



Vol. 87

Takoma Park Station, Washington, D. C., July 7, 1910

No. 27

The Way of Life

LET others pass the portal wide!
Go thou, repenting, through the narrow gate;
For life, believe on Christ who died,
And for thy happiness, trust God and wait.

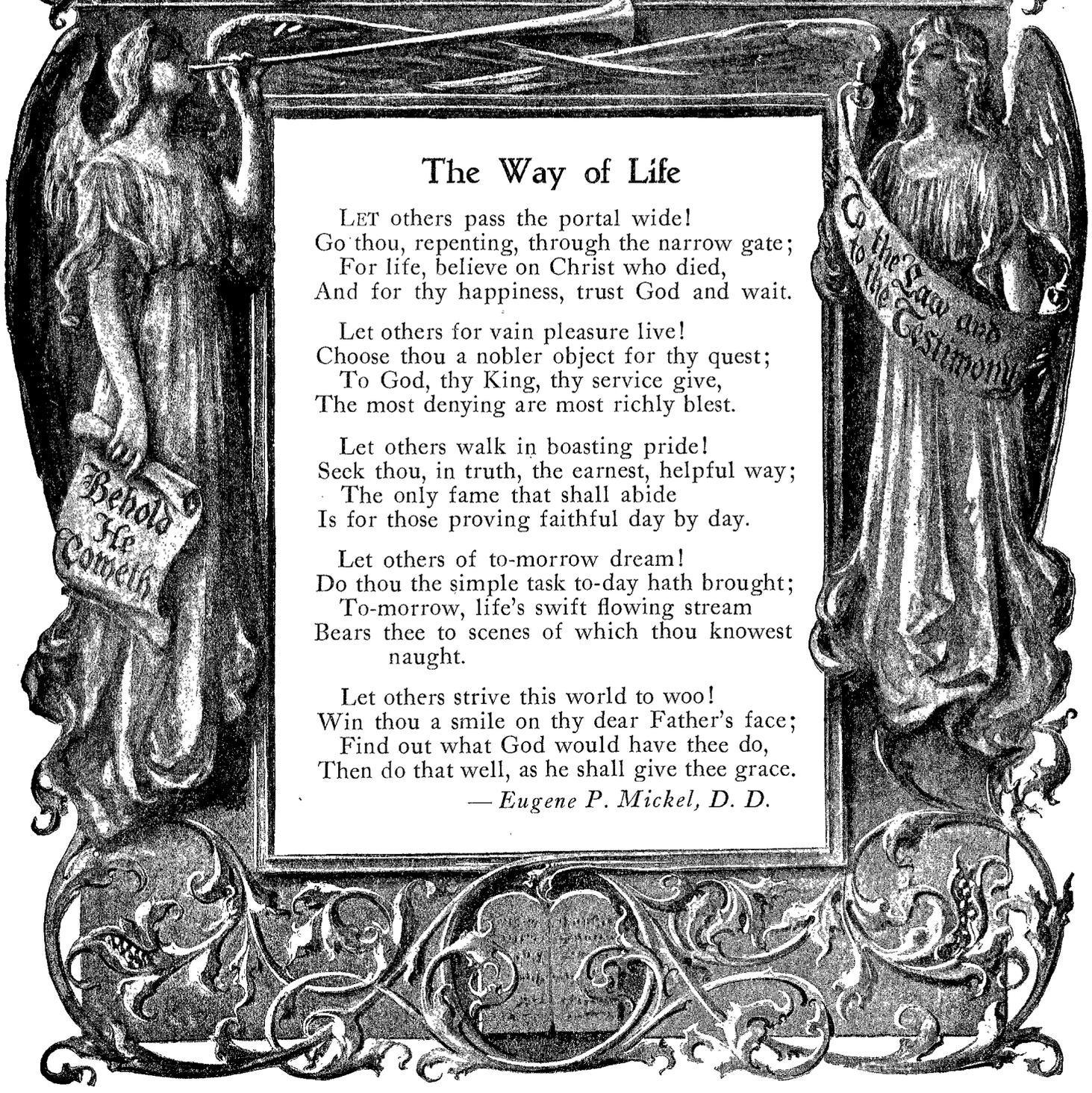
Let others for vain pleasure live!
Choose thou a nobler object for thy quest;
To God, thy King, thy service give,
The most denying are most richly blest.

Let others walk in boasting pride!
Seek thou, in truth, the earnest, helpful way;
The only fame that shall abide
Is for those proving faithful day by day.

Let others of to-morrow dream!
Do thou the simple task to-day hath brought;
To-morrow, life's swift flowing stream
Bears thee to scenes of which thou knowest naught.

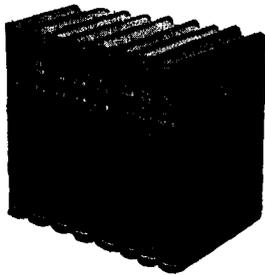
Let others strive this world to woo!
Win thou a smile on thy dear Father's face;
Find out what God would have thee do,
Then do that well, as he shall give thee grace.

— Eugene P. Mickel, D. D.



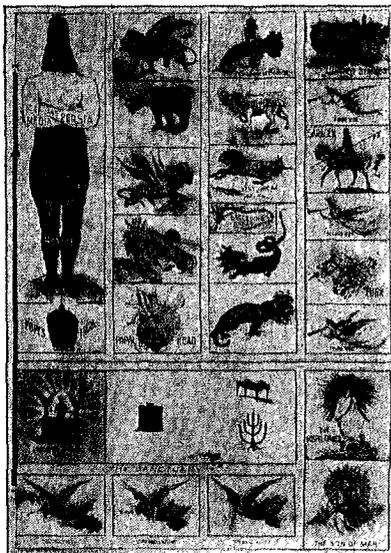
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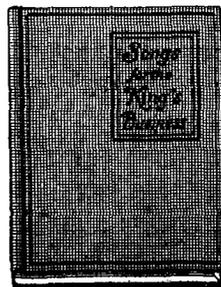
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Camp-Meetings for 1910

- ATLANTIC UNION CONFERENCE**
 Northern New England, Burlington Aug. 25 to Sept. 4
 New York Sept. 1-10
 Western New York, Rochester... Sept. 9-
- CANADIAN UNION CONFERENCE**
 Maritime Aug. 18-28
 Quebec Sept. 1-12
 Ontario Sept. 15-25
- CENTRAL UNION CONFERENCE**
 North Missouri, Hamilton July 28 to Aug. 8
 Southern Missouri, Springfield... Aug. 1-14
 Kansas, Ottawa Aug. 18-28
 Colorado Aug. 18-28
 Nebraska, York, Aug. 25 to Sept. 4
 Western Colorado, Grand Junction Sept. 15-25
- COLUMBIA UNION CONFERENCE**
 Virginia, New Market Aug. 4-14
 Ohio, Marion Aug. 11-21
 West Virginia Aug. 18-28
- LAKE UNION CONFERENCE**
 East Michigan Aug. 11-21
 West Michigan Aug. 18-29
 North Michigan, Traverse City Aug. 25 to Sept. 4
 Indiana, Indianapolis Aug. 25 to Sept. 4
 Wisconsin Sept. 1-11
 Southern Illinois Sept. 8-18
- NORTHERN UNION CONFERENCE**
 North Dakota, Dickinson (local) July 13-18
- PACIFIC UNION CONFERENCE**
 California, Humboldt County (local) July 21-31
 Southern California, San Diego (general) Aug. 4-14
 California, About the Bay (general) Aug. 18-28
 California, Visalia (local) Sept. 29 to Oct. 9
 Utah, Salt Lake City (conference only) Oct. 4-9
 Arizona, Phoenix (conference only) Nov.
- SOUTHEASTERN UNION CONFERENCE**
 Georgia, Griffin July 21-31
- South Carolina, Union Aug. 4-14
 North Carolina Aug. 18-28
 Cumberland, Chattanooga Aug. 25 to Sept. 4
 Florida Oct. 13-23
- SOUTHERN UNION CONFERENCE**
 Louisiana, Alexandria July 21-31
 Alabama, Calera Aug. 4-14
 Tennessee River Aug. 18-28
 Kentucky Aug. 25 to Sept. 3
 Mississippi, Enterprise Sept. 1-10
- SOUTHWESTERN UNION CONFERENCE**
 South Texas July 7-17
 Arkansas (local), Ravenden July 20-24
 Texas, Fort Worth July 21-31
 West Texas Aug. 4-14
 New Mexico Aug. 18-28
 Oklahoma Aug. 25 to Sept. 4
 Arkansas Sept. 1-11
- WESTERN CANADIAN UNION CONFERENCE**
 Saskatchewan (South) July 6-12
 Alberta, Lacombe July 15-24
 Saskatchewan (North) July 26 to Aug. 1
 British Columbia (Western) Aug. 12-21
 British Columbia (Eastern), Vernon Aug. 24-31
- European Division**
- BRITISH UNION CONFERENCE**
 British Union, Watford July 28 to Aug. 2
 Wales Sept. 29 to Oct. 2
 North England Oct. 6-9
- EAST GERMAN UNION CONFERENCE**
 East German Union Committee, Friedensau July 25, 26
- WEST GERMAN UNION CONFERENCE**
 German-Swiss July 5-10
 West German Union, Friedensau July 15-24
 Holland Aug. 4-7
- LATIN UNION CONFERENCE**
 French-Swiss Conference, Gland Aug. 10-15
 Southern France Aug. 17-21

THE REVIEW AND HERALD

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

VOL. 87

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, JULY 7, 1910

No. 27

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General Articles

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

Be Watchful

MRS. E. G. WHITE

We are pilgrims and strangers in this world, traveling a path beset with dangers from those who have rejected the only One who could save them. Ingenious subterfuges and scientific problems will be held out before us, to tempt us to swerve from our allegiance; but we are not to heed them.

Let every soul be on the alert. The adversary is on your track. Be vigilant, watching carefully lest some masterly snare shall take you unaware. Let the careless and the indifferent beware lest the day of the Lord come upon them as a thief in the night. Many will wander from the path of humility, and, casting aside the yoke of Christ, will walk in strange paths. Blinded and bewildered, they will leave the narrow path that leads to the city of God.

A man can not be a happy Christian unless he is a watchful Christian. He who overcomes must watch; for with worldly entanglements, error, and superstition, Satan strives to win Christ's followers from him, and to keep their minds employed with his devices. It is not enough that we avoid glaring dangers and perilous, inconsistent moves. We are to keep close by the side of Christ, walking in the path of self-denial and self-sacrifice. We are not to allow our spiritual perceptions to be blinded, as they often are, by a strong, determined will. And in order to detect the artifices

of Satan and to withstand his unexpected attacks, we must have the grace of Christ and the impartation of his Spirit. We are in an enemy's country. He who was cast out of heaven has come down with great power. With every conceivable artifice and device he is seeking to take souls captive. Unless we are constantly on guard, we shall fall an easy prey to his unnumbered deceptions.

We are stewards, entrusted by our absent Lord with the care of his household and his interests, which he came to this world to serve. He has returned to heaven, leaving us in charge, and he expects us to watch and wait, and prepare for his coming. Let us be faithful to our trust, lest coming suddenly, he find us sleeping.

God's Word warns us that we have manifold enemies, not open and avowed, but enemies who come with smooth words and fair speeches, and who would deceive if possible the very elect. Thus Satan comes. And again, when it suits his purpose, he goes about as a roaring lion, seeking whom he may devour. Man's will, unless kept in subjection to the will of God, is as often on the enemy's side as on the Lord's side. Therefore watch unto prayer; watch and pray always.

The experience of the disciples in the garden of Gethsemane contains a lesson for the Lord's people to-day. Taking with him Peter, James, and John, Christ went to Gethsemane to pray. He said to the disciples: "My soul is exceeding sorrowful unto death: tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt. And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldst not thou watch one hour? Watch ye and pray, lest ye enter into temptation."

He went a little distance from them, — not so far but that they could both see and hear him, — and fell prostrate upon the ground. He felt that by sin he was being separated from his Father. The gulf was so broad, so black, so deep, that his spirit shuddered before it. This agony he must not exert his divine power to escape. As One who had taken upon himself the nature of man, he must suffer the consequences of man's sin; he must endure the wrath of God against transgression.

The human heart longs for sympathy in suffering. This longing Christ felt to the very depths of his being. In the supreme agony of his soul, he came to his disciples with a yearning desire to hear some words of comfort from those

whom he had so often blessed and comforted, and shielded in sorrow and distress. The One who had always had words of comfort for them was now suffering superhuman agony, and he longed to know that they were praying for him and for themselves. How dark seemed the malignity of sin! Terrible was the temptation to let the human race bear the consequences of its own guilt, while he stood innocent before God. If he could only know that his disciples understood and appreciated the intensity of his agony, he would be strengthened.

Rising with painful effort, he staggered to the place where he had left his disciples; but he "findeth them sleeping." Had he found them praying, he would have been comforted. Had they been seeking refuge in God, in order that satanic agencies might not prevail over them, he would have been strengthened by their steadfast faith. But they had not heeded the repeated warning, "Watch and pray." At first they had been much troubled to see their Master, usually so calm and dignified, wrestling with a sorrow that was beyond comprehension. They had prayed as they heard the strong cries of the divine-human Sufferer. They did not intend to forsake their Lord, but they seemed paralyzed by a stupor which they might have shaken off if they had continued pleading with God. They did not realize the necessity of watchfulness and earnest prayer in order to withstand temptation.

Many to-day are fast asleep, as were the disciples. They are not watching and praying lest they enter into temptation. Let us often read and give careful study to those portions of God's Word that have special reference to these last days, pointing out the dangers that will threaten God's people. We need keen, sanctified perception. This perception is not to be used in criticizing and condemning one another, but in discerning the signs of the times. We are to keep our hearts with all diligence, that we may not make shipwreck of faith. Those who neglect to watch and pray, in these days of peril; those who neglect to unite with their brethren in seeking the Lord, but who stand aloof from God's appointed agencies in the church, are in grave danger of strengthening themselves in their own way, following the impulses of their own minds, and refusing to heed the admonitions of the Lord. There are those who once were firm believers in the truth, but who have become careless in regard to their spiritual welfare, and are yielding, without the slightest opposition, to Satan's well-laid plots.

Let every believer closely examine himself, to ascertain what are his weak points. Let him cherish a spirit of hu-

mility, and plead with the Lord for grace and wisdom, and for the faith that works by love and purifies the soul. Let him cast away all self-confidence. God has no place for it in his work. Many have so high an opinion of their own abilities and attainments, and so firm a reliance on their own judgment, that they believe themselves capable of bearing responsibilities in any emergency. But too often they leave their appointed work, forget the precautions that God has enjoined upon them, and entangle themselves in difficulty. They turn aside from wise counselors, and incur the displeasure of God.

To all, and especially to those in positions of trust, is given the warning, "Let him that thinketh he standeth take heed lest he fall." Self-confidence leads to a lack of watchfulness, to perplexity, and to the doing of a work that the Lord never requires of those connected with his cause in the earth.

The dangers thickening around us demand from those who have had an experience in the things of God, a watchful supervision. Those who walk humbly before God, distrustful of their own wisdom, will realize their danger, and will know the power of God's keeping care. Those who do not realize their danger because they do not watch, will pay, with the loss of their souls, the penalty of their presumption and their wilful ignorance of Satan's devices.

Let us trust in God. We are his little children, and thus he deals with us. When we draw near to him, he mercifully preserves us from the assaults of the enemy. Never will he betray one who trusts in him as a child trusts in its parents. He sees the humble, trusting souls drawing near to him, and in pity and love he draws near to them, and lifts up for them a standard against the enemy. Touch them not, he says, for they are mine. I have graven them upon the palms of my hands. He teaches them to exercise unquestioning faith in his power to work in their behalf. With assurance they say, "This is the victory that overcometh the world, even our faith."

The Call of Our Large Cities

DAVID PAULSON, M. D.

OUR large cities are to-day the modern wilderness in which we must search diligently for the lost sheep. A considerable portion of New York City contains nearly a thousand persons to the acre; and it is a sad fact that where the population is most concentrated, the churches are moving away, the vacated buildings often being used for livery stables, storerooms, and even for saloons and gambling dens.

The concentration of sin in the large cities is almost beyond comprehension. Chicago's seven thousand saloons, if placed side by side, would make a solid wall of sin nearly sixty miles in length. In addition there are nearly three thousand questionable resorts in this great city; and during the last two years there

has sprung up an almost incredible number of nickel theaters, which are accustoming the eyes of tens of thousands of young people, and even of mere children, to scenes of sin and iniquity.

A former assistant United States attorney, Clifford Roe, who has been employed by Chicago's business men to put down the white-slave traffic, told me recently that as a result of this crusade eight hundred men who had made a business of procuring young women under all sorts of laudable pretenses, and then selling them at varying prices in that city's market of sin, had been driven out of Chicago.

Can any one question for a moment that our large cities have about reached the condition of Sodom, and hence must soon have meted out upon them the doom of Sodom? But just as certainly as this is true, there must be Abrahams who will plead with God to spare these cities for the sake of the Lord's children who are still in them. We have reached the time when there must be men and women who are inspired with such a love for human souls that they will search out the modern Lots, and seek to arouse them from the lethargy of sin, even if they have to lay hold of their hands, as angels did of the hands of Lot and his family, to bring them forth.

Our hearts are touched as we read of Christ weeping over Jerusalem as its day of probation was hastening to its close. So to-day every true follower of Christ, who has really caught his Master's spirit, and who realizes the importance of the hour in which we live, must again weep with him over the present condition of the large cities.

But Christ did something more than weep. He entered Jerusalem, cleansed its temple, and preached the gospel,—and laid down his life while doing this work. So to-day it is not enough for us to weep over our large cities: some must enter them, and again heal the sick, preach the gospel, and perhaps lay down their lives—and then fail in saving the city, even as Christ himself failed; for the servant is not greater than his Lord.

As we look at these large cities, walled up to heaven with sin and sinful practices, we can understand a little better the feeling of the ten spies when they said, "We be not able to go up against the people; for they are stronger than we." "We were in our own sight as grasshoppers, and so we were in their sight." Num. 13:31, 33. But those whom God will use to do the final and decisive work in our large cities will possess the spirit of Caleb and Joshua, who "wholly followed the Lord," and knew that he would go before them and fight for them.

Seeking Business Instead of Souls

The Lord said to Jonah: "Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me." But Jonah had a greater burden to go to Tarshish than he had to go to Nineveh. To his mind the "gold,

and silver, ivory, and apes, and peacocks" (1 Kings 10:22) for which Tarshish was famous, seemed more attractive to him than did the lost souls of Nineveh. It was not because he lacked courage; for the man who could say, without hesitation, "Take me up, and cast me forth into the sea" (Jonah 1:12), had all the courage that a city missionary needs. What he lacked was a compelling passion for souls.

