



# The Advent Review and Herald Sabbath

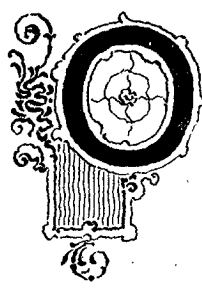
Vol. 87

Takoma Park Station, Washington, D. C., September 15, 1910

No. 37



## STRENGTH



DO not pray for easy lives! Pray to be stronger men. Do not pray for tasks equal to your powers.

Pray for powers equal to your tasks. Then the doing of your work shall be no miracle. But you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come to you by the grace of God.

— Phillips Brooks.

# "Meat in Due Season"

## Tracts on Special Subjects

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No.	Words of Truth Series	Per 100
12.	War Between Capital and Labor	\$2.00
22.	Is the End Near?	.50
27.	Important Questions on Great Events	.50
37.	Signs of Our Times	1.00
39.	What Do These Things Mean?	1.00

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14.	Come, Lord Jesus	.25
36.	We Would See Jesus	1.00
42.	Second Coming of Christ	2.00

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No.	Words of Truth Series	Per 100
2.	How the Sabbath Came to Me	\$3.00
7.	Personal Questions and Answers Concerning the Sabbath	3.50

20.	Should Not Christians Keep the Sabbath?	\$2.00
43.	An Appeal to Clergy	.50
23.	The Rest Day	2.50
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No.	Words of Truth Series	Per 100
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24.	Ownership and Tithing	.50

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No.	Words of Truth Series	Per 100
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48.	False Hope of a Second Probation	2.00
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## General Tract List

(Preserve for future reference, or send for tract list in circular form)

### Words of Truth Series

No.	Each, Cts.	
4.	A Challenge to Protestants	1/2
5.	Fundamental Principles of Seventh-day Adventists	1
6.	Candid Admissions	1/2
7.	Personal Questions and Answers Concerning the Sabbath	3 1/2
16.	What to Do With Doubt	1/2
17.	If's and Why's of Baptism	1 1/4
18.	Sanctification	1
19.	A Woman-Ministry	5
26.	The Open Letter and Answers to the Open Letter	1
29.	The Seven Last Plagues	3
32.	Can We Know?	1/2
34.	Present Truth	2
35.	The Third Angel's Message	1/4
41.	What and How to Answer	1
42.	Second Coming of Christ	2

### Religious Liberty Leaflets

No.	Each, Cts.	
1.	Principles Too Little Understood	1/2
2.	Sunday Laws	1/2
3.	Logic of Sabbath Legislation	1/2
4.	The Civil Sabbath	3/4
5.	Civil Government and the Church	1/4
6.	Religious Liberty—What Eminent Authorities Say	3/4
7.	The Church's Greatest Need To-day	1/4
8.	Church Federation	3/4
9.	Limits of Civil Authority	1/4
10.	A Vital Question—Is the Sabbath a Civil Institution?	1/2
11.	What Are Works of Charity and Necessity?	1/4
12.	"Backward States"	1/2
13.	Alexander Campbell on Moral Societies	1 1/2
14.	William Lloyd Garrison on Sunday Laws	1/2
15.	Sunday Mail Reports	3/4
16.	Why Sunday Laws Are Wrong	1/2

**Review and Herald Publishing Association**  
**Takoma Park - - - - - Washington, D. C.**

# THE REVIEW AND HERALD

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

VOL. 87

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, SEPTEMBER 15, 1910

No. 37

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## General Articles

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

### Not Far Away

WORTHIE HARRIS HOLDEN

FIRST dawns for thee redemption's day,  
When in the silence of thy soul  
God speaks thee pardon, makes thee whole.

There's hope within, and all is bright;  
For God is love, and God is light,  
And heaven is not far away.

Ere long betides a cloudy day,  
When earth-friends fail or prostrate lie,—  
All hopes are vanished 'neath the sky.  
Then comes the Comforter to thee  
To hallow thy humility,  
And heaven is not far away.

Sometimes a glad and sunny day,  
When God's world seems both bright and fair,—  
The birds are singing everywhere;  
The fragrant woods and perfumed meads  
Exhale the balm thy spirit needs,  
And heaven is not far away.

To thee must come the dread, dark day  
When thou art called the vale to tread,  
And mid the shadows leave thy dead.  
Then speaks the Christ, who is the Life,  
"I vanquish sin and death and strife,"—  
And heaven is not far away.

Ah, heaven is not far away!  
'Tis e'en within you, till that day  
When, radiant, brighter than the sun,  
Thy home descends, and God will come  
To dwell with thee in heaven for aye!  
Portland, Ore.

### The Faith That Will Stand the Test

MRS. E. G. WHITE

THE time has fully come when darkness is called light, and light is called darkness. We are living in an age when sham liberality is extolled; when those who scatter falsehood, false doctrines, and soul-destroying heresies are received and exalted by society; and when the most terrible deeds of iniquity are glossed over and excused on the plea of charity. Even the voices from the pulpits of our land are saying, "It shall be well with the transgressor." Sin is not dealt with as a thing of fearful consequence, destined to bring inevitable ruin upon those who persist in its indulgence. It is not pictured in its abhorrent character before the people of the world. Smooth things are prophesied by false teachers, and the multitudes are resting in their sin, unmindful of the solemn warnings and examples of the Word of God. The time has come when we should "sigh and . . . cry for all the abominations" that are done in the land.

While the law of God is being made void in our world, there is a decided testimony to be borne. The truth is to be presented in its native force and clearness, whether men will hear or whether they will forbear. This can not be done without exciting opposition. Those who refuse to receive the love of truth will not rest without attempting to retard its progress. They have been turned unto fables, and will unite with the great adversary of souls to bring the message of Heaven into contempt.

The apostle Paul warns us that "some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." This is what we may expect. Our greatest trials will come because of that class who have once advocated the truth, but who turn from it to the world, and trample it under their feet in hate and derision. God has a work for his faithful servants to do. The attacks of the enemy must be met with the truth of his Word. Falsehood must be unmasked, its true character must be revealed, and the light of the law of Jehovah must shine forth into the moral darkness of the world. We are to present the claims of his Word. We shall not be held guiltless if we neglect this solemn duty. But while we stand in defense of the truth, let us not stand in defense of self, and make a great ado because we are called to bear reproach and misrepresentation. Let us not pity ourselves, but be very jealous for the law of the Most High.

Says the apostle, "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away

their ears from the truth, and shall be turned unto fables." On every side we see men easily led captive by the delusive imaginations of those who make void the Word of God; but when the truth is brought before them, they are filled with impatience and anger. But the exhortation of the apostle to the servant of God is, "Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." In his day some left the cause of the Lord. He writes, "Demas hath forsaken me, having loved this present world;" and again he says, "Alexander the coppersmith did me much evil: the Lord reward him according to his works: of whom be thou ware also; for he hath greatly withstood our words."

Prophets and apostles experienced similar trials of opposition and reproach, and even the spotless Lamb of God was tempted in all points like as we are. He bore the contradiction of sinners against himself.

Every warning for this time must be faithfully delivered; but "the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves." We must cherish carefully the words of our God lest we be contaminated by the deceptive workings of those who have left the faith. We are to resist their spirit and influence with the same weapon our Master used when assailed by the prince of darkness,—"It is written." We should learn to use the Word of God skilfully. The exhortation is, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." There must be diligent work and earnest prayer and faith to meet the error of false teachers and seducers; for "in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." These words portray the character of the men the servants of God will have to meet. "False accusers," "despisers of those that are good," will attack those who are faithful to their God in this degenerate age. But the ambassador of heaven must manifest the spirit that was displayed in the Master. In humility and love he must labor for the salvation of men.

Paul continues concerning those who oppose the work of God, comparing them

to the men who made war against the faithful in the time of ancient Israel. He says: "Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was." We know that the time is coming when the folly of warring against God will be revealed. We can afford to wait in calm patience and trust, no matter how much maligned and despised; for "there is nothing hid, which shall not be manifested," and those who honor God will be honored by him in the presence of men and angels. We are to share in the sufferings of the Reformers. It is written, "The reproaches of them that reproached thee fell on me." Christ understands our grief. Not one of us is called to bear the cross alone. The suffering Man of Calvary is touched with the feeling of our woes, and as he has suffered being tempted, he is able to succor them that are in sorrow and trial for his sake. "Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving, and being deceived. But continue thou in the things which thou hast learned."

God has provided abundant means for successful warfare with principalities and powers and spiritual wickedness in high places; for "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." The Bible is the armory where we may equip for the struggle. Our loins must be girt about with truth. Our breastplate must be righteousness. The shield of faith must be in our hands, the helmet of salvation shine on our brows, and the sword of the Spirit, which is the Word of God, be wielded to cut our way through the ranks of our bitter foes. We must be ready at the command of our Captain to follow where he may lead. We must be doers of his Word, not deceiving our own selves.

(Concluded next week)

### Light and Gladness

G. B. STARR

THESE two most beautiful and suggestive words represent joyful, glad experiences, that belong to every child of God. Light and gladness are theirs by right of inheritance; for "light is sown for the righteous, and gladness for the upright in heart." Ps. 97:11. We are not the children of darkness and gloom, nor are we of the night; but we are the children of the day and of the light.

"God is light, and in him is no darkness at all," and those who live near him, and walk close by his side, do not walk in darkness and uncertainty. "Light is sown for the righteous" to reap, and we should daily gather our souls full of it to carry to all about us.

It is the duty and privilege of every child of God to be filled with gladness also. "Be glad in the Lord, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart." Ps. 32:11. "Thou hast put gladness in my heart" (Ps. 4:7), "that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance."

Our blessed Leader has been anointed with the oil of gladness above his fellows, so that he is the gladdest One in all the glad procession. Heb. 1:9. He is leading the righteous over a pathway of gladness and light, that is to grow lighter and lighter until it ends in the light and gladness of eternal day. But now, just now, God wants his children to glorify him, being glad and rejoicing all their days. Ps. 90:14. The heavenward, homeward journey is a happy, joyous road.

"And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

Melrose, Mass.

### Tempted in All Points

L. A. HANSEN

"FOR we have not an high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:15, 16. We may obtain mercy and find help in time of need because Christ was tempted in all points like as we are, and is therefore touched with the feeling of our infirmities.

In the fifth chapter of Hebrews we read that it was "in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears," that he "learned obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." He learned by experience what strong crying and tears are, and what things the flesh must suffer, being thus fitted to become our high priest.

It may be difficult for us to understand how Christ was tempted in all points like as we are. We may sometimes consider the life of Christ, as presented in the Gospels, with a view to seeing how it can cover the experiences and temptations that come to us in our own lives. The recorded life of Christ does not seem to include just such temptations as ours. In fact, we think of some things in our own experience with a shrinking horror at the thought of connecting them in any way with the Christ-life. We are content, perhaps, with thinking that in a general way the germ, or principle, of all sin and temptation was bound up in the things that are recorded as having been met by him.

The record of the public ministry of Jesus, the last three and one-half years

of his life, offers untold treasures in overcoming grace. It is impossible to exhaust the store of spiritual help that is here found. No suggestion is permissible that would imply that anything is wanting. But it is in place to suggest that there was more to the life of Jesus than is given in the record. That the long thirty years of his life, on which there is almost silence, must have abounded with experiences and trials, conflicts and victories, in our behalf, will surely not be doubted by any.

The more careful study we give to the public life of Christ, the more may we understand that it was the expression of principles and experiences gained in his previous private life. Those thirty years must not be passed over as of little moment in the perfecting of Christ as the Captain of our salvation. What he suffered during those years, how nearly his character was formed at their close, and how much they had to do with it, remain untold.

It is recorded that on two occasions the Father himself spoke from heaven. One of these was at the baptism of Christ, when he said, "Thou art my beloved Son, in whom I am well pleased." This was at the close of the thirty years, before his public ministry, before he had given a sermon or spoken a parable, and ere he had wrought a single miracle, or done any mighty works. Gethsemane, with its last test of the will and final conquest, was distant. Even the wilderness experience of temptation and victory was future. This approbation was evidently upon the thirty years of the Nazareth life of obedience to the Father's will.

If we fail in finding our exact lot and portion presented in the recorded life of Jesus, may we not believe that these were fully met in that long part of his life that is unwritten? If his public-ministry life was unlike our sphere, can we not see in his private home life, with its every-day experiences, plenty of room for just such things as befall every one of us? Surely we may know that the word is true that he "was in all points tempted like as we are, yet without sin."

Takoma Park, D. C.

### Are We Like Noah?

A. CARTER

IN "Patriarchs and Prophets" we read: "The sins that called for vengeance upon the antediluvian world, exist to-day. The fear of God is banished from the hearts of men, and his law is treated with indifference and contempt." Through the goodness of God, the antediluvians had an abundant supply of the blessings of life. "Their sin consisted in taking these gifts without gratitude to the Giver, and debasing themselves by indulging appetite without restraint. . . . A similar condition of things exists now."

This being so, it is very evident that there is most urgent need for faithful



witnesses for God, possessed of a Noah-like spirit, who will yield themselves and all they possess to the solemn work of warning the world of threatened destruction and of the nearness of Christ's second coming.

The faith, sincerity, and earnestness of Noah were proved by one thing,—“all that he possessed, he invested in the ark.” His steadfastness was seen in his faithfulness in warning the world for one hundred twenty years, and at the same time preparing for the great crisis by building the ark. There is much more need now for a complete consecration than in the time of Noah, inasmuch as a vaster number of people are in danger, and the opened doors of opportunity are so many. Instead of an unbelieving and scoffing world, which was then faced by one family, there are now many thousands who are calling for help, and are filled with a yearning for light and a hunger for the bread of life. In his day Noah would never have been content simply to pay his tithe. No; he willingly invested “all that he possessed” in God's work.

How few Christians in modern times have done that! A conspicuous example of men of faith is George Müller,—a man raised up by God in these days to show his professed followers what might be accomplished if they possessed a trusting, childlike faith in him. Does any one who has a few hundreds or thousands of dollars to invest hesitate about using it to meet one of the many calls the Mission Board is receiving? Let this statement in the inspired Word suffice: “The Lord is able to give thee much more than this.” 2 Chron. 25:9. George Müller and other noble workers have proved the truth of this promise, and received more and yet more to use for God. A few months ago we read in the REVIEW of a German brother who is now working his farm, not for his own gain, but for the benefit of God's work in connection with the third angel's message. This Noah-like spirit should be more general.

Who will follow the noble examples cited? In “Christ's Object Lessons” we read: “God claims the whole world as his vineyard.” And again: “The Lord had instructed his people that he was the owner of the vineyard, and that all their possessions were given them in trust to be used for him.”

How few of us look at material things and our true position in this world from God's view-point! This important matter of stewardship for the Lord is one of those things we all need to learn more fully about. It seems to be true that “there is a stupor, a paralysis, upon the people of God, which prevents them from understanding the duty of the hour.” Surely there is grave danger in this condition, and only the Great Physician is able to help us. Let us therefore, in private and in congregations and in little companies, call upon him to save us from this sad state, and to anoint our eyes with eye-salve, that we may see.

*Sanitarium, Cal.*

### Dreams of Paradise

L. D. SANTEE

SOMETIMES while sitting in a pleasant dreaming,

Faith sees the city that shall soon appear,—

Its jasper walls and pearly portals gleaming,

Grandly descending to our lower sphere.

The tree of life, the glorious “many mansions,”

The bowers of Eden, and the throne of God,—

Faith sees it all, through the glad soul's expansion,

That home where mortal feet have never trod.

The lame shall leap, the dumb shall shout with gladness,

And all the woes of earth be left behind;

The heart shall thrill, once breaking in its sadness,

And brightly beam the eyes that once were blind.

All life's perplexing problems have their meaning,

And faith looks up to scenes beyond the sky;

And hope is bright, on God's sure promise leaning,

Knowing that rest is coming by and by.

All, all, will soon be seen by human vision,—

The joys no mortal tongue can ever tell,

The holy city and the land Elysian,

That home of righteousness where all is well.

*Moline, Ill.*

### Writing for the Press—No. 7

#### Disposing of News Items

W. S. CHAPMAN

AN item of news may come to you. The first question to consider will be, “To what extent can I use it?”

Little Johnnie Piper goes skating, and slips on the ice, breaking his arm.

This item may be a “scoop” on the regular reporter of the local. How shall it be handled to the best advantage?

The relative importance of the story must be considered. Who is Johnnie Piper? Who are his parents? How widely are they known? The local paper must have the item, anyway, because it is a local of more importance to its editor than to any other. This right to it, as an unwritten law, must not be ignored.

In the local paper, also, it will be granted the greatest space, because of its interest to those who read it, as they are acquainted with the persons concerned. So, in writing up the story, you need not hesitate to use from three hundred fifty to five hundred words, or even more, bearing in mind, though, the regular news arrangement of a story,—the germ of the story in the first paragraph, the most important details in the next, following with the minor items.

Remember always never to comment, or give your own opinion, in writing up news. To do so is an unpardonable crime in newspaperdom. State facts, but keep yourself in the background. No one cares who the reporter is, or what he may think about a news item. People want the news, the facts, and these only. They will form their own conclusions, and do their own commenting.

After writing up and despatching the story to your local, it will be proper to consider the county paper, if separate from the home paper.

