



Vol. 87

Takoma Park Station, Washington, D. C., July 21, 1910

No. 29

### Not Forsaken

O, NOT forsaken! God gives better things  
Than thou hast asked in the forlornest  
hour.

Love's promises shall be fulfilled in  
power.

Not death, but life; not silence, but the  
strings

Of angel harps; no deep, cold sea, but  
springs

Of living water; no dim, wearied sight,  
Nor time, nor tear-mist, but the joy of  
light;

Not sleep, but rest, that happy service  
brings;

And no forgotten name thy lot shall be,  
But God's remembrance. Thou canst  
never drift

Beyond His love. Would I could  
reach thee where

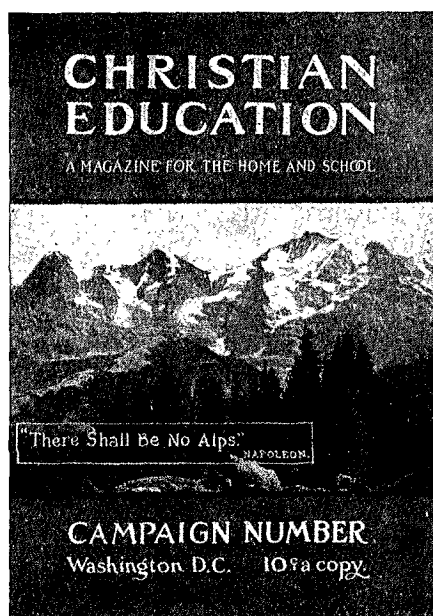
The shadows droop so heavily, and lift  
The cold weight from thy life! — And  
if I care

For one unknown, O, how much more doth  
He!

— *Frances Ridley Havergal.*



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**Christian  
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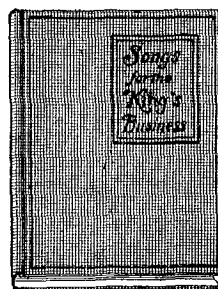
- “Is It Worth While?”
- “Why Are You Not in School?”
- “Some Ways of Getting Into School.”
- “How to Combine Study and Work.”
- “Working My Way Through School.”
- “The Greatest Permanent Good I Got Out of College.”
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**Review and Herald, Washington, D. C.**

# THE REVIEW AND HERALD

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

VOL. 87

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, JULY 21, 1910

No. 29

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

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## General Articles

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

### A Good Preparation for the Foreign Missionary Field

DAVID PAULSON, M. D.

OUR large American cities, with their enormous foreign and even heathen population, present excellent foreign missionary trial grounds, or experiment stations. If the candidate for foreign missionary service has not the mental and spiritual equipment necessary to enable him to win souls for the Master in the large cities, there is scarcely one chance in a hundred that he will succeed in the much more difficult foreign field.

Soul winning is a hand-to-hand conflict with the forces of evil, and proficiency in it can never be acquired by class-room study alone. Its first requirement is a genuine passion for souls. This can be imparted only by God himself, but it can be developed by exercise. Every new case dealt with will drive the genuine soul winner to his Bible and to his knees; with agonizing earnestness will he wrestle for souls as Jacob of old wrestled with the angel. Wrestling souls from the grasp of the enemy is such a life-and-death struggle that it almost means giving a life for a life. It is because it is all this, and even more, that so little of it is done.

To-day there is coming from the large cities a call for energetic, self-sacrificing, soul-winning recruits, who will volunteer for this hand-to-hand conflict, and who

will enlist for active service until the end of the warfare, be the time long or short,—and the present indications are that it will be only a short conflict. The teeming populations of the large cities must be reached with the message.

If you decide to enter upon this work for souls in the large cities, you will receive an excellent training and experience for the foreign field, if Providence should direct you there. It is true that a response to this appeal may destroy nearly all your most cherished plans; but if God is calling you in this direction, you would a thousand times better change your plans now than to have God change both them and you when it is so late that you can only say, "The harvest is past, the summer is ended, and we are not saved."

Why not now, right now, in the very sincerity of your soul, ask of God, "What wilt thou have me to do?" As certainly as you do this, you will hear a voice behind you, saying, "This is the way, walk ye in it."