It is often difficult for the Bible worker to secure entrance into the homes of the city dweller; but when the heavy hand of sickness lays some loved one low in one of these homes, that same Bible worker, if prepared to treat and care for the sufferer, will not only be welcomed into the home, but will have a far better opportunity, after the Lord has used her to heal the sick, to invite the lost soul to Christ. As soon as we adopt literally the Saviour's original plan, we shall have no lack of opportunities to present the saving gospel for this time.

The expense of securing the ordinary trained nurse is entirely beyond the reach of nine tenths of the sick poor in our large cities. Hence here is an open door for consecrated workers who are prepared to enter with healing for the body in one hand, and healing for the soul in the other; and in most instances they will be able to be more than self-supporting while engaged in this work.

Looked upon from a human view-point, there are few young women who possess the genuine consecration that will be needed to resist the commercial allurements that lie before the trained nurse, and who will dedicate their lives so unreservedly to the saving of souls that God will go out before them, prepare hearts for them, have his holy angels attend them, and thus make their work effective. But God will unquestionably raise up just such genuine missionary workers.

Hinsdale, Ill.

The Two Thrones—No. 5

J. N. LOUGHBOROUGH

THOSE who advocate the theory that Christ will reign on earth a thousand years, of course deny that the earth will be desolate and uninhabited after his appearance. They also deny that the saints will go to heaven. In so doing, however, they deny a plainly stated Scriptural doctrine. That the earth will thus be desolated is made plain by the following scriptures: "I beheld the earth, and, lo, it was without form and void [Dr. Adam Clarke says of this expression, "The Hebrew words are *tohu-va-bohu*, the same as used in Gen. 1:2, when speaking of the formless state of the earth, before it was brought into form"]; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful

place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger." Jer. 4:23-26.

Again: "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. . . . The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word. The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left." Isa. 24:1-6. Observe that the text does not say, Few men left on the earth. Those left from that mighty destruction are those who will at that time be reigning with Christ in the New Jerusalem on high.

In the description of the last days, given by Jeremiah, we read: "The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation [once more when he shall speak, and shake the heavens and the earth, as spoken of by Paul, in Heb. 12:26-28]; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind [universal war] shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Jer. 25:30-33.

There never has been a battle when there was no one to lament the dead. In past battles, men have often buried the dead of their enemies to avoid pestilence. But when, at Christ's coming, the saints are taken up to heaven, and all the wicked dwelling upon the earth are destroyed by the brightness of his coming, there will be none left to lament, gather, or bury. So also when Christ comes, and cuts off the ruling powers, the remnant,—not the remnant of God's people, but the remnant of the wicked,—will be slain with the sword of him that sitteth upon the horse. Rev. 19:21.

That the saints will go to heaven when Christ appears is also a plain Scripture doctrine. Of his second coming the apostle says: "The dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord." 1 Thess. 4:16, 17. The future-probation advocate says, "Yes,

they are caught up to meet him in the air, but they immediately come down again to reign with him on the earth." This is their assumption, but it is without proof. That the saints are to go to heaven is made clear by many scriptures. In his view of heavenly things, John said, "Before the throne there was a sea of glass." Rev. 4:6. And after the deliverance of God's people from their persecutors, he said of them: "And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God." Rev. 15:2, 3. When they sing their song of triumph, they stand on "the sea of glass," which is "before the throne" in heaven.

Our Saviour said to Peter, "Whither I go, thou canst not follow me now; but thou shalt follow me afterwards." John 13:36. That these words refer to Peter's following Jesus to heaven is clear; for in the preceding verse he had said to all the disciples, "As I said unto the Jews, Whither I go, ye can not come; so now I say to you." Verse 33. He had said to the Jews, "I go unto Him that sent me. . . . Where I am, thither ye can not come." John 7:33, 34. This language addressed to Peter was, then, a promise that the time would come when he should go to the Father. In his talk to all the disciples he said, "As I said unto the Jews, Whither I go, ye can not come; so now I say to you." John 13:33. This statement filled their hearts with sorrow. He was to go away from them to his Father, and they could not go. But he immediately gave them a promise to cheer them in their grief. "Let not your heart be troubled," he said; "ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:1-3.

Then, the saints are to go with Christ to heaven at his coming, to reign with him in judgment for a thousand years, and as the earth is to be desolated of the wicked inhabitants at Christ's coming, there is no foundation for the theory of a thousand years' probation for sinners in a kingdom on earth.

Lodi, Cal.

Changed by Beholding

H. E. STILLIAMS

"THEN they that feared the Lord spake often one to another: and the Lord harkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." Mal. 3:16. Observe that the book of remembrance was written for them that feared the Lord. Now what is the fear of the Lord? "And unto man he said, Behold,

the fear of the Lord, that is wisdom; and to depart from evil is understanding." Job 28:28. So it is for those who seek wisdom and understanding to know good and forget evil, and who think upon the name of the Lord, that the book of remembrance is written.

When Moses prayed for a revelation of the glory of God, he was permitted to see the goodness, and to hear the name, of the Lord. "And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." Ex. 34:5, 6. Those who fear the Lord think upon the attributes of his character—"merciful and gracious, long-suffering, and abundant in goodness and truth." By beholding we become changed; and by meditation upon certain things, our acts, our lives themselves, become like that upon which we meditate.

"The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." When the life and acts of a person show that he is becoming more gentle, patient, kind, more thoughtful of others, more meek and long-suffering when wronged by word or deed, is it any wonder that angels hasten to record in the books of heaven the doings of that person? Again, is it any cause for wonder that, when the members of a church think on these things, there should come a change over the influence of that church, that it should be more attractive, and that its power should be as of "an army with banners"?

Imagine going to a church where every member was striving to help some one else; where love for others was the rule, and love for self the exception; where self with all that pertains thereto was forgotten in doing kind acts for others. Would you go again to such a church? Would you care to hear what its people believed and taught? When you watched their daily lives, and found them always in accord with that teaching, but ever growing in grace, would you care to become one of them?

Hear what the Lord says to those who seek by a study of his character to attain to a like character: "And they shall see his face; and his name shall be in their foreheads." Rev. 22:4. "We know that, when he shall appear, we shall be like him; for we shall see him as he is." 1 John 3:2. "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." Mal. 3:17.

Redlands, Cal.

"A SUCCESSFUL life is characterized by perseverance and faith in God."

A Chapter From the Modern Chronicles

T. H. JEYS

THERE went forth a conference president to visit among the churches. And as he went, it came to pass that he lighted on a place, and tarried certain days. And it came to pass, as he came to the homes of various ones, that they carefully related to him all the difficulties they had experienced, and how they were in great distress, so that there was no sorrow like unto their sorrow. Yea, they even made known unto him all the faults of all the brethren, and the wickedness that had been practised, so that for the space of several hours they poured into his ears whatsoever their souls lusted to relate; for they said, Hath he not ears to hear? let him hear.

Now, strange to say, this conference president did not take kindly to the information, but answered them roughly, and said unto them, Ye are idle, ye are idle; therefore ye cry unto me against your brethren. Go to; get ye every man unto his duty; enter the work, and ye will have no time to revile every one his brother.

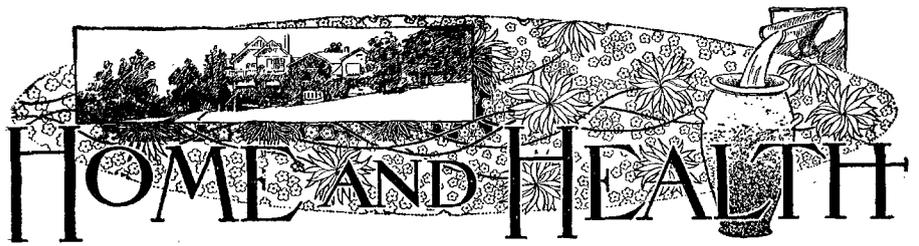
Then were they in great perplexity, and said one to another, Is not the president of the conference for the purpose of hearing complaints? But others said, Told I you not how it would be? And lo, there was still division among them. But the conference president said, O that I might invent some way of getting my people to cease looking at the faults of their brethren, and to see whatsoever things are lovely and of good report; and if there be any virtue or praise, to think on these things.

And it came to pass, as he journeyed, that he lighted on a certain place where they did even so; and his soul clave unto them, and he longed to remain there many days; for he said, This seemeth a foretaste of the heavenly country.

But how he was soon called to go elsewhere to help settle some childish misunderstandings; how he wearied of his life, so that he grew anxious-eyed, and had a furtive, hunted look; how he tried to be fair and kind to all, and was in distress many times by reason of the controversies; and how he sometimes longed to run away, like Elijah of old, behold, are not all these things written in the chronicles of every conference president's experience?

Campobello, S. C.

I USED to think it was great to disregard happiness, to press on toward a high goal, careless, disdainful of it. But now I see there is no human attainment so great as the capability of happiness, — to be able to pluck it out of each moment, and, whatever happens, to find that one can ride as gay and buoyant on the angry, menacing, tumultuous waves of life as on those that glide and glitter under a clear sky; that it is not defeat and wretchedness which come out of the storms of adversity, but strength and calmness. — *Anne Gilchrist.*



Lost Opportunities

WE plead for privilege to serve;

With outstretched, open arms we wait,
Prepared to stand, nor shrink nor swerve
From 'neath the load, however great,
Love casts upon us in the guise
Of martyrdom and sacrifice.

And standing thus, expectant aye

Of burdens heavy to uphold,
We oft o'erlook from day to day

The smaller duties manifold
That slip between our upturned palms —
Sweet sympathies and blessed alms.

— *Julie M. Lippman.*

Which Will You Choose?

MRS. I. H. EVANS

CONSIDER, my sister, your privilege of choice. You may be poor, weighted down with a load of every-day burdens that seems too heavy to bear, and that is too heavy to bear in your own strength; but you may *choose* to lay your burden on Him who is ever ready to bear our griefs and carry our sorrows, and, so choosing, you may walk with him light-hearted and at peace.

When the days seem long, when "the road winds up-hill all the way," and when the peace and rest of Home seem very far away, you may choose, if you will, to enjoy the companionship of him who is the Joy of that Home. In the dark places he will be your light; in the heat and toil of the day he will be to you as the shadow of a great rock in a weary land.

You may carry in your heart a living sorrow; you may be grieved by neglect or ingratitude, by absence or death; but whatever your condition, your own heart's joy and the happiness of others are to a great extent in your own keeping: they are yours to *choose*.

You may choose your position in your own home — that of arbitrary dictator, a ruler whose word must be feared and unquestioningly obeyed; or that of counselor and friend and guide, comforter in all sorrows, sharer of all joys, the safe keeper of all confidences, — a position, indeed, of the highest trust. And you may make of that home what you choose, — a refuge, a comfort, a delight, to your loved ones; or — a "place to get away from."

To a large extent you may choose for your children the best things of life, — a knowledge of the Bible, and a faith and trust in its teachings; familiarity with good books; gentleness of manner and of thought; freedom from criticism and gossip, which is as a deadly blight on so many young lives. If you can not always choose their associates or their

friends, you can at least help to choose their ideals; and presently the companions who do not measure up to those ideals will fall away. You can help them to look for the best motives, to take always the kindly view, to put self out of sight.

You may choose happiness for your children; and what sweeter, saner, more desirable gift could any mother bestow? A happy childhood is never a spoiled childhood — whether from overindulgence or from lack of the sweet indulgences the wise mother will know how to dispense and how to withhold. It does not mean idleness, freedom from all responsibility, the gratification of every whim, no matter at what sacrifice to others; it does not mean permission to go and come as the will dictates, money to gratify every desire, or even unlimited educational opportunities. None of these things, which at the first glance seem to be life's "best" things to the child, make or give happiness. As the children grow up, and go out from the shelter and love of home, they will remember longest the attitude and character of the mother in that home. If she has had "a heart at leisure from itself, to soothe and sympathize," if she has chosen for herself the ways of pleasantness and peace, and has walked therein, unhurried, unruffled, serene, and sympathetic; if she has been swift to do the kindly act, slow to speak the critical, bitter word, — if the mother in the home has been such as this, she will have left for her children a treasure of memories that will ever be to them a blessing and an influence for happiness.

And not only are you choosing, in these swiftly passing days, what shall be the memories of your children; but you are choosing for yourself the memories that shall last as long as you live. All too soon the home will be quiet and empty, and you will live over again and again in memory the scenes and words of to-day — of every day. Which would you choose for yourself — in the days to come? Would you choose the memory of a child's grieved face? its look of pain, brought there by stinging rebuke or unjust accusation, hardening under your words to rebellion — anger answering your anger, frowns your frowns, saucy words your scolding and fretting? or would you choose the memory of quiet hours, when correction is sweetened by kindness, and what you really desire for your child — the careless habit overcome, the quick temper brought under control, the perfection of the Christian graces in the life — is brought one step nearer?

Which would you rather remember,—a day of embroidery or sewing on extra lace that your darling might be prettily dressed? or a few hours in the woods and fields, teaching her the first lessons of flowers and birds, and of Him who made both her and them? Shall she learn first the lesson of the lilies? or shall her awakening baby thoughts be for the daintiness she sees reflected from the mirror?

Would you rather remember, in those days, that always and forever your floors were clean, and your books and chairs in order and beautifully unmarred, while your boys and girls found their pleasures on the street or in other homes? Or would you choose a memory of the happy, vivid faces of your children, always brighter for your smile, enjoying the innocent pleasures of youth under your guarding watch-care?

O mothers! it is yours to choose—first the better part, that can not be taken from you by men and will not be taken from you by Heaven; and after that, and having its roots in it, the peace and joy and comfort of those whom you love better than life.

As in the home, so in the church. You may, to a large extent, choose your attitude and place in that company which is but a larger household. You may open your heart to other mothers' children; and one of the hardest things, apparently, for many mothers to learn, even those who are wisest and most tender with their own flock, is the lesson of all-embracing love for the little ones of other homes, or, sadder still, for those who are practically without homes. Many a child's life has been embittered, many a well-meaning woman has done untold harm, by believing and repeating evil stories about children. There is no doubt that Satan is making an effort to lead children to ruin; but how unspeakably cruel to slander a child! If he is doing wrong, it will not correct the evil to deprive him of his good name; and if he is innocent, he is thus made the victim of the deepest injustice. Will you not choose to spare the reputation of the boys and girls of your church and school?

Choose to believe the best of the sons and daughters of your brethren and sisters. "O, I never thought! I never understood!" one Christian mother wept as she confessed to another her attitude of mind toward a young man whom her son liked. "I wanted him to stay away; I feared his influence. But God has shown me my wrong; he loves that boy just as dearly as he loves my son. Before it is too late, I shall do all in my power to tell that love to him, and to show my love for him. I have been so short-sighted that I thought my duty was done if I could bring my own son up in the right way. God is teaching me that his love is so wide and so deep that it includes all his children. Hereafter I shall try to help the sons of other mothers."

Faithfully she labored; earnestly she prayed, in long, wakeful nights, and with

bitter tears; but she fell asleep and laid down life's cares, without knowing that her late-awakened love had borne its fruit.

But you who read her experience have yet time to be swift in loving, quick to speak the right word, at the right time and in the right way, to help the young man and woman, the boy and girl, the children, who have not accepted Jesus as a personal Saviour.

If all the mothers in Seventh-day Adventist churches would choose to exercise their high privilege of loving all the young people, remembering that they are young, and must therefore receive patience and gentleness in greater degree than if they were older and had learned to bear criticism and misunderstanding with more grace,—how many young people would be won to Jesus, and saved to this cause and this work!

Not all will so choose; but you can choose,—not for the other mothers, but for yourself,—what will be your influence with the members of your little company.

And as in the church, so in the neighborhood. It is not the woman who is ever running in to gossip, to borrow, even to visit, whose influence is most widely felt for good. But the woman who is friendly and sympathetic; who is ever ready to lend a helping hand in sickness; who is tolerant, and generous, and above all is ready to see the best and to speak the best of others, and to maintain silence where silence is kinder than speech,—such a woman exerts an unmeasurable influence for good in the community.

Last of all, we must remember that in us there is no good thing. We are granted, indeed, the privilege of choice; but of ourselves we can not even choose aright. Like Paul, when we would do good, we find to our sorrow that evil is present with us. But we can choose Christ. Then, by reliance upon him, daily, hourly, moment by moment, choosing with him, we can choose for ourselves and for others the best gifts.

How shall we choose?

Takoma Park, D. C.

Again, the Fly

A FLY'S favorite food is what the human being discards and revolts at: garbage, animal and human excrement, and every form of decaying matter. Its favorite haunt is the manure-heap and the garbage-pail. It walks over this mess, and with its feet and legs laden with what sticks to them it comes into our houses and walks on our food, in our milk, and on the tender skin of a baby. It has been estimated that a fly just back from its favorite haunts, at the height of the summer, carries on its feet more dangerous germs than have ever been found in a single drop of the worst city milk. By this very simple means the fly was found last summer in New York City to have been the direct cause of thousands of fatal cases of dysentery, cholera infantum, and typhoid fever with

babies. For a long time it was believed that hot weather was responsible for the deaths of so many infants during summer; now we know better. Undoubtedly the heat, with all that goes with it, is disastrous to a good many children; but the fly is now recognized as a far greater and more serious factor, second only, even if it be that, to polluted water or milk.

The fly can be got rid of. This fact was proved in England, where, fifty years ago, flies were a nuisance and as great a danger as they are now in America. To-day, broadly speaking, England is so thoroughly rid of flies that the English rarely screen their houses. How did the English do it?—As we must do it: by each family keeping its house clean. Screens will keep flies out of a house, and fly-paper will kill them. But neither gets at the cause. There is only one way to do away with flies, and that is to keep clean the places where they breed and love to feed.

Manure-heaps of horses and cattle should be kept in covered pits, bins, or fly-proof closets, and stables and pens must be kept clean of manure.

Outside lavatories should be kept clean, and all excrement covered up or drenched with poisons, lime, or oil.

Kitchen refuse should be placed in closed, cleanly kept garbage cans. All decaying matter should be buried or burned.

All receptacles, such as cuspidors, should be kept clean.

Until we are clean ourselves we can not keep healthy, and until we keep our houses clean we can not keep away the flies.