If Mr. Piper is a merchant, or a prominent person in the community, a story of from one to three stickfuls will be proper for the county paper. For this purpose use the matter contained in the first two paragraphs of the article in the local paper, changing slightly, and amplifying the second paragraph moderately. This second paragraph may perhaps be “killed,” but it will do no harm to send it. Often a story will be used entire—will “go”—if well written, because it is hard work for a county paper to get newsy items from surrounding towns.

It would not be proper to “query” your State paper, or one of more pretension, for permission to telegraph so simple an item. If the matter should be used, not over one-half to one stickful would be inserted, anyway. If, however, you would be able to mail in the story, and have it arrive at the office in ample time, it would be well to send in a stickful or two.

Remember, in dealing with great dailies, that they ask for matter of general interest, and nothing else. Yet a story may be restricted in interest, and yet be of general interest in its proper channels. For instance, anything happening concerning barbers, that is of interest to all barbers, is of general interest, though not of any importance to other classes.

When the Piper story has been carried up to the State paper, it has gone as far as an item of that character can be successfully handled, unless something very unusual and peculiar is attached to it.

If little Johnnie's mishap should be the fourth time the child had been injured within four months,—fell in the fire and badly burned in the fall; kicked by a colt soon after; fell off the roof of the chicken-house and broke his collar-bone; and now laid up with a broken arm,—why, that item could travel all over the civilized world, occupying, possibly, one or two columns of space.

The ability to see clearly and quickly the value and possibilities concealed in an item is what must be developed to win success as a reporter.

But right here will come the question, “How must I use this item to make it tell to my own best advantage?” Here several things must be considered, and circumstances must govern to a great extent. You must be certain to gain and retain the good-will of your local editor,

above any other consideration; therefore, in such a case, where you have something desirable and local, give him the lion's share of the news—fill in two or three columns of "stuff," being careful, always, to preserve the "unity" and "construction" of the story as already explained. Place the germ of the story first, allowing three or four paragraphs for it, then twice that space for the important items, using the balance for the minor details. The editor can then cut the story to suit "space."

When you so favor the local paper, however, you must not let in the county and State papers. Let the local editor have a clean "scoop" of the whole thing, so far as the State is concerned, and force the other papers to "clip" the news from the local. This is recognized courtesy to your home paper, and places the editor under obligation to you.

However you shall treat an important item among the local papers, it will always be allowable to redress it, and forward to any metropolitan daily, or to several, printed in widely separated places.

In case such an opportunity comes to you, send in your "query," thus:—

PODUNCK VALLEY, ARK., Dec. 2.

Editor *New York Herald*:—

Boy seriously hurt four times within four months. Fell in fire; kicked by colt; fell off roof, broke collar-bone; slipped on ice, broke arm. Do you want story?

JAMES ALBRIGHT.

Filed 3:20 P. M.

Queries and all telegraph matter are sent to newspapers "collect," because special rates are granted to them. In sending in news stories by telegraph, extraordinary care must be exercised to have everything arranged correctly along story lines.

In the foregoing query, you will notice that the year is not given in the date-line. The year is not used in newspaper work. The time of day at which it is given to the operator is written in. This is very important. I take it for granted that you have already written to the dailies, and ascertained the hours when the papers go to press on their several editions, and will make it a point to send off your despatches in ample time to reach the office before they go to press on one or the other of the daily issues.

If your query is about an item that the editor can not obtain through the regular channels, he may wire you to send it in, and name the number of words you are at liberty to use. Never exceed this limit, or use it fully, unless the story warrants it.

Should you not hear from your office, wire to another paper. Do not wait to hear from an editor before beginning to write out your telegram. Have it ready, if possible, as soon as an answer comes. Be certain to note on your telegram the hour you hand it in for transmission, because the early items are always set up first, and stand the best chance of being printed. You will receive pay for only the matter used. At

the end of each month paste together all matter used, in long strips, and send in to the editor. You will be paid "space rates," which average six dollars a column.

Do not drop out little words in telegraphing. It costs more to insert them again than the extra cost of telegraphing them. Write the article just as it is to appear in print, arranging it so that it can be cut to suit space. If the arrangement is not perfect in this regard, as I have explained, your telegram will surely be dropped into the waste-basket.

Get the main facts of the story into the opening sentences. State the particulars in the shortest and best words you can command, but do not drop out any necessary words. Substitute two-syllable for three-syllable words whenever possible. If you can get hold of a "Roget's Thesaurus," use it to obtain simple words in which to express your thoughts. Do not try to magnify or "pad." Use calm, temperate, common-sense language, no matter how exciting or harrowing details may be.

If your story is well put up, the possibility may be that on some future day the editor may need a two- or three-column article from your section, and that he may give you the "assignment" instead of detailing a "staff reporter" to write it up. Telegraph editors are not likely to overlook a reliable telegraph reporter when needing a "good man."

### A Challenge to Prayer

G. B. THOMPSON

THE *Missionary Review* of January, 1910, says: "We risk successful challenge from any quarter of the statement now deliberately made after a half-century of the study of modern missions:—

*"From the day of Pentecost, there has been not one great spiritual awakening in any land which has not begun in a union of prayer, though only among two or three; no such outward, upward movement has continued after such prayer-meetings have declined; and it is in exact proportion to the maintenance of such joint and believing supplication and intercession that the Word of the Lord in any land or locality has had free course and been glorified."*

We believe this challenge is the truth. The progress of our message will be in proportion to our earnest prayers and supplications as a people. If we neglect to pray, we shall be shaken out, and some one else, who will pray, will come into the ranks to take our place.

Prayer is the lever which moves the world. The fulcrum upon which it rests is the unfulfilled promise of an unchangeable God. In response to the earnest prayers of his people, the Holy Spirit will be sent; and that power which moved the hearts of men at pentecost will again be manifest.

The work of carrying the warning message to the world is pre-eminently "our Father's business." It must be carried forward under his guidance and

supervision. The work is his; the power is his; the final triumph and victory will be his, and the glory throughout all eternity. But the work is carried forward in the world through consecrated human instrumentalities.

The statement of an eminent pioneer servant of God in mission fields, that "we advance upon our knees," is as true of our work as of any message sent to the world since the fall of man.

In considering the needs of our mission fields, we usually consider men and means. To these would it not be well to add that of prayer? A revival of prayer is needed. A mighty revival of special, earnest supplication and prayer in every church will, we believe, advance the work at home and abroad as nothing else will or can. Nothing can hinder the work if we pray. An omnipotent God will remove all barriers, and open closed doors everywhere, in answer to the prayers of his people. Money and laborers will come to the front in answer to their humble supplications. The powers of hell can not block the way before the prayers of those who in faith importune the throne of an all-powerful God. Millions of angels will be sent to overturn walls, and bring light and hope to those who sit in darkness and the shadow of death.

What we need is a great spiritual revival, an awakening to prayer in every church. We need a Pentecostal blessing more than anything else. Without this institutions and machinery are of no avail. Let there be a revival of prayer everywhere.

Honolulu, H. I.

### Manner of Keeping the Sabbath

M. E. STEWARD

THE observance of the Sabbath began in Eden, continues through time, and "all flesh" will honor it on the new earth. Isa. 66:23.

The Sabbath a definite time; the profanation of the Sabbath forbidden:—

1. Every moment of the Sabbath is consecrated time; it is "sanctified," or set apart to a holy use, by God, who made the day, and to whom it belongs. Three scriptures give us the definite hours of the Sabbath day; these hours are the same as those of any other day. The record of the making of the days is found in the first chapter of Genesis; evening signifies night, and morning the light part. Thirty-five hundred years later the Lord directed, "From even unto even, shall ye celebrate your Sabbath." Lev. 23:32. In the days of Christ, even is defined as sundown. Mark 1:32. Hence, God's Sabbath day is from sundown to sundown.

2. We are forbidden to trample on the Sabbath. The "foot" is on the Sabbath in pursuing worldly avocations, in conversing or reading on worldly subjects, in cooking, etc. Work, except works of mercy, and that connected with the worship of God, is not right.

3. All selfish pleasure of an earthly nature is prohibited.

Three things to be done:—

1. "Call the Sabbath a delight."
2. "The holy of the Lord."
3. "Honorable." One is far from

calling the Sabbath holy and honorable when he makes it the most laborious time, the cleaning-up day of all the seven.

Three ways of honoring God:—

1. "Not doing thine own ways."
2. "Nor finding thine own pleasure."
3. "Nor speaking thine own words."

All this may be very proper for any other day of the week. It is very consistent with the object of the Sabbath to walk abroad (or to ride if one can not walk), and view the works of nature on the memorial day of creation.

The threefold blessing:—

1. "Then shalt thou delight thyself in the Lord." If one delights in the Sabbath, he will delight in the Lord; and if a person loves the Lord, he must love the Sabbath also. Here is a test of true conversion; that is, after one has had the light on the Sabbath.

2. "I will cause thee to ride upon the high places of the earth,"—sitting in "heavenly places in Christ Jesus" (Eph. 2:6),—always "above" and not "beneath." Deut. 28:13. One is above others in different ways; namely, in understanding (Ps. 119:99); in temporal prosperity (Isa. 56:1-6); in eternal salvation. Rev. 22:14.

3. "I will . . . feed thee with the heritage of Jacob thy father." The heritage of Jacob was forgiveness of sins, deliverance in the time of trouble, and all the privileges of the first-born, which would include all the blessings belonging to one in whose line the Messiah was to come, and the promises that would be received through him. "The mouth of the Lord hath spoken it." The word of our Creator is the highest authority, the strongest assurance, in the universe. Isa. 58:14.

*Sanitarium, Cal.*

CHARACTER, in a word, is not what a man seems, but what he is. Characters are divisible into the two classes, good and bad; but there are many varying degrees in which the good are good, and it should be the earnest endeavor of all who love and seek the right to be in their habitual living, or character-carving, not only passable but perfect. God demands perfection. Nothing less than the best is good enough for a child of God. Get character; for without that, nothing is worth having. Get all the character you can; for you will have need of every moment of moral energy, experience of redemptive love, accretion of ennobling knowledge, and exercise of the power which comes of a matured manhood, which you can possibly secure. Seek for a reputation which will be above reproach in the sight of men; but, with that, and better than that, strive to be "all beautiful within," and see that, as the years go by, the cedar of the temple of the soul is cut and carved to a perfect heavenly pattern. — *New York Observer.*



### *The Cry of the Mothers*

My life is so narrow, so narrow, environed by four square walls; And ever across my threshold the shadow of duty falls.

My eyes wander oft to the hilltops, but ever my heart stoops down

In a passion of love to the babies that helplessly cling to my gown.

In the light of a new day dawning I see an evangel stand;

And to fields that are ripe for the harvest, I am called by a beckoning hand.

But I have no place with the reapers, no part in the soul-stirring strife;

I must hover my babes on the hearthstone, and teach them the lessons of life.

I must answer their eager questions with God-given words of truth;

I must guide them in ways of wisdom through childhood and early youth;

I must nourish their souls and their bodies with infinite, watchful care;

Take thought of the loaves and the fishes, and the raiment that they must wear.

But at night, when the lessons are over, and I cuddle each sleepy head,

When the questions are asked and answered, and the last little prayer is said,

When the fruitless unrest has vanished that fretted my heart through the day,

Then I kneel in the midst of my children, and humbly and thankfully pray:—

"Dear Lord, when I stand with the reapers before thee at set of the sun, When the sheaves of the harvest are garnered, and life and its labor are done,

I shall lay at thy feet these, my children; to my heart and my garments they cling.

I may not go forth with the reapers, but these are the sheaves I shall bring."

— *Lizzie Clark Hardy.*

### *The Real Basis of Health Reform*

G. H. HEALD, M. D.

"God . . . giveth to all life, and breath, and all things." Acts 17:24, 25.

Of all God's blessings to man, none is equal to life; for without life none of the other things would be possible. God also gave life to the animals; but to man he gave the cardinal promise of eternal life, and the power to distinguish between right and wrong.

The life God has given, man has used for various ends; so we have "beastly" lives (a slander on the beast, by the way, for beasts never misuse themselves as man does); sordid, or covetous, lives; butterfly, or pleasure-seeking, lives; ambitious lives; and useful, purposeful lives.

Every one has tendencies, perhaps, that draw him to these various forms of life; but the Christian, if he follows his Master, leads the purposeful, useful life, without ambition, without pleasure-seeking, without covetousness, and without "beastliness."

But in all these forms of life one thing is needful to make it a success,—using the word "success" in the sense of attaining the end sought,—and that is health. Even the beastly man can get more out of life if he has comparatively good health; and some of the men who regularly live such lives go to sanitariums, baths, physical trainers, etc., to get straightened up. They need a certain amount of health in order to enjoy the life they have chosen as their ideal.

Even the sordid man needs health in order to be happy. A Rockefeller offers a million dollars to any one who can give him a new stomach, (vain offer!) and a Harriman dies in the prime of life, and in the midst of the greatest of his gigantic moves. The highest skill of America and Europe could not save him. Many others go down in failure, or do not meet with the success they might have, because of ill health.

The man of ambition, the grasper of power, political or financial, the man of affairs, the captain of industry, is at his best when he has good health. The most-talked-of man the world has ever known, our ex-president, is a man of superb health. In his most busy times he lets not a day pass without some physical exercise, on horseback, on the tennis-court, or in some other diversion. Yet at the end of the seven years' extreme activity and anxiety and turmoil, he felt the need of a year's vacation, and took it in the African wilds, away from reporters, office-seekers, and curiosity-mongers.

If for all these forms of life, health is needed, how about the Christian? Go to any employer of men,—in clerking, shipping, bookkeeping, digging trenches, engineering,—and, other things being equal, the employer will chose men of sound health. Think you the Ruler of the universe desires less in his service?

Some have adopted what may be called a ceremonial hygiene, as distinguished from a hygiene based on physiology. It is a system of prohibitions, such as the Saviour met in the Pharisees. When they complained because the disciples ate with unwashed hands, the Saviour laid down the principle that man is not defiled by what enters his mouth, but by what comes out. Matt. 15:11. Not that man may not be harmed in health by what he eats,—that was not his contention,—but that, so far as the gospel is

concerned, there is no such thing as ceremonial defilement. Such defilement is a part of the heathen religions, such as the Hindu, in which a man is defiled if he touches a flesh-eater or even if the shadow of a flesh-eater falls upon him.

God did not establish diet as a test of religion. "The kingdom of God is not meat and drink; but righteousness." Rom. 14:17. In Rom. 14:1-4 God expressly forbids any to quarrel over and to criticize one another's diet.

So, then, neither the indifferent attitude nor the disposition to make of diet a test, is right. God's way for his followers is that each one, for himself, conscientiously adopt that mode of living which, according to the best light he has, will make him an efficient, healthy workman. What you have found to hurt you, let alone, once and forever. A headache or "a bad stomach" is apparently over in a few hours, but probably the body is never quite as sound afterward as it would have been but for the auto-intoxication. Never indulge in some pet dietetic sin "just for this once." Give respectful attention to what the Lord has said about certain foods being harmful; and make sure you have a good reason for disregarding any of the directions given regarding diet.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

Takoma Park, D. C.

### Truth Telling

"I CAN NOT understand," said a young mother who was calling upon us one afternoon, "why Francis tells me such stories. He is only five, you know, and he simply will not tell the truth. Only last night I had to punish him severely, and I sent him to bed without his supper, too, but nothing seems to do any good."

Just then little Marion, three years old, leaning against her mother's knee, said, "Musser, I'se tired. I want to go home."

"Now, Marion," said her mother, "we are not going home yet. Mrs. Holmes has a big dog shut up in that room yonder, and he catches little girls. She will open the door and let him out if you are not a good little girl."

Marion glanced at the door indicated and then at me, pleading, fear, and apprehension in her face. Then she sat down obediently, clinging close to her mother's skirt.

I saw my sister draw her arms a little more tightly about her four months' babe, and my own heart beat hard with indignation. I rose, and held out my hand to the child.

"Come here, Marion," I said, gently.

She came to me willingly; but when I turned toward the closed door, she held back.

"Come," I said, "I am going with you."

As I opened the door, she caught hold of my skirt, and clung behind me. Her mother, who had gone on talking about

the delinquencies of Francis, and had apparently forgotten her own remark to the child, stopped a moment to say, impatiently, "Go on, Marion. Don't be naughty. Mrs. Holmes does not like naughty little girls."

I entered the room, and closed the door behind me. It was my own bedroom. In it were my treasures. A child's rocking-chair stood on one side of the room, and in it sat a blue-eyed, flax-haired dollie that had been loved by a little girl just Marion's age. She had left it there one day a few months ago when she had come to me with flushed face and hot little hands, and said: "Mover, me wants you to take se baby. Me hurts."

The measles, unquarantined in our little town, had taken all that I had, my only one.

Marion stopped just inside the door, and her eyes swept the room. They fell upon the dollie, and after the manner of children she forgot everything else. Her lips framed a delighted "O!" as she went down on the floor beside it.

I watched her for a minute, and then went back into the other room, leaving the door open.

"Mrs. Weston," I said, "there is no dog in the other room. Look at Marion."

She glanced toward the child, and exclaimed: "O, what a lovely doll! Marion," she called, sharply, "be careful! If you break the dollie, Mrs. Holmes will punish you!"

In sheer desperation I got up and shut the door. My sister half frowned and half smiled, as she shook her head at me. But I would not be warned.

"Mrs. Weston," I said, sitting down near her, "you say that Francis tells you untruths. Do you know that you have twice told Marion untruths in the last five minutes?"

