



# The Advent Review and Herald Sabbath

Vol. 88

Takoma Park Station, Washington, D. C., August 3, 1911

No. 31



## PRAISE GOD

**P**RAISE ye the Lord. Praise God in His sanctuary: praise Him in the firmament of His power.

Praise Him for His mighty acts: praise Him according to His excellent greatness.

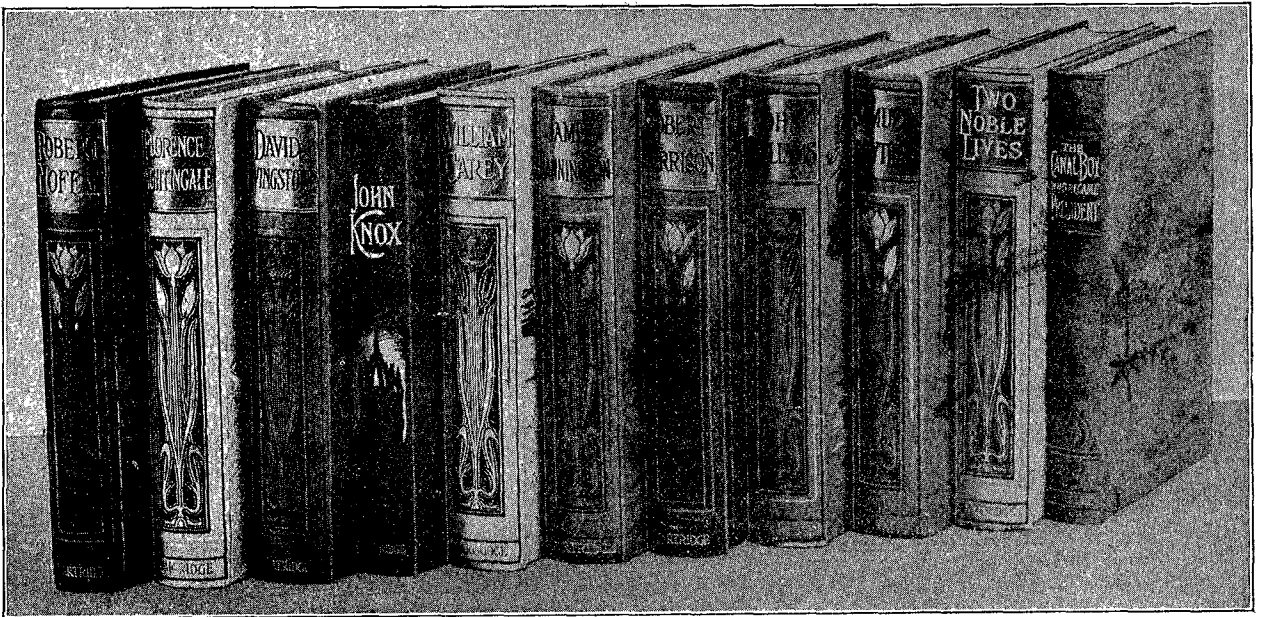
Praise Him with the sound of the trumpet: praise Him with the psaltery and harp.

Praise Him with the timbrel and dance: praise Him with stringed instruments and organs.

Praise Him upon the loud cymbals: praise Him upon the high sounding cymbals.

Let everything that hath breath praise the Lord. Praise ye the Lord.

— Psalm 150.



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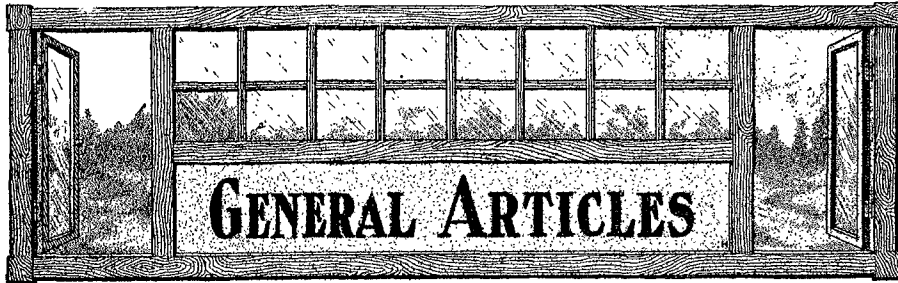
# The Review and Herald

"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. 88

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, AUGUST 3, 1911

No. 31



## Walking With God

ELIZABETH MESEROLL REDFERN

To walk with God  
Through all the years  
Of changing human life!

To feel the dignity and grace  
That shine out from his glorious face  
Until our being glows!  
His pace is ours; not in advance—  
He knows the force of circumstance—  
To ours his step he slows.  
So step by step in converse sweet  
Our happiness in him complete,  
Our point of view the same;  
And justice, mercy, love of right,  
Grown strong with clearer human sight,  
We glorify his name.  
*Hinsdale, Ill.*

## Divine Wisdom

MRS. E. G. WHITE

As Paul journeyed from Berea, he stopped at Athens to await the arrival of Silas, and Timotheus; and "his spirit was stirred in him, when he saw the city wholly given to idolatry. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him. Then certain philosophers of the Epicureans, and of the Stoics, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection." The philosophers who entered into conversation with the apostle were soon convinced that his knowledge exceeded their own. He was competent to meet their opposition on their own ground, matching logic with logic, learning with learning, philosophy with philosophy, and oratory with oratory.

At the close of his labors he looked for the results of his work. Out of the large assembly that had listened to his eloquent words, only three had been converted to the faith. He then decided that from that time he would maintain

the simplicity of the gospel. He was convinced that the learning of the world was powerless to move the hearts of men, but that the gospel was the power of God unto salvation.

Paul wrote to the Corinthians: "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified." He declares: "For Christ sent me . . . to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent."

The great and essential knowledge is the knowledge of God and of his Word. Peter exhorted his brethren to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." There should be a daily increasing of spiritual understanding; and the Christian will grow in grace just in proportion as he depends upon and appreciates the teaching of the Word of God, and habituates himself to meditate upon divine things.

All pride of opinion, all dependence upon the wisdom of this world, are unprofitable and vain. When men, instead of humbly receiving the truth of God in whatever way it may be sent to them, begin to criticize the words and manners of the messenger, they are manifesting their lack of spiritual perception, and their want of appreciation for the truth of God, which is of vastly more importance than the most cultured and pleasing discourse. One critical speech, disparaging the messenger of God, may start a train of unbelief in some mind that will result in making of none effect the word of truth. Those who have a constant struggle to cherish humility and faith, are far from being benefited

by this course. Anything like pride in learning, and dependence upon scientific knowledge, which you place between your soul and the word of the Bible, will most effectually close the door of your heart to the sweet, humble religion of the meek and lowly Jesus.

The world's Redeemer did not come with outward display, or a show of worldly wisdom. Men could not see, beneath the disguise of humility, the glory of the Son of God. He was "despised and rejected of men; a man of sorrows, and acquainted with grief." He was to them as a root out of dry ground, with no form nor comeliness that they should desire him. But he declared: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."

Christ reached the people where they were. He presented the plain truth to their minds in the most forcible and simple language. The humble poor, the most unlearned, could comprehend, through faith in him, the most exalted truths of God. No one needed to consult the learned doctors as to his meaning. He did not perplex the ignorant with mysterious inferences, nor use unaccustomed and learned words, of which they had no knowledge. The greatest Teacher the world has ever known was the most definite, simple, and practical in his instruction.

While priests and rabbis were assuring themselves of their competency to teach the people, and to cope even with the Son of God in expounding doctrine, he charged them with ignorance of the Scriptures or the power of God. It is not the learning of the world's great men that opens the mysteries of the plan of redemption. The priests and rabbis had studied the prophecies, but they failed to discover the precious proofs of the Messiah's advent, of the manner of his coming, of his mission and character. Men who claimed to be worthy of confidence because of their wisdom, did not perceive that Christ was the Prince of life.

The rabbis looked with suspicion and contempt upon everything that did not bear the appearance of worldly wisdom, national exaltation, and religious exclusiveness; but the mission of Jesus was to oppose these very evils, to correct these erroneous views, and to work a reforma-

tion in faith and morals. He attracted attention to purity of life, to humility of spirit, and to devotion to God and his cause, without hope of worldly honor or reward. He must divest religion of the narrow, conceited formalism which made it a burden and a reproach. He must present a complete, harmonious salvation to all. The narrow bounds of national exclusiveness must be overthrown; for his salvation was to reach to the ends of the earth. He rejoiced in spirit, as he beheld the poor of this world eagerly accepting the precious message which he brought. He looked up to heaven, and said: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight."

(Concluded next week)

### Tracings of the Prophetic Gift—No. 13

#### Its Latest Designation

J. O. CORLISS

It is at least reasonable to suppose that inasmuch as the prophetic gift was necessary for the guidance of Israel through emergency cases, under which they seriously wavered, it ought, in justice, to be continued among God's people as long as the same besetments remain. He who is the same yesterday, to-day, and forever, ought never to abandon a relief work which he himself has set in motion, and which ever proved efficient to all who availed themselves of its attributes.

Although a long interval of years passed between the last known Old Testament prophet, and the appearance of the promised Messiah, he proceeded early in his mission to show that he did not intend to overthrow the established order of things. He was careful to put his hearers on guard in this respect. Said he: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil." Matt. 5:17.

So far was Christ from desiring to abolish either the law or the prophets, that he made it plain that his sole mission was to perpetuate both, and so fill up the vacuity produced by the iniquitous course of the Jews. Instead of his words being uttered to replace any part of the law or of the prophetic gift, these were rather intended to sanction and enforce both. The reason for this is obvious. As, after the voice from heaven proclaimed the law on Sinai expressing the will of Jehovah, it was heard no more after the same manner, but was echoed through the prophets pointing out men's hidden defects in relation to the already written word; so, after the direct voice of Christ should cease in the earth, prophets were to continue as prompters to careless ones, and thus restore men to communion with high Heaven.

Were the prophetic gift to cease before the work of Christ for sinners was

done, one thing would be lacking in the final test of men's righteousness. According to the statement of the inspired apostle, every one who is finally justified must have his righteousness witnessed, or testified to, by both the *law and the prophets* (Rom. 3:19-22); not alone by *one prophet*, but by *the prophets*; that is, by *them all*. This is reasonable, too, when we know that men of olden times were reined up to the law's requirements, not as viewed by the judgment of erring minds, but by the voice of the inspired prophets. Why should not the same provision for correctly viewing the law's requirement be made for the latest generations, who have inherited the moral weaknesses of their sin-benighted ancestors?

In such an arrangement no material change need mark the work of God for destitute man. As the testimony borne by the prophets of patriarchal days was not their own, so holy exhortations to virtue in later generations must also savor of the divine afflatus. The first-named searched out the way of salvation for men, and bore positive testimony in relation to it by the Spirit of Christ, which animated them. 1 Peter 1:10, 11. Their words were therefore but the testimony of Christ borne through them. It was this "testimony of Jesus" through the prophets of old which pointed out so clearly in advance the sufferings that the Saviour must endure in the flesh, and the infinite glory to follow his earthly ministry. It was this same "testimony" which confirmed the early Christians in the divine mission of Christ (1 Cor. 1:6), because they saw in Christ an exact fulfilment of what the prophets had written concerning him.

When upon the isle of Patmos, the revelator saw visions of God, as did the early prophets before him. As the future glory of Christ with his redeemed at the marriage supper was flashed from heaven upon the moving panoramic scroll, the ecstatic sight so overcame the transported seer that he fell in worshipful attitude at the feet of the angel who was in attendance. The angel at once forbade his action, saying that he was but John's fellow servant, as he was also of all the brethren who have the "testimony of Jesus." Then, as if to prevent all misunderstanding regarding the "brethren" referred to, he added: "Worship God; for the testimony of Jesus is the spirit [life] of prophecy." Rev. 19:10.

The life, or power, of prophecy is therefore the testimony of the living Christ. No other sort of prophetic utterance can move the benumbed soul to genuine moral action. The testimony of Christ, however, though delivered through one of his earth-chosen, can and will call to life the deadened faculties of men, because the life of Christ is thus sent forth to impart its own warming impulse of power to the needy one. In this way to receive the words of a true prophet, is to receive Christ, because the prophet simply brings forward the "testimony of Jesus." John 13:20.

The conclusions here set forth are not new. To those whose minds have not been concerned with the subject, they may appear remote and unrelated to the divine plan; but the prophetic Word itself reveals that in earth's closing scenes a people will come to the front who have the "testimony of Jesus Christ" in conjunction with the "commandments of God." Rev. 12:17. The same text clearly sets forth also that this peculiar people will be an undesirable nation in the eyes of opposing forces.

The reason for these two elements becoming a distinguishing mark of God's remnant people, and the hateful opposition they engender, ought to be clearly traceable in the Sacred Scriptures. Let us see. It is quite certain that in the great judgment, men's characters will be measured by the law of God, not in the light of men's faulty views of righteousness, but according to the infinite mind of Jehovah himself. Rom. 2:12-16. To meet one's life record thus while moving among men, and subject to daily temptation, as those must be who see the Lord Jesus coming in the clouds of heaven "in flaming fire taking vengeance on them that know not God" (2 Thess. 1:7-10), means that one must have direct communication with Heaven regarding his attitude toward God's requirements, if he is prepared to pass the supreme test of the judgment. It could not be that the love of God would permit such to be deprived of special direction from him, concerning the status to be obtained, after having given his only begotten Son to die in their behalf.

It must be evident to candid minds that any who, at such time, are indifferent to the moral claims of God's law, can not expect prophetic admonitions to direct them into harmony with the will of Jehovah, since they do not even care to have their minds normally engaged in the study of its requirements. It is, therefore, clear that the prophetic gift could not well be granted to any people but those who desire to know the exceeding breadth of that wondrous law which contains the concrete expression of the infinite mind.

So, then, the virtue of God's compact rule of human conduct can be discovered and maintained only by the aid of Heaven's voice, leading the partially sin-wrecked mind away from its natural environments to higher conceptions of life engagement. The relation of the Lord's subjects to the divine messenger who brings God's words to settle the doubt of duty, is well illustrated by the address of the king of Israel to Elisha the prophet. Not knowing whether it was right to smite the prophet's enemies, suddenly discovered, the king said: "My father, shall I smite them?" 2 Kings 6:21.

It is evident from this that the king, believing that the prophet represented God, spoke to him in the name of the exalted Character for whom he believed him to stand. This could not have been, had not the voice of the prophet expressed the magnified will of God hidden

beneath the exterior of the written Word, which really was but the voice of God adapted to the moral need of man's sin-clouded mind. Without the prophet at hand to direct the king in his emergency, he might have been guided by sheer impulse, and so have committed a grievous wrong. This case makes clear the sense of the statement that "where there is no vision, the people perish," or, as expressed in the Danish Version, "become reainless." This is to say that without prophetic visions the people are without a proper director. This is made more emphatic by the rest of the text: "But he that keepeth the law, happy is he." Prov. 29:18. Reading the two parts of the text together, the thought is conveyed that prophetic visions are necessary to point out to men the natural lapses from the law's requirements, which men do not observe from their own unaided view-point.

*Mountain View, Cal.*

### A City Mission Experience

MRS. LUELLA B. PRIDDY

A LITTLE two-room cottage stood at the end of a city street. It was the home of a family whom I will call Dillon, as I do not feel free to disclose the name.

Mr. Dillon was a man of intelligence and education, the son of wealthy parents, who made a practise of serving light liquors on their table. His father would have scorned the thought of becoming a drunkard, but the son had inherited an insatiable appetite for intoxicants. He would often go away on a drunken carousal, and remain absent from his home for several days, and then perhaps return and pawn some article of furniture out of the house to obtain more money to satisfy his craving for liquor.

The Lord did not forsake the young wife in her sorrow. Although there was not even a Bible in the house and a paper was a forbidden luxury, the thought kept coming to her mind, "The Lord is coming," and she was watching eagerly for light on that subject. When goods were delivered wrapped in newspaper, she would scan the paper carefully to see if there was anything in it about the Lord's return, but she could find nothing.

One day while out distributing tracts, I came to this little home. Mrs. Dillon came to the door, and accepted the literature that I offered. She told me afterward that the moment the tracts touched her hand, she knew they were that for which she had been looking. Thus the Lord prepared her heart to receive the seeds of truth.

Mrs. Dillon was a slender little woman, with large, wistful eyes, and the look of patient resignation that one sometimes sees on the faces of those who have borne much sorrow. In her arms was an infant a few weeks old, and by her side were several fair-faced children. A glance about the room revealed the fact that it was clean, but very bare of furniture.

On my next visit I carried a Bible, and a bundle of clothing which had been selected from a capacious box that a neighboring church had been thoughtful enough to send to the mission. I also began holding Bible readings with her.

On a subsequent visit I found Mrs. Dillon in deep trouble. Mr. Dillon had been absent from home for a number of days, and she did not know where he was, but supposed he was drinking. The cupboard door stood open, and there was not a mouthful of food in sight. As I bade her good-by, I slipped a coin into her hand.

But this time Mr. Dillon was not on a drunken carousal. He had met with an accident resulting in the breaking of a limb, and had been carried to a hospital. As soon as he was able to be taken home, he returned to his family. Because of his drinking habits his blood had become impure, and the bone was slow to heal. But he could not obtain liquor now. All he could do through the weary weeks that followed, was to sit in his chair, hold the baby, and read aloud from the Bible and other literature that had been taken to the family, while his wife toiled at the wash-tub to keep the wolf from the door. It was a humiliating experience; but the Lord overruled it for good. As the truth was brought before the husband and wife, point by point, they gladly received it.

One evening a cottage meeting was appointed at Mr. Dillon's home, and some of the neighbors were invited to attend. The subject of the evening's lesson was God's forgiveness of sin. A number of texts were read, showing that the Lord has cast our sins behind his back, and will cast them into the depths of the sea; that he will remove our transgressions from us as far as the east is from the west, and that he will remember them no more.

Mr. Dillon sat with his face bowed over the head of his little son, and the tears flowed freely down his cheeks. From the depths of his soul he exclaimed, "That's good enough." Many times he had struggled in his weak, human strength against the evil appetite, and had failed; but now his faith laid hold on the promises, and he and his wife decided to be obedient to God's commandments.