Hinsdale, Ill.

### The Brotherhood of Man

MRS. E. G. WHITE

FROM age to age the Lord has been striving to awaken in the minds of men a sense of brotherhood. Thus he seeks to establish order and harmony in the world. "Glory to God in the highest, and on earth peace, good will toward men,"—this is the message his children are to proclaim by lives of unselfish endeavor.

It is upon Christlike love that brotherhood depends. Without this love nothing can be done toward fulfilling God's purpose for humanity. Without it all effort is without avail. Paul declares: "If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. . . . And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing. . . . Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. . . . But now abideth faith, hope, love, these three; and the greatest of these is love."

In the life of Christ this love found perfect expression. He loved us in our sin and degradation. He reached to the very depths of woe to uplift the erring sons and daughters of earth. There was no wearying of his patience, no lessening of his zeal. The waves of mercy, beaten back by proud, impenitent, unthankful hearts, ever returned in a stronger tide of love.

He who is constrained by the love of Christ, goes forth among his fellow men to help the helpless and encourage the desponding, to point sinners to God's ideal for his children, and to lead them to him who alone can enable them to reach this ideal. Divested of selfishness and filled with divine benevolence and tender affection, Christians are drawn out to work for Christ by helping those for whom he gave his life. They hold communion with the Saviour, and his love is revealed in all they do and say. Angry words die unspoken. Unchristlike actions are checked. God accepts such ones as his instruments, and through them works for the fulfilling of his purpose.

Never are we to be cold and unsympathetic, especially when dealing with the poor. Courtesy, sympathy, and compassion are to be shown to all. Partiality for the wealthy is displeasing to God. Jesus is slighted when his needy children are slighted. They are not rich in this world's goods, but they are dear to his heart of love. God recognizes no distinction of rank. With him there is no caste. In his sight, men are simply men, good or bad. In the day of final reckoning, position, rank, or wealth will not alter by a hair's breadth the case of any one. By the all-seeing God, men will be judged by what they are in purity, in nobility, in love for Christ.

God lets his sun shine on the just and on the unjust. This sun represents Christ, the Sun of Righteousness, who shines on all alike, high and low, rich and poor. This principle is to guide those who work for him. From it no one can deviate, and be successful in his efforts to help his fellow beings.

Christ declared that the gospel is to be preached to the poor. Never does God's truth put on an aspect of greater loveliness than when brought to the needy and destitute. Then it is that the light of the gospel shines forth in its most radiant clearness, lighting up the hut of the peasant and the rude cottage of the laborer. Angels of God are there, and their presence makes the crust of bread and the cup of water a banquet. Those who have been neglected and abandoned by the world are raised to be sons and daughters of the Most High. Lifted above any position that earth can give, they sit in heavenly places in Christ Jesus. They may have no earthly treasure, but they have found the pearl of great price.

The triumph of Christianity is dependent upon the influence of its adherents. Manfully the Christian is to fight the good fight of faith. Lawfully he is to strive, never relaxing his efforts, day by day seeking for greater power to help those around him. His words are to be right words, pure and true, fraught with

sympathy and love; his actions, right actions, a help and blessing to the weak. Never is he to grow weary in his work. He will meet with trials, but he must always be brave and cheerful, bringing joy and courage into other lives.

## The Two Thrones—No. 7

J. N. LOUGHBOROUGH

THOSE who claim that a great work is to be accomplished for the Jews in a future age have a wrong conception of the statements of the Scriptures concerning Israel. We inquire, Who are Israel? Paul said: "They are not all Israel, which are of Israel; neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called." Rom. 9:6, 7. Again: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Gal. 3:16. In the same connection he says, "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29. So we see that all who believe in Christ, whether manifesting their faith through types and shadows, or in reality coming to the Crucified, are counted as Israel.

From the beginning it was God's plan that all obeying him through faith in the coming Saviour, should be counted as Israel. This is so stated in the book of Deuteronomy: "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel." Deut. 32:8. That scripture tells us of God's plan concerning Israel in the beginning. John in vision saw how it would be in the final consummation of the plan, in the salvation of God's people. They are to be gathered into the New Jerusalem, the capital of Christ's eternal kingdom. To enter that glorious city they must pass through one of its twelve gates, and on each gate is the name of one of the tribes of Israel. Rev. 21:12. Even the work among the gentiles, which is done in the gospel age, is represented as a grafting into the tree of Israel. See Rom. 11:17-24.