If there are flies around or in your house, either you or your neighbor is careless with regard to absolute cleanliness. And until the flies are got rid of, as they can be with care and watchfulness, a positive danger to your own health and the health of your wife and children confronts you.—*Ladies' Home Journal.*

The Children Have Been Neglected

THE church has a special work to do in educating and training its children, that they may not, in attending school, or in any other association, be influenced by those of corrupt habits. The world is full of iniquity and disregard of the requirements of God. The cities have become as Sodom, and our children are daily exposed to many evils. Those who attend the public schools often associate with others more neglected than they, those who, aside from the time spent in the schoolroom, are left to obtain a street education. The hearts of the young are easily impressed; and unless their surroundings are of the right character, Satan will use these neglected children to influence those who are more carefully trained. Thus before Sabbath-keeping parents know what evil is being done, the lessons of depravity are learned, and the souls of their little ones are corrupted.—*Mrs. E. G. White.*

THE WORLD-WIDE FIELD

Knowledge of Jesus

WORTHIE HARRIS HOLDEN

I LOVE my Saviour, though my sordid mind

Sought not his grace divine;
But, drawn by cords of love, my stubborn heart

Hath learned to know from him that "better part,"

Confessing, "Thou art mine!"

I know my Saviour, yet these mortal eyes
Have never seen his face;

The Man of Sorrows hath assuaged my grief,

The Prince of Peace hath brought from strife relief;

I know him by his grace.

I hear my Saviour speaking off to me,
Though long he called in vain;

Now he who called and sought his wandering sheep,

By his own word and providence doth keep,

And make the pathway plain.

To hear his voice, and know that Christ is mine,

Is all in all to me;
Soon shall I see him coming from above,

And join redemption's song, and love his love

Throughout eternity.

Portland, Ore.

First-Fruits Among the Tamils in South India

J. S. JAMES

SINCE my last report in the REVIEW, our work among the Tamil people has been moving steadily forward, and the blessing of the Lord has been with us. Our hearts were greatly encouraged by the arrival of Elder G. G. Lowry and wife in December, 1909. They came to us full of courage and energy, fresh from a cool, invigorating climate, eager to enlist their strength in gathering a harvest of souls for the Lord's return.

The mastery of the language is by far the most important part of a missionary's first duties, and experience proves that the first year in the country is the most important time for one to make rapid strides in accomplishing this end. It was therefore considered wise not to burden the new workers with detail work until they had had an opportunity to spend at least one year on the language. Elder and Mrs. Lowry are working hard at this task, and are making encouraging progress. To one who comes out to a field like this, anxious to get to work, and seeing so much to do on every hand, it is very hard to sit down for a whole year to struggle with the difficulties incident to learning one of these tongues. But in the end it is found to be time

and labor saved, and a greater degree of efficiency gained.

Early in January of this year I began a Bible class among the Hindu Christians, which occupied every night in the week except Friday and Sunday. It was my purpose in this class to bring before these people such phases of truth as would be most suitable to the peculiar position which they occupy. They have been widely referred to as the Tamil Sabbath-keepers, but in teaching them we have had to lead them out from practical heathenism. Their religious experience has consisted of a vain display of names, Christian and otherwise, com-



Photo by J. S. James

FIRST CONVERTS BAPTIZED AMONG THE TAMILS

combined with a multitude of ceremonies gathered from Hinduism, Judaism, and a perverted Christianity, the meaning of which neither their leaders nor they themselves understood, and in nine cases out of ten were incapable of comprehending.

This Bible class was well attended from the first, and the people seemed to take a great interest in the subjects presented. The Spirit of the Lord was present in our meetings, and hearts were touched. About two weeks ago several began to ask for baptism, and we felt the time had come to bind off the class with such a service. Twenty persons handed in their names for baptism, all of whom were personally examined beforehand. Every candidate seemed to realize the nature and importance of the step to be taken.

Sabbath afternoon, April 2, the entire congregation assembled at the usual time for service at our bungalow, and together we marched to the bank of an artificial lake about a mile distant, where, just as the Sabbath was closing, I had the privilege of burying these dear souls

with their Lord in baptism. At the water's edge Elder Lowry spoke briefly about the baptism of Christ, and vividly pictured the event that occurred at the River Jordan two thousand years ago, which we were about to imitate in obedience to the Lord's command. The school children sang several songs to Christian tunes, and never did you hear children put so much spirit and earnestness into melody. Indeed, we all sang from hearts filled with joy and gladness; for it was a day to proclaim liberty from darkness and shout victory. While a deep earnestness seemed to take hold upon all, yet on every face was seen an expression of happiness and sur-render.

To illustrate how deeply conscious some were of the change wrought in their lives, I will relate one incident. Many of the people, when babies, were named after heathen gods or received other names of heathen significance.

While examining candidates for baptism, I asked one woman her name, whereupon she dropped her head as if in shame, and would not reply. When pressed for an answer, she said it was a heathen name, and she did not want to be called by it now that she had become a Christian. I told her to choose another name more to her liking. After thinking a moment she chose a name which in Tamil means "a woman of gold." May she prove to be such. Three

changed their names, and took others more in keeping with hearts enlightened by God's truth. The experience of Jacob while at Bethel was thus brought vividly to mind.

Of the twenty who were baptized, fourteen are men and six women. Nineteen of the whole number came from heathenism, and one from a Christian church. The first heathen young man with whom I became personally acquainted in India was the first to be baptized. His father is a leader in the Hindu-Christian society. Upon returning home after the baptism, his father met him with these words: "I once had a son, but now my son is dead. Should any one ask about my son, I will tell them I have no son; he is dead." After saying this, he locked the door, and the boy came over to our bungalow for a home and sympathy. The second to be baptized was my teacher and interpreter, a young man from the Church of England, who has stood faithfully by my side through all the storms we have encountered since the first day we put foot in this district to begin work. He is a

young man of exceptional ability, and seems to have a firm hold on the truth.

Thus, after two years of earnest and untiring labor under adverse circumstances, the Lord has graciously sealed to us this fruit. To his name and power be all the praise. This number can now truly be called Tamil Sabbath-keepers and Seventh-day Adventists; for they believe the Lord is soon coming, and this thought alone has moved them to turn from the vanities of the world and serve the living God. They are as brands plucked from the burning. They have come out into the light of God's truth with their faces bearing the hideous scars and deformities of a cruel barbarism. They come to us with little or no learning, with their minds dwarfed and cramped, but with a desire to know and do the right. But this is not the end of this good work. We rejoice to know that others are about to take their stand with us, and we hope to have another baptism before long.

Our responsibility to these people has not been discharged by their baptism. On the contrary, we are drawn closer to them, that we may help them in overcoming their weaknesses, which are many. We owe much to their children, whom they have so freely given us to educate for some place of usefulness in the Lord's vineyard. I know they share a large place in your hearts and prayers. Praying and giving for the work in these dark lands will one day bear fruit in the kingdom of God. May we all be faithful in doing our part until we meet one another there.

Nazareth, Tinneveli.

China

WM. A. WESTWORTH

FOLLOWING the annual council at Shanghai, it was thought best that I go on a trip through the interior, as there were several matters awaiting decision. Accordingly, I began a journey which meant about twenty-five hundred miles of travel, under a great variety of conditions, and which lasted over six weeks. Elder R. F. Cottrell and Brother and Sister Fred Lee accompanied me.

By steamer, by rail, by house-boat with sail, by boat drawn along the river-banks by coolies (and sometimes by ourselves), by donkey riding, by mule-cart (without springs), by wheelbarrow, and by the oft-times preferable, though not always practicable, way of going on foot, we pressed through territory representing over 131,000,000 souls. Everywhere we see the evidences of Satan's rule,—temples of Buddhism and Taoism; wayside shrines filled with idols or used as the home of a family or company of beggars (one was held by a fair-sized company of hogs); and incense burning and firecrackers exploding in the villages at all times of day and night to propitiate the gods. Each night is made hideous by the continual hammering of brass gongs by wandering watchmen, who keep up the racket to scare away the de-

mons, which are supposed to be everywhere present, corners and sharp points being placed on the roofs to catch the devils in their passage, and by making it hard for them to travel, causing them to stay away. Here, a poor woman is shrieking because of the abuse of husband or mother-in-law (for the lot of the young wife in China is far from pleasant); a little farther on, a child's body floats past you in the canal; there, a beggar, covered with sores and perhaps with leprosy, asks an alms,—everything, everywhere, calling for the light and the truth and the love of the third angel's message.

The first station visited was Ying-shang Hsien. Here, about a year ago, Brother Han accepted present truth through reading. He had been for some time a Christian worker; and when he accepted the message, he went to work with that zeal which should mark each believer in this last message to a dying world. Four or five of his people came with him. Brother Han has not had the help and counsel of a foreign worker, a few days' visit from a foreigner being all that could be spared in the past; but, acting as station superintendent, treasurer, evangelist, and general manager, he has gathered about him an earnest company, whose hearts and faces are warm and bright with the sunshine of God's love.

A number of believers awaited us; and after a few days' stay we had the privilege of organizing the first Chinese Seventh-day Adventist church in Anhwei. There are twenty-one members, wholly the result of Brother Han's labors. Six of these had been baptized some time previously, during an eight days' journey up the river to our Cheo Chia K'o station, but thirteen were at this time awaiting baptism.

On account of the large crowds that would gather, it was unsafe to conduct this ordinance in daylight; so about 9 p. m. we walked through mud and a driving rain to a suitable place two miles up the river. Here these dear souls, nine of whom came direct from paganism to the truth, were buried in baptism by Elder R. F. Cottrell. Two of the candidates were aged sisters, who had often knelt before the shrine of a pagan deity, and who, because of physical infirmities, had to be carried down into the water; others, who had been addicted to the horrible opium habit, were now free, and had a new purpose in life. As we saw these and others come forth from the watery grave, with faces aglow in the knowledge of acceptance with God, we could not but ask if more childlike faith and love for God could be found in the home land; or if greater risks would be run, or more severe privations borne, by those who boast the benefits of Christian school and sanctuary.

Brother Fred Lee was left at this station, of which he was chosen elder, with Brother Han as deacon. Sister Lee acts as church treasurer.

From this place we pressed on to Cheo

Chia K'o. After a week's varied experience, we reached this station, and rejoiced to see the leading of our Heavenly Father at this center. Here were gathered about forty persons, as bright a class of people as one could wish to see, men from five or six out-stations, assembled for a Biblical institute and preparing for service. Elder J. W. Westrup has charge of this station, and is assisted by Brother and Sister O. A. Hall, formerly of Nebraska, and by Sister Pauline Schilberg, of South Lancaster Academy and the Washington Seminary.

Sister Schilberg has been blessed in her study of the language, and acted as our interpreter as we spoke to the company assembled. In this important city, which is really two walled cities, one on either side of the river, is found a center for a rapidly spreading work. Already native chapels are being erected, and companies of believers who love the truth are gathered out.

Passing on to Hankow (four days' travel), accompanied by Brother Westrup, we were made welcome by Brother Cush Sparks, formerly secretary of the Nebraska Tract Society. Hankow is the Chicago of China. In this district are one and one-half million people waiting for the message, with but one native helper, six hundred miles in the interior of China. Brother Sparks is trying to master the language and hold up the light. He should — he must — have help. Who will volunteer to go? Here is a city with modern European buildings, with gas, electricity, paved streets, banks, newspapers, telephone service, everything modern in the foreign concessions (for it is an open, or treaty, port); here abound elements of twentieth century progress; and here is only one foreigner who lives the message, with one Chinese canvasser. Is this as it should be?

We next passed on two hundred fifty miles farther inland to Chang-sha. For months Brother and Sister P. J. Laird have been alone in this great city, almost a thousand miles inland. Here they have labored and prayed, prayed and labored; and God has heard their prayers, and blessed their work. Here again we found a school in progress. From several out-stations men were hard at work searching for truth. Why? The answer was given by a man who rode some distance with me in a cart. He could not speak English, nor could I speak Chinese; but several times he said, slowly, "*Jesu qui li di,*" and I could understand it,—"*Jesus is quickly coming! Jesus is quickly coming!*" It was all he could say that I could comprehend, but still it was enough. Sick and tired of sin and sorrow, surfeited with paganism, and with hearts groaning for deliverance from the physical and spiritual bondage which prevails, these dear souls respond to the sound of the message, and work as best they can to get a preparation to carry the word of life to others.

Chang-sha is a severely anti-foreign town, and great care and wisdom will need to be exercised in securing a site for our work there. Prices are high; and as it is a provincial capital and a viceregal city, it will cost considerable to establish our work, yet God has given witness to his acceptance of the labors of his children there, and we look for good results. We anxiously await a response from the brethren and sisters at home, on the \$300,000 Fund, that suitable quarters may be secured. Sister Laird, who was Dr. Emma Perrine, has established a good optical trade, and by this means both she and her husband have been able to reach many hearts.

From Chang-sha we returned home, and found there awaiting us the accumulated mail of some weeks. Attention to this, together with the forward steps that must be taken with reference to the new press buildings, etc., will occupy our attention for some time to come.

Brethren and sisters, China with its population of 425,000,000 is our largest missionary problem. We have as yet barely touched the great work of giving the message to this people, but God has shown us that he is waiting for us to step out by faith. Shall we not have a speedy response of men and means? One hundred dollars will pay a native evangelist, with all his traveling expenses, for a full year. Can you not support one? Must we wait longer for our printing-house, before we can get our literature into the hands of this people, who have proved that they will buy it when we can deliver it. Canvassers are waiting to carry the message to their own people.

May God grant that we may each realize the responsibility resting on us, and not be found wanting in the day when the Lord returneth, and reckoneth with his servants. Pray for China.

Shanghai.

Santo Domingo, West Indies

U. BENDER

LEAVING Santiago on February 9, I arrived in Santo Domingo the morning of the eleventh. Santo Domingo comprises about two thirds of the island of Haiti. It is a republic, and has a population of about six hundred thousand. Santo Domingo City, the capital, is situated on the south side of the island. This city is kept in very good condition as compared with many other Spanish-American cities. Its population is about twenty thousand. There are other good coast towns along the Caribbean Sea and on the Atlantic side of the island.

Protestant missions have not flourished in Santo Domingo. The work we have been able to do so far has been almost entirely by selling literature. C. N. Moulton has been in the republic two years, but has not been able to work all the time. There are a few Sabbath-keepers now, and a good interest to hear the truth among some West Indians who come to the island to work.

Books and papers seem to have a ready sale. Traveling in the country must be done by riding and leading a pack animal. One can not always go about safely to meet an aged Spanish Negro who is which are so common as almost to seem an ordinary occurrence. The duty on books is quite high, and shipments do not always reach us as soon as they should. These things work against the canvasser. But I am glad to say that Brother Moulton and the two boys working with him are of good courage, and are determined to forward God's cause.

On Sabbath we walked out two miles to meet an aged Spanish negro who is keeping the Sabbath. I spoke to the family, Brother Moulton interpreting. It did me good to see the face of this child of God light up as the precious truth, so simple that a child can understand it, was spoken.

The work will be difficult in this field, but the God of nations will be a shield and reward to the faithful messengers here. May his blessing attend them.

Jamaica, West Indies.

Good Friday and Easter Sunday in Central America

F. E. CARY

THESE two days are celebrated throughout the Spanish countries of Central America in the following way: A man is dressed up to represent Jesus, and a mock trial and crucifixion take place. Men are dressed to represent Roman soldiers, who buffet, deride, and spit upon the man representing Jesus. They also place a crown of thorns on his head, pierce him with spears, and make him carry a cross. In every way, except by killing the victim they torture, they mock the crucifixion of Jesus.

The evening of the following day they meet in a little house made of green boughs and decked with colored cloth. Here they confess their sins, and cry, and pray for themselves. Some are not sober enough to know what they are doing.

The following day, which is Sunday, they get a forked limb or small tree, and wrap plantain leaves about it. They then get clothes, shoes, hat, false face, and belt for machete, and dress up a representative of *Diabolo* (the devil), meaning Judas. This figure is then set upon a mule, and, with pistols in his belt and a basket by his side, driven up and down the streets. The people then make out a will, and each article of his dress is bequeathed to the owner, and given back after the will is read. Great sport is made when the will is read at the most prominent Spanish houses, and the borrowed articles are returned. When the figure is dragged in this way by degrees, it is dragged off by little Spanish boys and burned.

Later in the day two veiled men, dressed in special costume, one on horseback, hurry through the streets as if looking for some one. They represent

centurions, looking to see if Jesus is really dead.

As I see this mockery and slander of the Holy Scriptures and Jesus, I long to tell all of his love, whom to know aright is life eternal. Pray for this needy field.

Bonacca, Central America.

A MR. E. R. JOHNSTONE, in making a somewhat exhaustive study of the cosmopolitan citizenship of our country, mentions a condition he found in the city of Cleveland, which, no doubt, is but a sample of many others. He says: "If you want to realize what the apostle meant when he spoke of 'barbarian, Scythian, bond and free,' go out Broadway, and count the nationalities by reading the signboards," said a Cleveland citizen with whom I was speaking. So I went. In one block (taking both sides of the street) I found the following nationalities represented by shops (meat, vegetables, groceries, bakeries), stores (dry goods, hardware, electrical supplies, drugs, etc.), and factories: Russian, German, French, Danish, Finnish, Norwegian, Swedish, Turkish, Grecian, Sicilian, Calabrian, Magyar, Austrian, Armenian, Egyptian, Rumanian, Tunisian, Bohemian, Syrian, Hawaiian, Welsh, Bornese, Chinese, Spanish, East Indian, Javanese, Japanese, Korean, Tahitian, Filipino,—thirty in all, congregated along a frontage of six hundred feet. Probably there were other blocks that would have shown a census equally diverse. I made it my business to go into a score of these places of business. I did not find one in which English was not spoken, nor one in which the costumes worn were different from those we are accustomed to see, save in the laundry of the Chinaman and the fancy goods stores kept by the East Indians."

J. W. HOFSTRA, superintendent of our work in Java, in a letter to Pastor J. E. Fulton, says: "We started our school at Soember Wekas last week, with Sister P. Tunheim as teacher, and an enrollment of twelve eager pupils from surrounding villages. The people are anxious to come. Brother and Sister E. E. Thorpe's work in treating the sick and wounded has prepared the way. I thank God from the depths of my heart for this opening. The Lord is blessing us wonderfully, spiritually and physically. All the workers are of good courage, and not one is sick. This is remarkable in this climate. The workers are enjoying the blessing of God."

BROTHER SIDNEY NOBBS, secretary of the Sabbath-school on Norfolk Island, writes: "Last month we had the worst storm we have had since our people landed on the island. The sea rose twenty or thirty feet above its usual height, but fortunately it was on the high part of the island. This is one of God's signs of his soon coming—'the sea and the waves roaring.' How thankful we ought to be to know the precious truths and promises of the Word."