As soon as Mr. Dillon was able to do so, the family attended the meeting at the church. At the close of the sermon the minister gave opportunity for a short testimony meeting. Mr. Dillon arose, and with deep emotion said: "I have not been inside a church for twenty years, but the Lord has taken a miserable drunkard, and made a man out of him." There were many moist eyes in the congregation as he sat down.

More prosperous days came to them. Theirs was a transformed home, that, by the power of the third angel's message, had been rescued from the galling slavery of sin.

May the messengers hasten; for there are other souls waiting for the light.

*Ellesmere, Ontario.*

### Unscriptural Marriages

CHAS. P. WHITFORD

IN Amos 3:3 the question is asked: "Can two walk together, except they be agreed?" In 2 Cor. 6:14 the Lord answers this question thus: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?"

Marriage is an institution ordained of God. We are at liberty to marry if we desire to do so, but there is one very important provision. To learn what that provision is, study the following texts: Gen. 6:1-5; Deut. 7:1-3; Joshua 23:11-13; 1 Kings 11:1-6; Ezra 11:1, 2; 1 Cor. 7:39, 40; 2 Cor. 6:14-17.

From a careful study of these scriptures, we learn that we may marry if we desire to do so. But the Lord is very particular to tell us whom we should not marry. We should not choose for a companion one who does not love the same blessed truth that we love; for there can be no harmony between one who loves to follow in His steps and one who loves the sinful pleasures of the world.

To those who will obey God, and marry "only in the Lord," the following promise is made: "Wherefore come out from among them, and be ye separate, saith the Lord; . . . and I will receive you, and will be a father unto you, and ye shall be my sons and daughters." 2 Cor. 6:17, 18.

Seventh-day Adventists claim to be commandment-keepers; but it is sad to contemplate that some of our dear young people disobey the voice of God in the matter of choosing a life companion. How one who claims to be a commandment-keeper can knowingly unite himself or herself to one who is not obeying God in the matter of Sabbath observance is hard to understand. When the command comes to us, "Be ye not unequally yoked together with unbelievers," and no attention is paid to it, we are evidently deceived if we think we are obeying God.

There are many in our denomination to-day who once enjoyed a good religious experience, and had a bright hope of the life beyond, but who are now living without God and without hope in the world. The Lord told them not to become "unequally yoked together with unbelievers;" but they dared to disobey this plain command, and by a chain of circumstances they were led to yield their faith, become separated from God and his people, and are now held in Satan's snare.

In the REVIEW of Feb. 1, 1906, the spirit of prophecy makes the following strong statement: "Marriage between believers and unbelievers is forbidden by God." The path of happiness is the path of obedience. Isa. 40:17, 18. It is never safe to disobey God, but it is always safe to follow his instruction. We do not always know what is best for us, but God knows. "God is love;" and love ever desires the happiness of the object loved; love will not withhold any good thing. "For the Lord God



is a sun and shield: . . . no good thing will he withhold from them that walk uprightly." Ps. 84:11. The child of faith will not disobey our loving Heavenly Father.

If we could know the end from the beginning, as God knows it, the child of faith would choose for himself the same experiences that God chooses for him. He would not desire to do anything that God did not wish him to do. If we find ourselves longing for things that God does not desire us to have, we should pray for more faith and love, and greater submission to his will, remembering that "without faith it is impossible to please him." Heb. 11:6.

### Rome and Moral Reforms

JOHN N. QUINN

RECENT utterances from Roman Catholic writers would lead one to think that Rome has ever been in the lead in reform work. The following from Cardinal Manning, himself a Romanist, is to the point:—

"And, further, all the great works of charity in England have had their beginning out of our church,—for instance, the abolition of the slave-trade and slavery, and the persevering protest of the Anti-Slavery Society. Not a Roman Catholic name, so far as I know, shared in this. France, Portugal, and Brazil have been secretly or openly slave-trading, or, even till now, slave-holding. So with the temperance movement. It was a Quaker that made Father Mathew a total abstainer. Roman Catholic Ireland, and the Roman Catholics of England, until now, have done little for temperance. The Anglican and dissenting ministers are far more numerous total abstainers than are our priests. The act of Parliament to protect animals from cruelty was carried by a non-Catholic Irishman; the antivivisection act also. Both are derided, to my knowledge, among Roman Catholics. The act to protect children from cruelty was the work of Dissenters. On these three societies there is hardly a Roman Catholic name. On the last, mine was for long the only one. So again in the uprising against the horrible depravity which destroys young girls—multitudes of ours—I was literally denounced by Roman Catholics. [And yet it is the Holy Catholic Church.] Not one came forward. If it was ill-done, why did nobody try to amend it? I might go on. There are endless men, women, and children ground down by sweaters, and driven by starvation wages upon the streets. Not one of the works on their behalf was started by us. Hardly a Roman Catholic name is to be found on their reports."—*Purcell's "Life of Cardinal Manning," Vol. II, page 781.*

When a church emphasizes doctrines, and at the same time remains indifferent to the character of its communicants, it will be slow to urge reforms. Rome demonstrates this truth by placing catechetical instruction in the forefront, making it the standard of the orthodoxy of her members.



### More Than Conquerors

WORTHIE HARRIS HOLDEN

EARTH has her heroes, and o'er them she wreathes  
Garlands of glory for their laurel leaves.  
Victors are they in strife or battle-field.  
Earth's greatest plaudit, blazoned on each shield,  
Is this ensign of triumph,—Conqueror!  
Nor is there ever an excelsior.  
Be he a wrestler, barrister, or king,  
No higher praise can any tribute bring.

But for the Christian in the greater strife  
E'en "more than conqueror" must seal his life;  
More than a victor over fear and sin,  
When through the gates he fain would enter in.  
"Much more abundant" is the grace in store  
For him who tribulation will endure;  
If more than conqueror o'er self and strife,  
More than a triumph waits to crown his life.

Far, far above the heights of highest thought  
Is the "much more" that Christ for thee hath bought.  
Cast off whate'er may hinder or enthrall;  
To reach his standard sacrifice thine all.  
*Portland, Ore.*

### What to Chew and What to Eschew

D. H. KRESS, M. D.

EVERYTHING we eat should be thoroughly chewed. Upon proper mastication depends proper digestion and nutrition. There are certain foods, however, that mastication does not improve; but they are an injury to the body.

Two things are essential in building healthy body tissues,—one is good building material, and the other is proper preparation of the material so that it can be utilized. When Solomon erected in Jerusalem the temple which commanded the admiration of the entire world, he exercised great care in the selection of the material with which to construct it. Ordinary building material he passed by, selecting only the best.

We are all engaged in temple-building, but few of us exercise the wisdom of Solomon. Our bodies are temples. As a rule men are content to use the material most convenient in building the body temple, regardless of quality. Taste, not reason and good sense, is considered. I have heard men say, "I can eat anything;" and those who say this, usually do. They seem to ignore the fact that they are composed of what they eat, and that food is building material. It is as

impossible to build healthy and enduring bones, muscles, nerves, and brain out of inferior food as it is to build a substantial house out of inferior timber.

The impression prevails that inferior food undergoes some miraculous transformation after it enters the alimentary canal, and is there converted into superior building material. This is a mistake. As the carpenter can merely shape and prepare the material that is furnished him, so the digestive organs merely dissolve and prepare the material furnished them.

Two buildings may appear equally good from without, to a superficial observer; but before purchasing, inquiry is usually made in regard to the class of material employed in their construction. Two men may appear equally healthy to the passer-by; but to know of a certainty whether appearances can be relied upon, it is necessary to inquire as to the material employed in their body-building. The drinker of beer, with his florid face, has the appearance of health; but he is not well. It is recognized that his chances for recovery from a surgical operation or from pneumonia or other germ diseases are not good: he has been employing the wrong kind of building material. Beer is a product of fermentation, or decay. No man can subsist upon such material and be well.

Solomon purposed to build a dwelling-place for God. But "the Most High dwelleth not in temples made with hands." Heaven is his throne. He dwells "in the high and holy place, *with him also* that is of a humble and contrite spirit." To such the apostle says: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

There are two kinds of temple-builders. By nature we are all the children of wrath. The prince of the power of the air holds possession, and he directs in the selection of building material. It was he who led man at the beginning to put forth his hand and partake of that which God had wisely withheld from him. It was he who later led man to partake of alcohol, tea, coffee, tobacco, pepper, mustard, and other inferior and unsuitable building material; and as a result the human temples are decaying. The marked degeneracy of the race has its explanation here. "If any man defile the temple of God, him shall God destroy."

When requested to take his seat at Babylon's table, laden with "a daily provision of the king's meat, and of the

wine which he drank," Daniel "purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank." He requested that instead he might have "pulse to eat, and water to drink." Daniel, like Solomon, was a wise builder. He chose the very best material, the material that was originally given to man for body-building purposes, — fruits, grains, legumes, and nuts.

Solomon's temple lost its significance, and was defiled. When Christ began his ministry, he entered the temple, and said, "Take these things hence." It was still his Father's house, though in the possession of unlawful traffickers. These he cast out. This typifies the work he does in every human temple, no matter how defiled, which he enters. The cleansing begins the moment he enters. He will say, Take hence the tobacco, the whisky, the tea, the coffee, and other things which defile and injure brain, and nerve, and muscle.

The one who permits Christ to reign within, will exercise the same care as did Solomon in the selection of building material. The ordinary body-building material employed will not answer the purpose. Nothing but the cleanest, the purest, and the best will be good enough.

No inferior body-building material is approved by the Master. God said to his ancient people: "The swine . . . is unclean to you. Of their flesh shall ye not eat, and their carcass shall ye not touch; they are unclean to you." In these words is stated that which science recognizes, and which must appeal to every thinking mind. The flesh of an animal that subsists upon filth can not be clean. The oyster, the scavenger of the sea, lying in the ocean bottom, with open shells, filled with ooze and slime and filth, does not furnish suitable material out of which to build enduring body-temples. Concerning such animals the instruction was given: "They shall be even an abomination unto you; ye shall not eat of their flesh." Yet the oyster is regarded as a delicacy, and not its flesh merely, but the entire creature, is eaten.

Even the cleanest animals are not suitable as food for one who desires to build up a healthy body and a sound brain. Animal tissues are always laden with organic impurities, which are constantly forming, and which have to be constantly eliminated through the kidneys, the skin, and the lungs of the animal while living. It is impossible to eat meat without getting a certain proportion of these impurities. Beef extracts are chiefly composed of them.

Takoma Park, D. C.

### Helpful Sympathy

SOME men are able to contribute to the life of the world large sums of money, others give great genius, and still others are able to make the world richer by their skill. But all can give helpful sympathy. This contribution is not very attractive, because it is not conspicuous. When a rich man endows a hospital or

a university, the whole world knows it. The gift is spectacular, and is published in all the newspapers of the civilized world. But when a humble saint gives a heart full of sympathy to those who are in trouble, the reporters never hear of it, the papers never publish it, the world knows nothing about it. But who shall say that it is not worth more in the eyes of our Lord than the gifts of genius and wealth?

It was thus that Jesus gave. Some men see little in the contribution of Jesus to the life of the world beyond his miracles of healing. They never tire of talking about healing, as if that were the chief thing in Christianity. One who reads the New Testament carefully must see that Jesus disparaged miraculous wonders in comparison with the silent ministries of his love. "A wicked and adulterous generation seeketh after a sign." "The kingdom of God cometh not with observation." Not the outward and showy ministry, but the inner and silent energy of the Spirit, is the chief thing about the kingdom. When the fruits of the labors of the followers of Christ are finally summoned up, it will doubtless appear that he who gives genuine sympathy is the largest giver.

Some one may suppose that it is quite easy to give sympathy. Not so. One who blesses his neighbors with his sympathy gives his thought, his brain, his heart.—*Selected.*

### Fruits that Need Washing

THE best fruits to eat are those with inedible rinds, or skins, because in removing these we remove all injurious matter that may have lodged on the outer surface. Fruits with skins that are occasionally eaten, like the apple, are not so good, from this point of view, because we are apt, in consuming the skin, to get with it much that is objectionable; and fruits with no skins, like most berries, are worst of all. These require thorough washing, and they seldom get it. All this and more we learn from a brief editorial in the *Lancet* (London). The writer especially decries the popular strawberry, not only because it is skinless, but also because it grows close to the ground, and hence is particularly apt to be dirty. We read:—

"Freshly peeled fruits are probably aseptic, and in this category may be included such familiar examples as the apple, pear, peach, apricot, orange, and banana. The peel in these instances has obviously no part in the dietetic quality of the fruit, and few persons, we imagine, are tempted to consume the protective coating; it has no attractive flavor, and it is commonly tough and indigestible.

"The strawberry, however, has no shield in the shape of a peel, and it would be very surprising if the fruit, as it reaches the consumer, was free from external taint, considering that it is peculiarly liable to contamination. It matters little under what conditions the banana or the orange is picked and

packed, because before these fruits are consumed, they are skinned, and hence the impurities due to handling or to insanitary packing or environment are, to a great extent, removed, though we say this with reservations.

"The strawberry flourishes in a 'bed;' it is within splashing distance of the fertilizers used to encourage its growth and maturity; it is picked by hands not necessarily under sanitary control; and, lastly, in transit it may easily encounter surroundings which need no bacteriological proof to show them hygienically objectionable. The strawberry should certainly be washed; the process is simple, and need not in recognizable degree detract from the highly esteemed characteristics of the fruit, while the small attention which washing involves may likely enough reap a great reward in averting a disaster to health. This injunction is not so absurd nor superfluous as some may think, when it is considered how liable the strawberry is to contamination.

"Most cleanly disposed people, if they visited strawberry-fields in full process of picking, would soon regard the washing of the berry before it came to the table, or before they consumed it, as imperative. Apart from the questionable cleanliness of the picker's person, it must be remembered that the surface of the fruit is liable to be sticky, and therefore to hold any impurity with which it may come in contact.

"Further, the strawberry's exterior, in bacteriological parlance, affords an excellent nutritive or culture medium for organisms. 'Never eat an unwashed strawberry,' is therefore neither absurd nor unsound counsel; and those who think that to subject the fruit to such treatment spoils its flavor are invited now, while strawberries are cheap and plentiful, to make the experiment."—*Selected.*

### A Wonderful Help

THIS is the positive aspect of love,—the *doing* of something good to every one whenever an opportunity presents itself. No one is in such a position but that he can do something to help others, if it is only by being pleasant and cheerful in manner. We may not all be able to help others with our influence and money, but we can help with our sympathy, our good will, and our kind words, if nothing more. Victor Hugo said: "There is in this world no function more important than that of being charming. To shed joy around, to radiate happiness, to cast light upon dark days,—is not this to render a service?" Yes, even in this way we can help others better to bear their burdens, and, in doing so, we are cultivating at the same time a cheerful disposition for ourselves, and are forming what Wordsworth calls —

"That best portion of a good man's life, His little, nameless, unremembered acts Of kindness and of love."

—F. C. Baker.



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## Editorial

### A New Heart

A CHANGED heart must precede true Christian deportment. This is the very essence of the new covenant relationship. In every age men have labored to obtain righteousness through forced conformity to outward observances, but the righteousness of God does not come in this way. The Jews of old sought it thus, and they sought it in vain. "Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law." Depending upon resolution, upon the exercise of the will, upon the power of their strength, they fell short of God's standard. Every soul in every age of earth's history has fallen in the same way who has sought to effect a change of the heart by such means.

Works of righteousness have their place in Christian experience; indeed, they are set forth in the Scriptures of truth as the evidence of the genuineness of saving faith; but good works are not the *means* by which righteousness may be obtained. Rather, they are the *fruit* of righteousness. Righteousness is the gift of God through faith in the Lord Jesus Christ. The record is that "Abraham believed God, and it was counted unto him for righteousness." We obtain righteousness in precisely the same way; for "it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offenses, and was raised again for our justification."

A changed heart can be obtained only by the miraculous working of God's mighty power. It is wrought by a divine creative act. For this the psalmist prays: "Create in me a clean heart, O God; and renew a right spirit within me." To this appeal on the part of every believer the Lord responds: "A new heart also will I give you, and a new

spirit will I put within you: and I will take away the stony heart out of your flesh, and will give you a heart of flesh."

The creation of this new heart puts within the soul new motives and new purposes. The heart's affections become changed; sin is seen in its exceeding sinfulness; Christ is enthroned in the soul temple as the supreme object of its affections. Of the results of this changed heart and of the manner in which the changed condition will be manifested in the life, the Lord declares: "I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them."

Sin in the life can not be overcome until the love of sin is rooted out of the heart. Many at this point make a fatal mistake in their experience. While cherishing the love of sin, while allowing their mental vision to contemplate the pleasing, fanciful pictures which sin has created, they are seeking to prevent these sins from taking concrete form in their outward life. Thus they become the constant sport of Satan and the prey of his evil devices. They repent of iniquity only to repeat it in their experience. These need to strike at the root and mainspring of the heart's affections. They need to pray, as did the psalmist: "Wash me thoroughly from mine iniquity, and cleanse me from my sin." No surface work is sufficient. Thoroughly, thoroughly, through and through, must the cleansing process go to be effective. When this experience has been gained, there will come into the soul the joy of His salvation. Then shall we be able to teach transgressors his ways; and sinners shall be converted unto him."

Let us look well to the secret, underlying motives and purposes of the life. Let us make sure that the soul temple has been cleansed from sin and defilement. Let us not be content to go on loving sin, and regaling ourselves in its contemplation, while seeking outwardly to conform to God's requirements. O we need, and must have, the experience of a changed heart, the power of the indwelling Christ life! In our flesh, in our poor mortal bodies, the life of Christ is to-day seeking manifestation. Let us invite Jesus in; let us plead with him for deliverance from all the power of sin. Let us not rest content until his power has changed the heart's affections, has taken away the love of the contemplation of all iniquity, and has taken out of our minds every impure thought, every feeling of envy and jealousy. This experience is possible to gain by his grace; this experience he will give to every soul who, in full surrender and in simple faith, will come to him for cleansing. Shall we not make this experience ours through the mighty working in us of his blessed Spirit?

F. M. W.

### Teaching by Our Lives

WE are all teachers, and our school is larger than many of us have thought. We are teaching more individuals in that school than many of us will be willing to give account for in the day of judgment.

The apt pupil looks through the veneer of our words, and takes us for what we are, rather than for what we say—for what we do, rather than for what we tell him to do.