Those pleading for a special work for the Jews in a future age, quote certain promises made to Israel, saying, "These promises have never been fulfilled; therefore they must be fulfilled in the age to come." One of these is found in the words of the prophet Amos: "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in days of old." Amos 9:11. By reference to Peter's testimony, in the council of Jerusalem, we see that this text has reference to the work of Christ in this dispensation; and that it especially comprehended the spread of the gospel among the gentiles. See Acts 15:13-17.

The promises made to Israel are of three classes, as follows:—

1. Promises made when they were in

captivity, relating to their return. Of this class we note one in Jeremiah: "And in those days, and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek the Lord their God. They shall ask the way to Zion with their faces thitherward, saying, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten." Jer. 50:4, 5. In Ezra 3:12, 13 we find a fulfilment of this promise in these words: "But many of the priests and Levites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy: so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people." The making of the covenant, after their return, is thus recorded in Nehemiah: "And because of all this [a remembrance of their sins that led to their captivity] we make a sure covenant, and write it; and our princes, Levites, and priests, seal unto it."

2. Promises of what would be done for Israel on certain conditions. As they failed to comply with the conditions laid down, the promises could not be fulfilled. An illustration of promises of this character is found in the prophecy of Ezekiel, respecting the dividing of the land in strips across Canaan from east to west; also concerning the appointment of services in the priesthood, and the plan of a city. All this was to be given to them on condition, as shown by the prophet. According to the testimony of Malachi, they failed greatly in carrying out the conditions, even offering torn and diseased beasts in sacrifice to the Lord.

We see clearly that this arrangement mentioned in Ezekiel can not apply in the future. The offering of the blood of beasts is not the gospel way of showing faith in Christ, and could only apply in a system which was a shadow of good things to come. One advocating this Age-to-come theory said to me, respecting this text, "These offerings are probably shadows pointing backward." I replied that "shadows are never on the sun side of the tree."

3. The third class of promises to Israel are those that relate to the final gathering of the Lord's people, the true Israel, into his everlasting kingdom.

That there is to be no future restoration of the natural descendants of Abraham into a kingdom, is made positive by the words of Jeremiah, when the Lord instructed him to go before the priests with a potter's earthen vessel, and tell them of the destruction that was to come upon that people and their city: "Then shalt thou break the bottle in the sight of the men that go with thee, and shalt say unto them, Thus saith the Lord of hosts: Even so will I break this people and this city, as one breaketh a potter's vessel, that can not be made whole again." Jer. 19:10, 11.

The plea is made: "This work for the Jews is for the ten lost tribes." To this we reply that there were no tribes lost. When the time came for returning to their own land, the decree of Cyrus, Darius, and Artaxerxes was published throughout the one hundred twenty provinces of Medo-Persia, and any one who was so minded had an opportunity to return to Jerusalem. We have no intimation that after the return of the Jews to their own land at this time any of the tribes were lacking. If ten of the tribes were lost, how could Paul, speaking of the hope of the promise of a resurrection, say, "Unto which promise our *twelve tribes*, instantly serving God day and night, hope to come"? Acts 26:7. There is no truth in the claim that ten of the tribes were lost after the captivity. The apostle Paul did not speak of the salvation of the Jewish people as a national matter, but as an individual work. "And they also, if they abide not still in unbelief," he said, "shall be grafted in: for God is able to graft them in again." Rom. 11:23.

Lodi, Cal.

## Hunting for Souls

F. H. HENDERSON

THE Lord uses the figure found in Jer. 16:16 to show the earnest and careful search necessary to hunt out the honest souls who are scattered in different parts of the world. In another scripture he says: "Behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day: and I will bring them out from the people, and gather them from the countries, and will bring them to their own land."

God's arsenal for the gospel hunter has an inexhaustible supply of ammunition. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Every Seventh-day Adventist, if he loves to go gospel hunting, will not fail to take a liberal supply of ammunition. This may be found in our missionary literature.