She flushed, whether with anger or shame I could not tell. I refused to hear my sister's rebuking, "Why Ruth!" and went on my self-appointed task, determined that if word of mine might make it possible, Francis and Marion should have a chance to grow up truthful children. She defended herself weakly, with: "O, well, it is such a nuisance to have them always bothering me so!"

"Mrs. Weston," I said, "I would give all of the years of peace and quiet that I expect to have if my own little girl could 'bother' me again. But I would rather have her where she is now than to have her grow up to tell untruths—*lies*—that I had taught her.

"You sent Francis to bed without his supper," I went on, feeling that now it was win or lose, "when after a day of play and exercise he needed the physical nourishment, and his little body was made to suffer because of a wrong-doing for which you were responsible. Just now you not only told Marion an untruth, but you put into her heart a sense of fear, which should be a thing absolutely unknown in a child of her age. Her quick response to the suggestion proves that this is not the first time she has been quieted in that way, and you have

probably already had trouble with her in the way of nervousness and crying at night when she awakens in the dark. When she gets a little older, she will find that the black dogs and the bears are not where you have said; she will realize that you have told her untruths in order to gain your own end, and the perfectly logical conclusion that the telling of untruths is *not* wrong will affect her whole life and character. Or perhaps the result will be one that will make great sorrow for you; she will realize the wrong, and will put her mother down on the wrong side of the scale. More than that, you have overdeveloped the instinct of fear, and the effect will remain with her. Often when I see a child timid, and perhaps in consequence made unhappy under the taunt of a comrade who, in the ignorance and scorn of childhood, calls, 'Coward! coward!' I think, 'That child's mother told him lies.'"

We talked long and earnestly. Marion was happy with the doll, and my sister had slipped away to lay her babe on the bed for its afternoon nap, when Mrs. Weston rose, and said: "I am very grateful to you, Mrs. Holmes. My children shall not learn to lie from me."—*Mrs. Cecelia Farrell, in American Motherhood.*

"If we noticed little pleasures,  
As we notice little pains;  
If we quite forgot our losses  
And remembered all our gains;  
If we looked for people's virtues,  
And their faults refused to see,  
What a pleasant, cheerful,  
Happy place this world would be!"

### The Child in School

If we knew more about our children's bodies, we might pay more attention to the advice and warnings of men wise in physiology in regard to their education. This fact impressed itself so strongly on John Mason Tyler, professor of biology in Amherst College, that he has written a book called "Growth and Education" to tell us why we are wrong in carelessly accepting much that is really harmful to our children in the present school system.

In the first place, he dwells upon the reason why mothers and fathers must give so much more attention and thought to their children's health and education than our grandmothers did. The passing of farm life, and the crowding of people into cities and towns, have made the hygienic and moral conditions of our life detrimental rather than helpful.

Life on the farm in the old days was in itself an education for the child. It created in him, naturally, strength, vigor, ingenuity, resource, perseverance, industry, patience, fortitude, courage, skilled use of eye and hand, and many other qualities that now have to be cultivated deliberately by other methods. Learning was revered, and the doses of school which came in a child's way were only large enough to make him clamor for more. To go to school was a privilege, not a disagreeable duty. A new book



was the greatest and rarest of joys.

A child's health and education under the new dispensation need care that would once have been quite unnecessary. We can no more bring our children up by traditional precepts, or with no precepts at all, than we can turn our knowledge of kerosene lamps to the regulating of electric lights.

Growth is a very expensive process. The body of a child has not only to perform the normal functions of assimilation, rejection, and renewal; but it has also to provide a larger and more complicated equipment; it actually has to make bodily tissue.

Growth is periodic rather than constant; in both mind and body there are periods of ebb and flow, of rest and acceleration, of systole and diastole. In the pauses the child should be establishing a sinking fund for future expenses; instead of that, he is all the time called upon, so to speak, for his last cent, with the result that when nature makes her heaviest demands upon him, he goes bankrupt. . . . In assigning a child's work, our question should always be, "What and how much will best promote growth?" Not, "How much can he endure?"

We have attained a much more acute understanding of child nature than those who came before us, as no one who reads old biographies can question; but there is still an enormous amount for us to learn. . . . Nothing, for instance, is more difficult for the grown-up mind to realize than that the frequent interruption and change which spoil adult work, are exactly what the child requires. Our present school system is the product of grown-up minds, made in accordance with their knowledge of their own needs. The hours are too long; the air of the crowded schoolrooms is poison to a growing child, whose need of oxygen is even more vital than our own; sufficient exercise is not provided for. . . .

When it comes to study, we show ourselves equally ignorant or careless of our children's real needs. How many of us know that the brain in its physical structure is not born as fully developed as the tongue? That a child is positively incapable of profiting by certain kinds of intellectual work, not having the necessary physical organism? It is only when the sensory centers of the brain are full-grown that its higher uses become possible. . . .

We should have far smaller classes, and teachers of greater resource and ingenuity; and every child should go ahead as fast as he can without pushing, and with studying only a few hours a day. Three or four would be enough until he is eleven or twelve. When he studies, he should be incited, even made, to study with all the force that is in him. Nothing hurts a child more, mentally or morally, than a sinecure. He is sure to deteriorate in a class in which the lessons are too easy, or in which the teacher does not know how to make him put forth the utmost of his powers for his age.—*Good Housekeeping*.

# THE WORLD-WIDE FIELD

## Selling Our Literature in Bolivia

F. A. STAHL

Two o'clock on the morning of May 31, with one mule and two horses well loaded with our literature, I started for the Yungas, the tropics of Bolivia. People said that it was dangerous to take this trip alone; but as I had received word that Brother Otto Schulz would not come to Bolivia for some time, on account of illness, and this trip, if made at all, must be made before the rainy season set in, I felt it my duty to make the start, trusting the Lord for all the results.

Before reaching the first town, I had to travel three days in the tropical heat, fording rivers, going over roads that seemed impassable, up mountain steeples, along narrow ledges, through swamps, and down places so steep that the horses would slide. One place was very steep and narrow, with a wall of solid rock on one side, and a ravine hundreds of feet deep on the other. As we were struggling up this road, I noticed just ahead of us a place about three feet high that was perfectly straight up, as if a large stone had been taken out. This the horses would have to jump in order to continue up the trail.

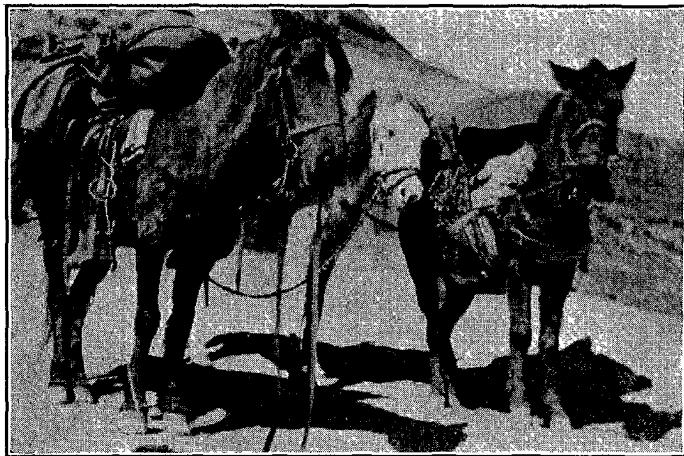
For a second I was dismayed. It was impossible to turn back, as the road was too narrow. We must go on. With a loud call to the leader, I urged the horses on. He succeeded in making the leap, as did also the second horse; but the third animal failed, and slipped back; tried again, and failed; and was beginning to fall over backward when it seemed as if he received assistance from an unseen source, and with a leap cleared this awful place. When I told people in the next town about the narrow escape, they said, "We know the place. Providence was with you." I told them I believed it.

At night I stayed with the Indians, but could get very little to eat either for the horses or for myself. I reached Coroico, a town with a reading population of about one thousand, at four o'clock on Friday afternoon, and succeeded in getting a place to stay at the house of the schoolmaster. As there was no feed for the horses in town, they were taken by an Indian to a pasture some miles down the mountain. I made arrangements to

stay three days, and was indeed glad that the Sabbath was at hand.

One of the first men I was introduced to was the priest of the town. He asked me what I intended to do. I told him I had good books to sell, and showed him the *Salud y Vida* [our Spanish health journal], asking him to subscribe. He took a year's subscription. I did not try to sell him our other books, but talked on health subjects, and he appeared much interested.

With the priest's name at the head of the list, I started out Monday in a heavy rain, and sold two hundred *Salud y Vida*, took some subscriptions, and sold a few copies of "Coming King." I left early next morning for Coripati, arriving there in the evening. When I asked for a place to stay, the people said there was none. I had just about made up my mind to camp in the street, when an old man approached me, and said the doctor wished to speak with me. The "doctor" proved to be a senator from La Paz, who was spending the



MY OUTFIT

winter with his family in the tropics. I had given treatment to some of his friends in La Paz. He invited me to stay at his home, sent a servant to care for the horses, and tried in every way to make me comfortable. I found that I could do very little in this town, as the people thought I had Bibles, which the priests warn them not to buy. One priest was very surly, and would not talk to me, but kept watch of me most of the time. I gave some treatments, and after a short stay left for Chulumani, my kind host providing a guide for me as far as the river. He also gave me a letter to a man in the next town, with whom I could stay. The guide proved a blessing, as the road was very hard to see on account of the thick underbrush. He left me on the bank of a wide, swift river, and told me the road was somewhere on the other side. I had my doubts about finding the road on

the other side; and as I was hesitating, a man came out of the forest on a mule, and told me to follow him. This I gladly did. It seemed at times that we would be swept down the river by the strong current. The man proved to be a good guide all that day. I did thank the Lord in thus providing the help I so much needed. I arrived at Chulumani that night, presented my letter to the man I was directed to by the senator, and was received very kindly.

Next day I took some subscriptions for the *Salud y Vida*, and sold thirty copies of "Steps to Christ." That evening, as I was about to retire, some people came and wanted the money back for books sold them, saying that the priests had bidden them to do so. Early the next morning I settled with my host, and got the horses ready to leave. I then noticed people gathering in the square watching me, but no one molested me. After two days' travel I reached La Paz, almost exhausted from the hardships of the way.

I am glad to say that I met with some who were interested in the coming King, and surely God will richly bless the

ologist, speaking of these roads, said: "Even in the existing state of our knowledge, and with modern instruments of labor, they would be deemed worthy of the most civilized nation now on the globe." "Of all the ancient monuments whose ruins invite our attention, there are none which, by their astonishing character, their immense extent, and the seemingly impossible labor which their construction demanded, impress us more profoundly than the royal roads which traversed the entire empire from north to south."

The irrigation system was another of the public works which merits notice. The ditches are yet to be seen, and many of them are still in use. Mountainsides so steep that a goat can scarcely scale them are made to blossom as the rose by the magic touch of water brought to them by ditches carved along the side, often sustained by masonry, sometimes passing through tunnels, and, like the veins and arteries of the body, carrying the life-giving fluid to every part. In some places the water was carried underground for long distances through tunnels dug for the purpose. Thus the land

numbers were sacrificed in wars in which the Indian had no interest. Thousands more were sacrificed to the god of gold and silver in the mines. One of the sports of the Spaniards was to hunt the defenseless Indians with dogs, as the hare is hunted in England. Even today the Indians on many farms are practically slaves. They are kept continually in debt to their masters, and can not leave till they have paid the utmost farthing. Not being able to read or write, they are easily deceived, and usually die before the debt is paid.

Three fifths of the inhabitants of Peru are Indians, few of whom speak any but the Kechua language. This has many dialects, so those learning to speak the dialect of one city are almost helpless in another. The Aymara language is also spoken by a large number. Many of the younger generation are now learning to read and speak the Spanish language. Ecuador, Peru, and Bolivia are each doing much to educate the Indians. Many new schools are established each year.

There are perhaps two blessings which Spain gave to South America,—the overthrowing, at least in name, of sun-



WORKERS ATTENDING A GENERAL MEETING IN PERU

seed sown. We must go to all, for all must hear. We hope you will often remember the work in Bolivia at the throne of grace.

La Paz.

### Lima, Peru

A. N. ALLEN

Four hundred seventy-seven years ago on August 29, Pizarro and his men strangled Atahualpa, the Inca emperor. This was the death-blow, struck in foul injustice and treachery, to the most powerful empire in the western hemisphere. Atahualpa ruled absolutely from Panama to Chile, and from the Pacific Ocean to the uninhabited jungles of the Amazon valley. Cuzco, the capital, with its temples and palaces covered and lined with gold and silver, and reflecting the light of the tropical sun, the god of the Incas, sat as a queen over this vast empire. And an appropriate throne it was for those who worshiped the sun; for it is eleven thousand feet above the sea, and is thus nearer the sun than any other city of its size in the world.

From Cuzco radiated well-kept public roads to all parts of the empire. Dr. Tschudi, the famous Australian arche-

ologist, speaking of these roads, said: "Even in the existing state of our knowledge, and with modern instruments of labor, they would be deemed worthy of the most civilized nation now on the globe." "Of all the ancient monuments whose ruins invite our attention, there are none which, by their astonishing character, their immense extent, and the seemingly impossible labor which their construction demanded, impress us more profoundly than the royal roads which traversed the entire empire from north to south."

Between the capital and the remotest corner of the empire a perfect system of communication existed. Runners were continually going to and from established posts on all the royal roads. Running as swiftly as possible from one post to another, one runner took a message, and carried it to the nearest post, then another carried it to the next post, where it was taken by another runner, and so on till the capital was reached.

The method of recording facts and dates was by knots tied in rows of short strings, or cords. There was a large cord, with perhaps fifty smaller ones fastened to it by one end, thus giving the appearance of a fringe. The art of reading this writing, if such it can be called, has been lost. If we could read it, we might know much more than we do about the history of the Incas.

From the time the Spaniards landed in Peru, the country has been repeatedly involved in war. The public interests have been sacrificed to the interests of the few. The Indians became the instruments in the hands of the Spaniards with which to make war. Countless

worship; and the giving of one language to a country where before there were perhaps hundreds. In ancient times whole nations were destroyed for their adhesion to sun-worship; but a remnant was spared to hear the gospel.

To try to give the gospel to the Indians in their own languages is not practical. As the only ones who can read in those languages can also read Spanish, nothing is gained by printing in the many dialects. The sale of books in the native tongues would also be so limited as to make it unwise to go to so much expense. Those who teach the gospel among these people will, of course, speak the language; but the younger generation are being prepared to receive the gospel through the Spanish language, and they can teach it to the older ones.

The seed which has been sown during the past few years is beginning to bear fruit. Last year ten were baptized, and the number of believers was nearly doubled. This year we hope to reach those who have been waiting so long, instruct them more, and baptize them. Let us pray and give for the work **where** we have brothers who are ignorant of Christ.

## Japan

I. H. EVANS

JULY 6, in company with Brethren F. W. Field and F. H. DeVinney, I left Tokyo for Kobe, where we were to hold a five days' meeting. About four hours' ride south of Tokyo we stopped over one night at Numazu, where had been found favorable locations for the sanitarium and school, which we hope soon to have for Japan. It was raining so hard that it was impracticable to see the various locations which had been thought suitable for our work. We visited the places the best we could in jinrikishas; but there was so much rain and fog that it was impossible to appreciate the beauties of the scenery.

The next day we proceeded to Kobe, reaching there about nine o'clock that night. We were heartily welcomed by many of the believers, including the helpers in the sanitarium. Brother De Vinney and myself were taken to the sanitarium for accommodations, while Brother Field went home with Brother and Sister J. N. Herboltzheimer.

The workers in the sanitarium had been long looking for our arrival, and all were anxious to see Brother DeVinney, who had come to take an active part in the work in Japan. The managers had done everything in their power to make our stay agreeable and pleasant. A well-furnished room was prepared for our reception, and supplied with every convenience; and during our entire stay they insisted we should be served with food after the foreign (that is, the European) style. This added much to the labor of those doing the work, but it was greatly appreciated.

Meetings were held at 6 A. M., 2 P. M., and 8 P. M. They were attended by nearly all the church-members, and the hearts of the workers were greatly encouraged. The last evening four arose for baptism, thus expressing a desire to join the church.

It was a great pleasure to me to meet once more these children of the Lord. Scarcely one in the company of believers had given up the truth since I last met with them two years ago. The church-membership is increasing; and notwithstanding that all the foreign workers except Brother and Sister Herboltzheimer have left Kobe, the attendance at the Sabbath services seems to be on the increase.

Much literature has been distributed by the canvassers in Kobe and vicinity, and there is some interest to hear concerning the truth.

The sanitarium in Kobe is doing a splendid work for the Japanese. It is built for the Japanese, and is run according to the customs of the country. When we arrived, every room was taken except the room fitted up for foreigners, which had been reserved for us. Before we left, the patients had come in so rapidly that several had to be accommodated in one room. The prospects are most encouraging for a good patronage

this summer and fall. The institution is becoming known among the higher classes, and several persons from the royalty have lately been numbered among its patients. Men of wealth have been so well pleased with the good work it is doing that they have interested themselves in bettering the conditions of the institution. One wealthy man hires a room by the year, and sends any one he chooses at any time to occupy it. Another felt so kindly disposed that he hired a plat of ground adjoining the sanitarium, and loaned it without charge to the institution for five years. Another, learning that the sanitarium had to have some money, loaned it over six thousand yen to help meet a demand made upon it. Thus friends are rising up on every side, and the work of the institution is growing.