We do but a small part of our teaching with our organs of speech. The tongue is a swift racer, but it is a tardy teacher when pitted against the real life and character of the one who uses it. We can not live one thing and teach another. The ones whom we attempt thus to teach will suffer in their own souls for our useless, thoughtless, harmful vivisection and experimentation. The Saviour's query, "Do men gather grapes of thorns, or figs of thistles?" gives an inspired exposition of the same idea; and he further says: "Wherefore by their fruits ye shall know them." We can not raise wheat from thistle-down, nor corn from mustard seed. We can not expect a harvest of souls if there is mildew in the heart of the seed we sow. The lamp whose wick is too short to touch the oil will never light the benighted wanderer home. He whose prayers do not take hold of the throne of the Infinite need not expect to guide lost souls through the wilderness of sin.

On the other hand, rain-drops are bound to show the seven primary colors when the sun's rays fall upon them. That is just as true of the obscure dew-drop on a lowly grass-blade as of the mighty, cloud-fringing rainbow arching the sky. It is true in nature—it is just as true in the life of a human being. We do not have to sit in the clouds in order that God may reveal his glory in us. Even so the true Christian, though living in seeming isolation and obscurity, is bound to teach Christ in his acts as well as in his words. He can not help doing so as long as he remains a Christian.

When we cease to live Christ, then we lose connection with the Teacher of all teachers. Then we begin to look for grapes on the thorn-bush, and for figs among the thistle-down. This is contrary to nature; and all oral profession or teaching that is out of harmony with the life of the teacher is an attempt to do that very thing, and is out of harmony with both nature and the Author of nature.

Why is it that so many who have had supposedly Christian instruction have become worldlings, and the shuttles of their lives are being manipulated by Satan to weave webs of sin?—In too many cases the life of the teacher gave the lie direct to his oral instruction. His



pupils were reading "untrue, untrue," between the words that fell from his lips.

This teaching-life that we live is a terribly responsible one. But if unreserved consecration and submission are given to God, if the heart is right, God will look after the result. If we would teach the love of God, we must have it in our hearts. If we would teach Christ, we must cherish his indwelling presence. If we would teach what salvation is, we must ourselves know what it is. If we would lead the souls of others to ruin, we have only to attempt to teach with our lips what our lives do not express. Then our pupils will come to look upon the fall of man as a fable, upon Christ as a myth, and upon the plan of redemption as a clever scheme of the superstitious; whereas, if the life itself has showed a personal experience in the things of God, the deeds and the words in harmony, and both testifying for God, that life-teaching will be a power for good, and souls will be the harvest. Such living is the most important business in the world; for it has the very message of God in it and the power of God permeating it, and that can not fail.

C. M. S.

### How Prayer Brought a Helper

At the German camp-meeting in Olten, Switzerland, last summer, Brother T. Hoerner, who was formerly a medical evangelist in Palestine—having been compelled to return to Europe to regain health—told us of an occasion of peril among robbers when prayer brought quick deliverance.

In March, 1904, he was journeying with others in Palestine. They had traveled from Joppa by carriage to Tiberias, on Galilee. Of the journey toward Jerusalem he said:—

We procured a place with a caravan, drawn by mules, which took fish from Tiberias to Jerusalem. After four days we arrived at Shechem, where, by the blessing of God, we were able to secure accommodations in an English hospital; and there we celebrated the holy Sabbath day. The evening after the Sabbath I wanted to get some necessities for the journey, and went down into the market. It was getting dark, and the market was not a safe place to go about in. But I felt I ought not to go back; for we needed a supply of drinking-water, this being a difficult thing to get while journeying.

In making my purchase I took out my money, to get a ten-franc gold-piece changed. Now I noticed that I was being surrounded by robbers, with every plan to rob me, or even to kill me. I sent up a prayer to God for help, as I saw that I was in real peril; and the answer came quickly.

As the robbers pressed nearer, a big, strong Arab came breaking his way through the circle, and stood by my side, defending me from them and leading me out of danger. It seems that he was

impressed to go into the market just at this time, with no particular object, and as he came, he at once saw my danger. Strange to say, he recognized me; for he had once been employed in a mill that we had operated in connection with our little institution at Joppa, and I had also treated his brother when sick. This made him glad to come to my help. He had left Joppa and secured employment in Shechem, working in this very market, where he had just come to my rescue like an angel of deliverance.

When I returned to the caravan, and asked if we were to prepare to start, the leaders cried out, "What are you thinking of? traveling in the night in such a place as this, infested with robbers!"

In this experience we could not but recognize the hand of God in delivering me from the perilous situation in which I had unwittingly placed myself.

The old town of Shechem is well known in sacred history. There Abraham came first, as he journeyed from Haran into the land of promise; and there Joshua gathered the tribes as he rehearsed to them God's wonderful dealings with them and with their fathers. It is good to have this modern witness, from one of our brethren, that the Lord who met with patriarchs at Shechem is still the living God, with angels just as quick to bring deliverance as in the days of old.

W. A. S.

### The Biennial Council in Friedensau, Germany

#### Second Report

THIS second report will be lengthy enough if it covers but one day's further proceedings of the council, and the services of the first Sabbath in the camp at Friedensau.

The following actions of the General Conference Committee were taken:—

That we comply with the request of the Australasian Union Conference, and transfer the East Indies (except British New Guinea) to the mission territory of the General Conference, from Jan. 1, 1912.

That the East Indies (except British New Guinea) be a mission field of the Asiatic Division of the General Conference, with the understanding that it be associated with the Malay Peninsula, the whole constituting the Malay Mission, with Singapore as the headquarters.

That the appropriations for the mission fields be made each year at the autumn council rather than in the spring, as heretofore, in order that the fields may know as early as possible what appropriations they have to work upon.

That one thousand dollars be granted as an appropriation to the Loma Linda Medical College, the same to be paid out of the first money that may be available.

That in response to the request of the board of the Loma Linda Medical College and the Pacific Union Conference the General Conference Committee release Dr. D. H. Kress from his position as General Medical Secretary, in order that he and Dr. Lauretta Kress may accept the call from the Pacific Coast to unite with the medical work there, Mrs. Kress to teach in the faculty of the Col-

lege of Medical Evangelists, and Dr. D. H. Kress to act as medical secretary of the Pacific Union Conference.

That the winter union conference sessions in America be held as follows:—

Southeastern .....	January 10-18
Southern .....	January 18-28
Southwestern .....	February 1-11
Columbia .....	February 14-22
Atlantic .....	February 28 to March 7
Central .....	January 18-28
Pacific .....	January 25 to February 3
North Pacific .....	February 8-18
West Canadian, February 22 to March 2	
Northern .....	March 5-20
Lake .....	May 23 to June 1

That the question of general help to attend these union conferences be left to the officers of the General Conference.

#### A Blessed Sabbath—July 6

It was a vast congregation that gathered in the large tent for singing and prayer at the beginning of the Sabbath. Elder G. B. Thompson spoke, by interpreter, at the Friday evening preaching service. At the close, the announcements were made concerning the Sabbath-school arrangements for the morrow. A list of nearly three hundred teachers was read, the teachers themselves forming a good congregation.

It was a vast concourse that one looked over when the Sabbath-school gathered, and many languages were represented. The day was bright, and many classes were led out onto grassy plots in the meadow in which the big tent is pitched. The class records showed a membership of 2,423. There were two hundred forty classes formed, twenty-seven of these being conducted in other languages than the German. The children's division numbered two hundred sixty. The contributions were \$343.

The class records indicate very closely the number in attendance at this meeting; but naturally in such a gathering several hundred more were in the camp and in the institutions who did not get into the Sabbath-school classes. The congregation was still further enlarged as the morning preaching hour came. Elder Daniells spoke from Rev. 3:11. The invitation at the close to those who had special need of help in making full surrender to God, brought about two hundred fifty souls to the front seats for an after-meeting, and precious victories were gained.

For the three o'clock service, the congregation was seated by unions, conferences, mission fields, and languages. Elder L. R. Conradi spoke for a few moments, calling attention to Scripture prophecies which predicted the gathering of a Sabbath-observing, commandment-keeping people from all parts of the world in the last days (Isaiah 56; Revelation 14, etc.). The Lord's house was to be called a house of prayer for all people.

Then as living witnesses to the fact that the prophecy is fulfilling, the repre-

sentatives of the various fields were called upon one after another to rise. The meeting was a wonderful witness to the swift progress of the message. Elder Conradi called attention to the fact that in Germany we have one sister, still living, who began to keep the Sabbath in 1844, from her own study of the Bible. In the sixties a number in the Rheinland began to keep the Sabbath, from the study of the Bible alone, and here in the meeting a dozen or more stood up as children of those early believers. The same date saw the gathering of a company of Sabbath-keepers in Switzerland, and four or five were here present as the children of those Swiss pioneers. And all through the meetings, active and vigorous, we have had with us Elder J. Erzberger, who came over to America in 1869 to attend a General Conference as a representative from Swiss Sabbath-keepers who, appealed to the American believers to send teachers to Europe.

In response to this call, Elder J. N. Andrews crossed to Europe in 1874. And now, under the great tent and around its edges, were gathered living witnesses to the progress of the message in all the four quarters of the earth.

#### From the Four Winds

Elder Conradi first called for witnesses from the four quarters of the earth. From the farthest South, South Africa, six or eight stood up. From the farthest North, Scandinavia, stretching within the arctic circle, about thirty stood up. Four stood for the far East, China and Russian Manchuria; and several were present representing the farthest West, California and Peru.

As the roll of great cities was called, members stood up for London, Paris, Berlin (about two hundred fifty standing), Vienna, Constantinople, St. Petersburg; and here also was one believer from Jerusalem, also one each from Jaffa, Smyrna, and Luxor, Upper Egypt (the ancient Thebes, or No Amon of the Old Testament. Nahum 3:8, margin).

#### Levant Union Conference

When the union conferences were called upon, the Levant Union representatives, a little band of about fifteen, bore witness that the message is spreading in these last days in the lands of ancient Bible story. Believers from Turkey sang a Turkish song. Several of those who sang have been imprisoned again and again for the truth of God, but onward the message has gone. Elder A. Buzugherian, of Smyrna, told how once they wanted a Bible institute for the several workers. How to get permission for it was the question. Just then the government shut them all in prison together, with Elder Z. G. Baharian, their leader, and there behind the bars they had the longed-for opportunity to have a Bible institute.

Now an Arabic song was sung, and a brother whose home is in old Mesopotamia said he wanted to make a short speech; that if he told all in his heart, it would take as long as to come from Mesopotamia to Friedensau. Our time was short, and he was cautioned to make his talk brief. He stated that these remarks were only the preface, and that the speech itself would be but two words, needing no translation for any, of whatsoever tongue. Then, as the testimony of his heart, he cried out the words: "Halleluiah! Amen!" And all the great congregation answered with a loud "Amen!"

#### Other Unions

Now the Latin Union Conference representatives stood, first as a union, and then by fields, including Algeria, in northern Africa.

As Africa was touched, representatives rose from the south, west, east, and north of the Dark Continent. Then a brother (A. C. Enns) stood from the Victoria Nyanza, for the "heart of Africa," and another (Elder J. Ebel) from Tashkend (Turkestan), for the "heart of Asia." Then we heard a beautiful hymn in the Spanish ("Wonderful Words of Life").

South America was represented by a number from that field, who are studying and working in Europe, and by two families soon to sail for Brazil, to bring at last two new ministerial laborers into the slender ranks of workers in that needy land. A Portuguese song was then sung by believers from Portugal and Brazil. The Russian Union Conference was represented by about seventy-five believers, and a Russian song was sung. Each conference and mission field of that vast empire responded—from the Baltic to Manchuria on the Pacific, and from the far North to the Caucasus. One brother (Elder O. Wildgrube) of the Middle Russian Mission, is here after great difficulty and delay in securing his passport permission to attend this council, having to stand trial, on his return to Moscow, on the charge of perverting members of the Russian church. He faces the possibility of a long imprisonment. Pray that he may be delivered.

The Scandinavian fields followed, with about forty present, representing all divisions, including Finland and Iceland. The representative for the latter field was Brother Olaf J. Olsen (formerly of Union College, Nebraska), who expects to sail this month for that northern island. A Scandinavian hymn of praise was sung.

Then came the East German Union mission fields and conferences, the Hungarian, Transylvanian, Galician, Adriatic (the ten representatives mostly Servians), and Austrian, with the various conferences of eastern Germany.

As Elder Conradi said, it was a moving picture, rapidly passing before our eyes, of the fulfilling prophecies of the gathering time. Songs were sung, as this union reported, in the Hungarian, Rumanian, Servian, and Polish. Then the whole East German Union representation stood up, one thousand strong.

The British Union next bore testimony for each of its field divisions, and a quartet sang, "All Hail the Power of Jesus' Name." Australia, India, the East Indies, Abyssinia, and Persia were represented. Two representatives from German East Africa, and two missionaries who are going to Africa this year, sang a song in the Suaheli language.

This report may seem monotonous with its record of geographical name after name; but it was a meeting that stirred the hearts of all who witnessed it. These songs were sung by those whose lives are devoted to proclaiming the last message among these peoples and tongues and tribes; and while we saw these few who are here in Europe, some as delegates, others on furlough, or in preparation for stronger service, we thought of our brethren and sisters working away in far places among the nations and languages and tribes, winning souls to God. Prophecy is fulfilling before our eyes, and the Lord has made bare his arm for the finishing of the work.

Then came the West German Union, with very nearly one thousand. About one hundred were in from Austria, where it is still against the law to baptize. Our Holland brethren sang a Dutch song. Over five hundred stood up to signify that they had received the message while in the Catholic Church.

The representatives from North America next stood up—a little band in the great gathering. Elder A. G. Daniells spoke of the joy the believers in America feel as they see the message spreading forth. Many of the American brethren remember the days when the work had never crossed the sea, and now they rejoice to see how rapidly the third angel's message is spreading out toward every land and nation. An English song was then sung, "Hover o'er Me, Holy Spirit," and the great meeting was brought to a close by the heavy volume of praise from two thousand voices that filled the tent in the good old German song, "We Praise Thee, O God!"

Truly we may say, in the language of the prophecy, "From the uttermost part of the earth have we heard songs, even glory to the righteous."

Never did we rejoice more earnestly in the surety of the triumph of the advent movement.

W. A. SPICER, *Secretary.*

*Friedensau.*



## Rumania and the Third Angel's Message

H. F. SCHUBERTH

RUMANIA, which belongs to the Balkan Mission Field, with its seven million inhabitants, seems to be an especially good territory, and ripe for the third angel's message. The enemy has, therefore, been alert, ever since we began working there, to hinder the spread of our truth. This opposition reached its climax in 1910. Just one year ago both the church and the state began systematically to work against us. The two metropolitans sent a notice to their six bishops; these wrote to all the parishes and priests, who, in turn, communicated the matter to all the members of the churches. The following is a copy of one of the notices which a bishop wrote, and had posted in all the public thoroughfares. It was also published in a pamphlet, twenty thousand copies of which were printed, and distributed in the schools:—

### "The Decree of the Bishop of the Lower Danube Against the Sect of the Adventists"

"PIOUS FATHERS AND DEAR CHRISTIANS: Some time ago strange people settled down in our land, faith, and nation, and spread a new religious doctrine among the peasants, factory workers, mechanics, and soldiers, called 'the doctrine of the converted,' or 'of the enlightened.' These are generally known under the name of 'Adventists,' or 'Sabatists.'

"This sect has its origin and seat in Hamburg, Germany, and is supported in an underhanded way by a foreign Jewish alliance.

"Because it seems too difficult for the Young Jews to spread their religion, with its morals of the Mosaic law, in foreign lands, and because they want to sway the whole world spiritually, which they have already partly economically got possession of, they thought to invent a new 'modern religion,' by which they intend to bring about confusion in the world.

"Consequently they had to take on the principles and form of some kind of religion; for the Jews abhor the Orthodox (Greek-Oriental) religion and its worship, like fire. Since we make the sign of the cross, on which our Lord Jesus Christ was crucified, an obligatory act in the practise of our patriarchal religion, the Jew turns from it. He can bear everything but the holy cross, and every one knows the reason.

"It was easier for the Young Jews to adopt the Protestant confession, be-

cause it does not enforce the holy crucifix and the holy pictures in its worship. And, after having taken the fundamentals of the Protestant form of worship, they teach by means of twisted explanations, contrary to the founded teachings of the orthodox Christian church, that Saturday should be sanctified in the place of Sunday. They despise the worship of the holy pictures, and forbid the taking of the oath, which every state officer and soldier must take before the throne, state, and fatherland.



A RUMANIAN FAMILY

By harmful and tyrannical ideas they bewilder the minds of credulous people, whom they gather together in a special house, where a minister plays them some melancholy hymns on an organ. Tracts, which are printed in Hamburg and sent here, are distributed. . . .

"I call your attention, my dear pious fathers, that you watch the flock entrusted to your protection with open eyes, and preserve it, by sermons and good advice, from infection by the false doctrines of this sect. I have also handed petitions to the minister of the interior, to the minister of ecclesiastical affairs, and to the minister of war, concerning this matter, that they may take the necessary steps against those who dare endeavor to divert our meek people from their patriarchal faith. . . .

"Take care, if any one of these propagandists settles in your villages, to expel him at once. Inform your spiritual

shepherds, or the mayor of the village, if any such wolf in sheep's clothing endeavors to creep into the flock."

A league was formed, which should give itself up entirely to studying our work and hindering us in every possible way. The minister of the interior informed all the prefects, and these, in turn, all the mayors, that all Adventist missionaries should be taken to the police station, and if they were foreigners, should be at once expelled. Attention should also be given to the members, and all propaganda hindered.

The minister of war sent a notice to all the officers, captains, and regiments, that if any one should be found reading the Bible or Adventist literature, he should be admonished; if he did not then refrain, he should be court-martialed.

Through this well-organized opposition, every office and official court was soon thoroughly acquainted with our cause. Now that a year has passed, we

can only thank the Lord for the good progress our work has made in that field. The free advertisements, which cost them so much money and trouble, have not been without results. The proof has again been furnished that "we can do nothing against the truth, but for the truth." The press has also tried its best, through about twenty different newspapers, to warn the people against us, and has used this publicity for its political purposes. This gave us a good opportunity to give a short reply in one of the best newspapers, which was well thought of by the people. Preparations are also being made to lay the whole matter before the minister of ecclesiastical affairs at the most opportune time, so that he may get a right conception of our message.