WASHINGTON, D. C., JULY 7, 1910

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

Editorial

An Interesting Testimony. — Only a few months before his death, Dr. A. H. Lewis, for many years the leading man among Seventh-day Baptists, wrote an article in which he described the work of Seventh-day Adventists as on the decline. His words surprised many of his own people, and surprisingly pointed protests were forthcoming from some of them, while editorially it was explained that his words had been misunderstood. Over against that last comment on our work, which we never laid up against him, it is interesting to place his first comment, in a letter written to the REVIEW from Wisconsin in 1859. He wrote:—

I commenced reading the REVIEW some three or four years since, for two reasons: I wished to learn something of those who supported it, and advocated its doctrines, and felt willing to receive any new light upon the all-important subject of our lives. Upon the question of the Sabbath I had no inclination to disagree with you, as I had always observed it; other points I did not embrace at once. I thought them quite consistent, yet I never saw them in their true light until, with the Bible for my guide, I sought God in prayer for light to see his truth, and I now bless his holy name that I ever heard the three messages, the counsel of the faithful and true Witness, the immortality of man as brought to light in the Bible, etc., etc. But for meeting with Brother Steward, of Mauston, and the REVIEW when I did, in my boyish incredulity I doubt not but I should long since have renounced the Bible, and now have been attempting to "climb up" by some theory of speculative philosophy; and whatever may be the end of the REVIEW or of Adventism, this far I feel that it stopped me, and brought me back to the sure guide of the world, the Bible.

Extent of the Message. — A question at the close of Dr. Lewis's letter, and the editor's answer, are of interest as showing how dimly, as yet, appeared the field of our work to the believers in 1859. Dr. Lewis asked: "Is the third angel's message being given or to be given except in the United States?" And the editor answered:—

We have no information that the third message is at present being proclaimed in any country besides our own. Anal-

ogy would lead us to expect that the proclamation of this message would be co-extensive with the first; though this might not perhaps be necessary to fulfil Rev. 10: 11, since our own land is composed of people from almost every nation.

As the cause moved forward, the field of the work enlarged in the vision of the believers. It was seen that the message was to go not only to the few of foreign nationality who were coming to this country, but to the millions of Europe, Asia, Africa, and all the lands and islands of the earth. Only so can the work be finished. It is not for us merely to wait for the peoples of many tribes and tongues to come to us, but, "Go ye into all the world," is the command of our Captain.

The Word Fulfilling in Earth's Remotest Bounds

THE last recorded words of Jesus, according to the account in the first of Acts, were, "The uttermost part of the earth."

The Lord Jesus loved to the uttermost. His heart was ever reaching out with longing for the "other sheep" to be called into the one fold. That is the spirit of the Master, and that spirit in the hearts of his disciples leads them ever out into the earth's uttermost parts, where also the message must be heard.

In what is clearly a prophecy of the last days, Isaiah cries: "From the uttermost parts of the earth have we heard songs, even glory to the righteous."

Just now I am writing from Finland, which is one of the lands on the uttermost northern border of the earth. And from this uttermost part we hear the songs of praise for the third angel's message.

It seems like meeting an old friend in a far country to pick up our Finnish hymn-book, and find good old Father Cottrell's Sabbath hymn,—

The God that made the earth,
 And all the worlds on high,
 being sung in the Finnish tongue,—
*Jumala, joka maan
 Ja Kaikkii aineet loi.*

And I hear the good old advent hymns that we have loved so long, as, for instance,—

Watchman, tell me, does the morning
 of fair Zion's glory dawn?—

ringing out in the same familiar tune, but in this Finnish tongue, sung by brethren and sisters on whose faces is written the bright advent hope. The "blessed hope" is the dearest hope on earth to these brethren and sisters. I hear it in their testimonies, as they are translated to me, and I feel it in my heart as the Spirit of God in their words

touches the chord that vibrates in hearts the world over wherever the advent people are found.

It is blessed to find all this spiritual atmosphere of the message and of heaven in this town of Bjorneborg, on the Gulf of Bothnia. About eighty believers have been gathered this Sabbath day of the conference meeting, and the Lord has richly blessed them. The work began in Finland among the Swedish, but about half the believers at the meeting are Finnish. Of fourteen baptized this morning, eleven were Finns. The Swedish believers rejoice to see these Finnish brethren and sisters coming in, for while the providence of the Lord has brought in the truth through the large Swedish population, a strong and a leading element in Finland, the masses of the people speak the Finnish tongue only.

A gray-haired Swedish brother, from Wasa, away north on the Bothnia, said in the meeting this afternoon:—

I prayed for light for years, and now it has come. God answered my prayer. The light came to us from Sweden, and I thanked God for it. But I loved the Finns also, and prayed for them. And now I am so happy as I see the numbers of the Finnish people coming in. There is that Finnish brother standing over there. I am so glad to see him, though I can not talk with him.

The Finnish brother referred to, an elderly man, came down to the meeting from the north country, never having met Seventh-day Adventists before, but having read the truth in our books and papers.

This Finnish tongue is one of the oldest in Europe. That is, it has not been mixed with other languages, as have most of the languages of Europe. Students of the ancient Sanskrit of India, if I remember correctly, claim the Finnish tongue as more nearly related to Sanskrit and the mother tongue of our Aryan race than any of the other tongues of Europe. It seems good to hear the praises to God for the last message in this language, which has been preserved less changed than many from the ancient times when the Aryan race dwelt together on the Asiatic table-lands.

Finland is a rugged, beautiful country, with much stir and business, notwithstanding its northern latitude. Helsingfors, the capital, is as fine a city as one meets with anywhere. It has a church of about sixty believers. We were entertained, in passing through, at the home of the chief of the medical and health department of the city, whose entire family are consecrated, earnest believers in the present truth. From all walks of life, and from amid all circumstances, the believers here are being gathered out.

Here is an earnest sister from an in-

land region, the wife of a Lutheran pastor, who comes to the meeting bringing \$80 tithe. Years ago, before marriage, she heard of the message in Helsingfors. It made no marked impression. But after some years she lost a child, and in her sorrow turned to seek the Lord for a personal experience. Then, wife of a Lutheran pastor though she was, she remembered the little she had heard of the third angel's message years before, and wrote to Helsingfors and came in touch with our people, and is now an earnest witness for the truth.

So by many varied paths the Lord has called out these believers in Finland, as in other lands. In these days of the finishing of the work, he is fulfilling his promise:—

"I have long time holden my peace; . . . now will I cry. . . . I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." Isa. 42:14-16.

Truly now, just now, is the time to work these long-neglected uttermost parts of the earth. The Lord has gone before us. Here is an earnest worker who, five or six years ago, was a militant Socialist in the uprising in Finland against Russia. He had to flee for his life to Scandinavia, and encountered many hardships, but he found the Lord and the third angel's message in Sweden, and now he is back in Finland, giving his life to the cause of the coming kingdom of Christ Jesus. And here is Brother H. Mikkonen, who went to far San Francisco, found the truth, and returned to labor among the Finnish people. So the Lord is calling the believers and workers in.

The canvassers have been blessed in selling both Swedish and Finnish books. A Finnish brother is with us whose home is exactly on the arctic circle, directly north of the Gulf of Bothnia. In the summer, when there are no roads over which to travel, he engages in salmon fishing; then, in the long winters, when snow and ice make roads for travel, he is out with horse and sledge, placing our books and papers in the homes that line the polar regions.

This is a wonderful work. With our own eyes we are seeing the last message accomplishing the very work of the prophecy. The Lord is coming. The warning cry is ringing out in the uttermost parts of the earth. I thank God for the new courage that comes with what I see and hear and feel among these hearty believers of Finland.

Elder F. Anderson, formerly president of this conference, has been called to take charge of the North Swedish Mission, and Elder L. Mudderspach, of Denmark, who is with us, has been elected

to the presidency here. Elder J. C. Raft, the union president, is here; and Dr. A. B. Olsen, of England, also, who has joined in the spiritual work of the meeting, given public health talks, and met with those needing medical advice. Best of all, the Lord has been with the brethren and sisters, and in no field have I enjoyed in any greater measure the fellowship with the Lord and his children of the "blessed hope." w. a. s.

Bjorneborg, Finland.

The Triumph of God's Law

OURS has come to be a lawless generation. The lawless element is on the increase. It has been increasing more rapidly since a great portion of the church has been proclaiming the abolition of the law of God.

With the law of God dethroned in the hearts of men, it is not to be supposed that human law would be given a place of great reverence. In fact, we have heard, within recent months, of lawmakers themselves framing laws designed to relieve influential lawbreakers from the penalties of just laws. It is a notorious fact, also, that the execution of human laws is repeatedly interfered with by those who appoint the lawmaking body. There was a time when it was sufficient for a majority of the people to know that such and such things were "against the law." Now the man with influence or power or wealth who desires to do that which is against law, either sets himself deliberately at work to change the law, or defies the law, and depends upon his power or influence or wealth to enable him to avoid its penalties. And from the example thus set, the common people, consciously or unconsciously, are taking their cue, and learning the lesson of disregarding the law — all law, human and divine.

All this is out of harmony with the teaching and the purpose of the Messiah, who thus declares his design:—

"Then said I, Lo, I am come; In the roll of the Book it is written of me:

I delight to do thy will, O my God; Yea, thy law is within my heart."

His very sacrifice on Calvary showed the immutability of the law of God. Man's transgression of God's law made necessary the sacrifice of the Son of God, in order that man might not be required to bear in his own life the penalty of his transgression of that law, which would have been eternal death. Had not Christ stepped in between that broken law and the lawbreaking man, the penalty of eternal death would have fallen upon the transgressor. He did step in with his own life, laid it down as man's substitute, vindicated the law, and gave man hope.

Then what a perversion of God's truth and purpose to assert that in this work (performed for the purpose of vindicating the law and also saving man from its penalty) Christ abolished the law of God, and took it away from its place in the government and throne of God! It is a veritable libel on the mission of Christ to this world. Christ declares of himself that he came to do the will of God (expressed in the law), and that that law is within his heart. Men would make him oppose himself and deny himself by declaring that he came for the purpose of abolishing that same law. Truly, the enemy has found quarters within the household.

But this work in opposition to the purpose of God and the law of God was long ago predicted. The prophet Daniel tells us (Dan. 7:25) of a power that would rise up against the work and people of God, and would "think to change the times and the law." This could not refer to the times and law of men; for they are always changing. It refers to the law of God, against which that power had arrayed its forces.

Paul is referring to the work of that same power when he speaks of the "lawless one" (2 Thess. 2:8, A. R. V.), whose work was made manifest in the early church, and is denominated "the mystery of iniquity." That spirit of lawlessness was but another name for the "falling away" from the first principles of the gospel. With that falling away there began to be more fully and directly revealed "the man of sin," "the son of perdition, he that opposeth and exalteth himself against all that is called God or that is worshiped; so that he sitteth in the temple of God, setting himself forth as God." 2 Thess. 2:3, 4.

This is the same work that the prophet Daniel reveals in the text quoted. It is a God-dishonoring power doing a law-nullifying work. That power was and is the Papacy, and the law which it has sought to nullify is the law of God. That power was established during the "falling away." It was the "falling away" that made its establishment possible, that opened the door for it to come in and do its work. The church — the very early church — was faithfully warned of the work which that power would do. See 2 Thess. 2:5.

That power arose and did the work predicted. It made alterations in the written law of God, and put the first day in the place of the seventh day, in which work it exalted itself above God. It opposed his work by causing to be put to death the most faithful and conscientious Christians that were then in the world, so that the inspired writer could say of it that it should "wear out the saints of the Most High."

It is a disappointing fact that a large

part of the professed Protestant world is to-day assisting in that very "lawless" work by proclaiming the abolition of the law of God, and by yielding obedience to that which it has set up in opposition to that commanded in the law of God. It will be disappointing also to those who have taken part in it; for one of the things to be accomplished by the second coming of Christ is the destruction of that law-opposing power. "And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of his mouth, and bring to naught by the manifestation of his coming." 2 Thess. 2:8. Of those who are redeemed at that time it is said, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

There are the two classes, the lawless and the law-keeping. The one has been working against God and his law, even while professing his name; the other has professed his name, honored his law, and kept his word. The one is destroyed; the other immortalized. It is of the utmost importance that we *know* what our true position is in this matter so weighty with eternal possibilities.

The law of God, vindicated in the sacrifice of Christ, will triumph in the persons of his victorious, redeemed people. The law and the people who have honored it have been trampled and will be trampled under the feet of that "lawless" power and its supporters; but in the destruction of the "lawless one" and all he stands for, there will be seen the triumph of the law of God and all it stands for.

C. M. S.

The Abdication of the Parent

Is the parent abdicating in favor of the child in the matter of family government? This is not an untimely question. The last decade has witnessed a great lessening of parental responsibility, and a marked increase of precociousness on the part of children and youth. W. C. Gannett, a clergyman of Rochester, N. Y., discusses, in *Unity*, this family relationship. He charges that during the last fifty years "a change has been taking place in this country in the relation between parent and child, which amounts to nothing less than a gradual abdication of the parent." This change vitally affects the mental and religious training, and the choice of companions. The mental training has been surrendered to the teachers of the day-school. The child's religious training, Mr. Gannett believes, has been surrendered to the Sunday-school teachers, who often, instead of being persons of mature years, are earnest but inexperienced girls. He says:—

Time was when these things were not so. Time was, indeed, and not so very far back, when there was no Sunday-school in existence, endeavoring to better the home. Time was when prayer, hymn, Bible-reading, grace at the table, churchgoing as the elders' Sunday habit, were parts of the household life, the practise and the expression of the religious sense pervading it,—each and all having influence, half unconscious, half conscious, on the children's heart and life; and when the parents felt responsibility for the religiousness—call it the "reverence"—as well as for the honesty and kindness and courtesy and the reading and writing and arithmetic of those children. For good or for ill, or for both, these old-time customs have all but died out, and nothing yet in the modern home has risen to take their place. The parents have abdicated.

Of the abdication of the parent in allowing the child to choose his own companions, Mr. Gannett says:—

Are the little school-friendships watched, guided, taken in charge, by the two trustees at home,—to be discouraged and checked perhaps, to be welcomed and fostered perhaps, as they deem it best for the half-grown babies? Entrance into the high school,—is it synonymous with entrance into "club" life for the little men and women? and is it school or the club, study or the play, that seems to be the side-show as one catches the talk of the boys and girls? The party-going, the theater-going,—does parental common sense, with firm yea and nay, or does the child's wish for "doing what all the others are doing," regulate the frequency of it, and the hours of coming and going, and the degree of grown-upishness? The real "social center" for children of 1910,—is it still the home? The prime confidants, the closest comrades through the adolescent years,—are they still mother and father? Vital questions, the child's career a few years later depending much on the answers. And here again the all-too-true word for many and many a parent is—abdication.

The New York *Independent*, in commenting on what it calls this "thoughtful" article, cites the fact that as parental responsibility has declined, there has been a growing interest in such fads as "Child Study," "Child Science," "Child Protection," "Child Legislation," and "child welfare" in general, and adds:—

We can't help thinking that "the start in life" that a child got in an old-time group of brothers and sisters quickened its perceptive faculties and its motor centers quite as well as a kindergarten awakens them; and we venture to doubt whether any real substitute has yet been found for the moral training which a child gets from even an "ordinary" father or mother.

Similarly, the New York *Tribune* speaks of this spirit of parental irresponsibility:—

It is disheartening, too, that to an alarming extent parental control of children has been relaxed, if not altogether abandoned, and responsibility not only for technical instruction, but also for moral culture and general discipline, has

been shifted from the home to the school. . . .

The laws of nature are not to be disregarded with impunity, and there is probably none of them more imperative or more inexorable in its exaction of penalties for its violation than that which prescribes parental care for, and control of, children, and dutiful subjection of children to their parents. No satisfactory substitute for that relationship has yet been found.

In the catalogue of sins especially prominent in the church of God in the last days, as given by the apostle Paul, is that of disobedience to parents. Sad it is that this condition exists, that we see so many boys and girls coming up with but little if any restraining influence. Were time to continue, it would be sad to contemplate the moral status of the next generation. To those engaged in this last great movement, these conditions should appeal with special emphasis. Every Seventh-day-Adventist parent should seek to know his duty in relation to the children God has entrusted to his care and training. What account will these parents render in the day of final judgment? How shall we answer for the souls of our children, if, through our indifference or neglect, they are left without a hope in Jesus Christ? The closing message has as a part of its work the turning of the hearts of the fathers to the children, and the hearts of the children to the fathers. May this be its result in the home of every believer in this message.

F. M. W.

The Educational Convention

It was my privilege to spend several days with our educational workers who were assembled in convention at Berrien Springs, June 10-20; and it is a pleasure to report to our people my impressions and observations while there.

The place chosen was ideal for such a gathering. The Berrien Springs school is on a fruit farm of two hundred seventy acres, on the bank of the St. Joseph River, far from the bustle and busy life of the world, and yet in close touch with the world, by means of the electric trolleys which run through the school farm each way every hour.

One hundred sixty-five delegates were present, and were entertained by the school. It was certainly a great task for the burden-bearers of the school to receive and entertain such a large company of guests immediately at the close of the school year, when they were weary with their labors, and needed rest. And yet the whole-hearted welcome accorded to all, the promptness and tact with which the guests were located, and the real home comforts and good cheer provided, reflected much credit upon the management of the school.

It was evident from the first that the

delegates did not regard this gathering as a holiday or a picnic recreation. The convention opened promptly at the hour appointed, and the work of the convention proceeded in a harmonious, thorough, hard-working fashion. It was gratifying to see the perfect unity with which the strong educational leaders from all our principal schools united in laying out plans of work, courses of study, and text-books to be used. It was most encouraging also to see that our educational workers had distinctly in mind the work of the third angel's message, and the equipment necessary to qualify our young people for practical work. In harmony with this conception, special emphasis was given to the development of practical industries, and proper provision for the special lines of study needed to qualify our young people for the specific work of carrying forward the message.

It was interesting to compare the work of this convention with the previous conventions held in College View, Neb., in 1903 and 1906. In 1903 our educational workers came together from their several schools, where they had been working without any general, well-defined system of education. During the entire convention, it was necessary for a few of the most experienced leaders to work untiringly for an educational system based upon sound principles, harmonious and progressive, that could be applied generally throughout the denomination.