We found the spiritual interest very encouraging. This sanitarium seeks to win its patients to accept Christianity and to become believers in the message. All who come find most of the helpers and inmates sincere, earnest Christians; and as they receive relief from their physical maladies, they often find their faith in the Christian religion greatly strengthened by beholding the godly lives of this Christian family. Surely this institution is a light set upon a hill, enlightening the benighted souls about it with a knowledge of the gospel of the Great Physician. One is strongly impressed with the gentleness, the sympathy, the Christian charity, of this band of workers. There are about twenty in the family of helpers, and all seem united in love, and of one purpose, — to make the sanitarium do its work well, and be an instrument in bringing many souls to Christ.

Dr. Noma stands at the head of the sanitarium, and she is most anxious that it shall do the work the Lord designs for it. Dr. Arita, from Tokyo, is also connected with the work there, and is doing all he can for the upbuilding of the cause in Kobe.

After spending five days in Kobe,—which were altogether too few,—we were compelled to leave for Hiroshima to attend the general meeting beginning July 13. It was with regret that we said good-by to the workers, and we left them feeling that we were leaving a group of devoted children of the Lord.

It is wonderful what Christianity will do for people in a few years. Only a short time ago, most of these workers were heathen. They came to the sanitarium for various reasons; and now there is a family of earnest, praying, believing Christians. They not only believe in Christianity, but they try to live the Christian life. Before the patients they set a daily example of what the Christian life should be. Dr. Noma's work, supplemented as it is by her husband and her faithful corps of workers, means much to the influence of Christianity in and about Kobe. We trust the Lord's rich blessing will abide with the work in the sanitarium.

Kobe, July 29.

## India Needs a Little Sanitarium

T. E. BOWEN

INDIA has long waited patiently for funds to build a little sanitarium up in the bracing atmosphere of the hills about Mussoorie. Dr. H. C. Menkel and those associated with him have almost lost hope that the blessing of having a little institution of their own will ever be realized. But they should have funds out of the \$300,000 Fund right away, if we expect at all to continue this work for the people of India.

What would sanitarium workers here in the home land think, if, at the close of every season of surgical work, they were compelled to pack up everything in the sanitarium as securely as if it were to be shipped across the continent, only to reset the institution again in the spring? But this is what we are compelling our medical missionary workers in India to do every fall and spring, year after year.

In a personal letter from Dr. Menkel, he gives us a little insight into the situation:—

"The sanitarium season ends November 1. We must then pack up, and take our departure for the plains. I trust that by the time another season has passed, there will be sufficient money in hand from the \$300,000 Fund to secure a property, so that this task of packing and unpacking the entire institution each year may not be repeated more than necessary. If you can imagine one of our small institutions at home being obliged to pack everything in boxes, as securely as if to be shipped from San Francisco to New York, and in four months' time return, and go through the process of fitting up the institution as if they were fitting up a new plant, you will not wonder that we so keenly feel the need of having an institution of our own. Until we have a place of our own, where some one can remain throughout the year, this process will be necessary. We can assure you we are watching this fund with keen interest, and are earnestly petitioning the Lord to impress hearts to contribute sufficient that our request for a sanitarium may be speedily realized."

And who, under circumstances such as these, would not watch with keen interest the progress made in the raising of the \$300,000 Fund? By taking an active interest in raising this money quickly, we shall be instrumental in answering many earnest prayers sent heavenward by our faithful missionaries.

Takoma Park, D. C.

A HIGHWAYMAN plunged out upon Whitefield as he rode along on horseback, a sack of money on the horse, money that he had raised for orphan asylums. The highwayman put his hand on the gold, and Whitefield turned to him, and said: "Touch that if you dare; that belongs to the Lord Jesus Christ!" And the ruffian slunk into the forest.—*Selected.*



WASHINGTON, D. C., SEPTEMBER 15, 1910

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

## Editorial

### Europe's Message to Us

IN closing the reports of observations in Europe during the summer season, I should speak of the cheering message that comes to all in other lands from Europe generally.

I do not refer to the greetings from our brethren. They do send salutations to all, and assurances of fellowship in the truth, and comradeship in the service. They have voted this in public services, and again and again brethren have personally spoken, wishing their greetings to be conveyed to their brethren in America and abroad. Our European brethren appreciate the efforts that the believers in America have made to send laborers and means to establish the work in Europe. Their hearts warm with gratitude and thanksgiving as they think of it; for they count this truth their chiefest treasure. And as they received the good news from others, so are they ready now to sacrifice and toil to send on the message to those who have never heard.

But the work itself has a message of good cheer for us in all other lands.

#### A Vigorously Growing Work

In the first twenty years of our work in Europe, about a thousand souls had been gathered out; and gratefully we thanked God for that fruitage.

Last quarter in Europe about a thousand new converts were reported — now one brief quarter bringing the increase of that first score of years.

Every fresh recruit means another voice lifted up amid the millions, crying the message of the Lord's soon coming. It is no figure of speech to say that the message is going with "a strong voice," as the prophet wrote so long ago. Where, in this time of shaking, one drops out and raises the voice of murmuring and unbelief, in the same time, — this time also of the latter rain, — scores step into the ranks to raise to still louder volume the glad voice of the third angel's message.

Not in accessions only, but in increasing gifts and tithes, Europe sends us a message of good cheer. Their tithes and offerings to missions this year are

running close up to the quarter-of-a-million-dollar mark, if they do not go beyond that. Every field is growing in financial strength. The income in Europe to-day is about the same as our entire world-wide income only twenty years ago.

#### Eyes Upon the Goal

And our brethren there have their eyes upon the goal — the finishing of the work. They know that the only way to follow the Lord of the third angel's message is to follow him on toward "every nation, and kindred, and tongue, and people." They have one third of all the population of the world within the recognized territory of the European Division of the General Conference. And while they are working country and city in the older conferences, they are also continually sending the workers on into their newer mission fields. And this very increase of membership in their older fields is evidence that the Lord is blessing the missionary policy of these conferences. Here is a strong and a blessed work going forward, that is reaching into a third part of the world, and even beyond.

My heart was made to rejoice as I mingled with the believers in Europe, north and south, east and west, and saw how this message that rose to organized strength first of all in America, has in a measure, duplicated in Europe what we have in America. It means a great force swung into line for the final effort. I could see it plainly, that if there could be so impossible a thing as that America should drop out of the work altogether, our brethren in Europe and in the colonies would yet carry the message to the ends of the earth in this generation, and see the glad triumph.

But while the cause in Europe has grown into vigorous strength, the brethren there have not the slightest feeling of independence of the general work. The organized work, of which they are a part, is their hope, under God; and they are ready at any time to sacrifice local needs for the general good. The message has in itself the power to weld together in one brotherhood of interest the peoples of all languages and races. For the prosecution of the work it is needful that the forces be divided into regiments and battalions, but it is all one army, marching under one standard.

#### Divisions That Multiply

A few years ago the Swiss Conference was divided into two, the German-speaking portion in the east, and the French portion in the west, each forming a conference. At first it seemed like cutting things back rather severely, especially to the German portion, as it meant the removal of the old institutional interests from Basel to the French divi-

sion. But year by year the German-Swiss Conference has forged ahead, and now it is as strong as the entire conference before the division. And the French-Swiss Conference has had about the same experience.

Divide and multiply has been the rule, within natural geographical or national lines. Last year the German Union was divided into two unions. This year's conference was a West German Union meeting; but the attendance was only about two hundred less than the year before, when the meeting was for the entire field.

And our brethren in Europe, judging by conference attendance, are not forsaking the assembling of themselves together. In the local conference meetings in Holland, and in German and French Switzerland, about three fourths of the membership was present. All seemed courageous in the truth. When, at the camp-meeting in the Catholic town of Olten, in German Switzerland, Elder L. R. Conradi opened the way for a social meeting, and said, "Who will be the first?" sixty persons stood up as one, and I noticed that one of these was a young brother who had but recently come out of prison, where he had been confined for refusal to work on the Sabbath.

#### In Latin Europe

The great Latin field of southern Europe, with its hundred millions, is passing through significant changes. We rejoiced at the good reports brought by field superintendents to the union committee meetings in connection with the good French-Swiss meeting at Cernier. Brethren J. Curdy and T. Nussbaum brought good words from northern and southern France. The power of the clergy is being broken in that country; and while irreligion is the fruitage of Catholic supremacy, there is a shaking up of conditions that promises to open wider the door of access to seekers after truth.

And Spain, so long under the fullest measure of clerical domination, is turning upon its oppressors in very desperation. We were glad to hear from Brother Walter Bond that these events of which we read in news despatches are evidently being overruled for the opening of Spain to gospel effort. It is a plain signal to us from Providence to enter in, and strengthen the work in Spain. And believers are being steadily gathered out. The same good report was brought by Brother C. E. Rentfro from Portugal. There is a breaking with the Vatican also in that land. In Spain and Portugal, Rome has had its own way for these centuries. Now, in God's providence, it appears that out of the tumult and the unrest must come a time of greater liberty, for the message



of the coming of the Lord to be preached. And Elder L. Zechetto brought a cheering word from Italy, where our work has seemed to move most slowly. In the north and in the south, as they are getting among the people with cottage meetings, and with public services where possible, results are coming. The truth has power in Italy, and we believe the work there is to share in the revival that is making waste places bloom with hope. It seemed best to our brethren, under the circumstances, to decline to encourage the continuance of the school in Rome, to which friends in America had formerly generously contributed. The unconsecrated Italian teachers in the school have supplied abundant confirmation of the good judgment of our brethren by bringing suit in the courts for various sums on account of the discontinuance of the school. It is evidently unprofitable to conduct work with such material in mission fields. The methods that bring results in all the world are the gospel methods of the preaching and teaching of the truth by those who have the truth in their own hearts. But the brethren in Europe are encouraged by the evidences that the message still bears fruit in Italy, and will press the battle there more vigorously than ever.

Thus from every part of Europe comes the news of the onward march of the message. The splendid progress there, amid difficulties and hindrances, amid great masses crowded into cities, and amid Protestants and Catholics, is a signal to us to be of good cheer and to press the battle to the gates.

W. A. S.

**Steadfast Unto the End**

Success in every enterprise comes as a rule from earnest, steadfast effort. He who starts, however bravely, only to cease his efforts in a short time, can not hope to succeed. This principle is particularly true as applied to the Christian warfare; for many make shipwreck of their experience on this very point.

The apostle Paul says, "We are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." Earnest Christian living does not admit of a wavering, vacillating experience. Real strength of character can be secured only by the exercise of constancy, faithfulness, and perseverance. Living for God is not a question of mental power or brilliant attainments; but it is a matter of being right, and of earnest, steady plodding in right-doing.

During these summer months many have experienced a revival in Christian living. In the excellent camp-meetings which have been held in various conferences, scores have obtained a new awa-

kening. New purposes have been formed. There has been made to God and his service a new consecration. Will this new-found experience be only for a day or a month or a year. Will the next annual camp-meeting find those who have taken their stand for God this year in a backslidden state? Will vows be broken, resolutions forgotten, and there be a lapse into the old state of lethargy and indifference? It need not be so. The experience in God gained to-day may be made brighter to-morrow, and may grow brighter through all the coming days and years. This is God's purpose. This is the experience of Christian growth.

One great safeguard to those who have obtained a new experience in the Lord will be found in the exercise of their faith in engaging in active service for their Lord and Master. Exercise is life; without it we can not live, either physically or spiritually. It is a law of nature that those who do not work, die. While we see this illustrated in the natural world, we see continually many illustrations in the spiritual realm as well; hence let every believer take up active missionary labor for those around him. Seek some one in need. Be a missionary in the family, a worker in the church, a light in the neighborhood. This will keep the lamp of life burning in your own experience; and as you seek to impart that which God has given you, he of his grace will add the more to your supply.

Every one finding God this year may come up to next year's season of refreshing with a broader knowledge and a brighter experience.

Shall we permit God to make this possible in our own lives? Will the year to come be a year of advancement or retrogression? May we hold fast the beginning of our confidence steadfast unto the end!

F. M. W.

**Forewarned in the Prayer Closet**

DR. W. H. VAN DOREN years ago repeated, in the *Evangelist*, a story of the historic Wyoming Valley, in Pennsylvania, in the times of 1778. An aged father living in the mountains had asked his sons to go next day to the mill in the valley with corn to replenish the meal chest. The boys prepared bright and early for the journey, expecting as usual to spend the night at the mill, and return the day after. The account runs:—

As the father came out in the morning from the closet of prayer, and said to the waiting sons, "Not to-day!" the young men were greatly surprised.

"But, father, our supply is used up, and why should we delay?" they said.

"Not to-day, my sons," the man of prayer repeated with emphasis. "I

know not what it means, but in my prayer my mind was deeply impressed with this word, 'Let them abide till the morrow.'"

Without charging their venerated parent with superstition, the obedient sons yielded, unladed their horses, and waited for another morning to come.

That memorable night a horde of savages, with torch and tomahawk, entered Wyoming Valley, and began their work of destruction; and it is said that before their work was ended, not a house, barn, church, nor mill escaped the flames; and few of the inhabitants escaped.

In the morning at sunrise the father and sons were watching the valley filled with ascending volumes of smoke and flames. The awful truth flashed upon their minds. The aged saint knelt down with his sons on the mountain top, and in adoring prayer thanked God for the warning voice of his Spirit.

W. A. S.

**The Divine Uplift**

OUR Lord said of himself, "I, if I be lifted up from the earth, will draw all men unto me." John 12:32. He never intimated that all men would yield to that drawing. But that drawing influence is sent out into all the world, and souls are choosing every day one of two paths,—the one leading upward into the light of life, and the other downward into the darkness of death.

Wherever men yield to that drawing power, there is an uplift in the soul that brings them nearer God, and perfects in them qualities that had otherwise remained buried under the clods of worldly cares, trampled by the feet of doubt and rebellion.

Scientists often speak of uplifts in the earth's crust. These uplifts bring to light gold, and silver, and precious stones. So Christ's uplifting, drawing power in the human soul brings to light the gold and jewels of godlikeness in human character. The uplifts in the earth's crust represent Christ's work among earth's inhabitants. The image, or likeness, of the Creator in man was buried deeper and deeper under the superstition, and demonolatry, and darkness of the ages. Christ promised to perform that mighty work when his sacrifice (the lifting up) had been accomplished. His promise has been kept, and the great work of drawing men out of the world, out of the snares of self and Satan, is permeating every quarter of the globe. The story of the life, and death, and resurrection, and ascension of Christ is thrilling the hearts and drawing the souls of men as no other theme has ever done. There is being set before the world the fact that the heathen doctrine of a man-hating god

is a deception of the enemy, a falsehood of his invention, an utter perversion of fact; and in the place of that falsehood the great and glorious fact of God's undying love is being made known. Agents of Satan have accused God of cruelty and injustice, and have turned thousands down into death through that cruel untruth. But God is causing his servants to proclaim this glorious message: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." And again: "I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee." Jer. 31:3. "The Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he." Verse 11.

When men have yielded to that drawing power, and have allowed God to work out in them his purpose concerning them, then he can say of them, "I have satisfied the weary soul, and I have replenished every sorrowful soul." Verse 25. No penitent, sorrowful soul is ever turned away from Christ unsatisfied. At that fountain there is cleansing and forgiveness for all who seek it, and Christ himself says, Come, come without money and without price; only come and taste and see that the Lord is good.

That invitation which he gives he teaches all who accept it to repeat to all who have not yet done so. He sends them forth after the souls that have not known him, or who, having known, have forgotten; and, in the joy of seeing souls yield to God, Christ permits his faithful messengers to share. They go forth to find the lost ones, even as Christ sent others to find them; and, when they find, and with his help retrieve, the wanderers, then they find Christ in a newer, and larger, and more glorious sense than they had ever known him before. You will not find Christ among the feasting, recreant shepherds. He is out in the wilderness seeking the lost. If you would have fellowship with him in its truest sense, you must go with him in the search for the straying ones there. While the great business of the gospel continues in this world, the faithful shepherd will be found seeking the lost. He will not be feasting in the fold while the flock, or any portion of the flock, is straying in the wilderness. He might stay by the fold and himself be lost from Christ, his Overshepherd, who is busy on the mountainside and in the wilderness, where the wolves of sin are worrying the lost.

The sheep that has lost its way knows it; the "piece of money" that was lost did not know it was lost. So there are the two classes to be drawn by the power of God, and through the instrumentality of man, back into the ownership and

protection of God. Over these Christ leans in love, and for their rescue he sends forth his faithful followers. It is a great business, an urgent business, and the call to this service is a holy calling, a glorious privilege.

C. M. S.

### *The Greatest Test*

THE great test of character is faithfulness in little things. "He that is faithful in that which is least, is faithful also in much." Many who in the limelight of public recognition would march boldly to the martyr's stake, signally fail in meeting some of the small tests in life's experiences.

The true foundation for character-building is every-day life. In the inmost recesses of the heart, in the life in the home, in social relationship and business dealings, are found the experiences and opportunities which, if recognized and rightly regarded, will result in the development of a true, strong Christian character. The Christian religion is a practical hope. It will serve the purpose of every-day use. It will stand the test of every trial in personal experience. It is not a hope to cheer in death or sickness alone, but an anchor to the soul in all the storms of life. Let us make it a reality in our every-day living.

F. M. W.

### *The Kinship Restored*

THE gospel of Christ has brought in the principle of brotherhood between persons who are not children of the same father and mother. Sin made enemies of brothers; Christ makes brothers of those who had been enemies. Where Satan put hatred even of brother against brother, Christ has put that feeling of brotherly love which reaches out far beyond the mere circle of the household, and grasps the hands of persons of every nation, without regard to color, creed, or caste.