In Bukharest, the capital of Rumania, we have an active church of 140 members; in Constantza there is a church of thirty members; also one in Ploesti with the same number. In three other towns we have a good start, and prospects for growth.

Although our meetings are visited frequently by the secret police, and our workers are often called before the police, they are of good courage and happy in their work.

Let us not forget this needy field in our prayers.



"God is attracted by our need more than by our beauty. Every shepherd will tell you that it is the weak and weary, the lame and halt sheep that he cares for. Every mother will tell you that there is a fascination to her in the wee child, which is sicklier and more exacting, because less healthy, than the others. So it is with God."

## Panama and the Canal Zone

H. C. GOODRICH

OUR work in the Canal Zone and Panama, where are gathered people from all parts of the world, is prospering. Of this multitude nearly forty thousand are employed by the Isthmian Canal Commission, whose work is now nearing completion. A few words about the canal may be of interest. Two years more, and the principal part of it will be finished. The great locks, three at each end of the canal, one thousand feet long and one hundred ten feet wide, which will raise the water in the canal eighty-five feet above sea-level, are well under way; and the first ship-load of structural iron for the gates has arrived.

Each gate is to be composed of two leaves; each leaf to be seven feet thick by sixty-five feet wide, from forty-seven feet and four inches to eighty-two feet in height, and to weigh from three hundred to seven hundred tons. In the construction of these locks, 4,284,000 cubic yards of concrete will be used. Of this, fifty-two per cent was in place May 1. Of the 20,000,000 cubic yards of "fill" estimated for the building of Gatun Dam, seventy per cent had been placed May 1. Of the 138,000,000 cubic yards of excavation that remained to be moved at the time of the American occupation in May, 1904, there remains less than 45,000,000 cubic yards; this is being moved at the rate of nearly 1,500,000 cubic yards a month.

During the past year our canvassers have sold \$17,519.62 worth of books and periodicals, the larger part being in the English language. Many of these books have been sent to friends in the islands of the Caribbean Sea by those who bought them, so that the work done here will be felt in all the West Indies.

Little has been done in the Canal Zone during the past year in the way of ministerial effort; yet by the influence of books and periodicals sold, and the missionary efforts of our churches, eight have been baptized during the last quarter, and more than twenty are in the candidates' class awaiting that ordinance.

Some of these have had experiences which have tried them, and proved them faithful. One of these was a young Spanish woman, who had lived with "her man" for several years. (This is a common custom in all these countries, and is practised by a majority of the people in the region of the Canal Zone.) When she was converted, she told him that they must be married, or that she would leave him. He refused, on the ground that then they would be bound, and could not do as they pleased. She immediately left him, and in time was baptized. Her life since has proved her an earnest, faithful Christian. She lives alone and supports herself.

As a rule, our people are faithful in paying the tithe; and although nearly all are very poor, yet they consider the tithe as holy to the Lord.

I was talking to a young man a few days ago who had asked for baptism. He had been employed as a bartender in

a saloon at good wages, but for Jesus' sake had given it up, and taken another position at half the price. He was left with three little children by their unnatural mother, who had no sympathy with his determination to live a Christian life. I asked him if he gave the Lord his tithe. He said no, that he could not spare it out of his salary. I read to him what the Bible says about the tithe, and why the Lord required it of his people, saying to him, "You study this matter, and let me know what you think of it." He answered: "I know now what I think of it; for I have determined already to do whatever the Bible commands. I will give the Lord his tithe." If only those who have large means entrusted to their stewardship would feel the same

to see what was wanted. His pay was handed him, but he refused to accept it, saying he could not do business on the Lord's Sabbath.

The influence of these lives consecrated to God is carrying conviction to the hearts of others, who are also inquiring after truth. May the truth fill all our hearts, and make us a power to win souls to Christ.

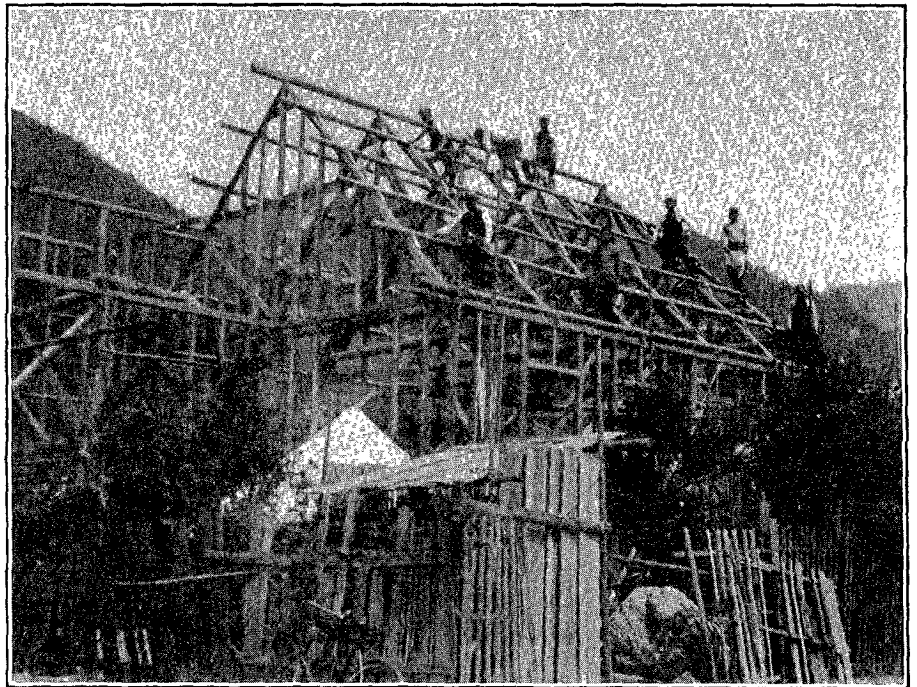
*Cristobal.*



## Japan

JOHN N. HERBOLTZHEIMER

It has been some time since I have reported our work in Kobe. We are all well and of good courage. The Lord is blessing the work to such an extent



CHURCH BUILDING IN PROCESS OF CONSTRUCTION AT KOBE, JAPAN

responsibility resting upon them as rested upon this humble man, who gave up position, salary, and companion for Jesus, there would be no lack of funds to send missionaries to the uttermost parts of the earth.

It is so also with the Sabbath; the Lord takes the humble ones to be witnesses for his truth. A young man who was employed in one of the stores of the Canal Commission has lately begun to keep the Sabbath. In this he was bitterly opposed by his wife, who finally left him. His employers gave him two hours to decide between the Sabbath and his position. In half an hour he returned, and said he would give up his position. He was then told that if he would sign a contract and work every Sunday, he would still be employed. This he willingly did, and kept his place. Some time after this, he was offered the position of watchman, as there was no work in this, and he could keep his place on Sabbath. But he told them it was the Lord's Sabbath and was twenty-four hours long, and that he could not fill any place that would demand his presence on the Sabbath. Last month the pay-car came unexpectedly on the Sabbath, and his foreman sent for him. He left the meeting

that it is necessary to erect a new house of worship. We are building a church just double the size of our old one, and putting it on a better piece of ground. The second Sabbath in April, four young women were baptized, and on the thirteenth of May two men. These are bright, intelligent people. It took one man two years to make up his mind to keep the Sabbath, although he knew from the beginning that he ought to obey God. Thank God for these souls; they will be a help in bringing others to a knowledge of the truth.

While giving treatment in a wealthy Chinese home about four years ago, I met a young woman who was nursing at the place. She saw that I came every day except the seventh, and inquired why, as Christians keep the first day. This gave me an opportunity to tell her of our message. About six months ago I met her again, not the same healthy-looking nurse, but thin and emaciated, having contracted consumption. One of our brethren took her to his home, and Dr. Noma and her nurses gave her every attention. She realized that the disease was fatal, and that she soon must go to rest. One Sabbath she made the request through our elder,



Brother Noma, that she be baptized, and permitted to cast her lot with us. Although she knew that soon she must lay down her life, she was glad to know that when Jesus comes, he will give her a new body, a new life, and take her to a mansion prepared for her. There were few dry eyes in the congregation, and we all consecrated our lives anew to him who is faithful and just.

Kobe.

## British New Guinea—No. 2

S. W. CARR

WHILE the people with whom we are working are simple-minded, and have to be treated like children, they are not slow to see anything which is to their advantage.

It is not always easy to get sufficient local labor, but recently all the men, women, and children came to work without our even asking them, so four acres of land were given them to clear. Their anxiety to work for us was explained later by one of them, who said that a planter five miles away had told them that they would all be compelled to work for him as soon as he received a letter from Australia. The whole tribe had come to work for us in order to present that as an excuse if the expected letter came from Australia.

Later we found the natives bringing in many yams, taro, etc., to plant, whereas formerly they had brought only a few. They had been told by a policeman sent out by the government, to make a track to another village, eight miles away; their excuse was that they were too busy working for Misi Ka!

This same tribe built our first native mission house, 24 x 20 feet, and for payment received, above the usual rate in goods, the following articles, valued at twenty-three dollars, at the New Guinea store prices: 4 enameled billy cans [pails], 6 tin billy cans, 3 blankets, 12 loin-cloths, 6 large weeding-knives, 6 small knives and pouches, 4 chemises, 6 spoons, 6 belts, 4 belt pouches.

For carrying much of our furniture, etc., the last ten miles of the distance from Port Moresby up a steep mountain two thousand feet high, and along to Bisiatabu, the mission station, they received the following, valued at thirteen dollars: 12 handkerchiefs, 12 strings of beads, 6 billy cans, 6 loin-cloths, 6 pairs scissors, 6 spoons, 6 large and 6 small mugs, 6 weeding-knives, 2 pouches, 3 canvas sling-bags, matches, and salt.

They were well satisfied with the payment; but later, "pay offs" were made in cash, so as to get the people used to money, also to allow them to buy exactly what they want. The mission keeps a small stock of articles like those listed above, and the money returns shortly after it is paid out. We sell only to those who work for us, not wishing to be looked upon as competing with the stores, or to be thought of as a money-making mission.

While there is a great demand for native labor through the opening up of considerable agricultural work, and as

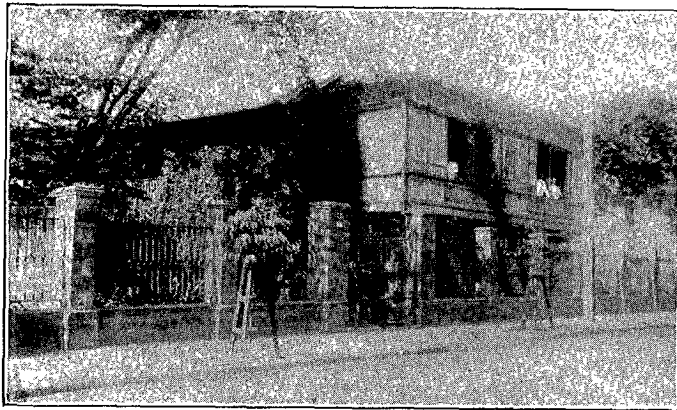
much as four pounds a head is paid to recruiters for each "boy," yet boys are hard to get. We, however, have no difficulty that way; for Bisiatabu is becoming well known as a place where they need not work out in the rain; where there is plenty of good food (all grown on the place); where, when sick, they receive attention; and last and best, where the truth of the great and true God is taught.

## Our Missions on the Victoria Nyanza, German East Africa

B. OHME

By the help of God, the work here in the district of Shirati is onward. We see that the Lord opens the way before us, and we need only to follow in his providence.

In the district of Shirati, there are



A MISSIONARY'S HOME AT BUSEGWE, EAST AFRICA

about two hundred thousand people. A large part of the district is closed on account of the ravages of the sleeping-sickness. How many souls are dying in this region without hearing the message of salvation! For this reason we are anxious to bring the glad tidings to those who are living, as their life is but a span, and passes away like a vapor.

Our forces in the district number eleven white missionaries—seven brethren and four sisters. We should still enlarge our three stations of Majita, Busegwe, and Kidzo, and we expect to open three other new stations this year. Suitable sites for these have already been found at Nyabangi, Ngrumi, and Ntussu. We also have permission to start two stations in the district of Muansa, near Ntusu and Tutwa.

The country surrounding our Majita station, which is located on the peninsula of the same name, is inhabited by a large and industrious tribe. As the country is thickly populated, the land is well cultivated, and one can pass through green fields for hours at a time. Millet, rice, sugar-cane, bananas, and edible roots are raised.

The head of the local government is the sultan. Worshipping God, and giving honor to him, here means kneeling before the sultan, clapping one's hands, and saying, "I worship thee, god."

We have gained the confidence of the

natives, and the youth attend our schools, though they have to be admonished to be regular in this. About one hundred come daily. Workmen eagerly come to labor for us, that they may earn something. They are given opportunity, at morning and evening worship, to hear the Word of God. Six have signified their intention of being baptized, and they come thrice a week for instruction. Our Sabbath meetings are well visited. We hope to be able to baptize our first converts in this district during the present year. We are working upon a primer and a song-book in the native language.

Our second station in this district is Busegwe. It is three days' journey from Majita, in the country of the Wasaniki, a people fond of war and of the chase. These people are shepherds, and cultivate only a few orchards; they do not like physical labor, and it is hard to train them to work; therefore, our station

at Busegwe has been not a little care in this direction. However, the youth are more willing to learn to work, and are easily influenced. Many of them have heard the Word of God at our station.

Although the altitude at our mission station is over 4,500 feet, yet our workers at this place suffer from

fever. In April, Brother E. Raessler, who, with his wife, began the work here two years ago, was taken ill with black-water fever, to which he succumbed after an eight days' illness. Thus another of our missionaries has fallen at his post; but we are assured that we shall meet him in the resurrection morning. His wife, who has been a true helpmeet to him, will continue the work he has laid down, seeking to educate the youth who come under her care. May the Lord soon give fruit as the reward of the work among these people.

The third station is Kidzo, and it is established among a large tribe known as the Kidzu people. The station was opened nine months ago. About one hundred pupils are in daily attendance at the school. The sick have also learned to trust us, and they come every day for medicine and the binding up of their wounds. Our Sabbath meetings here are well visited.

We plan to open the fourth station in June, at Nyabangi. This is a military and business place in the district of Shirati. A large number of natives live in this neighborhood; and twelve Indian shops conduct the mercantile business. The place is located directly on the Victoria Nyanza, at the mouth of the Mara River. It is the port for our mission stations Busekwe and Kidzo, and it will serve the same purpose for our future



station at Ngruimi. As soon as workers are furnished us, we are planning to open Ngruimi as our fifth mission station. I was with Brother E. C. Enns in the tour throughout this district last January, and we found here a favorable opening for the establishment of a mission. As the people are mostly shepherds, it was not the most easy thing to secure just the proper place here for opening a station, because of the migratory life led by the inhabitants, who often change their place of residence every year. We hope that in course of time they will become more settled, cultivate the soil, and settle near our mission.

The sixth station planned will be located among the Wasukuma people. This is a promising people for our work; there are about ten thousand of them, and they should hear the gospel. May the Lord provide workers who can be trained at the Hamburg Colonial Institute in the language, so that they may join our forces here soon.

During the next year or two we expect to begin our work in four other places besides those named. As we see the fields white to harvest, and the souls who should soon be prepared to meet Jesus when he comes, our cry is that the Lord of the harvest will send forth more laborers to gather in the precious sheaves.

*Post Shirati.*

### With You Always

WHEN David Livingstone returned to Scotland, after an absence of sixteen years in Africa, the University of Glasgow desired to honor him by conferring on him the degree of Doctor of Laws. On such occasions, candidates for honorary degrees usually expected an embarrassing reception at the hands of the young collegians, who were present in full force, bubbling over with boyish fun. But when Mr. Livingstone appeared on the platform, they received him with silent respect and reverence. He was gaunt and weary from exposure to sixteen years of African sun and twenty-seven attacks of African fever; one arm, having been injured by the bite of a lion, hung useless by his side.

There stood a real hero, who had fought many a battle for humanity, and whose presence inspired a feeling of awe in the minds of all present. He told them he was going back to Africa, partly to open new fields for British commerce, partly to suppress the African slave-trade, and partly to open the way for the preaching of the gospel. But the sentiment that stirred all hearts most was this: "Shall I tell you what supported me through all the years of exile among people whose language I could not understand, and whose attitude toward me was always uncertain and often hostile? It was this, 'Lo, I am with you always, even unto the end of the world.'"—*Gospel News.*

To know God and make him known is our business here.—*Thoburn.*



### Come Unto Me

BURTON CASTLE

"Come unto Me"—

Blest invitation kind.  
I come to thee,  
And leave the world behind.

Bring what it may,  
This year untried,  
I look to thee to-day  
To be my guide,

Not for another day  
Not yet begun;  
But I would daily pray,  
"Thy will be done."

Dear Lord, my life to thee  
I gladly give,  
Who gave so much for me,  
That I might live.

My life is not enough,  
Though given free,  
To repay half the love  
Thou gavest me.

And so I pray for power  
To work away,  
That I may hour by hour  
Some love repay.

*Fairland, Ind.*

### The Call for Ministers

THE salvation of the lost is accomplished through the Word of God, and those who are called to be preachers of the word have a most sacred responsibility in connection with God's work. The time was in the history of the advent message when the ministry was about the only calling open to our young men; but as the cause has developed, and demands have arisen for so many kinds of workers in connection with it, there has been a scarcity of young men who have entered the ministry.

This should not be. All departments of the work are important and have their place; but the majority of the strongest, brightest, and most consecrated young men among us should give their lives to the direct preaching of the gospel both at home and abroad. Some, because of a sense of the sacred character of this work, and of the high standard to be reached by the gospel minister, have hesitated to express their convictions that God is calling them to the ministry. But let our young men rejoice that God has a great work for them to do. Let them seek by consecration, activity in service, and thorough education, to make themselves worthy of the call. Hundreds of good ministers are needed in the great cities of the home land and in the foreign fields.

The Foreign Mission Seminary is endeavoring to do its part in supplying the demand of the hour. The faculty has been chosen with reference to this

very idea of developing evangelistic workers. Our pastoral training teacher is a successful evangelist, and is this summer making a special study of Eastern city work.