That proved to be a valuable meeting to our educational workers, and from that time the educational department has been able to do very effective work. Each convention that has been held has borne good fruit; and now, in 1910, the leaders of the important departments in our principal schools throughout the United States came together with a definite and united purpose, and, without friction and loss of time, did a work which we confidently believe will mark an important era in our educational history. All who were present at the convention seemed cheerful and hopeful, and I judge returned to their fields with renewed courage to press forward.

May the Lord greatly bless these faithful men and women, who are giving their lives to the great work of training our youth for service. Let us uphold them with our sympathy, our co-operation, and our prayers.

A. G. DANIELLS.

"HAPPY is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies."

Note and Comment

Perpetuity of the Law

UNDER the heading, "A Question of Authority," Rev. R. L. Hay, in the *United Presbyterian* of June 16, says this of the character and perpetuity of the law of ten commandments:—

The Christian world has always believed, and still believes, that these ten fundamental principles of moral conduct have eternal, divine sanction. Whoever by word or deed does aught to weaken their authority over the human conscience, strikes a blow both at religion and at the very foundation of society.

In speaking of the law given at Sinai, he says:—

Was the commandment, "Thou shalt not kill," without divine authority or eternal sanction previous to that date? Did men steal, and lie, and dishonor their parents, and blaspheme God's name before that time, without any consciousness of wrong-doing, or any suspicion that moral laws of divine authority were being violated? It will scarcely be claimed that these principles of conduct were not recognized, with some degree of clearness at least, both by the Hebrews and by other people, as having divine authority, before Moses led his people to the sacred mount.

What Catholicism Is

EARTH'S history has never presented a system so complex in its character, so far-reaching in its influence, and so marvelous in its workings, as that represented by the Papacy. This is forcibly expressed by Lecky in the second chapter of his "England in the Eighteenth Century," as quoted by the *Christian Advocate* of June 16. He says:—

Catholicism never can be looked upon merely as a religion. It is a great and highly organized kingdom, recognizing no geographical frontiers, governed by a foreign sovereign, pervading temporal politics with its manifold influence, and attracting to itself much of the enthusiasm which would otherwise flow in national channels. The intimate correspondence between its priests in many lands, the disciplined unity of their political action, the almost absolute authority they exercise over large classes, and their usually almost complete detachment from national and patriotic interests, have often in critical times proved a most serious political danger; and they have sometimes pursued a temporal policy eminently aggressive, sanguinary, unscrupulous, and ambitious.

There is a marked tendency in these days of religious sentimentalism to forget the history of the past, and to accept the flattery and cajolery of the great Catholic system of error, believing that it has really experienced a change of heart, and holds different principles today than it has held in centuries gone by. The Word of God, however, presents it as the same mystery of iniquity and man of sin down to the very end of time.

On the quotation given above the *Advocate* adds this pertinent comment:—

These are not the words of a Protestant fanatic, but of one of the most unprejudiced of historians. They were not written in the reign of William and Mary, but in the liberal days of Victoria. They are the sober judgment of one of the sanest students of civilization. They are commended to the thoughtful attention of those Americans who are in danger of being lulled or cajoled into forgetfulness of the plain warnings of the past.

Edward, the Peacemaker

THE title of peacemaker has been quite generally accredited to the late King Edward of England. But according to the *Nation*, June 16, the *London Economist* takes exception to this title, and shows by some interesting statistics the extent to which, during the last decade, England has expended money for naval armament:—

While Great Britain's naval expenditure has risen from £15,600,000 in 1890 to £40,600,000 in 1910, that of Germany has advanced from £3,600,000 in 1890 to £17,400,000 in 1908, and that of the United States from £4,100,000 in 1890 to £23,600,000 in 1908. Thus British naval expenditure was two and one-half times as great in 1910 as it had been twenty years before; while in Germany the outlay had been nearly quintupled in eighteen years beginning with the same date, and in the United States, in the same time, nearly sextupled.

Peace—Yet Arm to the Teeth

WHEN the hosts of evil are at work inspiring nations with the war spirit, they at the same time seek to cover their purposes by a peace-and-safety cry. Bishop Joseph G. Hartzell, of Africa, in a recent address in Washington, dwelling upon the present extensive armament of the nations, said:—

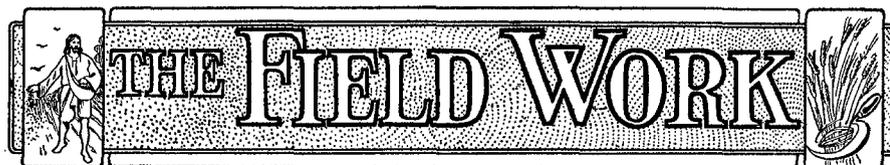
In spite of this increase in armaments that is bothering the world, there was never a time in history when the nations were so completely friendly, when there was such perfect amity, as now. The world is in a great bond of friendship, and the United States crosses hands with Great Britain to lead the earth in friendship.

Bishop Honda, representing the Orient at the World's Sunday-school Convention, confessed that Japan must stand hostile in Asia, but added that "she is merely complying with the demands of fashion in increasing her armaments."

A big army and navy, we must admit, are necessary evils. There is something in the doctrine of armed peace, and there is no nation on the face of the globe that wants peace more than my land of Nippon.

Surely the cry of peace and safety is to be heard everywhere; "sudden destruction" is what God says is to be experienced. This will be the sad ending of it all.

J. N. Q.



THE FIELD WORK

Be Swift

Be swift, dear heart, in loving!
The time is brief,
And thou mayest all too soon, along
life's highway,
Keep step with grief.

Be swift, dear heart, in saying
The kindly word:
When ears are sealed, thy wild, impassioned pleading
Will not be heard.

Be swift, dear heart, in doing
The gracious deed,
Lest soon they whom in life thou holdest
dearest
Be past the need.

Be swift, dear heart, in giving
The rare, sweet flower,
Nor wait to heap with blossoms fair
the casket
In some sad hour.

Dear heart, be swift in loving!
Time speedeth on,
And all thy chance of blessed, blessing
service
Will soon be gone.

— Selected.

California-Nevada Conference

THE first camp-meeting of the season in the California-Nevada Conference was held in Sacramento from May 26 to June 5. It was only a local camp-meeting, but we were favored by having Brethren A. G. Daniells, H. R. Salisbury, and F. C. Gilbert with us, and their labors were greatly appreciated.

As far as possible we try to carry out the following instruction in our camp-meetings: "Properly conducted, the camp-meeting is a school where pastors, elders, and deacons can learn to do more perfect work for the Master. It should be a school where members of the church, old and young, are given opportunity to learn the way of the Lord more perfectly, a place where believers can receive an education that will help them to help others. . . . The best help that ministers can give the members of our churches is not sermonizing, but planning work for them. Give each one something to do for others. Help all to see that, as receivers of the grace of Christ, they are under obligation to work for him. Let all be taught how to work."

The early morning hour from six to seven o'clock was given to Bible study. Subjects were studied that were "calculated to explain the past advent movement, and show what our present position is; establish the faith of the doubting, and give certainty to the glorious future." These early morning Bible studies always draw a larger audience of the campers than any other meeting.

The hour from nine to ten each day was devoted to missionary work. A portion of the hour was occupied in reports from the librarians of the churches rep-

resented, and during the remainder of the time, instruction was given in missionary work. A number of the churches had been doing systematic work with tracts and papers, and had reports worth hearing. Usually these missionary meetings closed with the people coming forward and purchasing literature to carry to their homes. Some special phase of missionary work was taken up at each meeting. One day the work among the Chinese and Japanese was considered, and a large quantity of Japanese and Chinese literature was purchased. Another day the work that could be done with our periodicals was the theme; and after reports of work done, and instruction in regard to the importance and possibilities of this work, several hundred copies of the *Signs of the Times Monthly* and the *Watchman* were purchased.

Often while listening to such instruction, many resolve to go to work. If the material with which to work is offered to them in the meeting, they will buy and use it; but if they have to go to the book-stand to purchase, they wait, and often go home without a supply, and so never carry out their resolution.

Special rates were given on our books, according to the instruction given in "Testimonies for the Church," Vol. IX, pages 71, 72; and, just as stated there, "because books were being sold at low prices, some being especially reduced for the occasion, many were purchased, and some by persons not of our faith. They said: 'It must be that these books contain a message for us. These people are willing to make sacrifices in order that we may have them, and we will secure them for ourselves and our friends.'"

At the close of our missionary meeting held the last day of the camp, we offered "Practical Guide to Health," "Thoughts on Daniel and the Revelation," "Bible Readings for the Home Circle" (all in cloth binding), with "Thoughts From the Mount of Blessing" (gilt edges), for \$5. In a few minutes thirty-five sets were taken, and several other sets were taken from the book-stand later in the day. A number of sets were purchased for public libraries in surrounding cities and towns.

The sale of literature during the camp-meeting and workers' institute was as follows: Bibles, \$121.05; subscription books, \$719.60; trade books, \$78.85; tracts, \$125.77; magazines, \$520.80; subscriptions taken, \$47.25,—making a total of \$1,613.32.

Two hours each day was devoted to practical instruction on questions of health. From 4:30 to 5:30 P. M. instruction on health topics was given in the large tent; and from 5:30 to 6:30 a class in home nursing was held.

The blessing of the Lord was present during this meeting. The Lord came especially near during the Sabbath services, and both Sabbaths were seasons of special refreshing. The camp-meeting was followed by a workers' institute of ten days, during which instruction was given in different lines of mission-

ary work. Especial attention was given to the book work, and from the institute a number of workers entered the field to canvass for books. A good force also entered the field with our different periodicals.

We have appointments out for two other local camp-meetings this year besides our general camp-meeting. We hope for a rich blessing from the Lord of the harvest.
S. N. HASKELL.

North Carolina

ELIZABETH CITY.—It has been some time since I have said anything about our work in eastern North Carolina. On our little boat we have opportunities to meet and talk with men whom we could reach in no other way. Often while lying at anchor in harbor with other vessels, the captains and part of their crews will visit our boat and spend the evening, sometimes staying till late, studying the Bible and listening to its precious truths. They have come to know our boat, and there is hardly an evening that we do not have a company on board. Often the invitation is given from captains of other vessels, "Come on board to-night; we want to hear you talk." Sometimes I accept, but more often I invite them to come on board my boat. So the crowd gathers, and often the cabin is full, and some are on the deck outside when the weather will permit.

In nearly all the towns where our literature has been sold, offers of places in which to hold meetings have been extended to us. The people are anxious to hear the message. We expect to give our boat entirely to the mission work this fall.
W. E. CARTER.

Canal Zone

EARLY in January, a Missionary Volunteer Society was organized at Mount Hope, Canal Zone. Mount Hope is a small town about two miles from Cristobal, the Atlantic entrance to the canal. This society was organized for the express purpose of service, and the Lord has richly blessed the efforts of all who have taken an active part in it.

Thinking that more effective work could be done by the circulation of our magazines than in any other way, the society decided to take two hundred copies of the *Caribbean Watchman* for February. In less than a week these papers had been disposed of, and more were ordered. Before the end of the month the society had sold over five hundred copies, and all were greatly encouraged and eager to push on.

During the month of March the society sold 857 copies of the *Caribbean Watchman*, 135 copies of *El Centinela de la Verdad* (our Spanish paper, which is published at Cristobal), twenty-five copies of the *Signs of the Times Monthly*, twenty-five copies of the *Southern Watchman*, and fifty-one copies of the New-year's special number of our Chinese periodical, *Signs of the Times*. Also during this month the society paid the fare of five of our members to Panama City, where they went to engage in the canvassing work with our magazines and books. From these brethren we have had some excellent reports since they took up their work in Panama.

For April the society has taken 770

copies of the *Caribbean Watchman*, which we are now selling. The decrease in this order from that of last month was caused largely by the absence of the five members who are in Panama City.

We are planning to give a temperance program some time about the last of April. One can not conceive of a place needing temperance work more than this, and we hope that a live temperance program will awaken an interest.

Many excellent experiences with the papers are reported. One brother and his wife started out one Sunday morning about half-past ten o'clock, walked four miles to the town of Gatun, sold 104 papers, and returned home before night. Another member sold in the streets of Colon, forty-three copies of the *Caribbean Watchman* and fifteen of *El Centinela* in about one and one-half hours one Saturday night. Still another sold twenty-five copies of the *Caribbean Watchman* one Saturday night.

While as yet we have seen no direct fruit from the labors of the society, we remember and claim the promise that if we cast our bread upon the waters, we shall find it after many days. The people are eager to buy the papers, and we feel sure that they are read not only by the buyers but by other members of their families.

With the exception of myself, all the members of the society are West Indians, and most of our papers are sold to West Indians. There are many true souls here, and we are endeavoring to search them out, and do what we can for them, trusting the rest to God.

N. C. THORNTON.

An Important Move for Chicago

At the annual meeting of the Northern Illinois Conference, recently held at Sheridan, Ill., considerable time was devoted to a discussion of ways and means to make our work more successful, especially in the large cities. With Chicago, the second largest city in the United States, as an integral part of this conference, the call to warn the large cities of America came home with special force to the delegates at the meeting. The great burden that rests continually upon the messenger of the Lord concerning this city problem was emphasized again and again during the conference. On the last day of the meeting Dr. Paulson presented some definite plans to assist materially in solving this question, as far as Chicago is concerned.

The following resolution was presented, and enthusiastically adopted by the delegates:—

"Whereas, Dr. Paulson and his associates have been especially burdened by the great need of the city of Chicago; and,—

"Whereas, They have taken some definite steps to cope with this city problem, by establishing a medical missionary home in the old training-school at Thirty-third Place, where city missionaries can receive a short, practical nurses' course, especially fitting them to treat and give Bible instruction to persons in moderate circumstances,—

"Therefore, Resolved that this conference extend its sympathy and co-operation to this work, which is an endeavor to respond to the persistent call made by the servant of the Lord to warn the cities; and, further,—

"Resolved, That we recommend that plans be made to put this resolution into effect at a joint meeting of the Northern Illinois Conference Committee and the Hinsdale Sanitarium Board."

All felt that the adoption of these resolutions was a step in the right direction, and are confident that, if rightly managed, this work will prove a great blessing to the cause in Chicago.

CHAS. T. EVERSON.

Missionary Work in the New Mexico Conference

SOME say that New Mexico is a hard field in which to work. There are four reasons for this: (1) The meager railroad facilities, which necessitate traveling long distances to get from one side of the territory to the other; (2) the railroad fare is four cents a mile; (3) the drought—in some parts of the country it has not rained for two or three years, and consequently is very dry; (4) the cry of hard times and no money is constantly heard.

But shall we cease missionary operations because of these conditions?—Never. The gospel must go to every nation, kindred, tongue, and people before Jesus comes, no matter what the conditions and environment of the people.

In looking over the summaries of the book and periodical work from month to month, we see that New Mexico is not behind all the other conferences, and we praise the Lord that he has enabled us to do something in this needy field; yet we as a conference are not doing one tenth the missionary work we ought to do.

If we could only enlist all our lay members in even a small amount of active home missionary work, what a mighty work would soon be done in the land! In many instances where your neighbors are too poor to buy books, they would gladly buy a truth-filled magazine for only ten cents. Try it, and make a beginning in this good work by ordering a few copies each month of *Life and Health*, *Watchman*, *Signs*, *Protestant Magazine*, *Liberty*, or the *Temperance Instructor*. Order through the New Mexico Tract Society, Box 114, Albuquerque, N. M. J. J. JOBE, State Miss. Agent.

North Carolina

NAPLES.—This district, upon and behind the mountains that extend toward Hickorynut Gap, is widely known as "the dark corner of Henderson County." Brother Laursen and I have been going up there, four miles by trail, Sunday after Sunday, to a poor little Sunday-school that the people have been trying to hold. Last Sunday I stayed all day, and by request led their afternoon prayer-meeting. They are all users of tobacco and snuff, many of them live in tiny, dirty log cabins, but they are earnest. In their prayers and testimonies some of them spoke with fervor of God's answering their prayers to send some one up to help them. Since the first visit or two, they have welcomed us gladly. There are bright faces, bright minds, among them, some precious jewels to be gathered for the Master.

Their school, like most of the country

schools here, is held only four months in the year, and sometimes not that long; for there is no compulsory school law, and unless the teacher is a vigorous young man, the school is not likely to continue the full term. But the right kind of school will be welcomed, and we hope to see one established among them soon.

A different class we meet at another Sunday-school nearer us, in the valley, where Prof. S. Brownsberger, Brother Hall, and others have been attending. There we meet our neighbors, mostly a substantial farmer class, and some of the more aristocratic villagers. Everywhere we have been welcomed, and seed is being sown that we trust will bear fruit in due time.

We should be able to respond to the eagerness of many to read. The children and young people need to be given a wider horizon. If we could establish a small circulating library, it would be very helpful. Biographies of missionaries, interesting books of science and travel, nature-story books, and some of our own works, could well be used. By judicious management, such a library may be the means of widely disseminating the truth among those who now have almost no access to reading-matter. Others have started reading-rooms and libraries in parts of this mountain country, in which works of fiction predominate. We should not be behind in our efforts. If there are any who would like to give books to help establish such a work, they may correspond with the writer, at Naples, N. C. Any books sent should be in good condition and have transportation prepaid.

A. W. SPAULDING.

Minnesota Camp-Meeting

THE Minnesota annual conference and camp-meeting were held at Hutchinson, Minn., June 9-19. The camp was only two blocks from the center of the town, in a beautiful park containing many large trees. The abundant shade was greatly appreciated, as the weather was very hot. About six hundred fifty persons were encamped upon the grounds, and the attendance of the citizens of Hutchinson and vicinity was good, especially in the evenings during the latter part of the meeting.

Besides services in the English language, regular meetings were held for the Scandinavian and German brethren. A number of doctrinal themes were presented during the evening services. At the meetings designed especially for our people, subjects adapted to their needs were presented. Both Sabbaths of the meeting, revival services were held, with excellent results. The needs of the various departments of our work were considered, and plans were laid for more aggressive effort along all lines of missionary endeavor. Five workers were released for other fields, and a number of recruits were added to the home force.

It will be remembered that Hutchinson is the town where the Danish-Norwegian seminary is to be established. We had the pleasure of visiting the fine building which, through the providence of God, our brethren have been able to secure. A liberal response was made to a call for funds for this school, and to help raise the \$300,000 Fund. Some

three thousand dollars was taken up in cash and pledges. The book sales amounted to about five hundred dollars.

On the first Sunday of the meeting an interesting and profitable temperance rally was conducted. The mayor of Hutchinson, who is a strong temperance man, participated with our brethren in the program. For two years no liquor has been sold in Hutchinson, and the jail has been empty. On the last Sunday afternoon of the meeting twenty-six persons were baptized, a large company witnessing the rite.