"The end is near, stealing upon us stealthily, imperceptibly, like the noiseless approach of a thief in the night. May the Lord grant that we shall no longer sleep as do others, but that we shall watch and be sober. The truth is soon to triumph gloriously, and all who now choose to be laborers together with God will triumph with it. The time is short, the night soon cometh when no man can work. Let those who are rejoicing in the light of present truth, now make haste to impart the truth to others." The Captain of our salvation is soon to appear in power and great glory. May God help us to do our best.

Work is the complement of faith.



## Like the Leaves of Autumn

C. MC REYNOLDS

MANY times in the past have we heard the statement repeated which was given by the Spirit of God to his servant, "The publications that contain this truth will be scattered like the autumn leaves." When it became a settled fact that our books could be sold by subscription, we said, "Now we shall see the fulfilment of that prediction." I remember well when it was reported that book sales by the canvassers had reached \$1,000 a week. We said, "O, how soon the message will be placed within the reach of all peoples!"

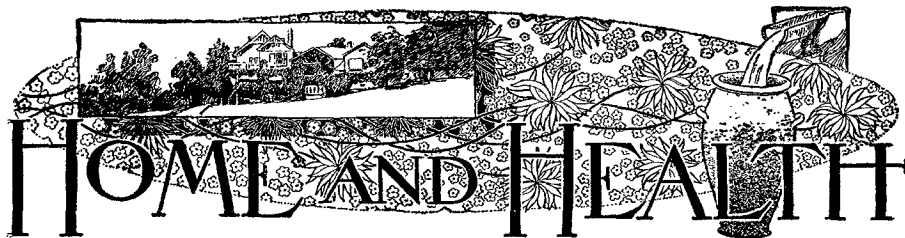
While considering the summary of book sales by the canvassers, as given in the last report in the REVIEW, and casting up some figures, my heart was stirred to see that not only \$1,000 a week, or even \$1,000 a day, but over \$2,125 a day for every day in the year 1909, is the record of book sales by the canvassers alone. Adding to this the trade books that have been sold, besides large numbers of magazines and other periodicals, which alone reach two thirds the value of the subscription-book sales, we have over \$4,000 worth of our literature sold every day, 365 days in the year.

We say this is wonderful; and truly it "is the Lord's doing; it is marvelous in our eyes." But this is only the beginning. Note that there are in the world about 1,500,000,000 people. At the present rate of sales we are placing an average of a little less than one tenth of one cent's worth of our literature in the hands of each person in the world each year. When we do ten times as much as we are now doing (and how easy it would be), we shall place the equivalent of a one-cent tract in the hands of every person in the world each year. Figuring on an average of five persons to a family, this would mean five cents' worth of our literature to each home. These deductions are practically correct. Is it possible we are within so easy reach of the world-wide circulation of our literature? Who would not be willing to do ten times as much next year, and then double it the next year, if only we might see this accomplished?

All praise to Him who gave the message into our hands to proclaim; all honor to those who have written and published it in the form of books and periodicals; and much cheer and courage to the noble army who are carrying it to the people. Who does not desire a part in this great work? "The Lord gave the word: great was the company of those that published it." "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

The harvest of souls to the faithful canvasser is as sure as the harvest to any minister or worker in any other branch of the work. Who will join the ranks? Eternal reward awaits every faithful worker.

Grand Rapids, Wis.



## Seeking Rest

WORTHIE HARRIS HOLDEN

LIST to voices in the wildwood,  
And to whispers in the dell,  
To the murmurs in the forest,  
And the story that they tell.

Is it joy and verdant gladness,  
Is it praise and wistful prayer,  
That within our hearts give echo  
While we listen to them there?

Where all nature holds thanksgiving  
With its cadences of peace,  
From the world apart, in quiet,  
Seek thy burdened soul's release.

Ah, when life is all atangle  
With its knots of grief and care,  
Find a nook in God's great temple,  
And unravel them in prayer!  
Portland, Ore.