The first feeling of the natural heart toward a person of another nationality is to set up a wall of repulsion, especially if the outward appearance of that person is unlike that with which we are familiar, and the language which he speaks is different from our own. It is this feeling that prompts the Chinaman at home to denominate all foreigners "foreign devils." It is the same spirit which prompts the unconverted in America, or England, or any other country, to look down upon or torment or abuse a Chinaman or a foreigner of any other nationality. The truly converted man or woman will never engage in "amusement" of that order. The considerate regard for men, without regard to race or nationality, is one of the characteristics of Christianity.

Christ brought the gospel that brings men back into brotherhood with one another, and back to the acknowledgment of the Fatherhood of God; that unites again the disrupted family, in so far as men are willing to reunite the severed ties—but only that far. The unwilling brother can not be forced back into harmonious family relations. He remains outside because he chooses so to remain. He is still a member of the family, still under the same fatherhood; but still a prodigal, unwilling to return to the home which he has forsaken. Persistence in that course disinherits him in the end; but the faithful brother never ceases to watch and pray for his return. If he does return, he becomes more of a brother only in that he acknowledges the brotherhood and the fatherhood, and brings himself into harmonious relations with the brothers, and the sisters, and the Father whom he had disowned. He brings in loyalty instead of disloyalty, love and interest instead of hatred and indifference.

As soon as he has come into full fellowship with the family of God, he begins to realize that he has other brothers and sisters who are astray on the bramble-grown moors of sin, or who, with calloused hearts, are wandering in dangerous ways of their own choosing, which must end on the dark precipice of eternal ruin. Then he begins to realize something of the burden of heart which others felt for him while he was disowning those who were seeking after him in love. The true brotherly feeling takes possession of his heart, and the burden for souls rests upon him. Then he becomes a seeker instead of a wanderer, an advocate for God instead of a recruiting officer for the army of the evil one. The heat of the desert will then be nothing to him, if only he may find the wandering footprints of his brother there. The beasts of the forest, the fevers of the jungle, the terrors of wild men, will not deter him from following, even there, the path which the feet of his unreconciled brother have taken; and out of all such inhospitable places the searchers in God's family are to-day seeking out—are finding—the brothers and sisters who are straying there, disheartened, bewildered, lost beyond any power of their own to find their way again. "Into all the world" the Head of the family is urging his children to go in search of the prodigal members of the household. It is a glorious work, an imperative work. The business is very urgent. When a neighbor's son or daughter is lost in the woods, the whole neighborhood is intensely in earnest, and no time is lost in searching the hills and valleys till the lost one is found. We have brothers and sisters who are as truly, and much more dangerously,

lost, and who must eternally perish, unless some one shall go to the rescue. God is calling for such service. The time for rescue is short. Who will say: "Here am I; send me"? Have you found Christ? There are millions who have not found him. You can help.

C. M. S.

### The Call for Missionaries

*A Word From the Foreign Mission Seminary President as the School Year Opens*

Two encouraging features of the effort now being made to secure and train foreign missionaries are the hearty approval of the plans by leading workers, and the willing response to the call for volunteers.

One worker, who has spent several years abroad, writes:—

The plan has appealed to me as a most practical and sensible one. No doubt had it been adopted before, much might have been saved to the cause in more ways than one.

Another missionary says:—

I believe the plans as outlined for the preparation of workers for the mission fields to be excellent; and as a result of them, the fields will be better supplied with workers who are qualified to meet and overcome the peculiar difficulties that await them.

From all parts of the country young people and workers of experience are volunteering for the service. The call of the multitudes who are stretching out their hands unto God has reached the ears of loyal hearts. One young person of considerable education and some years of experience writes:—

I was a member of the Foreign Mission Band at — last year. When I first heard of the call for one hundred twenty workers this summer, I felt deeply impressed that I ought to offer myself; but I held back for some time, for it seemed that I could not go now. I thought I had a good excuse, but still the same impression was upon me to offer myself. I had a severe struggle over the matter, but at last the Lord conquered. I told him I would give up home and friends and my desire to finish my course at — if he desired me to go. . . . I am sure I should enjoy the work at the Seminary, and I believe that it would be just the preparation that I need.

Still there is room. The work of securing these recruits is necessarily slow, as a thorough investigation must be made in each case. It seems best to the Foreign Mission Board that some remain in the home field for the present, and others are advised to secure more education in our regular schools.

There are three classes who can profitably take work in the Foreign Mission Seminary: (1) Those under appointment for foreign fields; (2) volunteers of mature age, who need more than one year's course of study, and who for a

short course would not wish to change schools; (3) conference workers who are ambitious for improvement, and desire the benefit of studies in Bible, history, denominational organization and work, or other special branches of study offered by the Seminary.

There are quite a large number of the second class. Many individuals have good ability, and are consecrated to the work, who are lacking in systematic habits of thought and work. Earnest effort in the perusal of a two or three years' course of study, wisely selected, will give such persons an idea of system and method, as well as the information they need, which will enable them to secure definite results from their efforts among the people. This class should not expect provisional appointment. All, however, who contemplate taking work at the Seminary should make arrangements before coming. School begins September 14.

M. E. KERN,  
President.

## Note and Comment

### Catholic and Protestant Missions

THE following quotation from a German Catholic journal makes an interesting comparison between the activity of Protestants and Catholics in the mission fields:—

It has been computed that the 260,000,000 Catholics contribute about 20,000,000 marks (\$5,000,000) annually for mission purposes, while the 160,000,000 Protestants contribute 80,000,000 marks (\$20,000,000). This is an average of eight pfennigs for each Catholic, but more than six times that much for each Protestant. This greater degree of liberality on the part of the Protestants is to a large extent caused by the superior organization of the latter. Especially do the mission conferences and regular congregational mission festivals in common vogue among the Protestants do much to make the mission cause popular among them; and these auxiliaries could with advantage be adopted by the Catholic churches. The number of mission workers in the foreign fields of the Protestants is 45,622; on the Catholic side, 34,454. It is true that the Catholic Church reports no fewer than 30,414 mission stations, while the Protestants count only 3,790; but to counterbalance this the latter have 18,921 schools, with 867,400 pupils, while the Catholics have 17,834 schools with 790,880 pupils.

### A Throne of Gold

A ROMAN CATHOLIC newspaper of New York describes as follows the presentation to the Pope of a party of American pilgrims who visited Rome a few days ago:—

Calmly the holy father passed through the lines of Americans, ladies and gentlemen, who fervently kissed the ring which he wore on his right hand, and

took his seat on the pontifical throne, covered with gold, which his beloved Venetians presented to him on the golden jubilee of his priesthood last year.

All these trappings of royalty proclaim to the world that the Papacy is indeed that apostate "little horn" that grew up among the kingdoms of divided Rome, asserting for itself a kingdom of this world. With his jeweled crown and golden throne, the Pope advertises that the whole Romish system is thoroughly of this world and altogether antichristian. The report says that the Pope, after a few introductory remarks, "drew down a touchy topic:—"

He spoke of the ingratitude shown by certain parts of Europe that were called to the faith so long before others, and which were now beginning to show such ingratitude. Providence has showered favors on them; but they have showed themselves callous and unappreciative. Let them take care, continued the pontiff, lest Heaven should, in the words of the gospel, take away its favors, and give them to those who will know how to appreciate and use them better.

The Pope was, of course, speaking especially of Spain and Portugal, which have recently been following the lead of France and Italy in repudiating the pretensions of the Papacy to interfere in governmental affairs. By speaking of the favor which has been shown those countries, he, of course, refers to the centuries during which the papal church has been supreme among the people, doing absolutely as it listed, and making the government a subject of ecclesiastical domination. As the sure fruitage of such a system, those countries have been thrown down in the race of civilization, and are recognized generally as a hundred years behind the countries of northern Europe. It is in very desperation that the worm has at last turned, much to the chagrin of the Papacy, which would like to boast only of its conquests. As a matter of fact, the conquests of the Papacy are due mainly to the apostasy of Protestantism itself.

### A Remarkable Scene

ONE of the characteristics of this generation is the rapidity with which changes are made,—changes favorable to the promulgation of the gospel of Jesus Christ. Within the memory of our fathers, David Livingstone obtained his first view of the Victoria Falls. In the year 1910, half a century afterward, an event occurred there which, if it had been suggested to Dr. Livingstone, would no doubt have been regarded by him as altogether improbable. A press despatch of August 18 thus describes the event:—

The sculling match for the championship of the world between Richard Arnst, of New Zealand, and Ernest Barry, of London, was won to-day by Arnst, the champion, by two lengths. The race was rowed upon the Zambesi River, a short

distance from the famous Victoria Falls, over a course of three and one-half miles. The stakes were \$2,500 a side. The men met upon an ideal course, a fine stretch of river, half a mile in width, within sight of the island from which Dr. Livingstone fifty-five years ago caught his first view of the Victoria Falls. Until a time within the memory of living men, the scene of the race lay in an unexplored part of the Dark Continent, never looked upon by white men; but the river banks where not long ago the crocodile and hippopotamus held unchallenged sway, were to-day thickly lined with holiday makers brought here by the railroad completed in 1904. Tugs with cinematographs darted about the river, taking pictures of the race; and the other usual accompaniments of rowing contests in the older countries were not lacking.

May the day hasten on apace when scenes indicative of an infinitely nobler conflict, the work of the Holy Spirit in winning the affections of Africa's dark-skinned sons and daughters, will be witnessed not only in the region of Victoria Falls, but throughout the entire Dark Continent.

J. N. Q.

### The Old Faith

RECENTLY a layman of Philadelphia, writing to the *Presbyterian*, speaks of the work for the submerged classes in our large American cities. He feels that the need of this class of people, as of all peoples outside of Christ, is the old-fashioned gospel:—

The greatest need of these unfortunate people is the gospel, the real gospel. They see sin stripped of all its disguises, a savage monster ready to destroy them; and when a preacher goes among them, saying that sin is only misunderstanding, only imperfect development, they count him either a liar or a fool. Their trouble is too serious for the dainty trifler lisp-ing esthetic phrases. They are in desperate need, and want the help of the strong Son of God. The gospel can do more for the toiling, suffering masses than free baths, picture galleries, playgrounds, and the whole list of fashionable substitutes. These things have some value; but it is amazing that any Christian minister should put his main dependence upon such subordinate aids when he might use the greatest power in the world,—the same gospel which, in Luther's time, saved ignorant, drunken Saxony, which tamed the berserker rage of the Northmen, and raised the fierce clansmen of Scotland to the highest plane of civilization.

Commenting upon this testimony, the *Lutheran Witness* of June 23 says:—

This testimony emphasizes anew the old truth. The times have changed, and the conditions under which men live, since the days when the gospel saved drunken Saxony. But the spiritual needs of man are now what they were then,—he must be born again through the means of grace. Far be it from any Christian to discourage efforts to ameliorate the temporal lot of those born or sunken in an atmosphere of squalor or vice. But farther still be it from him to think that

his work is done until he has brought to these perishing souls the message of deliverance from sin through the blood of the Lamb of God.

No human substitute will take the place of Heaven's remedy for sin-sick souls. When God instituted the gospel of Jesus Christ for the salvation of man, he provided a system applicable to every age and every nationality, and to every condition of mankind. It alone is the power of God unto salvation in reaching lost humanity.

### Religion of the Sword

THE author of "Behind the Veil in Persia" says: "In all mosques which once were Christian churches, it is customary for the mullah to preach with a naked sword in his hand. This is done in order to remind the people that the Mohammedan religion was propagated by the sword, and must, if necessary, be retained by the same means."

### Against German Rationalism

WITHIN the German state-church there is arising a movement much like the earlier Methodist revival, which at first aimed at a work within the Church of England, rather than at the establishment of another denomination. This German protest against state-church formality and rationalism takes the name of the Fellowship Movement. It is organizing meetings for prayer and Bible study, and training evangelical workers. The organizers declare:—

Our associations can no longer endure preaching in which the unbelief of modern theology finds expression. They simply refuse any longer to hear such preaching.

The movement is said to emphasize justification by faith, and the acceptance of the Holy Scriptures as the inspired Word of God.

### An Unusual Spectacle

THE current issue of our *Protestant Magazine*—which, by the way, is getting for itself a name even beyond our own ranks as a veritable storehouse of important documents—has an interesting article by Elder L. R. Conradi, reporting the stir that the last papal encyclical has been making in Europe. It has put the Pope in a position where he has had to back down publicly in more than one instance. Speaking of the protest from various countries against the Pope's style of attack on the Reformation, Elder Conradi's article says:—

But the most striking position of all is that taken by the king of Saxony. This country, with its four millions of people, has scarcely two hundred thousand Catholics; but the king himself is a Catholic, and his own brother, Prince Max, is a priest and professor of Canonical Rights, at the Catholic univer-

sity in Fryburg, Switzerland. On the thirteenth of June the king called his ministers together, after they had protested against these attacks in a session they had held, and informed them that he had personally written to the Pope. And the German papers state that he has even written two personal letters to the Pope, in which he protests against these statements in the encyclical.

And now the sequel is told by the *London Christian* as follows:—

In an autograph letter to the king of Saxony,—the Roman Catholic monarch of a predominantly Protestant country,—the Pope, in answer to the strong protests made by the king on the part of his Protestant subjects, states that he had no wish to offend the German Protestants by the strictures upon the Reformers which were made in the Borromeo encyclical, and that he has "withdrawn" the passages which had given offense. The communication is, however, of deep interest beyond the borders of Saxony; for the question naturally arises: If the passages in question—concerning faith and morals—came from an infallible pontiff, why should they be withdrawn?

The Vatican must surely rue the day when it launched the Borromeo encyclical upon the world, it has compelled so many humiliations and apologies. After patching up a sort of peace with the states of Germany, the Pope now sends soft words to Holland, assuring the young queen of that Lutheran stronghold that he "has learned with regret of the erroneous interpretation given in the Netherlands to the Borromeo encyclical, and that his holiness was deeply troubled," etc. Such belated penitence deceives nobody. At the same time, it is certainly an edifying spectacle to see the Roman pontiff declaring that he meant no harm, and calling back the harmless thunder of his recent denunciation!

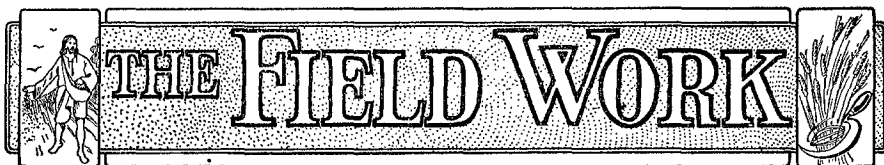
### An Admission

OUR brethren in the intensely Catholic countries where the Church of Rome still holds its power must read with interest some of the admissions which the prelates of that church are making in other lands. In the current *North American Review*, Archbishop Ireland, of St. Paul, attacks the methods of the Methodist Church in Italy. He claims it is not the presence of that church in Italy, but their methods, that he complains of, and adds:—

Efforts at self-expansion are legitimate in any organization; to preach its tenets is a right none will deny to any church that believes it has a mission to humanity.

That is a good word for the freedom of religion from state control or repression. Yet there is not a land on earth where the Roman clergy have the power to-day, where the representatives of Protestant missionary societies are not subject to persecution and attack merely for exercising this right which the archbishop so readily acknowledges—in America.





# THE FIELD WORK

## Southern California

DURING the early part of the summer we had two tents pitched in different parts of the city of Los Angeles, one in San Diego, one in Orange, one in San Bernardino, and one in Lankershim. In planning for our summer's work we endeavored to make the efforts in the cities as strong as possible under the circumstances; hence considerable thought was given to the tent companies. We endeavored in each case to secure the most prominent location possible. In each tent the interior arrangement was very inviting, and special effort was made to make the music attractive.

From the first service in each tent the attendance was unusually large, and composed of a superior class of hearers. The results thus far have been very gratifying. From one hundred fifty to one hundred seventy-five persons have begun the observance of the Sabbath, and to the present one hundred ten have been baptized. On the whole the ordinary operating expenses of the tents have been more than met by the contributions.

There seems to be a spirit of inquiry, such as I have never witnessed before, on the part of an increasingly large number of people. I am fully persuaded that we have come to a time when God will do great things for us as we respond to his oft-repeated and urgent appeals to give the message to the multitudes in our great cities, as well as to the towns and villages.

Our people have readily responded to every call we have made for help in aggressive work. We are endeavoring to educate the lay members in all kinds of missionary work. For some time an experienced Bible worker has been holding Bible classes in our churches in and about Los Angeles for the purpose of teaching our people how to conduct Bible studies with their neighbors on all points of the faith. Our missionary secretary is devoting his entire time to the work of training all in the art of placing our literature in the hands of the people by selling it, loaning it, giving it away, and sending it through the mails.

The conference committee has recently appointed an experienced man to lead out in the campaign with the relief books, devoting his entire time to that work.

Realizing the need of more experienced Bible workers last spring, we opened a Bible training-school in Los Angeles to meet this want. At one of the services during the week of prayer last autumn, a sister felt constrained to make an offering to God's cause, and it occurred to her that the conference might have use for a house she had in a residential part of the city. The matter came to my attention, and at once I felt that it would make an excellent home for training Bible workers, and soon we had made all necessary arrangements for its transfer to the conference. While it was not given outright, it was sold to us at a greatly reduced price, and on very

easy terms. The school is now in operation, and we believe it will prove to be a blessing to our work.

