the self-sacrificing spirit of the noble students, who possessed a real desire for a Christian education. The ladies' dormitory—a very substantial and commodious building—is now finished; and the foundation is being laid for a boys' dormitory, a portion of which will be used for the chapel and class-rooms until such time as they are able to erect a third building for that purpose. There can, certainly, be no wiser investment made by the people of any conference than that made for the education of the young people for effective service in the cause of present truth.

Besides the regular conference workers, Elders H. S. Shaw, L. H. Christian, G. F. Haffner, R. S. Owen, F. L. Perry, and the writer were present. On account of sickness in his family, Elder Owen was called away before the close of the meeting, and owing to a previous appointment, I also left before the meeting was over. I am informed that the Lord greatly blessed during the closing days of the meeting, especially on the last Sabbath.

My visit to this field has given me a clearer view of its needs and possibilities than I previously possessed.

K. C. RUSSELL.

Jamaica

RIVERSDALE.—Sabbath, July 2, we held a Sabbath-school consecration service with the students of the West Indian Training School at Riversdale, Jamaica. There were others present besides the students and teachers, and all took a deep interest in the meeting. After speaking to them from Matt. 11:28-30, an opportunity was given for those who wished to consecrate themselves to God to make it manifest. Every one in the house responded, some taking their stand for the truth for the first time, and others reconsecrating themselves to the Master. We all felt that the work of the teachers for the spiritual advancement of the students had been well rewarded.

W. E. BAXTER.

Field Notes

At Geddes, S. D., a tent-meeting has been conducted this summer by Brother O. M. Kittle. A number are interested, and some have decided to obey the truth.

In the Western, Colorado Conference, Brother J. T. Spriggs reports the baptism of five at Hayden, and Brethren W. F. Kennedy and C. E. Englund the addition of fifteen to the church at Aspen, thirteen of whom entered the church through baptism.

ELDER R. T. BAER spent a Sabbath with the church at Wilmington, Del., recently, when two earnest souls were baptized and united with the church. Sabbath, August 20, he baptized three persons at Rock Hall, Md. These will unite with the Rock Hall church.

Christian Education

Conducted by the Department of Education of the
General Conference

H. R. SALISBURY - - - - - Secretary

Fireside Correspondence School They Are Beginning to Come In

ALREADY applications are beginning to come in from all directions in response to our announcement of the special autumn opening, October 3. The passing of the hot season and the approach of winter revive the spirit, restore the energies, and renew the determination to "press with vigor on" in pursuit of our ambition to become better educated, even if obliged to stay at home and follow our usual vocation. The idea of starting the winter's study at the same time as others in the school, is a pleasing one to all, even if not privileged to assemble in bodily presence.

The first one to enroll under registry B (our second year) came personally to our desk yesterday from a neighboring office, enrolled for Bible doctrines, "paid the fare thereof, and went."

Another student writes that he intends to take literature, New Testament Greek, and church history this winter, and says, further: "It is my intention to attend the Seminary in 1911-12; but I want to learn all I can this winter by correspondence." It is an excellent thing to plan thus beforehand. We are sure this student will be much more likely to attend the Seminary next year by planning definitely for it, and working diligently toward it in this way, than if he did no particular studying meanwhile.

Another student, who has taken correspondence study before, says: "I am hoping to attend school next year, but I should be glad to make a grade this year . . . with a view to taking the medical course after the necessary preparation. I am thinking that four or five studies would keep me busy. I think I can plan for five hours' study a day."

One of our best students (the elder of a church) in New Testament Greek I, says, in a letter just received: "I also wish to register for second-year Greek."

From a homestead in Canada comes this word: "I feel the need of a better education. I am thirty years old, and do not look forward to going through a regular course in a school; but I wish to make myself as efficient as I can by studying at home. I had thought of taking a course in some worldly correspondence school this winter; but when Brother Griggs made it known to us at the Manitoba camp-meeting that a correspondence school is conducted at Washington, I readily grasped the opportunity." Will other camp-meeting and public laborers please take this hint?

The principal of the Alberta Industrial Academy writes: "I am preparing a circular letter to send to all the young people in Alberta this week, and intend to recommend your school to them if they are unable to come to us. I know you will not object to my doing that." Will all other heads of schools please copy?

One of our India students, who has persevered with his lessons in bookkeeping through the hot season there, says:

"I am enjoying my study; think it is made very clear. I hope to be more punctual with my lessons in the future."

One more we must mention: "I am much interested in the success and work of the Fireside Correspondence School, so I send you the names and addresses of my brothers and sisters [three names follow]. I am writing them to give earnest thought to the calendar, list of books, etc., also urging them to interest other young people there who need mental training. There are several at — who missed early school opportunities, and ought now to gain in knowledge, even though the training comes by mail. Please send me a late copy of the calendar. I shall attend Union College this year, but I wish to take up the study of — next summer. Besides, I like to have a copy on hand to interest those who can not attend Union College or some other school." Let others plan ahead for themselves, and work thus for others.