## Home Influence

G. B. THOMPSON

"BE it ever so humble, there's no place like home." How true this is! The memories of home cling to us; neither distance nor circumstances can efface them from the mind. The sailor thinks of home as his ship rocks in the tempest. The merchant thinks of home as he bars his doors and windows at the close of the day. The mother hurries home to the baby in the cradle. The schoolboy, weary with lessons, trudges home to father and mother. The weary plowman wends his way from the field at sunset, thankful for the blessings and comforts of home.

Who can forget the home of his youth, — the long winter evenings, with the blazing fire on the hearth; the genial smiles of father and mother, with the streaks of gray creeping into their hair? The furniture may not have been costly, and the house but a cabin in the woods; yet it was home, and to life's latest moment it will linger in the memory.

Home is destined by its Author to be a cheerful, happy place, where the altar of prayer is reared, and the name of the Lord revered. Yet all homes do not reach this ideal. One writer has well said that he is to be pitied whose home is in some valley of grief between the hills instead of on the hilltop of cheerfulness.

How to save our young people is a great problem. There is none greater or more important. The church, our schools, the Educational, Missionary Volunteer, and Sabbath-school departments, are doing all they know how to do to direct the footsteps of the youth and children among us into the right

path. And they are doing much in this direction. But without the help and right influence of the home their best efforts will be greatly neutralized. Think of a young person who returns home from one of our schools, where, under the Christian influence with which he was surrounded, he gave his heart to God and enlisted in his service. His heart is warm and tender; yet when he reaches home, — a home where, perchance, father and mother keep the Sabbath, at least in form, — he finds no family altar. Business takes precedence; and the God of heaven, from whom all blessings flow, is forgotten morning and evening. What a chilling influence such a home must have!

And to the absence of prayer there is sometimes added the evil influence of cross and angry words. Husband and wife scold each other and the children. A faultfinding, nagging spirit pervades the home. If family prayer is maintained, impatience, fretfulness, and irritability over the most trivial matters are manifested before and after asking Deity for strength for the day. No young people's society, church-school, or college can successfully battle against the influence of such a home. Many an earnest-hearted young person has grown cold, and started on the downward path to perdition, in just such a home.

A young man came to me on a campground, and said, in substance: "What am I to do? I love the truth, and try to be a Christian. I would like to enter the work. But while father and mother profess to keep the Sabbath, they are impatient with each other and with me. They lose their tempers, and speak hasty, angry words. I can't please them, no matter how hard I try. They find fault with everything, and commend nothing. I am so tried that often I am tempted to run away from home, and plunge into the pleasures of sin. I know it is all right, as you say, to pray and hold fast my integrity to God, but it is hard for a boy to do."

I hope this is an isolated case. To see the children whom we love numbered among the lost at last because the home was a hotbed of impatience will be unspeakably sad!

There is an old fable which relates that it was a source of trouble to some fishes to see a number of lobsters swimming backward instead of forward. They therefore determined to open a class for their instruction. This was done, and a number of young lobsters came. The fishes gravely argued that if they began with the young ones, they would learn to swim aright. At first,

the young lobsters did very well; but afterward, when they returned home, and saw their fathers and mothers swimming in the old way, they soon forgot their lessons. It is thus that many a child, well taught at school, drifts away from the Lord through wrong home influence.

"She always made home happy," is the epitaph in a churchyard inscribed by a husband after many years of wedded life. No higher tribute than this could be paid to the memory of the dead. "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." But "he that hath no rule over his own spirit is like a city that is broken down, and without walls."

What the world needs is more Christian homes, where "abideth faith, hope, love, these three; and the greatest of these is love." 1 Cor. 13:13.

Takoma Park, D. C.

### His Mother's Version

A BIBLE-CLASS teacher was telling of the various translations of the Bible and their different excellences. The class was much interested, and one of the young men that evening was talking to a friend about it.

"I think I prefer the King James Version, for my part," he said, "though, of course, the Revised is more scholarly."

His friend smiled. "I prefer my mother's translation of the Bible to any other version," he said.

"Your mother's?" cried the first young man, thinking his companion had suddenly gone crazy. "What do you mean, Fred?"