We have recently erected a neat little chapel with a seating capacity of about one hundred seventy-five, very conveniently located for work among the various nationalities, especially the Spanish and Russian. Brother Blunt, who recently returned from Mexico, is giving his entire time to work for the Spanish. An effort will be made to bring the truth to the Russian population also; and later we hope to extend our efforts to the Italians, Japanese, and Chinese. We have one church for the colored people which is doing splendid work.

We are of good courage, and are looking forward to the early triumph of the message.

E. E. ANDROSS.

## Montana Camp-Meeting

THE work in Montana is onward; and while we have met with some reverses the present season, our work has gone steadily forward.

The first camp-meeting of the season was held at Helena, June 16-26. This was the State meeting, and was attended by Elders G. B. Thompson and E. W. Farnsworth from the General Conference, and Elders C. W. Flaiz and A. J. Breed from the union conference.

The attendance at this meeting was fair, but not so large as we have seen in former years. There was an excellent spirit throughout, and quite a number were converted. A number of soldiers from the fort near by attended, and three of them took a stand for the truth.

At the close of this meeting we went to the town of Kalispell, four hundred miles to the northwest, where Brethren C. J. Rider and C. H. Rittenhouse were holding a tent-meeting. Here we had a local camp-meeting, July 11-17. Though this meeting was not largely attended, and we had no outside help, the Lord was with us, and we had a good little meeting. A number have decided to obey the truth there, and the work is still going forward.

Our last camp-meeting for the summer, which was held at Darby, August 22-28, was an excellent meeting. The Lord was with us in converting power, and quite a number gave themselves anew to God. Elder J. M. Willoughby, of the Idaho Conference; Elder H. W. Decker, of Portland, Ore.; and Prof. M. E. Cady were with us.

One feature of our meetings this year was a "missionary field day," when all gained some experience in actual missionary work by selling our papers and magazines to the people. We believe there is a great future before us in this work, and that all should take it up in earnest.

We have had two tent companies in the field this season,—Brethren Rider and Rittenhouse, as mentioned above; and Elder Paul Iverson, with Brethren Wikander and Brockman as assistants, in the eastern part of the State. These

companies are at present nearly eight hundred miles apart. Brother Iverson and his company have met some bitter opposition, but by much seeking of God they have come off victorious, and some are being won to the truth.

We have met this year with some reverses. Early in the spring we had several weeks of very warm weather, which took a great deal of snow from the mountains; this resulted in a shortage of water during July and August, when it was so much needed. This has been the driest year Montana has seen in twenty-five years. Again, early in June we had a hard freeze, which killed most of our fruit. The school at Bozeman lost nearly one thousand dollars by this freeze, and to add still more to our reverses we have suffered severely by the recent terrible fires that have swept over our mountains, and destroyed millions of dollars' worth of timber. The fire was all around us at the time of the Darby meeting, and at one time came within seven miles of our camp. The sun was obscured for days, and some days the smoke and ashes so filled the air that we could scarcely see, and it was hard to breathe. God in mercy sent a snow-storm, which checked the fire and saved many lives and much property.

These conditions have somewhat shortened our tithe and other funds, but our trust is in God; and as the cause is the Lord's, we know that he will care for it. We are of good courage, and are pressing forward.

J. C. FOSTER.

## North Carolina Camp-Meeting

THIS meeting was held in Kernersville, with a good attendance of our people. Two weeks before the meeting a tent had been pitched, in which large numbers of citizens assembled to listen to the truths for to-day. These people, with many from the surrounding country, attended the services each evening during the camp, and there is every reason to believe that some of them will accept the truth.

The camp-meeting was a good one from the first to the last. The people were not only anxious to study the truth, but to do something for its advancement in foreign fields as well as in the home land.

The tithe had been materially increased during the year, but in this the brethren felt that they were still lacking. They were glad to contribute their quota to the \$300,000 Fund. Thus far the Southeastern Union, according to its membership, has outrun all other unions. Conditional and unconditional pledges above five hundred dollars were made to the foreign work, aside from collections for the \$300,000 Fund. The Sabbath-school offerings for the two Sabbaths of the camp were fifty dollars. God has certainly put it into the heart of this people to do what they can to support the work in the great mission fields. The zeal of union and local officers has contributed much to this good work.

The business of the conference received careful consideration. Brother G. W. Wells had worked hard during the year, and his labors were blessed by God and appreciated by the brethren; but his impaired health would not permit him to take the presidency of the conference another year. He will take charge of the work in Asheville as a union con-

ference laborer. Brother George M. Brown was elected president, with the understanding that he should be released as soon as his wife is well enough to go back to the great and needy Mexican field.

Brother M. H. Brown was re-elected conference treasurer and secretary. His experience in, and devotion to, the cause, his wise counsel and fatherly care, have been, under God, a great blessing to the work in North Carolina.

The last Sabbath of the meeting was a good day in the camp. Brother W. L. Killen was ordained to the gospel ministry, and twelve persons followed their Lord in baptism. We see much to encourage the brethren in North Carolina.

W. A. HENNIG.

### New Mexico Camp-Meeting

THE first camp-meeting held in New Mexico since its organization into a conference was held at Roswell, August 18-28. There was present from the first a good attendance of our people from the different churches, so that all the tents available were more than filled. There was also a good attendance of the people from the city, especially at the evening meetings, and a real interest was manifested in the word spoken, some taking their stand for the truth. The business sessions of the conference passed off pleasantly and harmoniously. Reports showed progress in the work. Two new churches were received into the conference. Elder H. L. Hoover was re-elected as president, and Brother Frank Weeks as the conference secretary and treasurer. Brother R. L. Benton is secretary of the Missionary Volunteer work.

A revival meeting was held each Sabbath, and a goodly number responded to the call to seek the Lord for special help and strength, a number yielding their hearts to God for the first time.

The meeting was a real encouragement and strength to those who attended, and many expressed themselves as returning home with renewed courage and faith in God and his precious truth. Sabbath evening a baptismal service was held, and five persons were baptized in a beautiful stream a few steps from the camp. Others will take this step later.

The conference laborers begin another year's work with renewed courage, and faith in God for success.

W. W. EASTMAN.

### Porto Rico

AFTER my return from Santo Domingo in February, I began work with our Spanish paper, the *Centinela de la Verdad*. In three months, spending what time I could, with the Lord's help I was able to collect over five hundred dollars in subscriptions.

The first of June we began meetings in Arecibo. The first week we had a good attendance; but soon the enemy was aroused, and his efforts had their effect upon our work. However, some are very much interested. A young man who had preached two years, accepted the truth and was baptized. We believe that in a little time he will make an excellent worker. Others desired baptism, but we thought best to have them wait awhile. The Porto Ricans are a diffi-

cult people to work for. They are unstable in character, and think nothing of changing their religion as one changes his coat. But there are many honest souls among them, who really desire to know what is truth, and are willing to obey it.

One man who lives twelve miles in the country, attended the meetings as often as possible, walking the whole distance. Another who lives in Manati, the second town of Arecibo, attended some of the meetings, accepted the truth presented, and now is telling it to others. He had preached four years. As soon as the church heard of his conversion, they offered him a position if he would leave the Sabbath. He had received thirty dollars a month. He is very poor, but he made arrangements for his wife to visit her parents, in order that he might not be at any expense while preaching the truth without pay. He will work for our mission among the country people, and we believe will do much good. All his friends have turned against him, telling him he and his family are disgraced. But they are full of courage.

Brother Cochran, one of the canvassers who came to Porto Rico in March, began work with the *Centinela* after studying the language only two months. He has done well with the papers, and at the same time has made good progress in learning the language. The Lord will richly bless all who will dedicate themselves without reserve to his work.

WM. STEELE.

### Basutoland, Africa

WRITING regarding the opening of a new mission in northern Basutoland, Brother M. E. Emmerson says:—

"You will be glad to learn that, after some considerable delay in getting the work started in north Basutoland, a suitable site has been given, and plans for buildings are being perfected; in fact, the building work has started.

"In spite of the opposition to granting Seventh-day Adventists a mission home in north Basutoland, the Spirit of God so worked upon the hearts of chiefs and people that all said against us turned out for us. We have been given about twelve and one-half morgens [a morgen is a little over two acres] of well-watered land, where the buildings will be erected, and the promise of as much land as we need to put our work on a successful basis.

"We all feel to praise God for his kind watch-care that has been over the work and the workers in north Basutoland. We are greatly encouraged as we see the prospects for future work in this region.

"Meetings in the village near the mission property have been started with a fair attendance and good attention. These meetings are held each Sabbath and Sunday. We are anxiously looking forward to having a good school, and also to seeing the book work developed.

"We were thankful to have an opportunity of demonstrating our methods of caring for the sick. The results were good, and had a favorable influence for our work. We hope to make this feature prominent.

"When presenting your supplications to the throne of grace, remember the work and the workers in Basutoland."

As an illustration of how the Lord may turn into a blessing what is designed

as opposition by the enemies of the truth, Brother H. C. Olmstead mentions the following incident:—

"The Basutoland roads were not made for cycling, but circumstances seem to make it necessary here. The opposing element (white) tried to make the best use of this by saying we were not missionaries, and that we must be very poor to walk, or ride a bicycle. In this ridicule they were quite free, even before Brother Kalaka, our native teacher. I must admit that when on the road I did not enjoy meeting them,—they in their fine carts, or mounted on good horses with native attendants, and I with the sweat running off my face, and covered with dust, pushing the bicycle over a bad road. These sarcastic remarks reached Chief Jonathan, but did not produce the effect intended. A man brought a horse to me, and said, 'Chief Jonathan told me to bring this horse to you and leave it.' Chief Levi said Jonathan told him that he had sent a horse for us to use, as it was not good to always ride a bicycle.

"My mind goes to the seventy-third psalm: 'Behold, these are the ungodly, who prosper in the world; they increase in riches. . . . But it is good for me to draw near to God: I have put my trust in the Lord God, that I may declare all thy works.'"

### Oregon

ALBANY.—I take this means of informing the many inquiring friends in the different parts of the great harvest-field why I retired from the ministry for a time, and to tell them that, though silent, I have never lost my interest in the message. Now I am much stronger physically, and also spiritually.

I left Kansas in the middle of July last year, and in July this year began public work in the Western Oregon Conference. While I had all the time endeavored to do something to advance the work, I felt that I could no longer content myself without devoting all my time to God's service; so the brethren gave me a place among them. Accordingly, I began work in Albany, and the prospects for success are good.

I am glad to be in the work again, and feel ready for any place in it where God calls. be it at home or in a foreign field. I have never lost my burden for the foreign work, having tasted the experience a little. But if I remain in the home field, I may be able to tell others of the difficulties and need of support in the regions beyond.

J. G. KNIGHT.

### Letter From Pauliasi Buna, Our Fijian Minister

(From the Australasian Union Recorder)

DEAR BRETHREN: I often and continually think of you, but I have not been able to write very often on account of my journeyings here and there to the different islands both large and small, that I may preach abroad the religion of Jesus Christ; but I must report in brief to you at this time.

It has now been perhaps about ten years since the true church entered Fiji. There were but a few of us when it first started, but now there are about three hundred, and the number in the town of students is about forty. There are others

who have gone from the school that they may wor in the cause of God in different towns. The work of God connected with the true church in Fiji is going forward, and becoming firmly established. Concerning myself, it is true that my strength of body is becoming weaker; but my prayers to God each day are growing stronger. Daily I cry unto God that he will remember Fiji, and, in fact, every other land in which has entered this true church, that it may be kept clean, and may be a true fold for all true men. I am not leaning to my body, which is weak; I am leaning on God, who is powerful.

I often pray for you, and have great confidence in you, and I ask that you also will pray for me, that I may continue to be useful for a long time still in the work of God that is continually before my eyes. As I look to the different churches in Fiji, it is evident that although they are inclosed inside their folds, they are still in a very bad way, because they do not have power. They are looking about for light, but do not find it because they do not look to the right place.

I send very much love to you all.  
P. BUNOA.

(Translated by J. E. Fulton)

## Christian Education

Conducted by the Department of Education of the  
General Conference

H. R. SALISBURY Secretary

### Fireside Correspondence School

#### The Time Is Passing

THE inexorable laws of nature do not vary to meet our individual needs. In stately procession the minutes, hours, and days march by, each with the gold opportunity in his hand for him who will but see and take. Though it sometimes seems that in one sense "time travels in divers paces with divers persons," yet experience convinces universal man that the poet spoke truthfully when he said,—

"Nae man can tether tide or time."

The nearest we can come to overtaking time that has left us behind is to make the most of what remains to us.

Now only seventeen days from the date of this paper remain of the time announced until our autumn opening, October 3,—the time in which we have promised to accept all applications for studies in the Fireside Correspondence School, at the old tuition rates. By enrolling within these seventeen days you will save from one seventh to one sixth on your tuition to apply on the next studies you will be sure to want. Better do it, and do it now, that there may be no possible slip in your plans. There is often a slip in so small a matter as putting a cup of water to the lips; a slip in your plan for study this winter would be much more serious than that. Avoid slips by enrolling early. We have extended the time for enrollment at the old rates till November 1 for students outside of the United States and Canada, but we can not do this for any one else.

A steady stream of applications is emptying into our desk daily. The time has come when every one has decided whether or not he can attend a residence

school. If not, there is nothing to hinder your attending our school but procrastination; and procrastination will steal away from you not only time, but education, happiness, usefulness, life—if you let it.

Judging from our correspondence, our six new studies are being appreciated. Our old ones are not at all out of date. One of the best evidences that our correspondence work is successful is the fact that our old students are applying for additional subjects.

Remember that our new calendar gives full information on all points, including a list of the instructors; that our doors are open to the admission of students the year round; but that you gain several distinct advantages by enrolling before October 3. And do not forget that *time is passing*.

Address Fireside Correspondence School, Takoma Park, Washington, D. C.  
W. E. HOWELL, Principal.

### Where Are Your Children?

(Selections from the Testimonies made by  
Miss S. E. Peck)

THE church has a special work to do in educating and training its children that they may not, in attending school, or in any other association, be influenced by those of corrupt habits. The world is full of iniquity and disregard of the requirements of God. The cities have become as Sodom, and our children are daily being exposed to many evils. . . .

Many families, who, for the purpose of educating their children, move to places where our large schools are established, would do better service for the Master by remaining where they are. They should encourage the church of which they are members to establish a church-school where the children within their borders could receive an all-round, practical Christian education. It would be vastly better for their children, for themselves, and for the cause of God, if they would remain in the smaller churches, where their help is needed, instead of going to the larger churches, where, because they are not needed, there is a constant temptation to fall into spiritual inactivity.

Wherever there are a few Sabbath-keepers, the parents should unite in providing a place for a day-school where their children and youth can be instructed. They should employ a Christian teacher, who, as a consecrated missionary, will educate the children in such a way as to lead them to become missionaries. Let teachers be employed who will give a thorough education in the common branches, the Bible being made the foundation and life of all study. Parents should gird on the armor, and by their own example teach their children to be missionaries. They should work while it is day; for "the night cometh, when no man can work." John 9:4. If they will put forth unselfish efforts, perseveringly teaching their children to bear responsibilities, the Lord will work with them. . . .

Altogether too little attention has been given our children and youth. The older members of the church have not looked upon them with tenderness and sympathy, desiring that they might be advanced in the divine life, and the children have therefore failed to develop in the Christian life as they should have

done. Some church-members who have loved and feared God in the past are allowing their business to be all-absorbing, and are hiding their light under a bushel.

Shall the youth be left to drift hither and thither, to become discouraged, and to fall into temptations that are everywhere lurking to catch their unwary feet? The work that lies nearest our church-members is to become interested in our youth, with kindness, patience, and tenderness giving them line upon line, precept upon precept. O where are the fathers and mothers in Israel? There ought to be a large number who, as stewards of the grace of Christ, would feel not merely a casual interest but a special interest in the young. There ought to be many whose hearts are touched by the pitiable situation in which our youth are placed, who realize that Satan is working by every conceivable device to draw them into his net. God requires the church to arouse from its lethargy, and see what manner of service is demanded in this time of peril.

The eyes of our brethren and sisters should be anointed with the heavenly eye-salve, that they may discern the necessities of this time. The lambs of the flock must be fed, and the Lord of heaven is looking on to see who is doing the work he desires to have done for the children and youth. . . .

When the children of Israel were gathered out from among the Egyptians, the Lord said: "For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord. . . . And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side posts with the blood that is in the basin; and none of you shall go out at the door of his house until the morning. For the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. And ye shall observe this thing for an ordinance to thee and to thy sons forever." Ex. 12: 12, 22-24. The blood upon the lintel of the door symbolized the blood of Christ, who alone saved the first-born of the Hebrews from the curse. Any one of the children of the Hebrews who was found in an Egyptian habitation was destroyed.

This experience of the Israelites was written for the instruction of those who should live in the last days. Before the overflowing scourge shall come upon the dwellers of the earth, the Lord calls upon all who are Israelites indeed to prepare for that event. To parents he sends the warning cry, Gather your children into your own houses; gather them away from those who are disregarding the commandments of God, who are teaching and practising evil. Get out of the large cities as fast as possible. Establish church-schools. Give your children the Word of God as the foundation of all their education. This is full of beautiful lessons; and if pupils make it their study in the primary grade below, they will be prepared for the higher grade above.