Remember that our new calendar is ready; that we offer six new subjects this year; that our faculty has been strengthened; and that all whose applications are dated before October 3 are admitted at the old rates of tuition. Address the Fireside Correspondence School, Takoma Park, Washington, D. C. W. E. HOWELL,
Principal.

Graduate Nurses and the Foreign Mission Seminary

"WITH such a preparation as they can gain, thousands upon thousands of youth and those older in years should be giving themselves to this work. Already many hearts are responding to the call of the Master Worker, and their numbers will increase."—"Education," pages 270, 271.

The whole world is opening to the second advent message, and although it seems very difficult at times to send qualified workers to answer the calls, doubtless the Lord has his workmen in preparation. The following words from a letter recently received may illustrate the position of many others upon whom God is laying a burden for the millions who sit in darkness:—

"I have been endeavoring to prepare myself for work in the foreign mission field, and for a preliminary training have taken the nurses' course at the — Sanitarium. However, I feel the need of more training in lines which I can not obtain here, such as music, language, and a more thorough course in Bible. Feeling that the Lord is calling me to this work, and having a burden for the African field, I am writing you at this time for information in regard to entering the Foreign Mission Seminary, and the opportunity for earning my expenses, etc."

The Foreign Mission Board is looking for young people who have definite convictions, who have been preparing themselves for service, and who are still willing to sacrifice that they may become well equipped to do good work in the mission fields.

In the same mail with the letter quoted came a letter from one of our physicians concerning recruits for the foreign field and the work of the Foreign Mission Seminary. It says:—

"We have many graduate nurses all

over the United States who ought to be taking just such work. It seems to me that it would be well to make a vigorous effort through all our conferences and training-schools to get in touch with these graduate nurses. They are the people with experience who will go into these foreign fields and do splendid work."

Who of these many nurses will respond to the call "from lands where the Lord is unknown"? Volunteers should write to the Secretary of the General Conference or to the undersigned, at Takoma Park, D. C.

M. E. KERN.

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

Home Missionary Work

THE West Caribbean Conference has recently taken an advance step in organizing the home tract and missionary work in the churches in that conference. In their last general meeting the following recommendation was passed:—

"Whereas, We have seen that very much depends upon organized effort for the pushing forward of the sale of literature, and of doing missionary work; therefore,—

"Resolved, That steps be taken to organize tract and missionary societies in every church and company in our conference, and that a librarian (missionary secretary) be appointed to take charge of the periodicals and literature used by the society."

Evangelists as Well as Evangelical

In speaking of the Waldenses, J. A. Wylie, the historian, says:—

"To maintain the truth in their own mountains was not the only object of this people. They felt their relation to the rest of Christendom. They were an evangelistic as well as an evangelical church. There was no kingdom of southern or central Europe to which these missionaries did not find their way, and where they did not leave traces of their visit in the disciples whom they made.

"They went forth two and two, under the guise of secular profession, most commonly that of merchants or peddlers. They carried silks, jewelry, and other articles, and were welcomed as merchants where they would have been spurned as missionaries. The door of the cottage and the portal of the baron's castle stood equally open to them.

"They concealed among their wares or about their persons, portions of the Word of God, their own transcription commonly, and to this they would draw the attention of the inmates."

Such was the method of evangelization used by the noble Protestant people who existed centuries before the rise of the great Protestant Reformation.

A. J. S. B.

Southern Publishing Association

DURING the present year this office has sold 84,605 volumes of our books, among which were the following:—

- 4,949 "Thoughts on Daniel and the Revelation."
- 9,964 "Bible Footlights."
- 3,853 "Great Controversy."
- 8,420 "Gospel Primer."
- 2,954 "Coming King."
- 14,628 "New Testament Primer."
- 6,337 "Christ Our Saviour."
- 6,528 "Past, Present, and Future."
- 17,079 "Best Stories."

The balance is made up of miscellaneous books.

R. Hook, Jr.,
Manager.

Review and Herald Publishing Association

THE following encouraging item is quoted from a personal letter received August 18 from Brother S. N. Curtiss, manager of the Review and Herald Office:—

"You will be interested to know that a change for the better has come in the Atlantic Union territory, and Brother Graham's report of actual sales from his office during the month of July, in the Atlantic Union Conference, shows a gain of twenty-one per cent over July, 1909. Our net wholesale value of sales from this office during the month of July is the largest in the history of the Washington house; and the total sales at the retail value, from the main office and its two branches, for the first seven months of the year, were nearly seventeen thousand dollars in excess of the same period in 1909." N. Z. T.