The following is an outline of our—

#### Ministerial Course

##### First Year

History of antiquity, three terms.  
Greek or Hebrew, three terms.  
Pedagogy, one term.  
General diseases, or tropical hygiene and diseases, and skin diseases, one term.  
Hydrotherapy, practical and theoretical, one term.  
Public reading and speaking (two recitations a week), two terms.  
Accidents and emergencies (two recitations a week), one term.  
Industrial subject, three terms.  
Vocal music (two recitations a week), three terms.

##### Second Year

Historic and prophetic review, three terms.  
Pastoral training, theoretical and practical, three terms.  
Greek or Hebrew, three terms.  
Reform epochs, three terms.  
Government and international law (one recitation a week), three terms.  
Advanced rhetoric or journalism or Biblical literature (two recitations a week), three terms.  
Voice culture and vocal music (two recitations a week), three terms.

Some may need to take prerequisite work (which includes the academic course, grades nine to twelve) along with these special lines; and others may require a slightly different course than the one here outlined. Each case will be studied with reference to the attainment of proficiency in the ministry.

Are there not mature young men who already have considerable education, and who are engaged in successful business or professional work, who will leave all for Christ and the finishing of his work, and take up a course of training for the gospel ministry? We should be very glad to correspond with such. Ask for the calendar.

"The day is short; the work is vast; the reward is great; the Master urges."

M. E. KERN,

*Pres. Wash. For. Miss. Seminary.*

### Basutoland

SINCE last reporting, I have again visited the new out-school near Berea, where the oldest mission station in Basutoland is situated. At this time the chief and five of his people requested that they might become members of the church. While we can not receive them yet, until they have studied and know more about the truth, we are glad to report that a class is being started to

study the fundamental points of truth, and those who accept all will become members of a Seventh-day Adventist church near Berea. The school is still small, but growing. In revisiting this place, I am greatly encouraged at the prospects.

M. E. EMMERSON.

### Alaska

We meet men here from all the walks of life, from the highest to the very lowest. Graduates from the best colleges may often be found with a shaggy growth of whiskers and dressed in oilskins. One never knows whom one is meeting. Often wealthy men are attracted to the care-free atmosphere of Alaska during the summer, and throwing off all style and form, plunge into a beach-comber's life.

The boat I am now running is built on especially seaworthy lines, and with it I hope to do a more active, serviceable work than I could have done otherwise. It is my plan to make the boat a little floating mission, and carry a large variety of books, Bibles, and papers in various languages; a stereopticon for Biblical and temperance work; a small folding camp-organ for short services at the isolated stations and camps; a sewing-machine with which assistance can be given to poor mothers who are deprived of this useful household agent; and an emergency medical cabinet for first-aid work.

FRED W. TEMPLE.

### Western Oregon Camp-Meeting

THE Western Oregon camp-meeting and conference were held at Forest Grove, June 8-18, in a beautiful grove near the town. The camp was neatly arranged; there was a good attendance from the first, nearly all remaining to the close; and the weather throughout was all that could be desired.

The conference committee had taken great pains to provide for the comfort of the people, and had laid plans so that all departments of the work should receive due consideration. Several German and Scandinavian workers were present, and special services were held for their people. Careful attention was given to the young people and children. It was indeed encouraging to see such an army of young people consecrating themselves to the Lord and his service.

In many respects this was a wonderful meeting. The enemy was at work; but the Spirit of God came in, and many victories were gained. The conference business was not allowed to interfere with the spiritual and revival work. Every day that passed seemed to be the best day. On the two Sabbaths the Lord came near, hundreds reconsecrated themselves to him, and many started in his service for the first time. Forty-one were baptized.

The conference work passed off harmoniously. Few changes were made in the officers and heads of departments. The reports from the president, the secretary and treasurer, and the heads of departments, were very encouraging. Although the conference had been divided since the last report, the territory and membership that now comprise the Southern Oregon Conference having

been cut off, several of the items reported were as large as before the division.

The treasurer's report showed the tithe for 1909, before the division, to be \$26,022.83, and for 1910, after the division, \$26,592.29, an increase of \$569.46. The amount raised on the ten-cent-a-week plan for 1910 was \$7,689.88, or \$1,059.88 more than the quota for the conference. A unanimous vote was taken to raise the amount to at least fifteen cents a week for 1911, which was more than raised at this meeting.

The report of the Sabbath-school was very encouraging. It showed that many young people had given their hearts to the Lord as a result of faithful work done in this department, and that there had been a steady increase in offerings to missions. The field missionary secretary's report was \$6,859.75 on sales for literature for 1910, an increase of \$1,309.05 over the previous year. The crops are good this year, therefore the prospects for a good gain during 1911 are excellent.

A deep interest was taken in missionary work, both home and foreign. The day devoted to the work in foreign fields will long be remembered by all present. After the facts were presented, showing the great need for means at the present time, an opportunity was given to assist in this work. The Holy Spirit came into the meeting, and \$20,890.68 was given in cash and pledges in a few moments. A little later \$1,500 more was pledged.

Two days later, when we presented the needs of our Oakwood Training-School for colored workers, about \$1,500 more was pledged, making in all about \$25,000 that was raised in cash and pledges at this meeting. This liberality on the part of the people made us think of the experience recorded in Acts 4: 34, 35.

Sabbath afternoon, after the writer had spoken on the high and sacred calling of the gospel ministry, Brethren C. F. Falkenburg, N. C. Ernston, and Adolph Johnson were set apart to this important work.

A. J. HAYSMEYER.

### Jamaica

WE are very busy here at Riversdale. The Lord has been leading and blessing in every way, and we give him the praise. The regrettable loss we sustained in the destruction by fire of our publishing-house at Cristobal, has caused the union conference office to return to this place, also the transfer of the publishing work here. These have added much importance to our work in Riversdale. We are glad to welcome our brethren, and to cooperate with them as best we can in the cause that lies nearest to the heart of every true Seventh-day Adventist.

Our tent work is still in progress, and the interest is good. We have met much opposition, superstition, and immorality, but the mighty truth has power for pulling down these strongholds. Some who have been bound by the strong cords of sin for many years have been set free, and are rejoicing in the message. There have been several remarkable cases of conversion.

As a result of our tent-meetings so far, more than fifty, including children from five years upward, are keeping the

Sabbath. The majority of the new converts, however, are adults. Besides these, many are interested. Nineteen were baptized May 21, and others are awaiting the next baptismal service in July.

Two days each week are devoted to church work. The lumber for our church building is being prepared, and the brethren and sisters are manifesting much interest in this work.

There is a large field of labor here, and much to be gleaned. Our greatest material need at present is a church building. Remember us in your prayers.

HUBERT FLETCHER.

PORT ANTONIO.—I arrived at Port Antonio on July 9, in excellent health. Everything seemed strange, but the most beautiful scenery that I ever saw met my eyes. I soon looked over the town, and found our neat church building. A little later in the day I received a telegram from Elder D. E. Wellman to attend a ministers' meeting at Buff Bay, about twenty miles from Port Antonio. I was pleased to find about twenty earnest workers and ministers engaged in a careful Bible study, the chief topic being the Holy Spirit's workings. A devotional service was held in the morning, a question box was opened every afternoon, and the evening service was devoted to a further study of the message.

H. J. FARMAN.

### Wisconsin Camp-Meeting

THIS meeting was held in Portage, June 8-18, in the fair-grounds just in the outskirts of the city.

We were glad to see nearly everything in readiness at the opening of the meeting, and the people looking forward to a spiritual feast. Whenever the people of God place themselves in an attitude of longing and waiting for the blessing of Heaven, the windows from above will be opened, and showers of spiritual blessing will fall. We were not disappointed.

The spiritual lessons each day from the Word of God were such as to arouse the people to seek a deeper personal experience and a fuller consecration as a preliminary work to the reception of the greater blessing which is in store for God's people, to fit them for a greater work. "The great outpouring of the Spirit of God, which lightens the whole earth with his glory, will not come until we have an enlightened people, who know by experience what it means to be laborers together with God. . . . When we have entire, whole-hearted consecration to the service of Christ, God will recognize the fact by an outpouring of his Spirit without measure; but this will not be while the largest portion of the church are not laborers together with God. God can not pour out his Spirit when selfishness and self-indulgence are so manifest; when a spirit prevails that, if put into words, would express that answer of Cain,—'Am I my brother's keeper?'"—Mrs. E. G. White, in *Review*, July 21, 1896.

The spiritual work at this meeting deepened from day to day, and the last Sabbath was a day long to be remembered. The Holy Spirit was manifest in a marked degree. It rested upon the people like a gentle dew. Tears flowed

freely; several were converted, backsliders were reclaimed, and a spirit of prayer for relatives and friends came in. At the close of the Sabbath-school in the afternoon, twenty-five were baptized. One more was baptized the next day.

Services were conducted each day among the Germans and Scandinavians. Some interest was manifested by the people of the city, especially among the Germans, some of whom signified their desire to walk in the present truth.

The laborers from abroad, all of whom remained a part of the time, were Elders Allen Moon, O. A. Olsen, R. D. Quinn, H. Shultz, L. H. Christian, C. E. Weber, G. F. Haffner, J. E. Hansen, Professors Caviness and Berthelsen, Brother J. B. Blosser, and Sister Allen Moon.

The business of the conference was attended to during the meeting. Each department of work received its share of attention. The business was executed with despatch and harmony, and there was a general desire to labor for the success and upbuilding of all departments of the work.

Considerable attention was given to the financial condition of the sanitarium. The gain made by this institution in eight months, including the winter months, was fully \$2,900 (received from the sale of "Ministry of Healing"), against a loss in operation the previous year of about \$1,400. A strong effort will be made to put this institution on a better financial basis.

The schools were reported in a prosperous condition. Bethel Academy made a substantial gain last year. The Walderly school reported encouragingly. The Clearwater Lake school is free from debt, and has been from its beginning. The tithe showed quite an increase.

Two churches, Beloit and Cumberland, with a total membership of thirty-two, were added to the conference. Elder W. H. Thurston was unanimously re-elected to the office of president. We were glad to see a general spirit of confidence in the management of the work.

Six tent companies will be in the field this season. May God bless their labors.

H. R. JOHNSON.

### Alabama

**SHEFFIELD.**—We are glad to report the work onward here in Sheffield. From June 25-28, Elder E. G. Hayes visited us, and organized a church of eleven members. Tuesday afternoon a company gathered on the banks of the Tennessee River, and four precious souls were buried with their Lord in baptism. Several others will be baptized in two weeks, and unite with the church.

Last Sabbath we celebrated the ordinances of the Lord's house, and it was the best meeting we have yet held. While this kind of meeting was new to nearly all present, our hearts rejoiced as the brethren and sisters took part in the ordinances. All thought that it was a blessed experience. The Lord came very near by his Holy Spirit.

We praise God for this church, and believe it will be as a city set upon a hill that can not be hid. The tithes and offerings are beginning to flow in. Our Sabbath-school is a live one, and well attended. Satan tried hard to overthrow the work here; but God was with his work, and we thank him for the victory. We are of good courage.

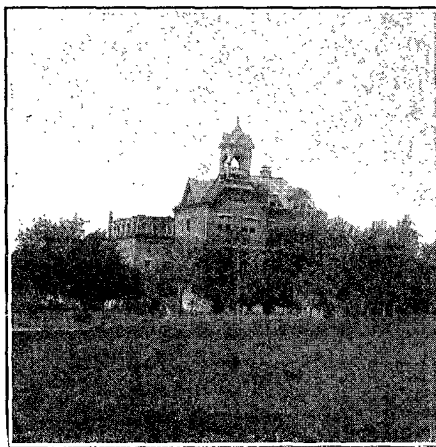
JAMES BELLINGER,  
W. R. ELLIOTT.

### Walla Walla College

WALLA WALLA COLLEGE was founded in 1892, and is thus one of our oldest training-schools. It has done a good work in giving young people a Christian education, and it is purposed that this mission may abound more and more.

Including the campus the college owns a sixty-acre tract of land which is especially adapted to fruit and garden purposes, and is abundantly watered from an artesian well. It also owns a herd of choice Jersey cattle, including twelve cows. These were recently examined by the State veterinarian, and found to be free from tuberculosis. The examining officer said this herd was one in four of the best he had found in two years.

The school maintains a broom factory, a carpentry department including trunk-making, a food factory, a grocery and supply store, a printing-office, and an ex-



COLLEGE BUILDING AT COLLEGE PLACE,  
WASHINGTON

cellent laundry. It gives a course in mechanical engineering, one also in domestic science, and has a strong department in dressmaking.

Upon the satisfactory completion of time required in any industry, a certificate of attainment is granted the student.

#### Intellectual Interests

It is the purpose of the school to carry forward good, earnest work, and maintain a high degree of scholarship. It is believed that the intellectual atmosphere should be charged with cheerfulness, honest endeavor, enthusiasm, and victory.

The following courses of study, together with the church-school and intermediate grades, are offered by the college management: Academic, collegiate, Biblical, normal, medical preparatory, commercial, shorthand, and German. The usual diplomas and degrees are granted upon completion of work.

Though the library is small, it has some satisfactory works, and it is making a steady growth. The work in astronomy has the benefit of a first-class four-and-one-half-inch acromatic telescope, which is provided with equatorial mounting. The importance of laboratory facilities is duly considered, and the physical, chemical, and biological departments have a good equipment.

The normal department, which has a large enrolment, enjoys the privileges and benefits of a separate building. In the music department, work is offered in voice, violin, reed-organ, pipe-organ, and pianoforte. A choral society and an orchestra are maintained.

A teachers' institute and summer normal will be held at Parkdale, Ore., July

18 to Aug. 29, 1911. A large attendance is assured.

#### Spiritual Considerations

The religious interests are considered of prime importance. The Bible is given an honored place by those in charge. Religious services are held each day in the chapel, and morning and evening worship is conducted in the home. Sabbath-school and other services are held each Sabbath, and there are also weekly missionary and prayer-meetings. Eternal values are given proper consideration, and God's kingdom and his righteousness are placed first. It is vastly more important to win a soul than to gain the world.

#### Does an Education Pay?

Does it pay to become familiar with all the lessons that history and science can teach us in regard to making life healthy and successful? Does it pay to have expert advice and training, to have high ideals held up to one in the most critical years of life? Does it pay to acquire character-wealth, a soul-property which no disaster nor misfortune can wreck or ruin?

#### Reasons for a College Education

There are many reasons in favor of a college education. At the educational convention held in Berrien Springs, Mich., last summer, Prof. J. L. Shaw said: "We need young men and women in the mission field who have taken degrees in our schools. Such an education prepares them for foreign service. If they have finished a course of study, if they have grappled with the problems in their studies, they have a fitting up and a preparation that will enable them to stick to the job that they have taken in the foreign land. They will take a proposition, and they will carry it through. . . . My experience in a foreign field is that the individuals who have taken these courses in our schools, and have remained in them until they have finished, have been the better men and women for the work in those fields."

Walla Walla College is the training-school of the Northwest for Christian workers. An attractive calendar for the current season is now ready. Correspondence solicited. Address the undersigned, at College Place, Wash.

E. C. KELLOGG, *President.*

### Self-Supporting Work in Java

As we have been but two months in this field, we can not write so fully as our more experienced fellow workers in this beautiful island of Java, where nature is clothed in her best, as if waiting to welcome the long-delayed message of hope and cheer that will raise her poor, heathen people from the darkness of sin to the light of truth; but we can tell of our experiences in getting started in self-supporting work, and the great need of the people as we see it about us.

We are glad to have a part in this grand work. At present it is not a very active part; for it is first necessary to learn one or two of the many languages of the country. While doing this, we are able to earn our own livelihood by teaching English.

We first settled in Bandoeng, a fine, large, mountain town with a healthful climate, where the prospects for an English school were excellent, as there are many Chinese children and young men

who wish to learn to speak English. This afforded opportunity for afternoon and evening classes which, with the few private Dutch pupils obtainable, would give ample means for support. But the attitude of the government was such that this opening was closed up.

"God is our refuge and strength, a very present help in trouble," says the psalmist; and so it proved in our case; for when the way looked darkest, a wire came from the T'iong Hoa Hwe Koan, or Chinese society, in Cheribon, asking me to visit them at their expense. I did so; and the result is that we are engaged to take charge of the English department in their Chinese school. This means work, as there are about one hundred forty children to teach. We trust that along with the English language there may be dropped some seeds of truth that will later spring up and bear fruit to the glory of the Master.

Our work began in April. We thank the Lord for his goodness, and feel with the psalmist that "they that seek the Lord shall not want any good thing."

Java has many races of people. In addition to Javanese, Sundanese, and Madurese, who are natives, there are several hundred thousand Chinese, also many Malays, Japanese, and others of the dark-skinned races, as well as many Europeans.

The Europeans and Chinese are more easily reached with the truth than are the natives, as they are better educated. Less than six per cent of the native peoples are able to read. Although they profess Mohammedanism, they seem to have no idea of religion. There is no day of rest in Java. Every day is the same to its inhabitants, just as much work being done on Sunday as on any other day, except that some of the Dutch shops are closed. None seem to realize that there is a God, to whom at some time they must give an account of the deeds done in the flesh; and so all follow the natural inclinations of sinful man.

But though we see so much sin and vice on every hand, we do not become discouraged; for we know that some of Java's inhabitants will be among the happy company who will walk the golden streets of the New Jerusalem. May God help us all to be faithful in giving the third angel's message to the people among whom we live.

H. E. SHARP.

### A Camp-Meeting for the Colored People

THE spot selected for our camp-meeting at Hearne, Tex., was ideal in every way. After the necessary preparations had been made, and the brethren and sisters had come in from the different churches, services opened on July 6 and continued till July 17.

Sermons were delivered to large and appreciative audiences every night, and our hearts were moved to pity as the seekers after truth as well as those prompted by curiosity pressed into the large pavilion half an hour before the time to open the meeting. Three of the white brethren—Elders W. A. McCutchen, J. I. Taylor, and J. W. Norwood—joined us in our work here, coming in one after the other from the beginning of the meetings to the close. Their work was deeply appreciated.

Following the sermon on Christian

education, an appeal was made in behalf of the Devall Bluff school. The sympathy of all was aroused, and pledges to the amount of eighty dollars were obtained.