The word of God comes to us at this

time: "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6: 14-18. Where are your children? Are you educating them to discern and to escape the corruptions that are in the world through lust? Are you seeking to save their souls? or are you by your neglect aiding in their destruction?—*"Testimonies for the Church," Vol. VI, pages 193-198.*

## 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 - - - - - Secretaries  
N. Z. TOWN - - - - - Assistant Secretary  
A. J. S. BOURDEAU - - - - - Missionary Secretary

### Publishing Work in the South

It is with thankful hearts and praise to God that we report progress in our territory; for our books are going out in car-load lots.

The accompanying illustration shows the publishing-house wagon, and the car containing a recent large shipment of books sent to our branch at Fort Worth, Tex. The entire order calls for 12,600 volumes, of which this car-load is but a part. Brother R. L. Pierce, in sending in the order, requested that at least a portion of the shipment should reach him by August 10; and as our office carefully follows shipping instructions, it was particularly gratifying to receive the following letter from him. His letter is dated "Fort Worth, Tex., Aug. 10" (please note the date):—

"Well, that car-load of books has just been unloaded, and there are books to the right of us and books to the left of us. However, we shall get them in, and we are now busy unpacking them. So far as I have been able to ascertain, this is the first car-load of books shipped into Texas, and a short time ago there was no car-load rate on books. One of the big transfer companies unloaded the car for us, using five large wagons and eight men."

[NOTE.—After this article had been sent to us, the Southern Publishing house received further orders from the Fort Worth Branch, calling for a second car-load of books.—E. R. P.]

This fact, brethren, is very significant. The third angel's message is going with power. In fact, the first car-load of books ever sent into Texas contained this message of truth. Truly the Lord is at work, and we feel to thank him for the

success that is attending the book work in our territory.

L. D. Randall, our manager in Atlanta, and E. H. Rees, our manager in New Orleans, are also crowding us with orders, so that the office works overtime every night. We have already run until midnight several nights, and this will continue for some time. Brother Rees recently sent us an order for 500 "Past, Present, and Future," 500 "Home and Health," and 200 "Christ Our Saviour," the balance of the order being made up of small books. A short time ago we sent Brother Randall, in one shipment, 2,955 volumes, with a total weight of 4,464 pounds. By referring to our records, we find that our Atlanta Branch has ordered, during the first seven months of this year, a total of 21,731 volumes, of which 9,115 were large books. During the first seven months of 1910 we have sold 84,605 volumes; and if the Lord continues to bless our faithful canvassers, we shall far exceed the business done last year.

Our *Watchman* sales are also on the upward grade. The July number has been entirely disposed of, and over 3,000 additional orders were received that could not be filled. Before the August number was off the press, we had recorded orders for between four and five thousand copies of the magazine, and up to date we have sold about 34,000 of the August number. We are endeavoring to make the *Watchman* a present-truth evangelizer, and we receive many encouraging letters from

readers outside our ranks, showing that they are deeply interested as a result of reading this magazine. We are told by the spirit of prophecy that "God has ordained the canvassing work as a means of presenting before the people the light contained in our books. The consecrated canvasser can reach many that the gospel minister can not reach. Were it not for the canvasser, many would never hear the warning. Christians are to seek their light from the Word of God, and then in faith to go forth to give that light to those who sit in darkness." Dear reader, have you received light? If so, you are in duty bound to give that light to others; and the truth can not be presented in any better way than through our books and periodicals.

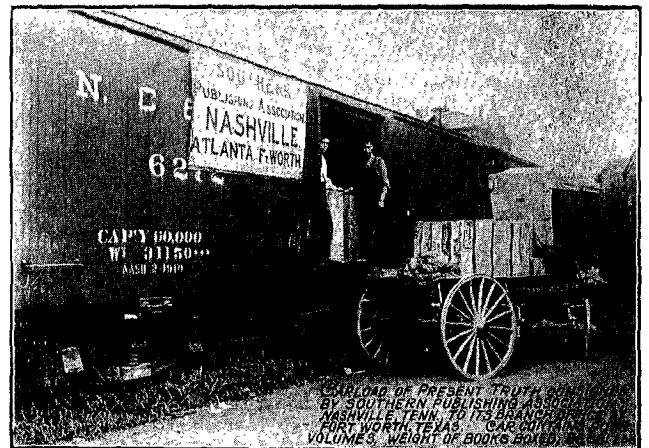
Our statistics are completed only to July 30, but during the first six months of this year, book orders have been taken in our territory to the value of \$100,714.28. We have been told by the spirit of prophecy that the work is to close up in the South sooner than in any other field, and the report of the work done in our territory goes to show that this statement is true; and is evidence that the angel of the Lord encampeth round about us, and is giving our workers success.

The actual sales for the home office during 1910, show a gain over the same period last year of \$11,000. We thank God for the measure of success that is attending the work all over our territory,

and are praying earnestly that we may so relate ourselves to our Heavenly Father that he may continue to add his blessing to the efforts that are being put forth by our faithful workers in the office and in the field.

It is customary with us in this publishing house to meet for prayer and Bible study every morning before taking up the work of the day. On Monday we meet in the chapel as a body, and during the week, morning worship is held by departments. We never fail to remember in prayer those of our workers in the field who are selling our books and papers; and we ask an interest in the prayers of our people everywhere that this office may be conducted in harmony with the divine will.

We are at present employing fifty-eight workers, and during this year have manufactured 99,654 volumes. Our time and energies are fully employed in denominational work, and we do not have a commercial job in the office. We feel to praise God for the measure of success that is attending the publishing work. We are of good courage, and



we hear nothing but encouraging reports from all over the field. The Lord is surely blessing, and we give him all the praise.

SOUTHERN PUBLISHING ASSOCIATION.  
R. HOOK, JR., General Manager.

### Church Missionary Services

THE Missionary and Publishing Department has recently issued Home Missionary Leaflet No. 3, entitled, "Home Tract and Missionary Work: Its Organization and Relation to the Individual, the Home, the Church, and Our Conferences." In this envelope-size leaflet will be found the plans approved by the spring council of the General Conference Committee, and by members of the Missionary and Publishing Department.

The leaflet contains an illustration showing the relations existing between the individual missionary worker and the family, the church, the conference, the union conference, and the General Conference missionary and publishing organizations, also the picture of the gospel church and its departments, represented by a large tree and its branches.

Our local conference tract societies have been furnished with a sufficient number of these leaflets to supply one each to their church officers and isolated Sabbath-keepers.

Among the recommendations found in this leaflet is the following, passed by



the General Conference Committee during the spring council, April 5-15, 1910:—

**"Weekly Missionary Meeting"**

"That regular weekly missionary meetings be held in all churches:—

"(a) Mid-week, preceding the Tuesday evening prayer-meeting, or at some other hour convenient to the church.

"(b) Preceding or following the regular Sabbath service, or as a part of the service in country churches where mid-week meetings are impossible.

**"Fourth Sabbath Missionary Service"**

"That a general missionary service be held in all the churches on the fourth Sabbath of each month:—

"(a) Under the direction of the church missionary committee.

"(b) The co-operative effort of adults and Missionary Volunteers.

"(c) Based upon the monthly program outlined in the Missionary and Publishing department of the REVIEW.

"(d) Regular collection of church in charge of the missionary secretary (librarian), to be used for home tract and missionary work."

**Revival Meets With Approval**

This effort to revive regular weekly and monthly church missionary services is meeting with the hearty approval of union and local conference officers, ministers, Bible workers, and lay members generally. As a sample of the opinion of our leading workers on this subject, we quote the following from a letter just received from the manager of one of our publishing houses:—

"I trust there will be a hearty response to the efforts to revive the fourth Sabbath missionary meetings. When I was a boy, and attended our little country church, we used to have the fourth Sabbath missionary meetings, and they were usually good meetings; but for a number of years I have noticed that in the larger churches with which I have been acquainted, the missionary meetings have been simply crowded out. In fact, at the church business meeting in one of our larger churches, I recently joined in an appeal for the revival of the fourth Sabbath missionary service. What we lay members need most of all, is to be *set to work*, and to be *shown how to work*."

In harmony with these pertinent remarks, will be found the following quotations from Volume VII of the Testimonies:—

**Teach Them to Work**

"So long as church-members make no effort to give to others the help given them, great spiritual feebleness must result. *The greatest help that can be given our people is to teach them to work for God*, and to depend on him, not on the ministers. Let them learn to work as Christ worked. Let them join his army of workers, and do faithful service for him."—Page 19.

"It is not the Lord's purpose that ministers should be left to do the greatest part of the work of sowing the seeds of truth. Men who are not called to the ministry are to be encouraged to labor for the Master according to their several ability. Hundreds of men and women now idle could do acceptable service. By carrying the truth into the homes of their friends and neighbors, they could do a great work for the Master."—Page 21.

**Workers From the Common Walks of Life**

"In the future, men in the common walks of life will be impressed by the Spirit of the Lord to leave their ordinary employment, and go forth to proclaim the last message of mercy. As rapidly as possible, they are to be prepared for labor, that success may crown their efforts."—Page 27.

Among the chief contents of the Home Missionary Leaflet No. 3, are the following:—

"Six Home Missionary Societies," "The Individual Tract and Missionary Society," "The Home Tract and Missionary Society," "The Church Tract and Missionary Society" (its officers and their duties), "The Isolated Missionary Society," "The Conference Tract Society," "The Union Conference Missionary Committee," "The General Conference Missionary and Publishing Department," "The Home Missionary Reporting System," "Permanent Missionary Records," "Duties of Church Missionary Secretaries (Librarians)" "Duties of Local Conference Missionary Secretaries," "Our Periodical Work," "Discount Schedule on Books and Tracts," "Financial Policy," "Strengthening the Conference Tract Society Organization," "Union Conference Missionary Secretaries: Their Duties, Relation to the Work, Headquarters," etc.

Will every church officer and isolated Sabbath-keeper secure a copy of this leaflet as soon as possible, in order to be fully informed upon the great home missionary effort that is shortly to be inaugurated throughout the field?

Let us remember that the consecrated individual Christian is the basis of all our missionary organizations and missionary work.

No charge is made for the leaflet. Address your conference tract society office.

A. J. S. B.

**News and Miscellany**

—The republic of Mexico has just been celebrating the centennial of its independence.

—The Panama Canal Board calls for \$14,000,000 for the fortification of the canal, and it is supposed that appropriations for the purpose will be made in the next Congress.

—One evidence of the rapid expansion of Japan's commercial activities is found in the establishment of a direct steamer service between that country and Chile, South America.

—During the first quarter of 1910, there were 1,100 persons killed on the railways in this country, and 21,322 persons were injured. It is a heavy increase over the corresponding quarter of last year.

—Although all the steamship companies plying between Europe and America are building and launching new ships, the tide of travel is such that at the present time many Americans visiting Europe were unable to secure the homeward passage during the early part of September. The rapid development in the steamship lines in all the world proclaims this indeed the age of running to and fro.

—According to German statisticians, the Jewish population in all the world now numbers just over eleven and one-half millions. Nearly nine millions of these are resident in Europe, Russia having over five millions.

—The chronic state of uneasiness continues in the near East. Quantities of arms and ammunition are being shipped to Athens and Salonica, it is said, notwithstanding the effort of the powers to relieve the tension between Greeks and Turks.

—The increase of motor-driven vehicles in London has within six years reduced the number of horses in that city from 450,000 to 110,000. In Paris the number of horses employed in the city has been reduced from 128,000 to 92,000.

—It seems now accepted as a settled fact that the military nations are going in for competition in the development of the air-ship and dirigible balloon for military purposes. Thus on land and sea and in the air the forces for Armageddon are gathering.

—The ancient Bible lands are in the full grip of modern development. New railway projects are being pushed in Asia Minor, and already railway and telephonic communication connect Constantinople and Mecca. The latest development is a serious proposition to build an electric street-car system in Jerusalem.

—No sooner is it announced that a new and superior style of war-ship is being built in England, to be driven by gas motors, than a German paper announces that the same style of battle-ship is being constructed in Germany. The new type, it is claimed, will not only outfight the largest existing battle-ships, but is to be made invulnerable to attack by air-ship.

—According to the recent report of the Census Office, New York City has 1,838,482 church communicants, of whom seventy-six per cent are Roman Catholics. Of Chicago's 833,441 communicants, sixty-eight per cent are Catholics. The *Washington Post* remarks, "It is a rather curious fact that in New England, which was settled by the Puritans, the Catholics are the strongest denomination."

—According to Professor Kambe, of Japan, the struggle by which that country has taken its place so suddenly among the great powers has laid upon it heavy burdens. While Japan's national wealth is the smallest of all the great powers, she is the most heavily burdened with debt, and next to Italy, is the most heavily taxed. According to his figures, the Japanese wage-earner must pay a little over a tithe of his income in taxes to the government.

—Leading families in Persia are sending numbers of their young people to America to study Western educational and industrial methods, in order to introduce desired reforms in Persia. One fortunate feature of the revolution in Persia was that the Moslem clergy arrayed themselves against everything savoring of Western culture, and have lost thus, it is said, their prestige with the progressive people. This ought to open more widely the door of access to the Christian missionary.

## NOTICES AND APPOINTMENTS

### Camp-Meetings for 1910

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

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 Point . . . . . Sept. 16-26

SOUTHEASTERN UNION CONFERENCE

Florida, Leesburg . . . . . Oct. 13-24

Florida (colored), Sanford . . . . . Oct. 28 to Nov. 7

### European Division

BRITISH UNION CONFERENCE

Wales . . . . . Sept. 29 to Oct. 2

North England . . . . . Oct. 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.*

### Utah Conference Association

THE next session of the Utah Conference Association will be held in connection with the Utah Conference in the Salt Lake City church, Oct. 4-9, 1910, for the election of officers and the transaction of such other business as may come before the association. The first meeting is hereby called for Thursday, Oct. 6, 1910, at 3:30 P. M. All accredited delegates to the conference are members of this association.

S. G. HUNTINGTON, *President*;  
MRS. K. L. HUNTINGTON, *Secretary.*

### Utah Conference

THE ninth annual session of the Utah Conference of Seventh-day Adventists will be held in the Salt Lake City church, Oct. 4-9, 1910, for the election of officers, and the transaction of such other business as may come before the conference. Each church is entitled to one delegate for its organization, and one additional delegate for every five members enrolled. Let each church see that its delegates are selected in ample time so that all credentials may be in the hands of the secretary a few days before the time of the conference.

S. G. HUNTINGTON, *President*;  
MRS. K. L. HUNTINGTON, *Secretary.*

### Birthday Cards

SABBATH-SCHOOL teachers, show your pupils that you are personally interested in them by remembering their birthdays. One superintendent reports that they use the cards in connection with their birthday box. Whenever a member of the school has a birthday, he contributes to the birthday box as many pennies as he is years old. He is then presented with the Sabbath-school birthday card. Very satisfactory results are reported. Give the cards a trial. Price: Five cents each; six for twenty-five cents; one hundred for \$3.50. Address Sabbath School Department, Takoma Park Station, Washington, D. C.

### Southern Training School

THE fall term of the Southern Training School opened at 9 A. M., Wednesday, Sept. 14, 1910. The courses offered for this term are outlined in the calendar, which will be mailed to any one desiring the same.

Our present curriculum covers a wide range of subjects which experience has proved to be of value in the training offered to workers in this field. The school year is at present divided into three terms of three months each. We solicit correspondence from those who may be interested in securing an education. Graysville is a quiet, pleasant place in which to live, and conditions which make the securing of an education agreeable are as nearly ideal as are usually found.

We offer the following courses: Literary, scientific, normal, commercial, and shorthand. Students who do not wish to pursue a regular course will be allowed to make such selections as are deemed wise, in consultation with the principal. For further information address the undersigned at Graysville, Tenn.

M. B. VAN KIRK, *Principal.*

### Our Educational Magazine for September-October

AS announced on the second page of last week's REVIEW, the special theme of the next number of *Christian Education* will be "Start Right." This idea is made broad enough to include students, teachers, managers, and parents; and includes a brief presentation of how the first American boarding-school, founded on the same general principles as our colleges and academies, was started more than seventy years ago.

Another strong feature of this number is "The Convention." Under this divisional head are found: (1) "Let Us Keep Our Resolutions," containing for the first time in print, a classified selection from the actions taken at the June educational convention, of such as ought to be kept specially in mind in beginning the work of the new school year; (2) "The Elementary Course of Study." In this number of the journal it is proposed by the editors to have a "protracted convention," with this magazine as the organ of discussion. The foregoing article introduces the first new topic for consideration.

One other new feature appears in this number,—"Books and Magazines." Its purpose is to give brief reviews of new and valuable books of educational interest, and short notices of important articles of the same character in current magazines.

The contents of the "Primary School" and the "Home School" departments, are of their usual excellence.

Our Alps edition of ten thousand copies was all sold eight days before the date it bore expired. We believe the forthcoming number will not fall behind that one in excellence for the purpose intended. We are now ready to fill orders, and urge upon all who are interested in education to do all they can to aid in raising our subscription list to the point where the usefulness of the journal may be greatly increased by its issuance ten times a year instead of six, as was requested by the delegates at our recent convention.

W. E. HOWELL.

### 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.—By an Adventist family, a Seventh-day Adventist girl for general housework; steady place and good pay. Address Peter Svenson, 936 Wells St., Chicago, Ill.

WANTED.—A job-printer, one who understands presswork. Must be Sabbath-keeper. Good wages to the right man, or would sell an interest. Robertson Printing Co., 69½ Monroe Ave., Memphis, Tenn.