Items From the Field

THE Fort Worth (Tex.) branch of the Southern Publishing Association recently placed an order with the Nashville house for 12,600 books, at a retail value of \$34,018.75.

IN Western Canada ten canvassers recently earned eight and one-half yearly scholarships, working a total of 1,044 hours, or a trifle under 123 hours for each yearly scholarship. One worker earned his scholarship in sixty-one hours.

SPEAKING of a shipment of books recently sent to Buenos Aires, Argentina, from the Pacific Press Office, Brother H. H. Hall writes: "The entire shipment numbers 56 cases, weighs 6¼ tons, and is valued at a little over \$12,000. Certainly the prediction of 1902, 'I saw that the canvassing work was to be revived and carried forward with increasing success,' is being fulfilled before our eyes."

COMMENTING on the resolution recently passed by the General Conference Committee, authorizing the Publishing Department to secure twenty-five experienced canvassers, and arrange for them to attend the Foreign Mission Seminary, under provisional appointment to foreign fields, Brother H. H. Hall says: "It seems to us this plan of preparing canvassers for foreign fields is one of the wisest our people have ever taken. Ought we not, as book men, to see that our share of these twenty-five are hunted up and encouraged to go to the Seminary?"

THE general manager of the Southern Publishing Association writes: "During the month of June we have shipped 16,070 bound volumes, and there are now 25,484 books going through our bindery. These books all contain present truth, so it is very evident that our book and periodical workers are definitely engaged in giving the gospel of the kingdom to the world."

IN a letter just received from Brother H. H. Hall, manager of the Pacific Press book department, he has this to say concerning the increase in the demand for home tract and missionary literature in the Pacific Press territory: "I am happy to tell you that the demand for missionary material seems to be on the increase. In our territory alone the trade-book sales have increased two thousand dollars, and the tract sales one thousand dollars, during the past six months."

News and Miscellany

—A biplane carrying six men made a successful flight at Lille, France, on August 29.

—In Canton, China, the bubonic plague is still raging. Attempts to destroy the infested houses by fire have resulted in serious conflagrations, and have therefore been abandoned.

—During the week from July 24-30 there were 15,244 cases of cholera in Russia, especially in the southern mining districts, and 6,944 deaths. The scourge has also appeared in Berlin and in southwestern Italy. The authorities are taking every precaution to prevent a further spread of the disease.

—The longest telegraphic line, where instantaneous communication can be maintained, is the one connecting London, England, with Calcutta and Bombay, India, a distance of 5,342 miles. And by turning a switch in one of these cities of India, London can communicate directly with Rangoon, Burma, a distance of 7,970 miles.

—At a recent function in Philadelphia a society leader wore a \$200,000 necklace of matched pearls, said to be the most beautiful ever seen in this country. Rumor that the pearls would be worn got abroad, and the other matrons brought their jewels from the safety-deposit vaults, where they are usually kept, to wear on the occasion. The value of the gems worn at the dance given is estimated at more than \$50,000,000.

—It would seem as if the extravagance of ancient Rome and the wanton luxury of France before the Revolution were rapidly finding a parallel in the acts of the overrich in this age. This was illustrated once more by a prominent San Francisco lawyer and lumber merchant, who, on August 9, arrived in New York from Paris, with his wife and a prize bull-dog. Being informed that the dog could not be carried in the stateroom engaged for the trip across the continent, but must be sent in the baggage-car or by express, the lawyer immediately ordered a private car, at an expense of \$2,000. "What do I care for \$2,000 when the comfort of this little beauty is concerned?" he said.

—A cake of ice at 32° F. is ordinarily considered to be a rather cold substance, but it is as much hotter than liquid air as the oven in which bread is baked is hotter than the ice. A teakettle partly filled with liquid air and placed on a cake of ice receives so much heat from the ice that the liquid air soon boils vigorously, and the boiling can be made more violent by adding a few lumps of ice. If the normal temperature of the earth were at the freezing-point of air, and we could obtain a block of ice such as is distributed by the iceman of to-day, such ice could be used as fuel, and would be put into the furnaces instead of coal.—*Popular Mechanics.*

—Hugo Lilienthal, a horticulturist of San Francisco, and president and organizer of the juvenile societies of the Bay cities for the promotion of home gardening, has announced the discovery of an edible fruit from the climbing rose. According to the horticulturist, who showed specimens of the fruit from the rose, he has been experimenting with the plant for several months, and by cross-grafting has succeeded in obtaining from it a delicious fruit. He says that the fruit ripens after the flower withers away, similar to the ordinary fruit blossom, and that the rose fruit, colored like the plum, is of economic value. The fruit, he says, is best adapted for dessert, as it has a fine flavor like the pineapple, but it may also be cooked like a vegetable.