The camp-meeting was not only a success, but quite an improvement over those of the past. All left the place refreshed, full of hope and courage, and determined to obtain the victory.

Our praise and consecration meetings each morning at six o'clock brought us untold benefit. The spirit of unity was a marked feature; those who had differences hastened to put them away and be reconciled. Many victories were gained. A great interest is aroused, and some are seeking the way to life. Two have already declared for the truth, while many need only house-to-house work to settle them in the faith. All praise be given to the Lord of the harvest.

Elder C. Lightner returns to his field of labor at Crescent, Okla., while brethren Thos. Defreeze and E. M. Gates continue with the writer to develop the interest here.

It may not be out of place to remark that conditions in the Southern fields are assuming alarming aspects. Indifference and carelessness have settled down on the masses of the people, while fanaticism and other satanic delusions are doing their part. The breach between the races continues to grow wider, and the conditions more ominous. We need help now, before the awful words, "Too late," are heard from all lips. Our church-school is still a perplexity, and we "need a right way for ourselves and our little ones."

M. S. JONES.

### Sabbath-School Summary

#### First Quarter of 1911

ONE of the interesting features of the Sabbath-school summary is the membership. It is the largest ever reported. We lack only 183 of having one hundred thousand Sabbath-school members.

#### Number of Conversions

Each quarter the blank asks for the number of members converted or baptized during the three months. This time 827 were counted. Consecration services have been held in many schools, with very encouraging results.

#### Gifts to Missions

The following comparison shows at a glance the increase in the gifts over those reported for one year ago:—

	TOTAL	GIFTS TO
	CONTRIB'NS	MISSIONS
1911, First quarter,	\$35,223.80	\$34,007.80
1910, First quarter,	30,320.11	29,483.90
Increase	\$ 4,903.69	\$ 4,523.90

#### The Honor Roll Growing

The list of conferences giving all their regular Sabbath-school contributions to missions is growing. Five new conferences appear on the Honor Roll for the first time. These are among the largest and most substantial conferences in the United States. The five new ones are: Western Oregon, Eastern Pennsylvania, Minnesota, North Missouri, West Michigan. The entire list, sixty-one names long, follows:—

#### The Honor Roll

N. New England	Wyoming
Alberta	W. Colorado
Saskatchewan	New Jersey

Quebec  
W. New York  
Texas  
North Dakota  
Louisiana  
Iowa  
Southern Idaho  
Montana  
Massachusetts  
Chesapeake  
Georgia  
Gr. New York  
British Columbia  
Florida  
Maine  
Manitoba  
W. Pennsylvania  
West Texas  
Alabama  
New York  
South Dakota  
Dist. of Columbia  
Cumberland  
Oklahoma  
Arkansas  
North Carolina  
Kentucky

S. New England  
Mississippi  
New Mexico  
South Texas  
S. Union Mission  
Newfoundland  
Indiana  
Tennessee River  
Ontario  
Maritime  
South Missouri  
W. Washington  
Arizona  
South Carolina  
Southern Oregon  
Virginia  
St. Louis Mission  
West Kansas  
Ohio  
East Kansas  
Upper Columbia  
Western Oregon  
E. Pennsylvania  
Minnesota  
Southern Illinois  
North Missouri  
West Michigan  
West Virginia

Only ten conferences in this country are not yet on the Honor Roll. A study of the quarterly summary on page 159 of the *Sabbath School Worker* for August will show that only \$164.38 of the offerings have been used for expenses by schools in this country.

We extend a most urgent invitation to the ten conferences not on the Honor Roll to add their names to this list as soon as possible. We usually ask, Who will be the first? Now we say, Who will be the last?

#### Union Conference Honor Roll

Atlantic	Canadian
Columbia	West Canadian
Southwestern	Southeastern
North Pacific	Northern

#### Honor Roll of Foreign Fields

Australasian	South American
Levant	India
West German	Philippine
China	Bahama Mission
Japan	East Africa
Singapore	Natal-Transvaal
Bermuda	African Mission schools
British Guiana	Ireland
Cuba	South England
East Caribbean	Jamaica
Haitian	Scottish Mission
East German	Porto Rico
Russian	

All parts of the field are gradually but steadily falling into line.

We rejoice greatly for the evidence of progress during this first quarter of 1911.

MRS. L. FLORA PLUMMER,

Cor. Sec. Sabbath-School Department.

### Field Notes

At the close of meetings at Missoula, Mont., thirteen persons were baptized. At Rockvale three were baptized.

DURING the month of May five persons were baptized at Muncie and Eaton, Ind., one joining the Muncie church, and four the New Hope church near Eaton. Three more persons are reported keeping the Sabbath at Salem as a result of meetings held there. At Rochester, six persons joined the church by baptism in June.

# The Missionary and Publishing Work

Notes, plans, reports, statistics, and other information regarding missionary endeavor and the circulation of gospel literature.

Conducted by the Missionary and Publishing Department of the General Conference

E. R. PALMER - - - - Secretary  
N. Z. TOWN - - - - Assistant Secretary

## The Summary

NOTWITHSTANDING the extreme heat experienced during the month of June and the severe drought in various sections of the country, with few exceptions our canvassers have pushed steadily forward. Three of the union conferences broke all previous records, and the grand total exceeds any previous monthly summary by more than \$10,000. As will be seen, the report for the Canadian Union is for six months, which adds to the summary about \$2,000 more than it otherwise would have; but even after deducting this, we are still a long way ahead of any previous month. We sincerely thank God for this good report, and for the faithful work which it represents.

N. Z. T.

## Results of Full Time

WE are glad to pass on to the readers of this department in the REVIEW, the following good words from Brother F. E. Painter, general agent of the Northern Union Conference. The suggestions and advice contained in this article are valuable for canvassers in any field:—

“Now that the schools are closed, and the spring camp-meetings are over, the canvassing season has begun in earnest. It is a real inspiration to see the way the young people are taking hold of the work, and to learn of the success with which their efforts are rewarded. With many this is their first experience in house-to-house work, and some have doubtless not done so well as they had expected. To such I would say: Do not be discouraged. Some of our most successful canvassers have had just that kind of experience to begin with, yet with courage, earnest study, and the exercise of that quality known as stick-to-it-iveness they have learned how to work more effectively, and now they are reaping the harvest.

“Lack of success is nearly always due to some cause that can be remedied, and the beginner should try to discover what the weak points in his work are, and then correct them. Is your description of the book as strong and interesting as it should be? If not, brush up. Study your book for other points of interest. Talk with animation and enthusiasm. Don't be afraid of recommending your book too strongly. Tell how much good it has done you, and how it has helped you in the study of the Word.

“Our books are selling better now than they ever did before, and you will get your share of the orders if you keep at your work. Don't yield to discouragement just because it goes slow for a while. Remember you can not sell to every one; but there are a great many to whom you can sell, and you will find them if you persevere.

## Canvassers' Summary for June, 1911

	AGTS.	HRS.	ORDERS	VALUE 1911	VALUE 1910	VALUE 1909
<b>Atlantic Union Conference</b>						
Maine .....	2	145	76	\$ 284.65	\$ 262.80	\$ 833.15
Northern New England...	6	535	108	445.18	882.40	813.35
Massachusetts .....	5	253	76	240.83	290.05	795.25
Southern New England ..	2	139	37	155.50	97.00	481.15
New York .....	13	870	361	1196.50	529.25	687.70
Western New York .....	6	704	112	444.20	2070.15	1779.30
Greater New York .....	12	933	242	827.15	60.25	84.25
Totals .....	46	3579	1012	3603.01	4191.90	5474.35
<b>Columbia Union Conference</b>						
Ohio .....	16	2684	1042	2724.85	1467.65	2719.10
West Virginia .....	29	3983	1368	3812.45	1553.40	1008.40
Virginia .....	13	1994	1154	2925.00	2160.65	256.05
Chesapeake .....	6	622	263	711.50	925.60	1301.30
Eastern Pennsylvania ....	15	825	256	681.65	1029.45	1414.60
West Pennsylvania .....	11	1346	551	1203.36	922.24	691.20
New Jersey .....	11	1140	380	999.10	403.24	1061.70
District of Columbia .....	...	...	...	...	358.75	....
Totals .....	101	12594	5014	13057.91	8820.98	8452.35
<b>Lake Union Conference</b>						
East Michigan .....	13	1644	457	1672.18	461.85	1007.60
West Michigan .....	22	3005	710	2107.65	348.85	472.80
North Michigan .....	8	695	239	647.80	223.25	1401.85
Wisconsin .....	11	664	178	575.80	1009.10	1440.15
Northern Illinois .....	21	2219	713	2558.10	1793.40	1144.70
Southern Illinois .....	20	2517	735	2296.75	1591.85	1983.60
Indiana .....	12	1307	364	1075.65	843.70	1146.20
Totals .....	107	12051	3396	10933.93	6272.00	8596.90
<b>*Canadian Union Conference</b>						
Ontario .....	8	1239	764	1361.95	555.20	473.85
Quebec .....	3	554	130	388.30	24.00	173.00
Maritime .....	7	574	264	731.10	696.50	742.45
Newfoundland .....	...	...	...	...	...	....
Totals .....	18	2367	1158	2481.35	1275.70	1389.30
<b>Southern Union Conference</b>						
Louisiana .....	19	1565	896	1722.10	964.60	1145.90
Alabama .....	22	2254	1608	2495.85	1928.25	1649.40
Kentucky .....	14	2444	674	1609.05	1253.70	822.45
Mississippi .....	29	3888	2108	3175.50	2227.75	1038.30
Tennessee River .....	19	2028	845	1506.70	967.40	567.70
Totals .....	103	12179	6131	10509.40	7341.70	5220.75
<b>Southeastern Union Conference</b>						
Cumberland .....	16	1298	535	1163.16	914.45	1398.40
Georgia .....	23	2160	1148	2701.57	1051.36	1388.95
North Carolina .....	16	1485	758	1706.50	1736.60	820.05
South Carolina .....	6	773	171	403.40	841.75	1444.50
Florida .....	14	646	432	948.00	1247.12	163.50
Totals .....	75	6362	3044	6922.63	5791.28	4331.25
<b>Southwestern Union Conference</b>						
Arkansas .....	21	2098	472	2091.95	1739.15	4208.50
Oklahoma .....	37	3760	2300	8246.50	5445.25	5852.55
West Texas .....	16	1777	520	2039.00	1824.90	1144.80
South Texas .....	17	1774	870	3020.80	2417.50	....
North Texas .....	41	4266	2109	6872.80	5597.10	10248.45
New Mexico .....	1	39	13	44.10	208.55	570.05
Totals .....	133	13714	6284	22315.15	17232.45	22024.35
<b>Central Union Conference</b>						
North Missouri .....	9	973	251	833.25	824.90	809.50
South Missouri .....	14	1081	557	1920.40	1087.90	1847.83
Colorado .....	7	772	241	1000.60	717.00	504.85
Western Colorado .....	...	...	...	...	...	611.30
Nebraska .....	16	2434	754	2868.75	1786.05	3105.15
Wyoming .....	...	...	...	96.50	129.00	947.35
East Kansas .....	6	576	152	562.65	1400.00	1418.20
West Kansas .....	12	806	168	470.75		
St. Louis Mission .....	...	...	...	...	...	....
Totals .....	64	6642	2123	7752.90	5944.85	9244.18

\* For six months.



	AGTS.	HRS.	ORDERS	VALUE 1911	VALUE 1910	VALUE 1909
<b>Northern Union Conference</b>						
Iowa .....	13	1714	477	\$1766.05	\$ 885.55	\$2500.00
Minnesota .....	24	2199	411	1496.45	1574.55	2598.20
North Dakota .....	8	512	218	431.25	1781.00	2908.00
South Dakota .....	10	1528	407	1437.78	1263.10	3109.00
Totals .....	55	5953	1513	5131.53	5504.20	11117.20
<b>Pacific Union Conference</b>						
California-Nevada .....	7	921	356	1379.50	1541.50	2568.15
Arizona .....	2	198	155	582.45	396.20	8.75
Southern California .....	12	1280	608	1499.75	170.50	1747.50
Utah .....	..	..	..	..	142.70	..
Central California .....	7	862	368	1164.60	..	..
California Coast .....	5	..	..	423.00	..	..
Totals .....	33	3261	1487	5049.30	2250.90	4324.40
<b>North Pacific Union Conference</b>						
Western Washington .....	15	1038	575	2149.05	1442.35	2696.84
Upper Columbia .....	15	1219	329	1459.12	1676.45	3179.09
Western Oregon .....	12	608	209	935.40	1336.75	1560.85
Southern Idaho .....	6	496	112	445.20	730.10	431.15
Montana .....	5	670	137	679.63	614.00	2115.05
Southern Oregon .....	14	1231	411	1531.40	162.50	..
Totals .....	67	5262	1773	7199.80	5962.15	9962.98
<b>Western Canadian Union Conference</b>						
Alberta .....	10	1347	312	1467.50	1665.15	1989.40
Manitoba .....	6	634	256	790.65	504.05	1177.40
British Columbia .....	10	659	191	846.65	1270.50	166.65
Saskatchewan .....	8	1317	699	2879.80	1591.10	1560.65
Totals .....	34	3957	1458	5984.60	5030.80	4894.10
<b>Foreign Union Conferences and Missions</b>						
British .....	56	4646	1864	5482.88	5457.36	6142.37
Australasian .....	58	3756	1590	6893.78	6447.44	5678.17
South Africa .....	13	850	487	1844.82	1495.06	653.33
India Mission .....	3	473	282	263.30	111.20	..
West German .....	133	15898	..	4900.00	3104.85	7801.66
East German .....	120	15664	..	3871.00	2420.25	..
Scandinavian .....	94	8452	6756	4440.11	3477.67	6749.96
Russian .....	27	..	..	930.84	1700.22	795.98
Latin .....	..	..	..	..	473.15	156.10
West Indian .....	14	889	739	1505.33	2640.73	..
Brazil .....	9	825	..	549.65	316.85	..
South America .....	27	676	642	2271.37	3599.52	..
Mexican Mission .....	13	1298	501	1501.78	2144.04	550.10
Philippines .....	1	250	134	338.20	2.97	..
Levant .....	12	939	..	87.28	50.18	..
Siberian .....	2	..	..	56.22	..	..
Korean .....	..	..	..	10.69	17.90	..
Finland .....	..	..	..	..	..	719.31
Totals, North American union conferences..				\$100,941.51	\$ 79,146.66	\$ 95,165.36
Totals, foreign union conferences and mission fields .....				34,947.25	33,459.39	29,246.98
Grand totals .....				\$135,888.76	\$112,606.05	\$124,412.34

<b>Comparative Summary</b>						
	1906	1907	1908	1909	1910	1911
Jan. ....	\$21,000.00	\$26,325.50	\$25,929.06	\$40,677.06	\$42,532.23	\$44,495.65
Feb. ....	15,000.00	26,369.61	30,466.40	48,748.21	50,990.34	53,923.57
March ..	18,000.00	36,253.65	35,757.15	52,703.85	55,711.55	73,015.56
April ...	24,000.00	35,276.76	43,858.29	55,109.54	64,042.39	73,548.31
May ....	37,000.00	51,097.51	67,455.44	82,971.94	86,333.58	81,923.78
June ....	46,000.00	65,317.23	82,878.67	124,412.34	112,606.05	135,888.76
July ....	52,218.04	75,691.57	120,973.89	95,445.21	103,919.12	.....
Aug. ...	36,555.39	46,590.68	66,946.38	71,652.97	90,821.73	.....
Sept. ...	22,038.63	32,503.48	51,148.56	55,625.41	66,523.65	.....
Oct. ....	26,382.61	40,646.45	62,719.91	52,670.03	62,334.58	.....
Nov. ....	43,733.16	30,016.77	53,787.31	49,964.99	58,211.68	.....
Dec. ....	29,756.47	25,361.54	39,873.18	45,759.73	54,663.93	.....
Totals, .....	\$371,684.30	\$491,450.75	\$681,794.24	\$775,741.28	\$848,690.83	.....

"It may be encouraging to note the success that has attended some of our canvassers recently. In North Dakota last month three canvassers sold \$900 worth of books in 510 hours. In South Dakota four canvassers in four consecu-

tive weeks sold \$1,003.95 worth in 818 hours. This is an average of fifty-one hours a week. Such full time always brings results.

"In Iowa a canvasser sold \$104 worth of books in forty-six hours, but the next

week he worked forty hours and sold only \$29.25 worth. By this we see that successful canvassers have a hard week occasionally as well as those who are young in experience.

"But a still better record is that of a canvasser in North Carolina, who in one week put in fifty-one hours, and took seventy-nine orders for 'Great Controversy,' at a total value of \$281. This record was surpassed by a man in Oklahoma, who worked forty-seven hours and took 105 orders, valued at \$333.

"These facts ought to give every canvasser courage; for they indicate that the Lord is with those who enter this work. The battle is not ours, but God's. Therefore 'let us not be weary in well-doing: for in due season we shall reap, if we faint not.'"

**Prosperity in Our Publishing-Houses**

FROM letters received from the managers of our three large publishing-houses in the United States, we take the following items, which we are sure will be read with interest by our brethren and sisters. The first is from Brother C. H. Jones. Concerning the work of the Pacific Press, he says:—

"Last Friday we placed an order for eight car-loads of paper,—nearly all for the *Signs*. Only two or three weeks ago, we received five car-loads of paper from the East, which is now being used on tracts, pamphlets, etc., keeping our five cylinder presses going constantly. We have been obliged to secure extra help for our pressroom. Never before in my experience have I seen so much work piled up ahead of us; and when we stop to think that this is all denominational work, it is truly wonderful. As you know, not one job of commercial printing has been taken into the Pacific Press since the fire, and the Lord has prospered the work beyond our most sanguine expectations."

During the past few years, the Southern Publishing Association has developed in a remarkable manner. During 1910 this association stood first in this country in the number of books sold. Concerning its work at present, Brother R. Hook, Jr., the manager, writes:—

"Our office is in the midst of a very busy season. In the pressroom we have six months' work ahead of us. A part of this work is in rush orders, which will have to be gotten out during the next three months. This means much hard work and overtime. A few days ago we received an order from our Fort Worth Branch for a car-load of books. This car will contain 11,500 volumes, and is to be shipped in time to reach Fort Worth by August 16. This is making our bindery extremely busy, and many are working overtime. In fact, the majority of our employees are now working from twelve to fourteen hours a day; and when we remember that we are engaged entirely in denominational work, it means that the blessing of God is attending the canvassers in the field.