WANTED.—At the North Yakima Sanitarium, one good graduate nurse, woman; one good man nurse; also experienced matron or manager not above forty years old. Address North Yakima Sanitarium, North Yakima, Wash.

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.

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.

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.

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.

### Address

THE permanent address of Elder J. F. Harris is 20 Fuller Place, Freeport, Ill.

## Obituaries

JOHNSON.—Died at Traverse City, Mich., Aug. 19, 1910, Mrs. Ella A. Johnson, aged 57 years, 7 months, and 22 days. She was a faithful, devoted Christian, and much of her time was spent in doing missionary work. She kept the Sabbath for many years, and loved the truths of the third angel's message. We laid her away believing that she will have a part in the first resurrection.

M. C. GUILD.

BATTIN.—Ida D. Battin was born in Medford, Minn., June 12, 1858, and fell asleep Aug. 26, 1910, aged 52 years, 7 months, and 14 days. She leaves her husband, two daughters, and one son to mourn. She was a faithful member of the Seventh-day Adventist Church. A large number of sympathizing friends gathered at the home, where the funeral service was conducted by the writer. The text, used by request, was Isa. 63:9.

A. W. KUEHL.

LEECH.—Died at the Portland (Ore.) Sanitarium, Aug. 17, 1910, Edwin Frank Leech, aged 24 years, 2 months, and 23 days. At the age of seventeen he was baptized and united with the Seventh-day Adventist church at Sheridan, Wyo., to which place his body was taken for interment. His father and two sisters, with many friends, mourn his death, but look forward in hope to meeting him in the first resurrection. The funeral service was conducted by the writer, who spoke from John 10:10.

H. E. REEDER.

**HAMIL.**—Died at Wilburton, Okla., Aug. 8, 1910, Mrs. Julia Hamil, aged 73 years, 3 months, and 8 days. Mrs. Hamil was born in Ohio, but had lived in what is now Oklahoma for about eighteen years. She was the mother of twelve children, six of whom survive her. For many years she has been a member of the Seventh-day Adventist Church, and has led a consistent Christian life. The funeral services were conducted by Elder J. F. Harder.

\* \* \*

**EASTER.**—Died at Bird City, Kan., Aug. 14, 1910, Nancy V. Easter, aged forty years and twelve days. She was born Aug. 2, 1870, in Osborne County, Kansas. A few years after her marriage to Mr. Ransom Easter, she moved to Cheyenne County, Kansas, where she accepted present truth. She greatly enjoyed church privileges, and always responded generously to every call made to advance our work. The husband and five children are left to mourn.  
MRS. B. H. SHIFFER.

**GOODENEUGH.**—Died at her mother's home in Cambridge, Wis., Aug. 22, 1910, aged 16 years, 8 months, and 20 days, Mrs. Prudence Goodeneough. At the age of fifteen years she was married, and soon went into a decline. In the spring of 1910 she gave her heart to God, accepted the truth for this time, and died in full submission and hope. The funeral service was conducted by the writer, who spoke from Rev. 14:13.

W. W. STEBBINS.

**OLIVETT.**—Died at her home in Danbury, Conn., July 31, 1910, our dear mother, Cordelia M. Olivett. Mother was born in Pawling, N. Y., Dec. 7, 1840. She had been a Sabbath-keeper for a number of years. For many years mother had been a great sufferer; and it is a comfort to believe that when Jesus comes, she will awake to meet him, and dwell in a land where suffering is no more. She leaves a husband, one son, and two daughters to mourn.

MRS. E. R. COSIER.

**ELLIS.**—William Orrin Ellis was born in London, Ontario, Aug. 20, 1840, and died July 28, 1910, at his home in Memphis, Mich. He came to Michigan at the age of nineteen. In 1860 he was married to Anna Jeffry, who, with four children, survives him. In 1862 he was converted, accepted present truth, and joined the Seventh-day Adventist church at Memphis, of which he was a member till the time of his death. The funeral service was held on Sunday, July 31. Appropriate remarks, based on 1 Cor. 15:55, were made by the writer.  
H. A. WEAVER.

**KIRK.**—William J. Kirk was born near Pittsburg, Pa., Sept. 22, 1832. At the age of seven years he moved with his parents to Ohio. When twenty-one years of age, he was converted; two years later he was married to Rebecca J. Harrison, who, with several children, survives him. About 1875 Brother Kirk became interested in present truth through reading the *Signs of the Times*, and gladly accepted it. For nearly twenty-five years he has been a firm and constant believer. The writer gave the address at the funeral, which was held at the home.  
W. E. VIDETO.

**GILBERT.**—Samuel S. Gilbert was born in Auburn, Ohio, June 30, 1835, and died at Arcadia, Mich., July 11, 1910, aged 75 years and 11 days. He came to Northern Michigan fifty-four years ago, when it was a wilderness. In 1863 he returned to Ohio, and there married Mrs. Olivia Morton, who died here five years ago. To this union were born six children, four of whom, with an adopted son, survive, and were constantly with him during his last illness, doing all in their power to alleviate his sufferings. For many years Brother Gilbert has been a faithful member of the Seventh-day Adventist Church, having accepted the Sabbath truth from reading a book that he bought of a canvasser. He was a charter member of the Frankfort church. The funeral services were conducted by the writer, and the large attendance plainly testified to the esteem and respect in which the deceased was held.  
L. G. NYMAN.

**OBERTHOLTZER.**—Died at Wadsworth, Ohio, the place of her birth, Jan. 3, 1910, Mrs. H. C. Oberholtzer (née Pardee). She was born Jan. 4, 1867. In 1887 she was married to Howard C. Oberholtzer, who, with one son, survives her. In 1892 she accepted present truth, remaining faithful and of good courage till the end. In laying her away it was with full confidence of meeting her again at the resurrection of the just. Words of comfort were spoken at the funeral service by the writer.  
R. G. PATTERSON.

**GILBERT.**—Justin S. Gilbert was born at Omaha, Neb., July 13, 1894, and died at Atlantic City, Wyo., Aug. 16, 1910, being a little more than one month past his sixteenth year. His death was caused by the accidental discharge of a gun, which tore off the right arm at the elbow. Being ten miles from town, he lost much blood before a doctor could be reached, and died in a few hours. He was baptized about a year ago, and united with the Lander Seventh-day Adventist church. He was the secretary of the Sabbath-school for more than a year. He was an exemplary boy, dearly loved by his family and friends, and highly respected by all who knew him. A telegram was sent to the Wyoming Conference office, nearly four hundred miles away, for a minister, but none could respond. His death is a loss to the cause; for it is such young people who must do the finishing work of this message.  
ASA SMITH.

**KING.**—Departed this life in Battle Creek, Mich., Aug. 31, 1910, our respected Christian sister, Mrs. Nancy Ellen King, aged 84 years, 8 months, and 11 days. She was born near Clarksville, Ohio, Dec. 20, 1825. Her maiden name was Smalley. Three sisters and a brother, also a sister-in-law, with whom she was stopping, and many nephews and nieces, are left to mourn. Our sister was converted to God over seventy years ago, and has always been a member of the regular Baptist Church. For many years she has kept the Sabbath, though alone, and with none of like faith to sympathize with her. She was a diligent student of the Bible, and few were the days that she did not take time to commune with that precious volume. As the end approached, her faith sustained her. The interment was in Ohio, but a prayer and song service was conducted in Battle Creek by the writer at her request.

G. W. AMADON.

**SAXBY.**—Sister Bettie M. Saxby (née Coombs), wife of Elder W. H. Saxby, of New Orleans, La., was born Jan. 13, 1853, at Nolin, Hardin Co., Ky., and died Aug. 26, 1910, at the Nashville (Tenn.) Sanitarium, aged 57 years, 7 months, and 13 days. At the age of thirteen Sister Coombs was baptized, and united with the Christian Church. When eighteen years of age, she accepted the views of the Seventh-day Adventists. In May, 1886, she was united in marriage to Elder W. H. Saxby, and from that time until she was stricken with the disease which finally caused her death, she labored by his side almost constantly in the large cities of the United States, doing Bible and health work; and in many cases caring for a large family of Bible workers in training. Her labors as a Bible worker were greatly blessed, and resulted in bringing many souls into the truth. During her long illness her patience was often remarked. She especially desired that the kindness shown her by Drs. W. A. and Lyra George and their faithful nurses and workers should be mentioned in the notice of her death. Twice was special prayer offered in her behalf, at which times the Lord came very near. The last text which she repeated was, "Mark the perfect man, and behold the upright; for the end of that man is peace." Ps. 37:37. The funeral was held in the Memorial Church at Nashville, Tenn., Sabbath, August 27. The services were conducted by the writer and Elder C. P. Bollman, and the remains of this faithful worker were laid to rest in the beautiful Mt. Olivet Cemetery. We believe that she sleeps in the sure hope of a second resurrection.  
P. T. MAGAN.

**ROGERS.**—Died in Genesee, Idaho, July 29, 1910, Brother William Rogers, aged nearly seventy-two years. Brother Rogers was a native of Pennsylvania, was reared in Ohio, and lived subsequently in Iowa, whence he moved in 1864, by ox-team, to Oregon. The bereaved companion, with nine children, twenty-nine grandchildren, and six great-grandchildren, is left to mourn. Several members of this large family belong to the Seventh-day Adventist Church. Brother Rogers himself accepted present truth about a year ago. The funeral service was held at the home. Discourse by the writer, from the words, "The dead in Christ shall rise."  
F. D. STARR.

**RATHBUN.**—Clarissa Ellen Rathbun was born in Groveland, Oakland Co., Mich., Oct. 18, 1842, and died at Takoma Park, Washington, D. C., Aug. 23, 1910, at the age of 67 years, 10 months, and 5 days. Her maiden name was Potter. She was one of a family of eight children, four boys and four girls, of whom the four boys only are now living. When thirteen years of age, her father died, and the burden of the farm and home fell upon the mother and older children, cutting short the plans that had been laid for her education. At the age of seventeen she accepted the faith of the Seventh-day Adventist denomination, under the labors of Elder M. E. Cornell, was baptized by Elder R. J. Lawrence, and for fifty years has been an active, devoted member of the church. The following year, 1860, she was married to William H. Rathbun, with whom she lived until 1889, when she was left to finish her work alone. She was the mother of three children, one son and two daughters, of whom the two daughters, Mrs. E. R. Palmer and Mrs. Myrtie Sanborn, survive her. Sister Rathbun was a faithful wife, a devoted mother, and a good friend to all. A strong character and an engaging personality, she was an active factor in her home, in her neighborhood, and in the church. She was a home-maker, well skilled in the arts and sciences which combine to make home a joy and comfort. There was an infection of cheerfulness and enthusiasm about her which pervaded the home that was blessed by her presence. There was an elasticity and fulness in her nature, which made her alike a companion to the weak and the strong, to the aged and the children. Upon our memory is impressed the familiar picture of her at work, with all the children standing about, watching the operation, and helping when possible, simply for the pleasure they found in being with her. And, better than all else, she was a faithful Christian. For fifty years, which have brought to her a full cup of trial and sorrow, her faith in God has never wavered. She found great joy in public worship and in private service; and was ever active in both. Five years ago, when nursing a patient in Mountain View, Cal., she suffered the first serious attack from the disease of the heart which caused her death. Since then she has led a more quiet life. One by one the heavier tasks have been dropped or transferred to others. This process of letting go has been very difficult and painful to her, who had found her chiefest pleasure in filling her hands with good works. During her last sickness, which lasted only one week, she suffered much, though every possible effort was made for her relief by physicians, nurses, and many friends. She made no complaints. Her life was bright to the end. She said she was resigned to go, if her work was done, and there was no further service she could render for her children. As she neared the dark valley, all seemed to be clear and light about her. There was no shadow upon her heart, no cloud in her sky. As the mountain stream retains its clearness, whether dashed upon rocks or resting in quiet pools, so the stream of her life, with its deep sorrows and many joys, entered with perfect peace into the broad ocean of our Father's love. "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Rev. 14:13.  
E. R. PALMER.



WASHINGTON, D. C., SEPTEMBER 15, 1910

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Our presses are working away on the Harvest Ingathering special number. The number is a fine one, the best yet issued, as we believe all will feel when it is out.

As we go to press, students are arriving at the Foreign Mission Seminary, which opens Thursday, the fifteenth. The Mission Board is expecting to find a good band of recruits for the mission fields in attendance from the first.

It is arranged, as we go to press, for Elder W. R. French and wife to sail from New York, September 14, for England and India. They had recently removed from Texas to Oklahoma, expecting to labor there, but responded to the call for helpers in India, this call being especially urgent by reason of the death at his post of Elder J. C. Little, of Bengal.

LAST week Miss Adelaide Khouri spent a few days in Washington, before going on to New York to sail for Beirut, Syria. Sister Khouri finished the nurses' course in our Gland (Switzerland) Sanitarium three years ago. She has been several years with relatives in America, and now returns to her home country to engage in the work, in connection with our Syrian Mission. Our brethren in the Levant have been anxious for Sister Khouri to return to work for the Arabic-speaking peoples, among whose many millions we have so few workers.

ELDERS A. G. DANIELLS and K. C. Russell came in last week from Western meetings, bringing encouraging reports. They left again the same week, Elder Daniells to attend the Western New York meeting, and Elder Russell going to Greater New York. Elder W. A. Hennig, of Washington, returned this week from Southern meetings.

OPENING on the sixth, the great Roman Catholic Eucharistic Congress has been in session in Montreal, Canada. It is supposed to be the largest and most important Catholic gathering ever called in America. Brother C. M. Snow, of the editorial staff, and secretary of the Religious Liberty Department, is in Montreal to study various features of the congress, and to report upon it.

## Wanted

THE Mission Board asks help in securing quickly workers to fill several calls, and will be glad to hear from candidates, or from conference workers who can recommend candidates. Many a call must wait, but these requests demand immediate action:—

An evangelist for the Philippines.

An evangelist for West Africa, preferably aged between thirty and forty. A physician for West Africa.

A man with experience in evangelistic and literature work, wife a teacher, to lead church and school work in an island field; ready to go at ten days' notice.

A music teacher for a Southern school.

There is no space here to emphasize the need; but the committee feel that there must be no delay in these appointments. In each call to foreign fields both husband and wife should be in good health. We hope for responses to this notice.

W. A. SPICER, *Secretary.*

## Harvest Ingathering Campaign

THE time is drawing near when the Harvest Ingathering campaign should begin. The Review Office is rapidly printing the Ingathering number, wrapping them in parcels of fifty, ready to ship promptly when the orders are received.

This year the officers in each local conference are to conduct the details of the campaign. Leaflets and order blanks have already been supplied to each conference, for use by the conference officers in conducting the work. All orders for the special REVIEW, the instruction leaflets, and solicitors' cards, should be sent to the local conference office. Any reader of the REVIEW not in touch with a conference office, may send orders direct to the undersigned, Takoma Park, Washington, D. C.

We trust that the Lord's richest blessing will rest upon both officers and people in this campaign. The past campaigns have been a most gratifying success, and a great help to the foreign mission work. As we approach the end, the needs of the cause of God increase, and the need of faithful, earnest work was never so great as now.

If possible, all orders for supplies should be sent in before October 1. Careful preparation has been made so that orders may be promptly filled.

W. T. KNOX.

WE were glad last week to greet Elder J. N. Anderson, lately from China, who has come on to Washington to teach in the Foreign Mission Seminary during the coming school year. Aside from his Bible work he will naturally give special attention to instruction on Chinese missions and methods. Elder Anderson's return from China was made necessary by the continued serious illness of his wife, who has been in this country for over a year, hoping to be able to return to the Orient. Sister Anderson has accompanied her husband to Washington.

## The Day of Fasting and Prayer

NEXT Sabbath, September 17, has been set apart as a day of fasting and prayer by our churches in the United States and Canada, because we are in need of special help from the Lord to carry forward the great work that he calls upon us to finish in this generation. His help is sufficient, and it is for us; but it must be earnestly desired and sought. It would not be rightly appreciated and used if given to us without our deep solicitude. The object of this day of fasting and prayer is to encourage our people to give this important question of the evangelization of the cities and the unworked fields the serious consideration it should receive. It is hoped that this will lead to earnest, prevailing prayer for help.

We are in great need of many more efficient laborers of all classes to engage in the work. The harvest is surely great and the laborers are few. The remedy given by the Saviour for such a situation is this: "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." There are hundreds of men and women in our ranks who could render the cause the most valuable service if the importance of this work pressed as heavily and seriously upon their hearts as it should.

We are also in great need of money to support more workers and to multiply facilities. The gold and the silver, the Lord says, are his. And he declares that the world is his, and the fulness thereof. It is he that gives men power to get wealth. He can gather this wealth for his cause, and it is not only our privilege but our duty to pray to him with all the heart for a great increase of funds to aid in the hastening and finishing of his work.

But our greatest need is the power of God to make all our efforts effectual. There is no power in man to accomplish this work himself. To attempt to do this work with the energies of the flesh is vain. Jesus recognized this when he counseled his disciples not to begin their work for him until they were endued with his divine power. They received this endowment when they were baptized with the Holy Spirit on the day of pentecost. Then they were ready for service, and great were the results that attended their labors.

This endowment is our greatest need. It is the greatest gift God can bestow upon his people. Nothing is more freely and cheerfully offered to us. All we have to do is to comply with the conditions upon which it is to be given.

May this coming day of fasting and prayer bring this great blessing, and mark the beginning of a new era in our cause.

A. G. DANIELLS.