—Unlike other navies, the British fleet has no fixed establishment. Its strength is based upon the interpretation by the government of the two-power standard; in other words, it is laid down that the fleet must be equal to the next two greatest naval powers, with a margin of ten per cent over for emergency. This standard applies only to battle-ships, and the admiralty has consistently held that in cruisers and torpedo craft, owing to the position held by the British merchant marine, the margin of safety must be even higher. It consequently follows that, as the strength of continental navies is augmented, so the pressure of public opinion upon the British government results in an expansion of the British naval forces.—*A. C. Hurd, in Cassier's Magazine.*

—Committees of investigation are being appointed in various large cities to study the baffling new disease which has been called infantile paralysis, though it has been found to attack adults. The disease is seldom fatal, but is not the less to be feared, since it results in permanently crippling and deforming its victims. It is thought to be a germ disease, and to be both infectious and contagious. "It is one of the strange things about disease," says the *Washington Times*, speaking on the subject of the new malady, "that as fast as science conquers one form of it, another comes along to take its place. Seemingly, infantile paralysis is a recent development. Yellow fever, smallpox, and some of the other ancient ills are rapidly yielding before the onslaughts of modern medicine and sanitation. But as they become less to be feared, there rise up such maladies as pellagra and infantile paralysis, and others that might be enumerated. It would seem that the ills that flesh is heir to change, but are not inclined to diminish, in spite of the advance in scientific knowledge."

The Church

Instruction Pertaining to the Duties and Responsibilities of Officers and Members

A Good Deacon

THE term "deacon" comes from the word *diakonos* in the Greek, and means ministrant, or one who ministers.

The character and qualifications of the men to be chosen to serve as deacons are clearly outlined in the New Testament; but as to the duties of these officers, there is only a partial inference contained in a single passage.

It appears that the apostles, in the beginning, assumed the responsibility of the ministry both of the Word of God and the temporal things of the church. But they soon discovered that the two pertained to different classes of ministrants, and that they had failed because of the attempt to do double work. So we read that the Grecian Jews complained "because their widows were neglected in the daily ministration." Acts 6:1. It was, therefore, to provide for proper ministration that the seven ministrants were appointed, or ordained, over the business of the church. Acts 6:3.

Further than this, we are entirely dependent upon a knowledge of God's plan of organization in the Hebrew church for information as to the duties of this office.

In the Hebrew church, all offerings to the cause of God, as well as the tithe, were regarded as sacred, and could be handled only by consecrated persons. Some of them were special tithe-gatherers. "And at that time were some appointed over the chambers for the treasures, for the offerings, for the first-fruits, and for the tithes, to gather into them out of the fields of the cities the portions of the law for the priests and Levites; for Judah rejoiced for the priests and for the Levites that waited." Neh. 12:44.

The word "appoint" in this text is the same as that translated "ordain" in the New Testament. Those chosen were ordained because of their faithfulness: "And I made treasurers over the treasures, Shelemiah the priest, and Zadok the scribe, and of the Levites, Pedaiah: and next to them was Hanan the son of Zaccur, the son of Mattaniah: for they were counted faithful, and their office was to distribute unto their brethren." Neh. 13:13.

The above shows that they were not only tithe-gatherers, but they made distribution to their brethren, and were, therefore, ministers to their brethren in temporal things. In other words, they were deacons of the church.

The men were selected from among the Levites because of the sacredness of the office: "For these Levites, the four chief porters, were in their set office, and were over the chambers and treasures of the house of God." 1 Chron. 9:26.

The treasurers had charge of tithes as well as offerings: "And brought in the offerings and the tithes and the dedicated things faithfully; over which Cononiah the Levite was ruler, and Shimei his brother was the next." 2 Chron. 31:12.

Many texts could be added to those given above, which go to show that the Levites, who represent the ministry, were divided into two classes,—the one serv-

ing at the tabernacle as priests, and the other serving wholly about material things.

There is not a word in the New Testament from which it can be inferred that deacons were to have to do with the vessels or elements of the sacrament, which now takes the place of the offerings in the sanctuary. Only by a study of the Jewish system can it be determined that the deacons had the care of the vessels and elements of the ministry.

"And the priest the son of Aaron shall be with the Levites, when the Levites take tithes: and the Levites shall bring up the tithe of the tithes unto the house of our God, to the chambers, into the treasure-house. For the children of Israel and the children of Levi shall bring the offering of the corn, of the new wine, and the oil, unto the chambers, where are the vessels of the sanctuary, and the priests that minister, and the porters, and the singers: and we will not forsake the house of our God." Neh. 10:38, 39.