"This car-load shipment is going into a section of the country that has suffered from three successive years of severe drought, yet our sales this year exceed those of any previous year. We are glad that nothing can stop the third angel's message, but that the Lord gives success to the efforts of our canvassers even in times of drought, shortness of funds, etc."

The Review and Herald Publishing Association sends the following:—

"During the last thirty days we have shipped from our office nearly two car-loads of books by freight, besides our shipments by mail and express. We are doing the largest volume of business in our history in the manufacture and sale of our denominational literature, and yet we can hardly keep up with the demands upon us. Our pressroom recently worked a double shift for several weeks, thus keeping the presses going night and day, and at present our bindery is working overtime, in order to supply the needs of our faithful canvassers. These evidences of the prospering hand of the Lord in our book work are an assurance that he will quickly finish the work and reward his faithful workers. We are of good courage." N. Z. T.

### More Full-Time Records

BROTHER W. P. DAYTON, field agent of the North California Conference, writes very encouragingly concerning the progress of the book work in his conference. When California was divided, that conference was left without a canvasser, but now they have about fifteen. Concerning these workers, Brother Dayton says:—

"It is good to see the way our canvassers are getting hold of the full-time plan. Some have resolved to make their time average forty hours a week all through the summer. The results will please them, I am sure. We are planning for a big week beginning July 9, in which every worker plans to put in forty hours during the week. When the canvassers see the results of full time, I know they will want to keep it up."

The efforts being put forth by the leaders in this work to have every canvasser work at least forty hours a week, are producing good results. Let the good work go on. N. Z. T.

### India

#### Forty Hours a Week With Thermometer at 120 Degrees

IN a letter which accompanied his report for May, Brother C. E. Weeks, the general agent of India, writes:—

"Here is another report from hot India, and I can assure you it is hot on the plains these days. In the Punjab, where Brethren Poley and Carratt are working, the mercury stands at from 110° to 120° F. This means something under India's sun. Yet, in spite of the heat, our workers are reporting forty hours and more a week.

"I am still engaged largely in the English effort that we are carrying on here, visiting among the people, holding Bible readings, and doing part of the public speaking at the hall. We are certainly short of help in this field. I can scarcely wait until recruits arrive, so that I can give more time to the literature work.

"I trust you will get the canvassers started so that they will reach India not later than October 15."

"IN a large degree, through our publishing-houses is to be accomplished the work of that other angel who comes down from heaven with great power, and who lightens the earth with his glory."—*Testimonies for the Church*, Vol. VII, page 140.

## Gospel Workers' Department

Their divine calling, qualification, and preparation. Methods of labor, plans, etc.

Conducted by A. G. DANIELLS

### The Gospel Ministry — No. 3

(A synopsis of Bible studies given at the Philadelphia ministerial institute.)

A MINISTER is represented in the Scriptures as an ambassador, a watchman, a soldier, a teacher, a fisher. All these terms are used to express the character of the work the minister has to do—his relationship to the people to whom he is sent to bear the message of God.

Let us consider, first, the ambassador. The definition is as follows: "An ambassador is one sent by a king or a state to carry important tidings or transact affairs of great moment with another prince or state. An ambassador is always the true representative of the monarch or state from which he receives his commission."

That reveals to us a position of dignity, importance, and weight that we ought to consider. Note what Paul says about this in 2 Cor. 5:20: "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."

Ministers of the gospel are ambassadors, not of crowned rulers of this world, but of Jesus Christ, the King of all these kings. They are ambassadors of the kingdom of God, which is to take the place of all these earthly kingdoms, and to stand forever. They come from God with good tidings of salvation to sinful men in the kingdom of darkness here below. They come as representatives of God to transact important business for him in this sinful world.

Now, when we think of the great care an ambassador must exercise in the country or government to which he is sent, so that he shall not in any way dishonor his sovereign or the people whom he represents, we can get some little sense of the great care we should take in our ambassadorship not to in any way dishonor our Sovereign and the kingdom which we represent. It is no light affair to be called to this ambassadorship. And when we once surrender to this call, and give our lives to it, we ought to realize that we have entered upon the highest, the most sacred, and the most dignified calling in this world. We should realize that from that very moment we are under bonds to God. We are not our own. We can not do as we please. We must gird up the loins of our minds, and deport ourselves as ambassadors of Christ Jesus.

Here are a few points on this question: An ambassador of an earthly kingdom is a messenger. An ambassador of Christ is also a messenger. He represents the Sovereign of the universe; he also represents the people of that Sovereign. By his deportment, his words, and his endeavors of every sort, every Christian minister should, as he comes in contact with men of the world, rightly represent to them the people of God,

who have been saved by the gospel of his grace.

An ambassador in this world has prescribed powers. He is subject to recall if he exceeds those powers, and also if he fails to meet them. And is it not just the same in this ambassadorship for Christ? God has prescribed our powers, our duties, our place, and our work. We must neither go beyond them nor fall short of them.

In a state, when a man goes from one country to another as an ambassador, he is supposed to look after the interests of all the people whose country he represents, and they have the right to appeal to him for assistance. If he is careless, or thoughtless, or regardless of the interests of those people, he is subject to recall, and to be replaced by a man who will appreciate his responsibilities, and look after the interests of those people. So God's people have the right to go to the minister—God's ambassador—for counsel, and help, and protection in various ways; and the true ambassador must give a willing ear to those people, and help them to the extent of his ability. He must look after their interests, denying himself, and abandoning himself to the welfare of those people. If he neglects his duty, and fails to help those who need help, he is subject to retirement by the Lord through his representatives on earth.

Again, a man must not exceed the powers that are conferred upon him. He is to preach the Word; and he must stop with the Word, too. That is one of his duties. When he goes beyond the Word, teaching the people fables, and devoting his service to something outside of the Word, he exceeds his powers, and goes beyond what God has commissioned him to do.

He is to feed the flock of God, taking the oversight of them, but not for filthy lucre. Should the salary become the motive of service, or should he become arbitrary and harsh in his treatment of God's people, he will be subject to reproof and correction. Ministers should realize that they are subject to observation, and instruction, and recall, and retirement, if they do not meet the demands of God as set forth in his Word. Then how carefully ought Christ's ambassadors to walk every day! How circumspect, pure, and true should be their lives and service! And this should not be a matter of eye-service, but of faithfulness before the Lord.

The minister is to be a watchman. Perhaps the best statement we have regarding the duties of the minister as a watchman is found in the first nine verses of the thirty-third chapter of Ezekiel.

Here God shows us that when the watchman sees danger coming, he is to warn the wicked in order that they may turn from their sins. If he warns them faithfully, and they refuse to turn away from their sins, they will die in them, but their blood will be upon themselves. On the other hand, if those people die without warning, when God's ministers might have made known to them the hour in which they were living, and the doom that was hanging over them, they will die in their iniquity; but God will require their blood of his watchman.

The minister is a soldier. "Thou therefore endure hardness as a good soldier of Jesus Christ." 2 Tim. 2:3.

A soldier of an earthly kingdom is called to fight battles for his sovereign; he is to meet the enemy of his sovereign, vanquish him, and deliver the people from their captivity, their danger, and their peril. Those who are called to the work of the gospel ministry are to join one another under the banner of Prince Immanuel in warfare against the powers of darkness. In that warfare they are to endure hardness, privation, self-sacrifice, hardships, trials, and even death itself; but they are to do this cheerfully, as "good soldiers of Jesus Christ."

The minister is a shepherd. Here we have quite a different picture presented to us. A shepherd does not go out with a sword to fight, but with his staff, to lead the sheep and lambs into good pastures, to keep them from harm, and to lead them back to the fold at night. The apostle Peter says to the ministers of the gospel: "Feed the flock of God which is among you." 1 Peter 5:1-4. Here is something for the preacher to remember as he goes about visiting the churches. He may not have the privilege of feeding that flock again for a long time. Then how earnestly he should endeavor, by prayer and study and close association with the members of the flock, to give them just the food they need! He should not go there to deliver some nice-sounding essay prepared at some previous time. He should have something fresh and appropriate for them, something that will be meat in due season. This will take careful thought, and study, and close association with the people.

Some ministers seem very careless about this. When they are to preach in a tent in a new place, or in some large hall, they feel that they must make special preparation; but when they go to a little church, where there are only a few of our people, they seem to think that it is not necessary to study or pray much, and that almost any kind of sermon will do. But that is a grave mistake. There are souls right there that need help. They are struggling under temptations and trials, and the same effort should be put forth for that little church as for a large, new congregation. The children should receive attention. Some may not have had the best influences thrown around them to draw them to Christ. It may be the Lord has directed you to that place at just the right time to save the young people of that church. If you are living close to God, and have a clear vision to discern what is needed and an earnest yearning for the salvation of souls, you may be able to win these young people to Christ.

The preacher is a fisher. When Jesus was selecting his disciples, he called some fishermen from their nets, and said to them: "Follow me, and I will make you fishers of men." Matt. 4:19. How different is the manner of the fisherman in his work from the watchman who goes about blowing his trumpet of warning, and the soldier who goes forth in his armor to battle! You know how careful and quiet one must be in order to catch fish. He must not go about that business with a great blare of trumpets; neither should he jump into the water with a sword to do battle with the fish. The fisherman must do his work in a calm, quiet, cautious way, or he will catch few fish.

This illustrates very forcibly another side of the work of the gospel minister.

While he must at one time sound an alarm, and at another time meet the enemy on the battle-field, he must at other times do the careful, noiseless, unseen work of successful fishing. This is what the apostle Paul meant when he said: "Being crafty, I caught you with guile." 2 Cor. 2:16. "I am made all things to all men, that I might by all means save some." 1 Cor. 9:22.

Thus the work of the gospel minister is many-sided, calling for the full consecration of all his powers and talents to the one great end of soul-saving.

A. G. DANIELLS.

## Christian Liberty

Reports, notes, and comments pertaining to the current history of the rights of conscience

Conducted by the Religious Liberty Bureau

K. C. RUSSELL Secretary  
S. B. HORTON Assistant Secretary

### Conscience Above the Magistrate

THERE is a growing conception on the part of many good people that because a thing is religious in character, regardless of what it is, it should be promoted by civil enactment. This commingling of religious and civil things is becoming very common in these times on the part of both statesmen and churchmen. They seem to have forgotten the fundamental principle of this question, which was enunciated by Jesus Christ when he said, "Render to Cæsar the things that are Cæsar's, and to God the things that are God's." This scripture plainly teaches that the church and the state should be distinctly separate; in other words, those things which are of a civil character, and which embrace our personal rights (of life, property, reputation, and the chastity of one's family), the state can rightfully legislate upon; but with those things that pertain to one's conscience, our relation to God, the state can not of right have anything to do. This principle was recognized by the founders of Protestantism, as voiced by D'Aubigne in his "History of the Reformation," as follows:—

"The principles contained in this celebrated protest of the nineteenth of April, 1529, constitute the very essence of Protestantism. Now this protest opposes two abuses of man in matters of faith: the first is the intrusion of the civil magistrate, and the second the arbitrary authority of the church. Instead of these abuses, it sets the power of conscience above the magistrate, and the authority of the Word of God above the visible church. In the first place it rejects the civil power in divine things, and says with the prophets and apostles, *We must obey God rather than man.*"

The history of the past is a terrible commentary upon a program that seeks to enforce upon the consciences of men any religious dogma. No one who attended the Christian Endeavor convention, and listened to the addresses which were given and the resolutions which were passed, could fail to observe that the most hearty applause was given when the various speakers emphasized the importance of making the religious influence felt in political life. One speaker said that the most dangerous citizen is

one who professes indifference to politics; and another said that every citizen who fails to vote at two successive elections should be disfranchised.

Let the reader pause, and contrast with these statements the words of Christ when he said, "My kingdom is not of this world." And, when asked to divide an inheritance between two brothers, he said, "Man, who made me a judge or a divider over you?" These texts plainly demonstrate the attitude of Jesus toward the question of one's becoming engrossed with matters of a political character. Imagine the Saviour of mankind becoming entangled with the political affairs of the Roman government in the times in which he moved among men! The very suggestion is sufficient to show that such a thing would be in flagrant contradiction to the principle and spirit that actuated the One who left us an example, that we should follow in his steps.

K. C. R.

### An Independence Day Address

THE Lenoir City News, of Lenoir City, Tenn., contains a full report of a fourth-of-July address given by Brother J. L. Schuler, from which we quote the following:—

"We see in the founding of our government two divine principles—equality of man and liberty of conscience. These principles of political and religious liberty have made this the best and freest government, the most equal in its rights, the most just in its decisions, the most lenient in its measures, and the most inspiring in its principles to elevate the race of mankind, that the sun of heaven ever shone upon. They have made this a model government, all whose citizens are 'equal before the law;' where every man may rise to the highest gift within the reach of the people; where wealth and poverty must enter the courts upon equal terms, and be governed by one law alike; and where conscience owes no allegiance to 'king, pope, or prelate.'

"These principles reflect the wisdom of a divine mind; for in this country, the churches have flourished and increased as in no other nation in the history of the world. How have they affected the nation?—It has grown and prospered to a degree never known before, and not known in any other country. The United States is the marvel of the nations, the giant of the centuries. While other nations have been centuries attaining to the power and influence they now hold, our nation has arisen in a century and a quarter. They have grown like the oak; but, as the prophet saw, we have sprang up like a plant.

"In 1792 we had 800,000 square miles of territory, and about three million of people. To-day we have 3,600,000 square miles of territory, and almost a hundred million people. In a little over a hundred years we have increased our territory almost fivefold, and our people over thirtyfold. Our nation embraces more square leagues of habitable land than Rome ruled over in its palmyest days, after more than seven centuries of growth. No nation has ever advanced so rapidly in all that constitutes national strength and capital. No nation has ever arisen to such a pinnacle of power in a space of time so incredibly short.

"Why this prosperity in church and

state?—Because the men who launched the ship of state started it on right principles. God has prospered our nation because it was founded on these two divine principles,—the equality of man and liberty of conscience. Just as these two principles gave birth to our nation, and have made us what we are to-day, so our nation can maintain its standing only by adhering steadfastly to these principles. By repudiating these principles, we would disintegrate the nation and lose our liberties. Let us stand by them, and make them vibrant in our lives.”

K. C. R.

## NOTICES AND APPOINTMENTS

### Camp-Meetings for 1911

#### ATLANTIC UNION CONFERENCE

Northern New England....Aug. 24 to Sept. 3  
Maine, Norridgewock .....Sept. 1-10

#### CANADIAN UNION CONFERENCE

Quebec, South Stukely....Aug. 25 to Sept. 3  
Maritime, Williamsdale Academy, Sept. 11-18

#### CENTRAL UNION CONFERENCE

South Missouri, Springfield.....Aug. 3-13  
East Kansas, Fort Scott .....Aug. 10-20  
Colorado, Denver .....Aug. 17-27  
Nebraska (local), Norfolk.....Aug. 21-27  
North Missouri, Hamilton..Aug. 24 to Sept. 3  
West Kansas, Wichita....Aug. 31 to Sept. 10  
St. Louis Mission Field.....Sept. 6-13  
West Colorado .....Sept. 14-24

#### COLUMBIA UNION CONFERENCE

West Pennsylvania, Ford City....Aug. 10-20  
Ohio, Wooster .....Aug. 17-27  
Virginia, Richmond .....Aug. 24 to Sept. 3  
New Jersey, Trenton .....Sept. 7-17  
Chesapeake, Dover, Del. ....Sept. 14-24  
West Virginia, Parkersburg, Sept. 28 to Oct. 8

#### LAKE UNION CONFERENCE

Indiana, Indianapolis .....Aug. 3-13  
West Michigan, Muskegon.....Aug. 17-27  
Northern Illinois, Phillips Park, Aurora  
.....Aug. 22 to Sept. 3  
North Michigan, Traverse City.....  
.....Aug. 24 to Sept. 3  
Southern Illinois, Shelbyville.....  
.....Aug. 31 to Sept. 10  
East Michigan, Oxford.....Sept. 7-17

#### NORTHERN UNION CONFERENCE

Iowa, Nevada .....Aug. 23 to Sept. 3

#### PACIFIC UNION CONFERENCE

Southern California, Long Beach..Aug. 7-21

#### SOUTHEASTERN UNION CONFERENCE

North Carolina, High Point .....Aug. 3-13  
Georgia, Forsyth .....Aug. 10-20  
Cumberland, Lenoir City, Tenn.....  
.....Aug. 24 to Sept. 3  
Florida, Sanford .....Sept. 28 to Oct. 9

#### SOUTHERN UNION CONFERENCE

Alabama, Decatur .....Aug. 3-13  
Kentucky, Pleasureville .....Aug. 17-27  
Mississippi, Jackson .....Aug. 31 to Sept. 10  
Mississippi (colored), Meridian, .....  
.....Aug. 24 to Sept. 3  
Tennessee River .....Sept. 7-17

#### SOUTHWESTERN UNION CONFERENCE

Texas, Dallas .....Aug. 3-13  
West Texas, Ocala .....Aug. 10-20  
New Mexico, Corona .....Aug. 17-27  
Oklahoma, Enid .....Aug. 24 to Sept. 3  
Arkansas (colored) .....Aug. 24 to Sept. 3  
Arkansas, Fort Smith .....Sept. 7-17  
South Texas, San Antonio, Oct. 26 to Nov. 5

### European Division

#### BRITISH UNION CONFERENCE

Scotland .....Aug. 10-13  
Ireland .....Aug. 17-29  
Wales .....Aug. 24-27  
South England .....Aug. 31 to Sept. 5



#### Southern Illinois Conference

THE first meeting of the ninth annual session of the Southern Illinois Conference will be held on the camp-ground at Shelbyville, Ill., at 9 A. M., Sept. 1, 1911. Each church in Southern Illinois is entitled to one delegate for its organization, and one for each full ten members.

E. A. BRISTOL, *President*;  
EDITH McCLELLAN, *Secretary*.



#### Colorado Conference Association

THE regular annual meeting of the constituency of the Seventh-day Adventist Association of Colorado will be held at Denver, Colo., Aug. 21, 1911, at 9 A. M., for the election of trustees, and for the transaction of such other business as may properly come before this meeting.