There was one feature connected with this meeting that perhaps contributed more than any other to its success, and that was the district meeting, or family worship. The occupants of three family tents were grouped together in district meetings, and during the hour set apart for these meetings, it was planned that none should wander about the grounds, but every one be in attendance at one of them.

Elder S. E. Jackson, with a strong associate committee, was chosen to superintend the work for another year.

Besides the regular laborers of the conference there were present Elders R. A. Underwood, O. A. Olsen, C. Santee, M. N. Campbell, A. J. Haysmer, L. H. Christian, G. F. Haffner, S. Mortenson, L. A. Hansen, W. L. Manful, Prof. P. T. Magan, Dr. G. H. Heald, and the writer.
K. C. RUSSELL.

West Pennsylvania

THE past year has been a busy one for our canvassers in West Pennsylvania. Beginning with June, 1909, and ending with May, 1910, and with sixteen names enrolled, four working the year through, five about six months, and the remaining seven a few weeks each, God helped us to take orders to the value of \$10,491.98, a gain of \$3,932.66 over the same time for the previous year. The first five months of 1910 show orders taken to the value of \$4,532.47, a gain of \$1,295.74 over the corresponding period for 1909. We closed the year 1909 with a gain over 1908 of about \$5,000.

Some of the books sold have been placed in city homes, while hundreds have gone into the mountains and valleys, thus reaching those who may never have another opportunity to become acquainted with the truth. No fewer than twelve thousand homes have been entered by these faithful canvassers, and with many families prayer has been offered and Bible instruction given. In hundreds of homes where the canvassers have stayed overnight, the truth has been given more fully. Many families have said farewell with tears, and have given an earnest invitation to the worker to return. During the last year some have begun to keep the Sabbath as a result of the efforts of these canvassers.

I. G. BIGELOW,
Missionary Secretary.

The Society Islands

I HAVE been here three weeks with Brother B. J. Cady, and have finished the business necessary to be done in connection with the property of the conference, and also have obtained an insight into the general work going on in the different islands of the group.

Our schooner, the "Tiare," makes periodical trips to Pitcairn Island, taking

food and clothing, and bringing back in payment island produce for the Tahiti market. Without this visit of the schooner to Pitcairn Island, there would be no exit for the produce of the island, and no means by which the islanders could pay their tithe for the support of the work, as nearly all their tithe comes to us in the form of fungus, curios, arrowroot, etc.

On the island of Tahiti we have three churches, two of which are native, while the third is for the Pitcairn islanders. Since the "Tiare" has been running to and from Pitcairn, quite a number of our people from the island have come to Tahiti and Raiatea, so accommodation had to be made for a place of worship for them in Papeete, Tahiti. Borabora, an island close to Raiatea, has a church building for our native brethren. There is also a church building on Raiatea for Europeans and natives.

I was pleased to meet our native brethren in the different churches. It is good to see how the truth is spreading among all the islands of the sea. Before the end all the small islands must be visited, and the people given an opportunity to receive the message.

Our papers are sent out every month into every opening that appears among the many islets about here. But this is not enough: living witnesses must be raised up to confirm the printed page.

We are looking for workers among our Pitcairn brethren. They readily learn the native language, and can better adapt themselves to the rough island life which usually accompanies all aggressive missionary effort in this part of the field. Then again they like sea life, with its varying changes of storm and calm. Seasickness is hardly known among them.

While in conversation recently with a brother from Pitcairn about the missionary work on a small island in the Cook Islands, I told him that if he went there, he would need to take a bag of rice with him, as there were only mummy apples and coconuts on the island. He replied it was not necessary, as he could put up with boiled coconut leaves in times of need. These are the men who seem to be by nature qualified to enter some of the parts of the broad Pacific-island field, where sailing boats seldom call.

To the east of us lie the Tuamotu Islands, about one hundred in number, of which fifty are inhabited. Little has been done so far for these people, yet we must plan to have the gospel go to them all.
F. E. LYNDON.

Eastern Pennsylvania Camp-Meeting

FAVORED by a large attendance if not by the most propitious weather, the annual session of the Eastern Pennsylvania conference was held in connection with the camp-meeting, June 2-12, at Allentown, Pa. This was by far the largest camp-meeting ever held in Eastern Pennsylvania. Nearly every cottage was filled, some having as many as nine occupants; at least three of the farmhouses near by were filled with our people; and others secured accommodations in a neighboring town. Had the weather been favorable, it would have been impossible to accommodate the large attendance.

There was a decidedly deep spiritual movement from the very beginning of the meeting. Revivals were held during the week, and on each Sabbath many precious souls gave their hearts to God, some for the first time. Deep gratitude and praise filled the hearts of many parents and relatives as they saw these young people surrender themselves to the service of the Master.

As there were spiritual blessings received, so was there a liberal spirit on the part of the people to respond with temporal gifts. The \$300,000 Fund was presented one evening, and the response was so hearty that practically one third of the entire quota for the conference was raised. When the "Ministry of Healing" campaign, also called "the sanitarium relief campaign," was presented, it was an inspiring sight to see the members of the congregation come forward and secure their six copies of this book, which has been set apart as a means of securing relief for our health institutions in financial distress. A large general donation in behalf of foreign missions was also given, in order to relieve the pressure which is always felt by the Foreign Mission Board at this season in sending out the usual appropriations.

There was an excellent spirit of service and consecration on the part of the young people. At one meeting nearly thirty of the youth signified their desire to enter school this coming fall, that they might prepare themselves to work in the cause. The brethren in attendance from outside the conference were Elders K. C. Russell, W. T. Knox, and A. G. Daniels, Dr. D. H. Kress and Prof. S. M. Butler, besides the laborers directly connected with the departments of the union conference. The present officers were unanimously elected to serve for the ensuing year.

It was the unanimous feeling that this camp-meeting will contribute greatly toward the advancement and progress of the truth in this conference the coming year.
B. G. WILKINSON.

Field Notes

SEVEN persons have been baptized at Ketchum, Okla., recently.

Two persons have recently begun to keep the Sabbath at Leavenworth, Kan.

ELDER D. U. HALE reports the baptism of four persons at Oxly, Mo., recently.

FOUR additions have been made to the church at Muncie, Ind., during the winter.

A LETTER from Elder A. R. Bell states that six persons are ready for baptism at Carlisle, Pa.

WHILE stopping over at McCook, Neb., Elder A. T. Robinson baptized a new convert.

ELDER F. B. GRANT has been spending a few days in Farmington, Maine, and reports two new Sabbath-keepers.

AT Elliott, Cal., ten are now keeping the Sabbath, and others are showing a deep interest in the message.

EIGHT persons were baptized recently at Thayer, Kans.

THREE have decided to obey the Lord at Ishpeming, Mich.

AT Tuscomb, Ala., three persons were recently baptized.

FOUR new converts were baptized at Marshfield, Ore., recently.

ELDER U. S. ANDERSON reports one new convert at Greentown, Ind.

TWO families have taken a firm stand for the truth at Clam Falls, Wis.

THREE new converts have begun to keep the Sabbath at Frederic, Wis.

BROTHER D. U. HALE reports the baptism of three persons at Cabool, Mo.

ELDER C. A. HANSEN recently baptized three persons at Trufant, Mich.

AT Ford City, Pa., five persons have begun the observance of the Sabbath.

AT the annual outing of the church at Harrisburg, Pa., recently, nine persons were baptized by Elder A. R. Bell.

AT Hugo, Manitoba, several persons have taken their stand for God and his commandments, and desire baptism.

TWENTY-ONE persons have taken a stand for the truth at Simcoe, Ontario, as a result of meetings held at that place.

BROTHER HANS BONDE reports two new Sabbath-keepers at Islay, Alberta, Canada, and some interested ones at Vegreville.

AS the result of meetings held recently in Algona, Iowa, fourteen have been added to the church there, eleven by baptism.

NINE persons, eight in Milltown, Ind., and one at Marengo, Ind., have begun the observance of the Sabbath during the last few weeks.

AN interesting service was conducted at Aurora, Ill., recently, when four new converts were baptized, Elder C. R. Magoon performing the rite.

RECENTLY six persons were baptized, and added to the church at Grand Island, Neb. Others are keeping the Sabbath who will be baptized later.

A LETTER from Elder B. Post reports that one or two have accepted the truth at Frederic, Wis., since the meetings were begun there; others are interested.

THREE of the students at the academy at Lacombe, Alberta, were recently baptized by Elder C. A. Burman. Seven students in all have now taken this step since last fall.

WORD just received from Brother W. F. Kilmer, of Carbondale, Pa., says that several are keeping the Sabbath in West Clifford, Pa., as the result of meetings held there by Elder C. S. Weist.

BROTHER C. H. MILLER reports the baptism of six adults at Hartington, Neb.

ELDER W. E. BIDWELL recently baptized two young people at Pleasant Hill, Ohio.

AT Mason City, Iowa, fourteen persons have been added to the church, eleven by baptism.

AS the result of meetings held at Gay, W. Va., five persons have accepted the Sabbath and been baptized.

FIVE of the students of Bethel (Wis.) Academy were baptized recently by the principal, Elder C. L. Stone.

AS a result of the labors of Brother R. L. Bradford, at Ottawa, Kan., four persons have accepted the truth.

AS the result of meetings held at Cartersville, Ga., recently, three adults have begun the observance of the Sabbath.

ELDER C. A. WYMAN baptized fourteen students at the Laurelwood Academy, Gaston, Ore., shortly before the close of the year's work.

ON a recent Sabbath a baptismal service was held in the English church at Minneapolis, Minn., when two candidates were baptized. Elder A. W. Kuehl officiated. Others will be baptized soon.

BAPTISMAL services were held at Maple Grove, N. C., recently, when Elder R. T. Nash baptized seven persons. Twenty-two were taken into the church, all but three of this number being new converts.

Sanitarium Relief Campaign

The Business Side of Sanitarium Work

THAT there is a business side to our sanitarium work should not be ignored. It is essential that we recognize it fully, and give due consideration to its requirements. At the same time we must remember that our sanitariums are not commercial enterprises, and their work is not to be conducted on a merely money-making basis. Nothing could be more detrimental to the spirit and life of any missionary work than to perform it for the sake of money. It is a veritable contradiction of profession and works. If our sanitariums are not really and truly missionary enterprises, real factors for the extension of the work of God in the earth, they should not be reckoned as a part of his cause, and they have no excuse for existence.

There are a number of things that must be taken into account in considering the earning capacity of these institutions. Many workers are needed in order successfully to conduct the work of an institution where the sick are its special care. This force of workers can not be readily or easily reduced with the occasional drop in patronage, as it is made up mostly of responsible heads of

departments and workers in training, who either can not be spared or are dependent upon the institution for their support. A salary and wage list is necessary in order to pay this company of workers.

There must be a store of provisions, suitable and sufficient for the varied needs of patients, guests, and workers. The entire building must be kept well heated most of the year, and this makes a fuel bill of unusual size. Expensive medical supplies must be provided. The ever-growing interest account is often more than equivalent to a large rental bill. Countless other expenses swell the list, and make it necessary, under the most favorable conditions, to plan carefully in order to make the income meet the outlay.

Conservative estimates have been made of the average cost of caring for patients, based upon normal patronage. In an institution in one part of the country it is \$16.25 a week; and in one in another, \$23.50. With others it will range between these figures or lower, depending somewhat upon local conditions; but in all it is more than one would estimate it to be if he figured on the basis of his own home living expenses.

The regular rates of some of our sanitariums run as low as \$12 a week, or even less, for board, room, general treatment, and medical attention. These rates are usually subject to a liberal discount to physicians, clergymen, missionaries, and all Seventh-day Adventists. Special concessions on prices are often made for cases requiring it. The general care and treatment are the same, regardless of rates. We therefore can not judge the earning capacity of a sanitarium on the basis of the highest rates given in its catalogue.

Business Methods Essential

With the many interests involved, careful attention must be given to the business management. The institution would be recreant to its own interests, and to those of the people and cause it represents, if it did not do its utmost to follow consistent business principles. It would be subject to reprimand for poor management.

The institution must guard carefully its rate standard, its source of material existence: indifference or carelessness in this respect will be disastrous to its income. It must protect itself against abuse of its discount privileges; it must see carefully to collection of accounts for services rendered; in general, it must look after its business in a businesslike manner. This part of its work may sometimes seem contradictory to its profession as a missionary enterprise; but as long as it is done in a Christian manner, it is consistent with that profession in every way.

It is probable that at no time would we have had large sums of money to give outright to the relief of our sanitarium work, and at the same time do what we have done in other lines. And the call now made is not for donations of cash. In the present plan of relief there is given us a simple means of rendering efficient help. Without drawing on our own resources we can, with only a little effort on our part, bring to this work financial assistance that perhaps we could never give to it directly.

L. A. HANSEN.

Christian Education

Conducted by the Department of Education of the General Conference

H. R. SALISBURY Secretary

Educational Convention

THE educational convention, held at Berrien Springs, Mich., June 10-20, in every way exceeded the expectations of those who came. The attendance was larger than any of us had dared to hope, there being about one hundred fifty delegates, representing all our training-schools throughout the United States and Canada. From the very beginning, it was evident that the teachers had come for one purpose — to study the needs of the hour, and plan their work to meet those needs. Perfect harmony marked the work of each day, and when the convention adjourned, and the teachers scattered again to every part of the United States, it was with the feeling that the session had been a great blessing, both spiritually and in bringing about closer harmony and greater unity in our educational work in all its departments.

We were most hospitably entertained by the management of the Emmanuel Missionary College, and with perfect weather every day, and the pleasant surroundings of the college, nothing was left to be desired.

To give one a better idea of the work of the convention, it should be stated that the program was divided into two parts: (1) the forenoon, given to general work, as outlined in the program below; (2) the afternoon from two to five forty-five, when the convention was divided into sixteen sections, each section spending the time in close study of those matters pertaining to its interests. Each morning from six thirty to seven o'clock, the teachers observed the morning watch, following the texts of the Morning Watch Calendar. The following general program was then carried out:—

PROGRAM

Friday, June 10

- 11:30 Devotional Service
- 2:30 Address: "The Convention and Its Work" H. R. Salisbury
- Meeting and Organizing of Sections
- 7:15 Vesper Service: "The Education of the Heart" C. C. Lewis

Sabbath, June 11

- 9:45 Sabbath-school
- 11:00 Sermon: "The Holy Spirit, the Teacher" H. R. Salisbury
- 3:00 Bible Study F. Burg
- 8:00 Social Hour:—

1. Reception by the Department of Education, and the faculty of Emmanuel Missionary College.
2. Solo Mrs. S. A. Smith
3. Greetings O. J. Graf
4. Response E. R. Palmer
5. Solo Frederick Griggs
6. Symposium on Social Education (five-minute talks): (a) Value of Social Education, M. E. Kern; (b) Social Gatherings, Mrs. Sheperd; (c) Table Etiquette, Myrta M. Kellogg; (d) Social Forms and Usages, Mrs. F. D. Chase.
7. Solo Gerard Geritsein

Sunday, June 12

- 8:30 Devotional Service: "The Morning Watch" C. L. Benson
- 9:00-10:30 "Maintaining the Balance

- in Educational Effort" C. W. Irwin
- "The Use and Abuse of the Academical Degree" C. C. Lewis
- Discussion, led by J. L. Shaw
- 11:00-12:30 "Qualification and Training of Teachers for College Work" O. J. Graf
- "The Preparation of Students for Specific Lines of Gospel Work" M. E. Kern
- 7:45 Address: "Our Times, Our Message, Our Schools" Frederick Griggs

Monday, June 13

- 8:30 Devotional Service: "Feeding on the Word" W. E. Videto
- 9:00-10:30 "Thoroughness in Preparatory Work" C. L. Stone
- Discussion, led by M. E. Olsen
- "The Home — Its Relation to the School" Mrs. C. C. Lewis
- Discussion, led by F. M. Burg
- 11:00-12:30 "School Regulations" C. B. Hughes
- Discussion, led by C. S. Longacre
- "Games and Recreations" C. C. Lewis
- Discussion, led by O. J. Graf
- 7:45 Symposium: School Homes

Tuesday, June 14

- 8:30 Devotional Service: "Spiritual Reform" M. E. Kern
- 9:00-10:30 "The Place of Industries in the College Curriculum" E. A. Sutherland
- "The Financial Features of Industrial Education" B. M. Emerson
- Discussion, led by C. W. Irwin
- 11:00-12:30 "Reports of Progress in Industrial Education" Presidents of Schools and Heads of Industrial Departments
- 7:45 Bible Study A. G. Daniells

Wednesday, June 15

- 8:30 Devotional Service: "Power of Example" W. J. Blake
- 9:00-10:30 "How Colleges Can Promote the Foreign Mission Spirit" C. L. Benson
- "The Place of the Foreign Mission Seminary in Our System of Schools" A. G. Daniells
- 11:00-12:30 "The Fireside Correspondence School" W. E. Howell
- Discussion, led by E. R. Palmer
- "How to Fill Our Schools With Students" M. E. Kern
- Discussion, led by M. E. Cady
- 7:45 Bible Study A. G. Daniells

Thursday, June 16

- 8:30 Devotional Service: "Personal Work" M. B. Van Kirk
- 9:00-10:30 "The School Home" Alma J. Graf
- Discussion, led by H. G. Lucas
- "The Mission of the Educational Magazine" Frederick Griggs
- Discussion, led by C. W. Irwin
- 11:00-12:30 "What Should Be Taught in Our Schools?" M. E. Cady
- "Education of Bible Workers and the Needs of the Cities" Mrs. A. T. Robinson
- Discussion, led by A. G. Daniells
- 7:45 Bible Study A. G. Daniells

Friday, June 17

- 8:30 Devotional Service: "Let Us Not Be Weary in Well Doing" H. A. Morrison
- 9:00-12:30 Reports of Committees
- 2:30- 4:30 Reports of Committees
- Vesper Service Frederick Griggs
- 8:30 Bible Study A. G. Daniells

Sabbath, June 18

- 9:45 Sabbath-school
- 11:00 Sermon: "The Presence of the Holy Spirit for Efficient Service" A. G. Daniells
- 3:00 Social Service
- 8:30 Bible Study A. G. Daniells
- Sunday, June 19
- 8:30 Devotional Service B. L. Howe
- 9:00-12:30 Reports of Committees
- 2:30- 5:30 Reports of Committees
- 7:45 Stereopticon: "Our Schools" Frederick Griggs

Monday, June 20

- 8:30 Devotional Service: "The Consummation of Our Hope" F. M. Burg
- 9:00-12:00 Reports of Committees.