This same class of ministrants are under consideration in many scriptures; as, for instance: "And they lodged round about the house of God, because the charge was upon them, and the opening thereof every morning pertained to them. And certain of them had the charge of the ministering vessels, that they should bring them in and out by tale. Some of them also were appointed to oversee the vessels, and all the instruments of the sanctuary, and the fine flour, and the wine, and the oil, and the frankincense, and the spices." 1 Chron. 9:27-30.

From the foregoing we learn that the deacons of the church organized in the wilderness had charge of the tithe, both as collectors and distributors; of all offerings and consecrated things; of the sacred vessels of the ministry; and of the preparation of the elements used in the ministry by the priests. They were the custodians of all that pertained to the sacred service.

When the Christian church was organized, no special instruction was required. The apostles were all well informed on the subject; and when the necessity for such an office appeared, they followed the Word of God in the selection of these officers. So in the church of Christ there continued to be recognized the two classes of ministrants,—the one ministering in spiritual things, and the other in temporal things. As in the Jewish church, each was solemnly set apart for the work of his sacred office.

In dealing with this subject it is well to consider the reason for accepting both phases of the duties of the deacon's office, as set forth in the Scriptures.

ALLEN MOON.

"Just as soon as a church is organized, let the minister set the members at work. They will need to be taught how to labor successfully. Let the minister devote more of his time to teaching them than to preaching. Let him teach the people how to give to others the knowledge that they have received. While the new converts should be taught to ask counsel from those more experienced in the work, they should also be taught not to put the minister in the place of God. Christ is the one to whom we are to look for guidance."

NOTICES AND APPOINTMENTS

Camp-Meetings for 1910

- ATLANTIC UNION CONFERENCE
Western New York, Rochester.... Sept. 9-
- CANADIAN UNION CONFERENCE
OntarioSept. 8-18
- CENTRAL UNION CONFERENCE
Western Colorado, Grand Junction, Sept. 15-26
- COLUMBIA UNION CONFERENCE
Chesapeake, Chestertown, Md. Sept. 22 to Oct. 2
- LAKE UNION CONFERENCE
Northern Illinois, Princeton.....Sept. 14-25
Southern Illinois, ShelbyvilleSept. 8-18
- 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
Oregon, Central PointSept. 16-26
- SOUTHEASTERN UNION CONFERENCE
Florida, LeesburgOct. 13-24
Florida (colored), Sanford..Oct. 28 to Nov. 7
- European Division
BRITISH UNION CONFERENCE
WalesSept. 29 to Oct. 2
North EnglandOct. 6-9

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.*

Chesapeake Conference

THE eleventh annual meeting of the Chesapeake Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Chestertown, Md., Sept. 22 to Oct. 2, 1910. At this meeting, officers will be elected for the ensuing year, and such other business will be transacted as may pertain to the interests of the conference. Each church is entitled to one delegate, and an additional delegate for every ten members. Let the churches elect their delegates at once, and send a list of them to the conference secretary, Emma S. Newcomer, 2 Loudon Ave., Baltimore, Md. Every effort will be made to make this meeting a spiritual feast for all. Bring the children and youth, and come praying that the blessing of God may attend this important meeting. There will be a dining tent on the grounds, and family tents may be rented at the usual prices.

ROSCOE T. BAER, *President.*

Northern Illinois Camp-Meeting

A CAMP-MEETING for the western part of the Northern Illinois Conference will be held on the fair-grounds, at Princeton, Ill., September 14-25. Princeton is 104 miles west of Chicago, and is on the main line of the Chicago, Burlington, and Quincy Railroad. It is also reached by the Illinois Valley electric line running from Ottawa to Princeton. We are promised the help of Elders O. A. Olsen and E. W. Farnsworth at this meeting. Elder Allen Moon, president of the Lake Union Conference, and a number of the local conference laborers, will also be present. The

different departments of conference work will be represented by efficient help. Though this meeting is held for the special benefit of our people who live in the western part of the conference, a cordial invitation to attend is extended to all.

Good tents will be pitched on the grounds to rent, and we hope to have them all occupied. Those who come should bring plenty of wraps and bedding.

WM. COVERT.

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.—Permanent homes for three motherless children,—boy of 8, boy of 4, and girl of 2. Are bright and healthy. For further particulars address Charles Zimmerman, R. F. D. 1, Hopewell, Bedford Co., Pa.

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

FOR SALE.—Pure honey, 6½ and 7 cents a pound. Olives, small size but good, 55 cents a gallon in five-gallon cans. Olive-oil, \$2.50 a gallon. Twelve acres near city and some land in a new settlement are also offered for sale. Address W. S. Ritchie, Corona, Cal.