"I mean that my mother has translated the Bible into the language of daily life for me ever since I was old enough to understand it. She translates it straight, too, and gives its full meaning. There has never been any obscurity about her version. Whatever printed version of the Bible I may study, my mother's is always the one that clears up my difficulties."—*Selected.*

"FRESH air, how wonderful it is! It permeates all our body; it bathes the skin in a medium so delicate that we are not conscious of its presence, and yet so strong that it wafts the odors of flowers and fruit into our rooms, carries our ships over the seas, and the purity of sea and mountain into the heart of great cities. It is the vehicle of sound, bringing to us the voices of those we love and the sweet music of nature; it is the great reservoir of the rain, which waters the earth; it softens the heat of day and the cold of night, covers us overhead with a glorious arch of blue, and lights up the morning and evening skies with fire."

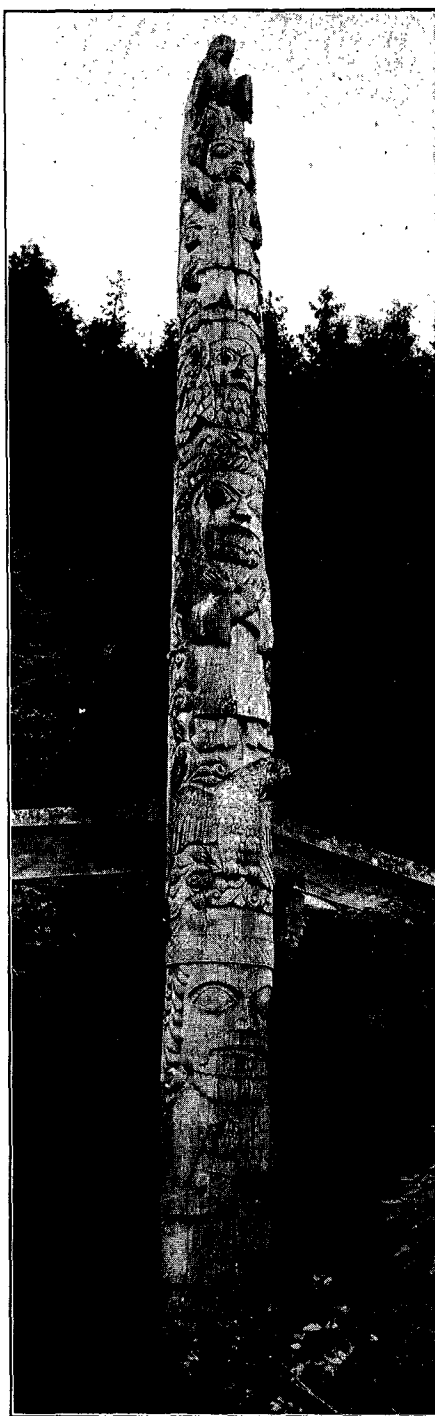
HUMAN experience, like the stern-lights of a ship at sea, illumines only the path which we have passed over.—*Coleridge.*

## THE WORLD-WIDE FIELD

### The Alaskan Mission Field

F. W. TEMPLE

IN many ways Alaska is a hard field to work. In area it is about one fifth the size of the United States, with no railroads except a few stub lines that run out a short distance from important



ONE OF ALASKA'S TOTEM-POLES

mining centers, but are of no real value to transportation in general. The slow inland methods of travel by pack-trains and dog-teams, and the transient population of all nationalities, combine to make conditions unfavorable for the establishment of a foundation for our

work; nevertheless the good seed is being sown, and the Lord of the harvest knows what the results will be.

The chief industries of this territory are fishing and mining. As a rule the men who follow this life are a rough, hardy class; yet cold and indifferent as they often appear, within many a breast there beats a tender, kind heart, which can be warmed by the rays of light of present truth if reached in the right way. We have labored among the fishermen along the shores where they were mending their nets; we have talked with the people in their humble camps; we have shared our provisions with them, and they have in turn shared theirs with us. In the mines we have visited the bunk-houses, and have handed out tracts in the stamp-mills, where the roar of rock-crushers prohibits talking. We have climbed from stope to stope [a horizontal working of a mine, one above another, the face, or opening, of which presents the appearance of a flight of steps], and passed from tunnel to tunnel, down shafts and through cross-cuts, by candle-light, handing out tracts and laboring with the men. At one mine, in order to reach the men working in the upper cuts, I took an aerial flight over two thousand feet up the side of a mountain, in an ore-bucket suspended by a heavy cable several hundred feet above the ground. "Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks." Jer. 16:16.