In the afternoon, from two to five forty-five, departmental meetings were held. These sections, numbering sixteen, each in charge of a secretary, were as follows:—

(1) Administration; (2) School Homes and Domestic Science; (3) Bible; (4) History; (5) English; (6) Ancient and Modern Languages; (7) Physiological and Physical Science; (8) Mathematics; (9) Industrial Training; (10) Commercial Training; (11) Public Speaking; (12) Normal Training; (13) Medical Education; (14) Music; (15) Art; (16) Foreign. These departments met every afternoon for six days; then the convention spent the remaining three days in discussing resolutions and plans which had been formed in these different sections during their six days' study.

These sections were permanently formed, and secretaries were appointed by the Educational Department to have charge of them. This will greatly unify and strengthen the departmental work in all our training-schools.

It had been planned that Prof. W. W. Prescott give a Bible study each evening; but as he was kept away by the illness and death of Mrs. Prescott, Elder A. G. Daniells, who was present during half of the session, gave a Bible study each evening while he was with us.

It was voted at the convention that a full report of this meeting be published, including not only the general papers which have been mentioned above, but also many of the papers which were read in the various sections during the afternoon sessions. This report will also contain the resolutions, and many of the discussions growing out of them. As soon as it is prepared, due notice will be given in the REVIEW and conference papers, as doubtless not only all the teachers and ministers will desire a copy, but a large number of our people in America and in other fields will wish to avail themselves of the opportunity to study more deeply the plans set forth by this convention.

At no time since the beginning of the educational work in this denomination has the outlook seemed so bright as at the present. As we separated, it was with the united prayer that as teachers we might make the educational work the power that God would have it in the closing of this grand message, that the students passing through our schools would have only that training which in the mind of God would be essential for making them efficient workers in his cause, and fit them for translation into the soon-coming kingdom of our Lord and Saviour, Jesus Christ. H. R. S.

The Church

Instruction Pertaining to the Duties and Responsibilities of Officers and Members

Quarterly Meetings

THE idea of quarterly meetings, as held by Seventh-day Adventists, was first suggested by Elder James White and his wife, about the year 1864. At first the ordinances were celebrated in connection with the regular monthly meeting, when every church was expected to have all its members together, or to know the spiritual standing of each. Then once in three months, groups of churches within thirty or forty miles of one another met, about the closing Sabbath and First-day of the quarter, for preaching and social services, and for the transaction of any business of the cause that should be considered. It was made a point to have, if possible, all members assemble, or to know the standing of every member in that district. Sometimes the communion service was administered.

Some years later, by vote of the General Conference, it was recommended that the communion service be attended the first Sabbath in the regular quarter of the year.

At first, and for several years, when most of our churches were much smaller than now, the list of members was read, and a personal response made. A written testimony was expected from absent members. Such a course tended to preserve a live membership, and was a great aid to the spiritual condition. When persons absented themselves, the reason was sought out.

Later on, the first idea of grouping churches for quarterly meeting was dispensed with. Then the larger churches adopted a plan of dividing the members present into groups, with a leader in each to call the names for responses. Still later, it would seem that some, by dropping the idea of ascertaining the actual condition of each member at least once in three months, failed to realize the responsibility the church should feel for its members. At the present time, when the quarterly meeting is held, many have simply a brief service for the ordinance of humility and the communion, hardly taking time even for testimonies. It has seemed to me that, while it may not be convenient to carry out the plan of dividing the church into groups, it would be a wonderful uplift in this cause to make more of these occasions, by learning the spiritual condition of every member, and enlisting all to take some active part, either in personal effort or with their means, in spreading the light of present truth.

Two important cautions are given to the people of the Lord in these times: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness ["stupefied with gluttony," Syriac Version], and cares of this life, and so that day come upon you unawares." Luke 21:34. "Let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." Heb. 10:24, 25. May the Lord give to

all in responsible places in the churches that wisdom, zeal, and love for souls which will lead to the accomplishment of the original plan in establishing quarterly meetings; namely, a special uplift for all the members of the church once in three months.

J. N. LOUGHBOROUGH.

A Good Treasurer

IT is pleasing to note that the churches of our conferences are awaking to the fact that careful attention is required in selecting treasurers for the local churches. Many times persons have been chosen for that office with apparently little consideration. Some have appeared to think that almost any one could act as treasurer of the church. This is a mistaken idea.

In the first place it should be borne in mind that it is a sacred responsibility to have charge of the funds handled by any of our churches for the Lord's work. So far as possible, persons should be chosen for this office who possess the required qualifications. The treasurer should be one who has the confidence of the church. One who is slack in his own business matters, and especially in his obligations to the cause of God in the matter of tithes and offerings, is not qualified to fill an office in which thoroughness and exactness are especially required.

The office of treasurer calls for one who can kindly yet firmly remind the members of the church of their obligations, and help them, by tactful and timely suggestions, to meet their obligations, and to be prompt in paying their tithes and offerings. A wide-awake treasurer will endeavor to see that the financial plans of the conference are recognized and carried out in the local church. A treasurer must have some knowledge of bookkeeping, for it is very important that the accounts be neatly and properly kept. A little slackness in handling money, or in the matter of making out receipts, may cause serious trouble. It is not pleasing to God that any department of his work be dealt with in a slack manner.

While it may be true that a deacon's responsibilities pertain to the temporal matters of the church, placing upon him some measure of the financial burden, it does not seem proper in many of our churches to place the responsibility of caring for all conference funds upon the deacon, or to make the deacon of the church its treasurer as well. There are good deacons who are not well qualified to do all the work of the treasurer. We speak of this matter because some of our people have been perplexed in regard to it. I have seen churches, that were blessed with a faithful, consecrated, wide-awake treasurer, make decided advancement in all the funds, even to the Sabbath-school offerings. A good treasurer is a great blessing to the local church, and a decided help to the cause in general. E. K. SLADE.

A good conscience is to the soul what health is to the body; it preserves a constant ease and serenity within us, and more than counterveils all the calamities and afflictions that can possibly befall us.—Addison.

The Missionary and Publishing Work

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

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

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

Its Words Were Battles

IT was amazing what activity and vigor of mind Luther at this period displayed. Month after month, rather week by week, he launched treatise on treatise. These productions of his pen, "like sparks from under the hammer, each brighter than that which preceded it," added fresh force to the conflagration that was blazing on all sides. His enemies attacked him: they but drew upon themselves heavier blows. . . .

It was now, too, that Luther published his famous appeal to the emperor, the princes, and the people of Germany, on the Reformation of Christianity. This was the most graphic, courageous, eloquent, and spirit-stirring production which had yet issued from his pen. It may be truly said of it that its words were battles. The sensation it produced was immense. It was the trumpet that summoned the German nation to the great conflict. "The time for silence," said Luther, "is past, and the time to speak is come." And verily he did speak.—J. A. Wylie, "History of Protestantism," page 305.

Notes

FROM South America Brother C. D. Lude writes: "Lately *Zeichen der Zeit* came to hand. I was astonished at the interesting and impressive contents of the same, and to see that we have something like that in the German language." He is using the magazine in missionary correspondence.

SISTER HULDA EKLUND, of Washington, who recently ordered one hundred copies of *Tidens Tecken*, our Swedish magazine, says: "I can sell it to all who bought the magazine of me before. Many speak highly of the magazine, and my prayer is that it may be a blessing to those who read it."

SISTER MARIE BEERMAN, of Washington, says: "I must say that *Zeichen der Zeit* pleases me very much. It is a fine periodical for missionary work, as it proclaims the truth in a clear, interesting way, and in a pleasing form. After reading it, one regrets the necessity of waiting a whole quarter of a year for the next number. It ought to be a monthly."

BROTHER J. R. FERREN, missionary secretary of the Pacific Union Conference, and Brother W. H. Covell, field periodical agent of the California Conference, are just beginning a campaign among the leading churches in northern California, in behalf of the periodical and home missionary work. They plan to spend Sabbath, Sunday, and Monday of each week with the larger churches, visiting the smaller ones during the week. A. J. S. B.

Thus far 70,000 copies of the July number of *Life and Health* have been printed. Up to June 28 over one half of the total edition had been sold, and large orders were still coming in.

ONE of our agents handling the *Signs Monthly* writes: "I decided to try canvassing with the *Signs Monthly*. I went to Martinsville, Va., and first began work in the best-looking part of the place. Here I met a man who had been in Atlanta, Ga. As soon as he saw the paper, he recognized it as the same publication he had bought on the street there. He liked it so well that he subscribed for one year. I could not but think how wonderfully God cares for these little seeds of truth, and how tenderly they are looked after when growing in the precious soil of the human heart."

BROTHER E. L. SPENCER, secretary of the North Dakota Tract Society, reports 1,909 ten-cent magazines sold in that conference in one month. He says: "With practically no effort, the work has been built up until we have almost reached the 2,000 mark. And this does not include the various weekly and church papers, but only the ten-cent magazines. Having such a cosmopolitan population, it is hard to plan for the work, especially since most of our faithful workers live from ten to twenty miles away from the railroad. However, we look to see good results from this summer's work."

THE following recommendation of our Danish-Norwegian health journal, *Lys over Landet*, by the Norwegian weekly, *Reform*, is well worth reading: "*Lys over Landet* is the name of a beautifully gotten up and well-edited quarterly, published at College View, Neb. The subscription price is 35 cents a year. Its mission is to promote temperance and health. Nothing seems to have been spared in giving the paper a good appearance and good contents. The Adventists are well up on health questions, although one may otherwise object to their doctrine." Brother F. F. Byington, manager of the International Publishing Association, sends the following opinion of the same journal, written by E. N. Bergen, a prominent gentleman of Norway: "It affords me great pleasure to tell you that I am in receipt of the first number of your new magazine, and I rejoice that some one will take up the fight against all injurious luxuries, especially tobacco and strong drinks. Your new paper will certainly aid us materially, and I pray you: Give the nicotin god and King Alcohol heavy blows; neither does coffee deserve any mercy."

A. J. S. B.

Two Foreign Temperance Magazines

THE July issues of our Swedish and German magazines (*Tidens Tecken* and *Zeichen der Zeit*) will be health and temperance numbers. We quote from a letter recently received from the publishers:—

"We shall aim to make the July issues of these magazines of great value to the reader by supplying him with information about the proper care of health, the prevention of sickness, and simple remedies for curing disease. The great gospel principles underlying a healthy and happy life will be emphasized and elu-

cidated, so that any one who desires can learn how to guard against sickness and maintain a healthy and robust existence. The great cause of temperance will also receive its due share of attention. These numbers will be beautifully and appropriately illustrated, the front cover-page of each being an entirely new design, printed in colors. We would be especially pleased if our American periodical workers would supply themselves liberally with these magazines, and push their sale whenever they come in contact with Swedish or German people. With their aid in view we expect to print an edition of 25,000 copies of each."

Thousands of persons speaking the Swedish and German languages will be sure to give these and other issues of these excellent magazines a cordial reception.

A. J. S. B.

Current Mention

—On June 26 General Porfirio Diaz was again re-elected president of the republic of Mexico, which position he has held since 1877. He will reach the age of 80 years on September 15.

—Harry Burns Hutchins has been elected president of the University of Michigan, to succeed Dr. James B. Angell. Mr. Hutchins has been dean of the law department since 1895.

—The youngest of the surviving soldiers of the Civil War are now nearing 70 years of age. Since Memorial day, 1909, more than 50,000 of the old soldiers have died. In recent years the average number of deaths has been 3,000 a month, but this number is rapidly increasing.

—Imitation furs are now produced in some quantity, and it is hoped that the process can soon be so perfected that the imitation will equal, if not rival, the natural fur in color, gloss, and pliability, besides being much cheaper. Mohair and other long-staple wools are used in the process of manufacture.

—William P. Pittman, the young American who was captured about June 8 by the Madriz forces, near Bluefields, Nicaragua, has been tried by court-martial, and found guilty of a conspiracy against the government. He will be sentenced to a long term in the government penitentiary at Managua.

—On the evening of June 26, during a performance in the Teatro Colon in Buenos Aires, a bomb was thrown from the gallery toward the orchestra seats. The bomb exploded in mid-air. Twenty persons were injured, 6 of them fatally. The orchestra immediately began to play the national air, thus quieting the spectators, and preventing a panic.

—The Zeppelin air-ship "Deutschland" was caught in a gale while making a trip on June 28, and to avoid a whirlwind rose to a height of 4,000 feet. After the storm had spent its force, it was found that one of the motors refused to work, and as considerable gas had been lost in the high altitude, the ship sank rapidly to the top of a dense forest, landing in the tree-tops about 30 feet from the ground. A rope ladder was thrown out, and all the passengers escaped without injury. The air-ship was wrecked.

—The balance-sheets of the United States Treasury for the fiscal year ending June 30 showed a surplus in ordinary receipts over expenditures of \$9,402,432. The large increase is due to larger receipts from customs duties, internal revenue taxes, and the addition of the fund from the new corporation tax.

—Richard Parr, who discovered the secret spring in the scales on the docks of the American Sugar Refining Company, and who assisted the government in recovering more than \$2,000,000, is to receive a reward of \$100,000. Large sums were offered to Parr by agents of the company, and for months he was followed by detectives.

—At the conclusion of the cabinet meeting of Spain, June 24, it was given out by Premier Canalejas that the religious program decided upon by the government, and set forth in an imperial decree on June 11, would be carried out, ignoring the protests of the Vatican. The decree amends the constitution, and authorizes the edifices of non-Catholic religious societies to display their insignia for public worship.

—Dr. Alfred Leffingwell has issued a book on "American Meat," which is said to be "very disquieting reading." The book shows that the abuses held up to view by Upton Sinclair in "The Jungle" have not by any means ended. The accusation in the present volume is not especially of a lack of cleanliness in preparing meat for the market, but that much of the meat itself is diseased before the animals are slaughtered. Millions of hogs afflicted with trichinæ, it is asserted, are killed, made up into flitches, hams, sausages, etc., and shipped to all parts of the world, thus spreading disease and death.

—The finding of a fourteen-year-old boy in a condition of intoxication in an abandoned hack on a wharf in Washington, D. C., has led to an investigation of certain conditions relating to the selling or giving of alcoholic drinks to minors in this city. Evidence is accumulating to show that "the boys of Washington, especially in the slums and alleys, are debauched by liquor given to them by men. This practise is widespread. In the face of deliberate effort to corrupt boys of tender age, the laws against selling liquor to minors are futile. Scores of men in this city are said to take delight in fastening the craving for liquor on boys."

—On June 28 what is known as the new royal oath bill passed its final reading in the House of Commons. The bill was introduced by Prime Minister Asquith, who expressed the hope that it would not become a subject of controversy, in which position he was seconded by Mr. Balfour, leader of the opposition. All phrases objectionable to the 12,000,000 Catholic subjects of King George V have been eliminated in the proposed declaration, which reads as follows: "I do solemnly and sincerely and in the presence of God profess, testify, and declare that I am a faithful member of the Protestant Reformed Church, by law established in England, and I will, according to the true intent of the enactments which secure Protestant succession to the throne of my realm, uphold and maintain said enactments to the best of my power according to law."

Notes From the Field

FIVE baptisms have been reported from Terre Haute, Ind.

BROTHER C. H. MILLER reports the baptism of six adults at Hartington, Neb.

SIX persons have been baptized and joined the church at Grand Island, Neb.

BROTHER E. L. NEFF reports the baptism of four persons at Broken Arrow, Okla.

FIVE young people, students of the Hastings Intermediate School, were baptized recently.

AT Mt. Zion, Ind., four persons have been baptized, uniting with the church at that place.

THREE persons were baptized at Portales Springs, N. M., recently, Elder W. A. T. Miller officiating.

As a result of meetings held at Spring Valley, Okla., three members of one family have accepted the truth.

THE work among the Germans in Colorado is progressing. Recently ten young people were baptized at Loveland.

BAPTISMAL services were held at La Salle, Colo., on a recent Sunday, twelve persons following their Lord in this rite.

ELDER G. W. BERRY reports that a church of eleven members was organized at Mitchell, Neb. Six were baptized.

FOUR persons have taken a firm stand for the truth at Aurora, Ill. They have been baptized, and have united with the church there.

A CHURCH has been organized at Marion, Mich., with a membership of twenty-seven, the majority of whom are new converts.

A MAN and his wife, with their two grown daughters and a number of small children, have recently taken their stand for the truth at Mt. Clare, Neb.

A SWEDISH church of twelve members was recently organized at Jersey City, N. J. A sister is awaiting baptism, and other Swedish believers living near may join later.

A GOOD report comes from Oswego, Kans. Seven persons have been baptized, and twenty-one have united with the church, a number of whom were baptized a few months ago.

SINCE last winter, ten believers have been added to the church at North Platte, Neb., seven by baptism and three on confession of faith. One other awaits baptism, and others are keeping the Sabbath.

As the result of meetings recently held at Garden Grove, Cal., twenty-two have joined the church, nineteen by baptism and three on former baptism. Besides these, five more will doubtless take this important step soon.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1910

For list of camp-meetings see page 2.

Cumberland Conference

THE annual conference and camp-meeting of the Cumberland Conference of Seventh-day Adventists will be held in Chattanooga, Tenn., Aug. 25 to Sept. 4, 1910.

P. G. STANLEY, *President.*

Virginia Conference, Notice!

ALL communications for the president of the Virginia Conference of Seventh-day Adventists should be sent to Elder A. C. Neff, Quicksburg, Va. Owing to poor health, I have been compelled to retire from the work. My personal address is R. F. D. 1, Box 28, Faber, Va.

H. W. HERRELL,

Texas Conference Association

THE annual meeting of the Texas Conference Association of Seventh-day Adventists will be held on the camp-ground in connection with the camp-meeting at Fort Worth, Tex., July 21-31. Officers will be elected for the ensuing year.

L. W. TERRY,
President.

Alberta Conference

NOTICE is hereby given that the next session of the Alberta Conference Association will be held in connection with the annual conference at Lacombe, Alberta, July 15-24. The first meeting will be called July 18, at 11 A. M., for the purpose of electing officers and transacting any other business that may come before the association.

C. A. BURMAN, *President.*

The Kansas Seventh-day Adventist Conference Association

THE annual session of the Kansas Seventh-day Adventist Conference Association will be held in Forest Park, Ottawa, Kan., in connection with the camp-meeting. The first meeting of the association will be held Monday, Aug. 22, 1910, at 9 A. M. This meeting is called for the purpose of electing officers for the ensuing year, and transacting other business pertaining to the association.