CALIFORNIA DRIED FRUIT.—Excellent quality this year. Early varieties ready to ship now. Advantage of car-load freight rates to many points. Let us send you our Circular R right away. Address St. Helena Home Fruit Co., Sanitarium, Napa Co., Cal.

WANTED.—To correspond with Sabbath-keepers in healthful portion of South, near church-school, who can offer pleasant, hygienic accommodations at reasonable rates for two or three persons during the winter months. Address Box 712, Pittsburg, Pa.

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.

TO RENT.—For term of years, 160 acres good farm land, with house, small barn, well, and pasture; near town; rent in labor. Best references required. Would sell or exchange for property in British Columbia. Stock and household goods for sale. Hattie B. Walker, Mercer, N. D.

FOR SALE.—Fifty-two acres mountain fruit land, half mile from St. Helena Sanitarium, 5 miles from Pacific Union College, 3 miles from Southern Pacific station; 250 young fruit-trees; 3½ acres bearing vineyard (table varieties); 12 acres wood; 17 acres fit for plow. For price and further particulars address A. R. Keller, Sanitarium, Cal.

JUST PUBLISHED.—An interesting Bible study of 100 beautiful pictures containing many interesting questions and answers on Bible people and places. Packed in handsome box. Price, post-paid, 80 cents. Indispensable to parents and teachers. An excellent birthday or holiday gift. Substitutes games. Address Lemos Brothers, Oakland, Cal.

FOR SALE.—Desiring to engage in the Master's work in other lands, we offer at public auction, Sept. 13, 1910, at 3 P. M., our modern cemented brick and stuccoed twelve-room house. Good furnace; water from tubular well; cement tank and tower; barn and out-buildings; 11 acres rich land—4 acres pasture, 7 acres excellent for market-gardening. Fine place for poultry. Value, \$6,000. Send bids to Dr. C. F. Jenkins, College View, Neb.

Publications Wanted

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

Mrs. N. S. Sawers, Wilton, Ark.

Lizzie Symons, R. F. D. 1, Sterling, Mich.

James M. Johnston, Hickory, N. C., late publications, tracts, and leaflets.

Obituaries

ATKINSON.—Died, of old age, Brother Robert Atkinson, aged eighty years and seven months. Although a great sufferer for some time, his trust and hope were bright. He was laid away, July 14, 1910, in the cemetery at Alloway, N. J., where he rests from his labors. The funeral service was conducted by the writer.

GEORGE W. SPIES.

CHAFFEE.—Ida Adelia Chaffee was born Oct. 4, 1884, at Ventura, Mich., and died at Byron Center, Mich., Aug. 12, 1910, aged 25 years, 10 months, and 8 days. Several years ago she gave her heart to God, and was baptized about two years ago. Though at times a great sufferer, she was patient, happy, and cheerful. Her sweet disposition caused her to be loved by her associates and by all who knew her. We lay her away believing that she will have a part in the first resurrection.

C. A. HANSEN.

FRENCH.—Olive Marie, only child of Raleigh and Flora French, of Columbus, Ohio, was born near Wapakoneta, Ohio, Aug. 10, 1908, and died in Grant Hospital, Columbus, Aug. 23, 1910, after a brief illness of three days, aged two years and thirteen days. The funeral service was conducted by the writer in the Walnut Grove Seventh-day Adventist church, where a large number of relatives and friends gathered to express their sympathy and sorrow in that desolate hour. Interment was made in St. Mary's Cemetery, where this little one awaits the soon-coming Saviour.

JOHN FRANCIS OLMSTED.

SCHILLING.—John D. Schilling was born in Germany, and died July 31, 1910, at the home of his daughter at Kreidersville, Pa., aged 69 years, 1 month, and 27 days. About twenty-three years ago Brother Schilling first heard the third angel's message; but while he firmly believed it, and proclaimed it to those with whom he associated, it was not until five years ago, at the Lancaster camp-meeting, that he became fully affiliated with our people. At this camp-meeting his son, Elder J. H. Schilling, president of the West German Union Conference, had the pleasure of baptizing his father. Since then Brother Schilling has been a devoted Christian, with an earnest desire to be faithful to the end, and to have a part in the first resurrection. The funeral service, which was held at the home of his son, George Schilling, of Weaversville, Pa., was largely attended by friends and relatives. Six sons and one daughter are left to mourn.

W. H. HECKMAN.

DARROW.—Fell asleep at San Diego, Cal., July 22, 1910, Brother Albert H. Darrow, in the sixty-first year of his age. He was born in Waynesville, Ill., Aug. 9, 1849, and was married to Margaret B. Buck, June 17, 1874. He was converted and joined the Free Methodist Church at Big Grove, Ill., in 1879, and for a time preached for that denomination. After moving to Hartford, Kans., he began to investigate the truth, and accepted it in 1889. He worked for years in the message as a canvasser, a Bible worker, and as a writer for different periodicals. A wife, one son, four daughters, and two sisters are left to mourn.