C. R. KITE, *President*;  
W. D. EMERY, *Secretary*.



#### The Colorado Conference

THE next annual session of the Colorado Conference will be held in connection with the camp-meeting at Denver, Colo., Aug. 17-27, 1911, for the election of officers for the ensuing year, and the transaction of such other business as may properly come before the conference. The first meeting of the association will be held Friday, August 18, at 9 A. M.

C. R. KITE, *President*;  
W. D. EMERY, *Secretary*.



#### Illinois Conference Association

THE twenty-first annual session of the Illinois Conference Association of Seventh-day Adventists will be held in connection with the annual conference and camp-meeting at Aurora, Ill., Aug. 22 to Sept. 3, 1911. The first meeting will be held at 9 A. M., Thursday, Aug. 24, 1911. The association officers will be elected, and such other business transacted as may properly come before the constituency.

WM. COVERT, *President*;  
H. E. MOON, *Secretary*.



#### Southern Illinois Conference Association

THE Southern Illinois Conference Association of Seventh-day Adventists, a corporation of Illinois, will hold its annual meeting at Shelbyville, Ill., in connection with the camp-meeting, Aug. 31 to Sept. 10, 1911. The first meeting will be held at 10 A. M., Friday, Sept. 1, 1911. A board of trustees will be elected, and such other business transacted as may properly come before this meeting. All accredited delegates to the Southern Illinois Conference are delegates to this association.

E. A. BRISTOL, *President*;  
R. B. CRAIG, *Secretary*.



#### North Michigan Conference

THE ninth annual session of the North Michigan Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Traverse City, Mich., Aug. 24 to Sept. 3, 1911. The first meeting of the conference will be held Aug. 25, 1911, at 9 A. M. During this session, officers will be elected for the ensuing year, and such other business will be transacted as may properly come before the conference. Each church is entitled to one delegate for the organization, and one additional delegate for each ten members or fraction thereof.

J. J. IRWIN, *President*;  
INA BAIRD, *Secretary*.

### North Michigan Conference Association

NOTICE is hereby given that the ninth annual session of the North Michigan Conference Association of Seventh-day Adventists will be held at Traverse City, Mich., in connection with the annual camp-meeting, Aug. 24 to Sept. 3, 1911. The first meeting will be called August 25, at 10 A. M., for the purpose of electing officers and transacting any other business that may come before the association.

J. J. IRWIN, *President*;  
H. W. JOHNSON, *Secretary*.



#### West Michigan Conference Association

THE first meeting of the ninth annual session of the West Michigan Conference Association of Seventh-day Adventists, a corporation of the State of Michigan, will be held in the pavilion on the camp-ground in Muskegon, Mich., at 10 A. M., Aug. 18, 1911. The delegates to the conference (unincorporated) are delegates to this association. This meeting is called for the purpose of electing officers and transacting such business as may be required at that time.

S. E. WIGHT, *President*;  
E. L. RICHMOND, *Secretary*.



#### East Michigan Conference Association

THE East Michigan Conference Association of Seventh-day Adventists will hold its ninth annual meeting at Oxford, Mich., Sept. 7-17, 1911. The first meeting of the association will be called Friday, September 8, at 10:30 A. M.

All regularly elected delegates to the East Michigan Conference (unincorporated) are members of the East Michigan Conference Association, and, as such, are entitled to vote on all questions coming before the association. The election of trustees and the transaction of such other business as may come before the association will be taken up at this meeting.

E. K. SLADE, *President*;  
A. R. SANDBORN, *Secretary*.



#### West Kansas Conference Association

THE West Kansas Seventh-day Adventist Conference Association (a corporation of the State of Kansas) will hold its first annual meeting in connection with the annual camp-meeting at Wichita, Kan., Aug. 31 to Sept. 10, 1911. The first meeting of the association will be held Monday, September 4, at 11 A. M. The purpose of this meeting is to elect officers and a board of trustees for the ensuing year, and to transact such other business as may properly pertain to the association. All duly accredited delegates to the annual conference of Seventh-day Adventists of West Kansas are entitled to participate in the business of this association.

N. T. SUTTON, *President*;  
E. HARRIS, *Secretary*.



#### East Michigan Conference

THE ninth annual session of the East Michigan Conference of Seventh-day Adventists will be held on the camp-ground at Oxford, Mich., Sept. 7-17, 1911. The first meeting will be called to order at 9 A. M., Friday, September 8. The election of officers and such other business as may properly come before the conference will be considered at this meeting.

Sections 2 and 3 of Article 4 of the East Michigan Conference constitution provides for the membership of the conference as follows: "The voters of this conference shall be such duly accredited delegates as shall receive delegates' credentials from their respective churches; the executive committee; all persons holding ministerial or missionary credentials or licenses in the conference; and such heads of departments as the executive committee shall furnish with credentials. Each church shall be entitled to one delegate to each fifteen members or fraction thereof."

E. K. SLADE, *President*;  
E. I. BEEBE, *Secretary*.

### Quebec Conference

NOTICE is hereby given that the annual session of the Quebec Conference of Seventh-day Adventists will be held at South Stukely, Quebec, in connection with the annual camp-meeting, Aug. 25 to Sept. 3, 1911. The first meeting will be called August 25, at 11 A. M., for the purpose of transacting such business as belongs to said conference.

GEO. H. SKINNER, *President*;  
D. DINGMAN, *Secretary*.

### Ohio Conference Association Meeting

THE annual meeting of the Ohio Conference Association of Seventh-day Adventists will be held on the Wayne County fair-ground at Wooster, Ohio, in connection with the annual conference, Aug. 17-27, 1911. The purpose of this meeting is to elect a board of trustees, and to transact such other business as may properly come before the association. The first meeting will be held Monday, Aug. 21, 1911, at 9:30 A. M.

H. H. BURKHOLDER, *President*;  
R. G. PATTERSON, *Secretary*.

### Kentucky Conference Association

THE regular annual meeting of the constituency of the Kentucky Conference Association of Seventh-day Adventists will be held at Pleasureville, Ky., in connection with the camp-meeting, Aug. 17-27, 1911. The first meeting will be held at 10 A. M., Wednesday, Aug. 23, 1911. This meeting will be for the election of officers, and for the transaction of such other business as may properly come before the association.

B. W. BROWN, *President*;  
J. J. GRAF, *Secretary*.

### Alabama Conference Association

THE Alabama Conference Association of the Seventh-day Adventists (a body corporate under the laws of Alabama) will hold its annual meeting in connection with the camp-meeting at Decatur, Ala., August 3-13. The first meeting will be held at 10 A. M., Monday, Aug. 14, 1911. This meeting will be for the election of trustees for the association, and the transaction of such other business as may properly come before the association.

E. G. HAYES, *President*;  
W. S. CRUZAN, *Secretary*.

### Oklahoma Conference and Camp-Meeting

THE eighteenth annual session of the Oklahoma Conference of Seventh-day Adventists will be held at Enid, Okla., Aug. 24 to Sept. 3, 1911, in connection with the camp-meeting. Officers for the ensuing year will be elected, and other business of importance will be transacted. The first meeting of the conference will be called at 9 A. M., August 25. Each church is entitled to one delegate for the organization, and one additional delegate for each fifteen members or major part thereof.

DAVID VOTH, *President*;  
WILLIAM VOTH, *Secretary*.

### North Missouri Conference Association

WE hereby give notice that the annual meeting of the North Missouri Conference Association of Seventh-day Adventists, a legal corporation of the State of Missouri, will be held in connection with the annual camp-meeting and conference on the camp-ground at Hamilton, Mo., August 24 to September 3. The first meeting is called at 9 A. M., Monday, Aug. 28, 1911. Association officers will be elected, and such other business transacted as may properly come before the association.

A. R. OGDEN, *President*;  
JAS. COCHRAN, *Secretary*.

### Oklahoma Conference Association

THE Oklahoma Conference Association of Seventh-day Adventists (a corporation of Oklahoma) will hold its annual meeting at Enid,

Okla., in connection with the camp-meeting and conference, Aug. 24 to Sept. 3, 1911. The first meeting of the association will be held at 9 A. M., Wednesday, Aug. 30, 1911, for the purpose of electing officers and transacting such other business as may properly come before the association.

DAVID VOTH, *President*;  
W. L. ADAM, *Secretary*.

### Business Notices

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

No advertisements of "agents wanted," or "partners wanted," and no "promotion" nor "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. The fact that one is a subscriber does not necessarily make him "known" to the managers, nor constitute sufficient 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 two dollars 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 five cents.

No discount for several insertions.

WANTED.—To get in touch with any conference contemplating putting electric lights in its schools and sanitariums. With our low-voltage system we can save fully one half on equipment. Nash & Past, Jamestown, N. D.

COOKING OIL direct from refinery. Purely vegetable; healthful, odorless. Save middle-man's profit. Five-gallon can, \$3.65; bbl., 60 cents a gallon; ½ bbl., 62 cents a gallon. Lookout Cooking Oil Co., Chattanooga, Tenn.

SPECIAL OFFER.—Bible Mottoes—Beauties; 12 x 16; express prepaid; 500,000 on sale.—English, German, Spanish, Swedish. 200, \$7. Post-cards free with Mottoes. Father and Mother lead. Hampton Art Company, Nevada, Iowa.

FOR SALE.—Four or five acres from my place one mile west of Pacific Union College to parents desiring to make a home for education of their children. Good opportunity. For particulars address C. C. Lewis, St. Helena, Cal.

FOR RENT.—Farm to let on shares; 80 acres; good land; good buildings and water; fruit; well stocked with cows, sheep, and poultry. Seven and one-half miles north of Grand Ledge, Mich. Write to E. K. Slade, Holly, Mich.

WANTED.—An experienced stenographer, typewriter, and cashier in a wholesale and retail tailors' trimmings store. Lady preferred. Must be Seventh-day Adventist. Steady position to right person. Address P. Svenson & Co., 28 S. Fifth Ave., Chicago, Ill.

FOR SALE.—Sanitarium Cooking Oil, pure, healthful, odorless; keeps indefinitely; 5-gallon can, \$4.30; 10-gallon can, \$8.45; bbl. (50 gallons), 75 cents a gallon; ½ bbl. (30 gallons), 76 cents a gallon. Address Sanitarium Cooking Oil Co., Louisville, Ky.

FOR SALE OR RENT.—Treatment-rooms centrally located. Open eleven years; trade well established. Ladies' and gentlemen's department. Several patients can be accommodated to room and board. For further information write to Louis A. Kann, 106 First St., Jackson, Mich.

WANTED.—A good Seventh-day Adventist man and wife at once to go on a 37½ acre farm in New York State. There are 3 acres of berries, 4 cows, a good team, and crops partly made. Must go right away. Good bargain to the right man. Address U. D. Pickard, Takoma Park Sta., Washington, D. C.

## Obituaries

CHAFFEE.—Sarah Cummings, born at Rochester, Minn., Oct. 30, 1857, died at Pine City, Minn., July 11, 1911, in her fifty-fourth year. She was married to G. L. Chaffee on Jan. 1, 1885. To this union were born nine children, four of whom died in early life. Sister Chaffee was baptized by the writer twenty-eight years ago at Knapp, Wis. The husband and five children are left to mourn a faithful Christian wife and devoted mother. She sleeps in Jesus. Discourse by the writer; text, Rev. 14:13, 14. ANDREW MEAD.

KNOWLES.—Emma Knowles was born in South Hampton, Nova Scotia, Dec. 21, 1860, and died June 26, 1911, aged 50 years, 6 months, and 5 days. She was married to Thomas Knowles, of Hance County, in 1887. To this union were born two daughters. Seven years ago Sister Knowles identified herself with the Seventh-day Adventist church here. She was well known for her faithfulness and hospitality. Her husband had by his former wife a son and a daughter, whom Sister Knowles reared from childhood. Both were at the funeral, as well as a sister and brother of the deceased. At the time of her death the husband was at Vancouver, British Columbia, and the daughter at the Hinsdale Sanitarium, and neither could get to Halifax in time for the funeral. The writer, assisted by Elder W. C. Young, conducted the services. J. O. MILLER.

BECKER.—August Becker was born in Greenburg, Germany, March 17, 1830, and died June 20, 1911, aged 81 years, 3 months, and 3 days. He lived in his native country twenty-seven years. Upon coming to America, he went to Green Bay, Wis., where in 1861 he was married to Elizabeth McMurdy, who survives. Nine years later the family removed to a farm near Bay City, Mich., where they resided until failing health caused him to retire from the many duties upon a large farm. He came to Allegan in 1897, where he has since resided. He was the father of seven children, six of whom are still living. For forty years he was an active member of the Freeland and Allegan Seventh-day Adventist church, where his consistent Christian life was truly an example to those about him. He sleeps to await the call of the Life-giver. Words of comfort were spoken by the writer, from Rev. 14:13.

CLIFFORD A. RUSSELL.

## The Advent Review and Sabbath Herald

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

ISSUED EACH THURSDAY BY THE  
Review & Herald Publishing Association

General Church Paper of the Seventh-day Adventists

Terms: in Advance  
One Year.....\$1.75 Six Months.....90  
Three Months.....50

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

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

REVIEW AND HERALD  
Takoma Park Station - Washington, D. C.

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





WASHINGTON, D. C., AUGUST 3, 1911

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ELDERS A. G. Daniells, I. H. Evans, G. B. Thompson, and H. R. Salisbury sailed from England for New York on July 22, and are expected to arrive in Washington July 31.

IN the report from Elder W. W. Eastman in the REVIEW of July 6, the first line should have read, "The report of the Southwestern Union" instead of "the Southern Union."

Too late for its insertion in the list of camp-meeting notices, a request has been received for a change in the published announcement of the date of the Arkansas colored camp-meeting. This meeting will be held at Pine Bluff, Ark., August 10-20.

By a letter from H. H. Cobban, we learn that the Watchman Publishing Association is about ready to begin its printing work at the new Riversdale (Jamaica) headquarters. By adding new parts, the press that went through the Colon fire will be used. The brethren are of good courage.

ON account of his being connected officially with the Pacific Union Conference, Elder G. A. Irwin, who has so long and faithfully served as American vice-president of the General Conference, tendered his resignation at the Friedensau council, and Elder W. T. Knox was chosen to this office. Brother Knox will

continue as treasurer, but will need an assistant treasurer for the office, thus permitting him the more to assist in general field work.

IN considering the great need for a strong work to be carried forward for the ever-increasing foreign population in the United States, the European Division of the General Conference has released Elder J. H. Schilling, president of the West German Union Conference, to superintend the German work in this country.

"I HAVE just returned from Cavite," writes Brother L. V. Finster, of the Philippine Islands, "the place where Dewey did his hammering on the Spanish fleet, and find that the truth is doing a similar work there against the Spanish church. The weakness of the Spanish fleet was seen when it met the fire of the guns of the American fleet. So the weakness of the Spanish church is shown when it is met with the fire of the Word of God, which is 'quick' and 'powerful' and 'divides asunder.' Four have already taken a stand for the truth, and many are interested."

THE article appearing in the Editorial department from Elder W. A. Spicer, giving a report of one day's proceedings at the Friedensau Council should be read by every reader of the REVIEW in spite of the fact that the article is a long one. That Sabbath meeting was one of the most remarkable ever held by this people, and was a glad harbinger of the day when, from all parts of the earth, God will call his faithful into that mighty concourse of praise and testimony and song which demonstrates the completed victory over sin and Satan. No one can read the report of that meeting without feeling in his soul the reality of the power in this message and the certainty of its triumph.

JUST as we go to press, we are in receipt of an order from Brother A. E. Everett, secretary of the Montana Tract Society, requesting us to mail *Liberty* for one year to three hundred fifteen of the leading attorneys of Montana. This is but a sample of many other lists of subscriptions, long and short, that are being received daily for this excellent quarterly. The friends of religious freedom will be glad to learn that *Liberty* is now being mailed to more subscribers than ever before in its history. For \$1.50 the publishers offer to send this magazine to ten different names and addresses for one year. Thirty dollars will pay for two hundred yearly subscriptions; forty-five dollars for three hundred, etc.

THE first to return from the General Conference Council in Friedensau, Germany, was Elder Morris Lukens, who reached New York on July 27. His earlier return was made necessary by the fact that, after spending three days at the Indiana camp-meeting, he must reach Vancouver, British Columbia, in time to catch the August 11 steamer for Australia. Elder Lukens reports the Friedensau meeting a most excellent one all the way through.

IT was the opinion of those present that since the days of Pentecost there has not been held among the people of God a more notable gathering than the biennial council at Friedensau, Germany. Believers numbering about three thousand were present, from among the Russians, Egyptians, Turks, Austrians, Armenians, Servians, Africans, Arabians, British, Germans, Americans, Scandinavians, and others. On Sunday, July 9, eleven thousand dollars was contributed by those present for the onward progress of the message. This was an average of about four dollars for each person present from among all the different nationalities. One brother, from Turkey, who had never before left his native land, said that what he had really seen and heard at this meeting approached his highest conception of the bliss of paradise. And just a little from this, the work of God will indeed close for all the world; then what a gathering that will be, when from among all nations and tribes and peoples "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy." May God speed the day.

## Help for India

THE Publishing Department of the General Conference is receiving some encouraging responses to the appeals from India. Elder W. W. Eastman, of the Southwestern Union, has sent the names of two promising young men in response to calls that have been made. These young men have expressed their willingness to go. Another young man, well recommended, responds from western Canada. The Lord is also impressing hearts to send means to pay the fares of these men to the field. Brother G. D. Raff, who is canvassing in Porto Rico on a self-supporting basis, writes as follows:—

"I have read the appeals of Brother Carl Weeks, of India, in the REVIEW of June 22, and can appreciate his feeling as he pleads for canvassers for India. I desire to help in this matter, and am sending \$25 as a start toward raising the fare of one or two consecrated canvassers to India in answer to the call of Brother Weeks."

The same mail which brought the letter telling of the young man in Canada who is willing to go, brought another letter from a sister in Wisconsin, which says:—

"I have just been reading the call for workers for India in the REVIEW of June 22. We are poor people living on a farm, but I have a little money of my own, and I think I could pay the fare of one of these workers to India. Please let me know how much it will be and to whom the check should be made out."

We are glad to be able to pass on this encouraging word to the brethren in India.