W. H. THURSTON, *President.*

Southern Missouri Conference Association

THE annual meeting of the Southern Missouri Conference Association of Seventh-day Adventists, a corporation, will be held on the camp-ground in connection with the camp-meeting at Springfield, Mo. The first meeting will be held at 9 A. M., Monday, Aug. 8, 1910, at which time officers will be elected for the ensuing year, and such other business will be transacted as may pertain to the interests of the association.

D. U. HALE,
President.

Kansas Conference

THE thirty-sixth annual session of the Kansas Conference will be held in connection with the annual camp-meeting in Forest Park, Ottawa, Kan., August 18-28. The first meeting will be held Friday, August 19, at 9 A. M. It is very desirable that a full delegation be present from all the churches. Each church is entitled to one delegate, irrespective of membership, and one additional delegate for each fifteen members or fractional majority. At this time there will be the election of officers for the ensuing year, of an executive committee, and of heads of departments. Such other business will be transacted as should properly come before the conference.

W. H. THURSTON, *President.*

Ontario Conference

A SPECIAL session of the Ontario Conference of Seventh-day Adventists will be held July 5, 1910, at 53 Clara Ave., Toronto, Ontario. The purpose of holding this special session is to consider the advisability of selling the lot now owned by the conference in the city of Toronto, and to obtain the consent of the conference thereto. No other business will be enacted at this session.

M. C. KIRKENDALL.

Alabama Conference

THE Alabama State camp-meeting and conference will be held Aug. 4-14, 1910, at Calera, Ala., at which time there will be an election of officers for the conference, Sabbath-school, and religious liberty work, and for the transaction of such other business as would properly come before that body. It may be necessary to make some changes in the constitution at this session.

THE first meeting of the conference will convene Aug. 5, 1910, at 9 A. M., for the transaction of such business as may be called up by the delegates.

J. R. BAGBY,
President.

Louisiana Conference Association of Seventh-day Adventists

THE regular annual meeting of the constituency of the Louisiana Conference Association of Seventh-day Adventists will be held on the Seventh-day Adventist camp-ground near Alexandria, La., July 24, at 10 A. M., for the election of a board of trustees, and for the transaction of such other business as may come before the meeting.

ALL delegates to the Louisiana Conference of Seventh-day Adventists (unincorporated) are members of this constituency.

E. L. MAXWELL, *President.*

Business Notices

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

No advertisements of "agents wanted," and no "promotion" or "colonization" enterprises will be printed in this column. Brief business notices will be published subject to the discretion of the publishers, and on compliance with the following—

Conditions

Any person unknown to the managers of this paper *must send with his advertisement satisfactory written recommendation.* Such recommendation should come from one of our ministers, or from the elder of a Seventh-day Adventist church. It is not enough to refer to some individual by name. Secure his recommendation in writing, and send it.

We open no accounts for advertising, and cash must accompany each order.

A charge of one dollar will be made for each insertion of forty words or less. Each additional word, initial, or group of figures in excess of forty, will cost three cents. No discount for several insertions.

WANTED.—At the Acushnet Sanitarium, at once, graduate nurses and an experienced cook. Send written recommendations or good references. Address Joel P. Bradford, M. D., 25 Main St., New Bedford, Mass.

FOR SALE.—500,000 to 600,000 feet timber on stump,—poplar, white and black oak, hickory, chestnut. Fine mill set and water free in one side of timber; all down-hill pull. Railroad two and one-half miles away. Adventist purchaser desired. Address Thomas Johnston, Dickson, Tenn.

WANTED.—Earnest, strong young woman for laundry and housework at sanitarium. Opportunity to learn the work. Also wish to correspond with live, progressive physician, who would consider interest in small sanitarium in city of 600,000 inhabitants. Address Wade Park Hydropathic Institute, 8203 Wade Park Ave., Cleveland, Ohio.

BIBLE MOTTOES.—Size 12 x 16. 1,000,000 Beauties. Special offer: 100, \$5; 200, \$9. (Father and mother, 200, \$11. These are world winners.) New Spanish mottoes ready June 15. Send stamp to Hampton Art Co., Hampton, Iowa.

WANTED.—Girl or woman to do general housework on a farm. Seventh-day Adventist preferred. In answering, please state experience in housework in general, wages desired, and ability to work. Address Alonzo Dean, Milford, Mich.

FOR SALE.—10 acres near Forest Home Industrial Academy. Land has been slashed, burned, and seeded to grass for pasture. Good new house, outbuildings, and well. Good dairy country. For particulars address O. C. Hollenbeck, Mt. Vernon, Wash.

FOR SALE.—160 acres, 7 cultivated; all good land, black loam with clay subsoil; rolling, some stone; 6-room house, small barn, good well, pasture; two miles from Mercer, N. D. Reason for selling, change of field. Hattie B. Walker, Mercer, N. D.

BOOKKEEPER.—Young man, married, lately from British Guiana, South America, desires position as bookkeeper where he can have Sabbath privileges. Satisfactory references furnished both as to standing and ability. Address S. E. Kellman, Mesick, Mich.

We sell Malt Honey, B. Gluten Flour, Cooking Oil, Granola and No-Ko Cereal Coffee Substitute. Send for special prices. 110-lb. bag finest Imported German Lentils, \$4.50. Maple Sirup, 90c gal. Other bargains. Address New York Food Co., Oxford, N. Y.

WANTED.—A young or middle-aged woman to help care for home and two small children. Experience in care of children essential. All the privileges of a pleasant, refined home. Will pay \$4 a week, with board and room. Address R. O. Eastman, Takoma Park, D. C.

FOR SALE.—Twenty-thousand capacity saw-and planing-mill; Tacoma logging engine; five million feet of yellow fir timber. Located within less than a mile of Royal Academy. We solicit your correspondence. A. D. Owens & Sons, Cottage Grove, Ore.

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

I MAKE a high-pressure Steam Canner for home and market canning. Cans everything so it keeps without preservatives. Surpasses every canner on the market. Supplies a long-looked-for article. Every family should have one. Price within reach of all. Send for circular. Address Jethro Kloss, St. Peter, Minn.

FOR SALE TO ADVENTISTS ONLY.—Two 10-acre tracts across the road from an Adventist academy, in the famous Skagit Valley dairy region in northwest Washington. Each tract is half under cultivation, with balance in pasture. The land is level, and lies 6 or 8 feet above the highest known floods; no dike or ditch taxes. The soil is a rich loam, clay subsoil, no rock or gravel. Healthful climate, no blizzards, cyclones, or electrical storms, seldom above 85° F., or down to freezing. Good markets, cheap lumber. For further information address T. W. Soules, Mt. Vernon, Wash.

Publications Wanted

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

Mrs. M. J. Lamb, Laurel, Neb., *Watchman, Signs of the Times*.

Mrs. Kate Taylor, 6503 Cedar Ave., Cleveland, Ohio, *Signs of the Times* and other papers.

Mrs. O. B. Larkin, 1614½ Paseo, Kansas City, Mo., *Life and Health, Youth's Instructor*, tracts, and *Signs of the Times*.

C. M. Loveland, 5 Magnolia Court, New London, Conn.

Teddy B. Gallion, Arapaho, Okla., *Signs, Instructor, Little Friend*, and tracts.

Mrs. A. L. Gallion, Butler, Okla., *Life and Health, Watchman, Instructor*, and *Signs of the Times*.

Address

UNTIL further notice the address of Elder W. S. Hyatt, also of the Maranatha Mission, will be as follows: P. O. Martindale, via Grahamstown, Cape Colony, South Africa.

Obituaries

WYNIGEAR.—Died at her home near Waco, Texas, May 23, 1910, Sister Amanda Lankford Wynigear, in the thirty-ninth year of her age. In 1898 she accepted present truth, and was a member of the Levi church at the time of her death. She leaves a husband and six children to mourn. L. W. TERRY.

LITTLE.—Fannie Marie, daughter of Will and Edna Little, was born June 17, 1905, and died June 20, 1910, aged five years and three days. Fannie was a lovable child and will be deeply missed. The funeral service was conducted by the writer, at Huber, Mich. CHAS. A. MERRIAM.

MELENDY.—Howard Evert Melendy, infant son of Mr. and Mrs. Evert B. Melendy, was born at Academia, Ohio, April 30, 1910, and died quite suddenly June 15, aged six weeks and four days. A large number of sympathizing friends gathered at the home on Thursday, June 16, where a short service was conducted by the writer. O. F. BUTCHER.

DEADMOND.—Nellie Frances Deadmond was born at Townsend, Mont., July 4, 1902, and died June 1, 1910. Nellie was a true-hearted, lovable Christian girl, and though suffering intensely through her last sickness, she bore it patiently. She sleeps in Jesus, peacefully resting till he comes to take her home. MRS. J. H. DEADMOND.

SANDBORN.—Died June 18, 1910, at Alma, Mich., where she was taking the nurses' course, Sister Jessie M. Sandborn, aged 22 years, 5 months, and 6 days. That she was loved by all who became acquainted with her was shown by the floral offerings and the number present at her funeral. The service was conducted by the writer, assisted by Elder A. R. Sandborn, uncle of the deceased. L. G. MOORE.

LA SAGE.—Died June 13, 1910, in Menasha, Wis., Sister Asenath A. La Sage, aged 41 years, 4 months, and 25 days. Her marriage to Joseph La Sage occurred at Spring Lake, S. D., May 30, 1886. She fully accepted the truth, and united with the Seventh-day Adventist Church, of which she was a faithful member. She was very patient and submissive to God's will. A husband and five children mourn her loss. W. W. STEBBINS.

LEFURGEY.—Isaac S. Lefurgey was born on Prince Edward Island, in April, 1837, and died June 18, 1910, at Moncton, New Brunswick. He had been in ill health for several years, but his recent sickness, causing his death, lasted only two weeks. Less than one year ago Sister Lefurgey was laid to rest. Thus this aged couple, buried in one grave, await the voice of our soon-coming Saviour. J. O. MILLER.

HOWELL.—Died May 23, 1910, at our home in Warren County, Tenn., Mrs. Eliza Howell, in the seventy-second year of her age. Mother accepted the truths for this time in Iowa in 1878. Her interest in the Master's work has been constant, and now she rests from her labors in the hope of the soon coming of the Life-giver. Being unable to secure a minister, I spoke at the funeral, from the text, "Precious in the sight of the Lord is the death of his saints." CLIFFORD G. HOWELL.

BROWN.—Died June 9, 1910, at Auburn, N. Y., Mrs. Mary Brown, in the seventy-sixth year of her age. She was born in Auburn, N. Y., May 10, 1835. When a girl, she was converted, and united with the Presbyterian Church. She accepted the Adventist faith in Auburn in 1884, and has ever been a faithful Christian. One son and three daughters are left to mourn. L. H. PROCTOR.

MILLER.—Charles David, son of David and Minnie Miller, was born Dec. 3, 1893, near Alanson, Mich., and was drowned in a lake near his home, June 11, 1910, aged 16 years, 6 months, and 8 days. Baptized at the Bay View camp-meeting, Sept. 9, 1908, he became a member of the Wildwood church, where the funeral services were held. He sleeps until the Life-giver shall call him. JOHN H. NIEHAUS.

SNYDER.—George Snyder was born in Pennsylvania, May 7, 1836, and died June 1, 1910, at Thomson, Ill. He accepted present truth in 1884. From Dakota he moved to Welsh, La., and then to Alpine, Tex., where he lived seven years. Here he suffered a stroke of paralysis, and his wife sought a home in the North, where for three years she watched over him constantly. His death was peaceful and full of hope. The funeral service was conducted at the home by Rev. David Loynd (Baptist). * * *

HARLESS.—Mrs. Esther Harless, wife of Brother John Harless, of Molalla, Ore., was stricken with paralysis, and died on her fifty-seventh birthday. Sister Harless was born in Hancock County, Indiana, May 21, 1853. Her maiden name was Esther Dunn. A few years ago she came to Vancouver, Wash. Here she soon received the truth of the third angel's message, was baptized, and joined the Vancouver church. A large number of friends attended the funeral services, which were conducted by Elder T. E. Thumler, who spoke from 1 Sam. 20:3. R. D. BENHAM.

KELLOGG.—Charles W. Kellogg was born in New York, June 9, 1830, and died June 8, 1910, being eighty years of age. He lived in Michigan, Nebraska, and New Mexico. In 1891 he accepted the Seventh-day Adventist faith; he held the office of deacon for several years, and was local elder of the church at Farmington, N. M., at the time of his death. He was very earnest in his Christian life, and was a true missionary, using his time and means to further the cause he loved. He was brought to Grand Island, Neb., and buried beside his wife. One son and two daughters survive him. B. M. GARTON.

HOLLEY.—Anna Holley was born in Montgomery County, Pennsylvania, Sept. 5, 1826, and died at Patricksburg, Ind., June 10, 1910, aged 83 years, 9 months, and 5 days. Dec. 30, 1858, she was married to David Holley; to them were born two children, both of whom survive. Her husband preceded her in death forty-eight years ago. Mrs. Holley was a sister to Elder D. H. Oberholtzer. Her first Christian experience was in connection with the Mennonites; but when the third angel's message came to her, she gladly accepted it, and ever afterward rejoiced in the truth. A. L. MILLER.

KNIGHT.—Died at Tampa, Fla., May 31, 1910, of a complication of diseases, Mrs. Flossie Wall Knight, aged 48 years, 11 months, and 23 days. The deceased was the wife of A. J. Knight, one of Tampa's most prominent business men. Married Dec. 17, 1879, nine children were born to them, of whom seven survive, and were present at the time of her death. Fifteen years ago she, with her mother, Mrs. Sarah Clarke, who lived with her, and several other members of her family, accepted present truth, uniting with the Tampa church. She remained a faithful and loyal member until called upon to lay down the armor. Many substantial gifts to the cause of God bore testimony to her devotion. Her mother, husband, seven children, two children-in-law, and two grandchildren are left to mourn. R. W. PARMELE.



WASHINGTON, D. C., JULY 7, 1910

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THE list of camp-meetings for this number is printed on page 2.

BROTHER RICHARD C. SISLEY sailed from Australia for Java on the "Van Heemskerk," May 4, to engage in self-supporting work in that field. Brother Sisley expects to spend a portion of his time in teaching Chinese the English language.

WRITING concerning the sanitarium work at Mussoorie, India, Dr. H. C. Menkel says that their rooms are full. Among the patients is a native prince who has sought help elsewhere without obtaining relief, but is now making a splendid recovery.

IF the great majority of our missionaries must labor in countries where the intense heat a greater portion of the year taxes their vitality to its utmost, it is refreshing to know we have a few at least scattered among the northern regions, where icebergs are common, and no inconvenience comes from the oppressive rays of the sun. Two brethren in Alaska write that a person can stand by the side of a glacier of freezing ice, and with one hand resting upon it, with the other can easily grasp the twigs of growing trees.

E. C. SILSBEE and wife, *née* Lawry, sailed from New York, July 2, for South Africa. These young people are responding to an earnest plea made by Elder W. H. Anderson, while here on furlough this spring, for help in extending the work at the Barotseland Mission. Brother and Sister Silsbee are from Southern California, having been connected with institutions there in preparatory work. They stopped over a few days in Washington.

LATE word from China informs the Mission Board that the Chinese Mission Committee has voted sick furlough to Brother and Sister P. J. Laird, of Chang-sha, Hunan. For some time these missionaries have worked beyond their endurance in an endeavor to obtain a foothold in this difficult interior province of Hunan; but their experiences in connection with the recent riots in Chang-sha, in which they barely escaped with their lives, have been too much for them, and both have since been ill. Let these workers be remembered in prayer.

FROM every quarter the note of courage and progress in this grand movement is sounding to-day. In a recent letter from Elder H. M. J. Richards, of Colorado, he says: "The work here is going nicely and with a good spirit. We are all of good courage in the truth. There have been fifty baptisms of new converts to the faith in this conference in the last ninety days. For this we thank God and take courage." And this testimony which Brother Richards bears is the almost universal testimony borne by our brethren in every field.

ALL will remember the series of articles recently published in the REVIEW on secret orders, entitled, "My Lodge Experience," by Elder George O. States. Recently Brother States has written a pamphlet of sixty-four pages on the same subject. This contains much additional matter over what was presented in his series of articles, and is calculated to do much good in warning Christians of the dangers of allying themselves with secret organizations. This pamphlet sells for fifteen cents, and may be obtained by addressing the Southern Publishing Association, Nashville, Tenn.

Something for You to Do

THE issue of *Liberty* for the second quarter of the present year was one of the most striking issues of that magazine ever brought out, both as to matter and illustrations. It contained no fewer than twenty-six half-tone illustrations of the rulers of this world, a feature which no other magazine has

ever attempted, and which should open for it every door in the country. Every reader of the REVIEW could sell among his neighbors a quantity of that issue of *Liberty* on that feature alone. Every person to whom it is shown will wish to have at least one copy for the galaxy of kings and queens and presidents which it contains. But that is not all. The report of the hearing before the Congressional Committee on the Johnston Sunday bill, in that issue, ought to make every Seventh-day Adventist eager to give the magazine the widest possible circulation. The article "Do You Wish Congress to Prescribe Your Religion?" should be in the hands of every thinking person in the country. And these are only two of the important articles which it contains. There is a number of that excellent issue that can be had. Let the orders roll in for this number, and let the people have the magazine — your neighbors, who, perhaps, have never had the principles of religious liberty brought to their attention. Specify that you desire the number for the second quarter of 1910.

Special Notice

THE Summer Campaign number of the magazine *Christian Education* is filled with short but strong articles on themes of vital interest to students, schools, and parents at this season of the year. Decisions are being made by young men and women, and by parents, whether or not the sacrifice and the effort required to attend school the coming year are worth while. In this number is given the cream of experience passed through in days gone by in this same struggle for education by many who have now become veterans in service. This matter is inspiring to every reader, but especially useful for placing in the hands of young people and parents by the earnest army of workers who are seeking during these summer months to fill our schools with students. Orders are being placed for this number for use at camp-meetings, to send out with the school calendar, to use in Missionary Volunteer societies, to send by mail to friends, etc. The president of Union College has just sent in an order for twelve hundred copies. Other heads of schools are planning to use from five hundred to one thousand copies. This number of *Christian Education* has a special cover, and is well illustrated. It appears early in July, but will be useful far into the autumn.

Prices: 1-4 copies, ten cents each; 5-40 copies, one order, one address, five cents a copy; 50 or more copies, one order, one address, four cents a copy.

Let all who can use this number send in their orders as promptly as possible.