C. E. FORD.

WOOD.—Gustavus H. Wood was born at Bluehill, Maine, Feb. 7, 1840, and died at the Nashville (Tenn.) Sanitarium, Aug. 15, 1910. Brother Wood was a soldier in the Civil War. Soon after he was honorably discharged, he was converted, and became a faithful soldier for Jesus Christ. He first joined the Methodist Church, but in 1868 he heard the third angel's message proclaimed, and joined the Seventh-day Adventist church at Rockford, Ill. Brother Wood was twice married, the first time to Martha J. McAfee, Aug. 15, 1869. Sister Wood died in 1874. His second companion was Hattie E. Cleaves, to whom he was married on March 3, 1880, and who died March 27, 1891. Brother Wood was always a lover of gospel songs, and during his last hours he prayed much and sang praises to God. The funeral service was held at Roscoe, Ill., the writer dwelling upon the words of Paul in 2 Tim. 4:7, 8, after which the deceased was laid to rest in the Roscoe Cemetery, near his father, mother, and other relatives.

F. J. HARRIS.

READ.—The many friends of Mrs. A. J. Read, of Battle Creek, Mich., were shocked to hear of her death, Aug. 15, 1910. She had been in usual health until her last illness, which originated in an accident while extinguishing the flames from an exploded gasoline stove. She realized that her side was injured, but was too busy and self-forgetful to be deeply concerned, or to give it due attention, until stricken down a few days before her death. All that love and skill could offer was freely given, but in vain. Mrs. Read (née Ella V. Butler) was born at Gilboa, Ohio, April 13, 1856, and was the daughter of T. J. and Luvina Butler. During her early childhood her parents united with the Seventh-day Adventist Church, and her life was always closely identified with the same, and her energy and talents freely given to the promulgation of its principles. Her parents moved to Missouri during her girlhood, where she took a course in the Kirksville Normal School, after which she took up teaching as a profession, later going to Texas, where she was graduated from Hill's Business College at Waco. She then accepted a position on the faculty of Union College, at Lincoln, Neb., where she rendered efficient service at the head of the business department for several years. Later she left the schoolroom, where twenty-one years of her active life had been spent, and entered the missionary nurses' training-class at the Battle Creek Sanitarium. While engaged as a school-of-health worker, her acquaintance with Dr. A. J. Read was renewed, and, laying aside some of her public activities, she assumed the duties of wife and mother, giving to the little stepson the tender, thoughtful care of an own mother. She united with her husband in the establishment of a sanitarium in Philadelphia, Pa., and when Dr. Read returned to his office in the Battle Creek Sanitarium, she was happy in the thought of working out her ideal in a quiet home. She leaves a husband, a son, a sister, and two brothers to mourn the loss of her loving companionship and sympathetic counsel. The funeral services were conducted by Elder W. E. Videto in the Tabernacle at Battle Creek, on August 18, the text being Ps. 4:8: "I will both lay me down in peace and sleep: for thou, Lord, only makest me dwell in safety." These words were the last spoken by the deceased, and are typical of her resignation and trust.

MRS. O. M. HAYWARD.



WASHINGTON, D. C., SEPTEMBER 8, 1910

CONTENTS

General Articles

Mine Own: His Own (poetry), <i>A. W. Spaulding</i>	3
The Treasure and the Heart, <i>Mrs. E. G. White</i>	3
Christ in the Flesh, <i>L. A. Hansen</i>	4
Kneeling in Prayer, <i>G. B. Thompson</i> ..	4
Writing for the Press, <i>W. S. Chapman</i> ..	4
Personal Experience in Accepting Present Truth, <i>Daniel Nettleton</i>	5
The Sabbath, <i>M. E. Steward</i>	6
Wanted—Young Men, <i>E. K. Slade</i> ..	6

Home and Health

Home Nursing, <i>E. M. Graham</i>	7
---	---

The World-Wide Field

A Trip to Chang-Sha, China, <i>C. Sparks</i> ..	9
Calcutta, India, <i>L. G. Mookerjee</i>	9
Our Work in Tokyo, <i>I. H. Evans</i>	10
The First General Meeting in Siberia, <i>Mrs. J. T. Boettcher</i>	10
Beside All Waters	11

Editorial

Into the Market-Place — Communion With the Dead — National Reform and the Rights of Conscience — Deliverance in the Tiger Jungle — Infidelity Fostered by Perverted Truth	12-16
---	-------

<i>The Field Work</i>	16-20
-----------------------------	-------

<i>Christian Education</i>	20
----------------------------------	----

<i>Missionary and Publishing Work</i>	20, 21
---	--------

<i>The Church</i>	22
-------------------------	----

<i>Miscellaneous</i>	22, 23
----------------------------	--------

LAST week Elder F. M. Wilcox left Washington to attend the Western New York camp-meeting.

THE Lord himself is the keeper of the vineyard of his cause and people. "Sing ye unto it," he says. "I Jehovah am its keeper; I will water it every moment: lest any hurt it, I will keep it night and day." Isa. 27:2, A. R. V.

THE Greater New York Conference is just opening its city mission training-school for workers in various foreign languages. It is a part of the effort for the great foreign populations of New York and other cities as well.

AFTER an absence of about four months in Europe, Elder W. A. Spicer returned to the General Conference Office last week. He reports good meetings to the last, in Europe, and a most encouraging outlook in that vast field.

WE are glad that the needy Cuban field is receiving re-enforcements. Last month I. P. Dillon, of the Arizona Conference, sailed from New Orleans, with his family, to engage in evangelistic work in Cuba. By the same boat Brother Harry Bond, also of Arizona, sailed for Cuba as a book canvasser.

WORD from Elder G. B. Thompson, en route for Australia, reports his arrival in Honolulu, Friday, August 19, the boat remaining in harbor long enough to give him the privilege of holding a Friday evening meeting with the believers in that city.

OUR Australasian union paper reports the sailing, in July, of Miss Eva Edwards, of the Avondale school, for Tonga, South Pacific Islands, to take charge of the Nukualofa mission school, relieving Miss Nellie Sisley, who is returning to America for a change of climate.

AGAIN we call attention to the appointment of Sabbath, September 17, as a day of fasting and prayer that the Lord may give special help and blessing in the revival of his people, in view of the need of a stronger work in every conference in carrying the message to unworked portions of the field, especially in the great cities. There is promise of special help as united prayer goes up to God.

THE Washington Sanitarium Training School has just held its commencement exercises for the class of 1910. The baccalaureate sermon was preached by Dr. D. H. Kress on Sabbath, September 3, and on Monday evening, at the close of an interesting program, diplomas were presented to sixteen graduate nurses. These are all strong young people, devoted to the work. A number are already under appointment to home and foreign service. Conferences able to utilize the services of missionary nurses should make inquiry of our sanitariums as the young people finish these practical courses of study and training.

GOOD reports are coming from our camp-meetings. The circulation of our publications has been considered at these meetings, and in many places from two to three public services were devoted to this branch of the work. A goodly number volunteered to enter the work to sell our subscription books. There is still room for scores of others. The coming fall should see many of our people actively engaged in this work, who are now in other business. "There should be twenty canvassers in the field where now there is one." It is high time for God's people to awake out of sleep; "for now is our salvation nearer than when we believed." The time has come when this world is to be lightened with the glory of the third angel's message; and to a large extent this work is to be done through the influence of our publications. We should hasten to take up this work earnestly and without delay.

IN the report of his visit to riot-swept Chang-sha, given in this issue, Brother C. Sparks tells how the Chinese brethren worked to save the mission property "to the neglect and loss of their own." Dearer than any personal interest were the interests of the cause of God. That is the mark of a genuine devotion and loyalty to God. On that same principle may we all work,—the cause of God first, every personal consideration secondary.

ONE of our workers in the British field gives the following good instruction: "Always have some literature in your pocket ready to hand to any one with whom you may be brought in contact. Few can stop and take time to talk over some point of truth, but a tract or paper can be quickly handed to one who crosses our path for a moment; and if given in the right spirit, it may accomplish as much as, or more than, an hour's conversation. We are to be ready unto every good work, and watch for opportunities."

SCORES of student canvassers have been in the field this summer, and so far as reports have come in, there is not one of them who will have failed to earn a scholarship before the beginning of school. Nearly all have their scholarships already earned, and some have earned two or three. The sale of our subscription books by students is one of the surest methods of gaining scholarships. This plan has proved a great blessing to hundreds of our young people, and will be a blessing to hundreds more in the future.

A Word From the Treasury

THE supplying of necessary funds to our brethren in foreign fields during the past summer has not been without its perplexities, the receipts of the treasury being very light in comparison with the demands. Some fields have been at times supplied with less than their appropriation called for. Some months we have been obliged to be a little late in remitting, but always somehow the Lord has provided, and our good brethren at the front have been patient in it all. We hope now that the worst is over, and that in a few days the treasury will begin to feel the effects from the liberality of our brethren as manifested in their mid-summer offerings and in the donations at the camp-meetings. From almost all the camp-meetings good reports have come of blessings enjoyed and offerings made. If the conference treasurers can hurry on their remittances this month, it will be a great help to the Treasury Department.

W. T. KNOX.