Last May Brother W. F. Furber and myself were asked by the North Pacific Union Conference to come to this field, with the understanding that we were to take up the canvassing and evangelistic missionary work. As all travel must be done by boat, and local transportation is very expensive, we soon saw the need of having a boat of our own, in which we could carry a supply of books, and visit the camps and stations when we chose. With the assistance of a kind brother here at Ketchikan we were able to purchase and equip the little launch "Evangel," which appears in the picture. This shows us lifting anchor for a long run up Lynn Canal toward Skagway. Our launch is only twenty-four feet long over all, and is equipped with a two-cycle six-horsepower Gray gas engine. Our speed under normal conditions is about seven miles an hour. In this launch we carry two steamer trunks full of books, our typewriter and personal belongings, besides a stove, provisions, and bedding. For three months we slept ashore only two nights, making the boat our home and general headquarters. We suc-

ceeded in selling a number of "Great Controversy" and "Daniel and the Revelation," but the work was all new to us, and we had to learn by practical experience. "If the iron be blunt," says the wise man, "and he do not whet the edge, then must he put to more strength: but wisdom is profitable to direct." Eccl. 10:10. So with our work. We had to find in what condition the tools were, and nothing could show this better than the actual test. We had to put to more strength, then begin whetting the edges.

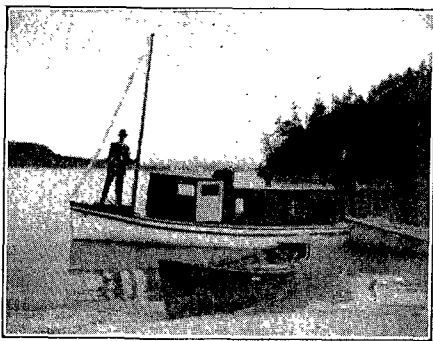
About the first thing we learned was that our boat was not large enough to carry the variety of books and papers needed to meet the demands of the field. We were constantly receiving calls for Bibles, but did not have a single copy to sell. There was a demand for small books for children, also for illustrated Bibles, but we could not fill the orders.

Our summer's run among the islands of southern Alaska has proved profitable in many ways. While there are many hardships to encounter, I believe I can truly say that the worker is more than doubly repaid. The scenery of Alaska during the summer months is grand beyond description. We passed several glaciers, and traveled among floating icebergs. The glaciers at a distance show varying colors from a deep green to a pure white. These valleys of ice reach for miles back into the mountains, and are belted to their very edge with evergreens. Standing by the side of one of these rivers of ice, one can rest one hand on the glacier, and with the other can easily grasp the twigs of a growing tree. These ice rivers are filled with cracks and yawning crevasses, a fall into which would mean death, so intense is the cold. Tourists seldom attempt to explore one of these great bodies of ice unless tied to one another by a long rope, there being several feet of rope between the members of the party, and a guide in the lead. Several schools of whales were seen spouting water into the air to a height of more than a hundred feet. We gave these sea monsters a wide field, not caring to interrupt their gigantic games, which they apparently enjoy as heartily as minnows darting about in a park pond. There is no danger of their attacking a boat, but their clumsy movements are often fatal to small craft. We saw several whale-boats cruising cautiously among the islands, their harpoons all loaded for their victims. So hard is it to take the life of these giants, that a powerful bomb is attached to the harpoon, which explodes after entering the whale's body.

During our run in our own boat we were brought into direct connection with the people and their manner of life, and learned the needs of the field. Taking orders and delivering the books later, as is common in the canvassing work in the States, will never prove successful here. The stock must be carried ready for immediate delivery, as the following incident will illustrate: Two orders were taken at Cape Franshaw,

on our way up during the summer. When we reached this place on our return trip, two months later, the men were reported as being at Cape Bendel. We crossed the straits to this camp, over twenty miles distant, and arrived one day too late to see our men, who had put out to sea on a fishing-schooner. Thus we made in vain a run of about forty miles to deliver two books.

The nature of the occupation of the people naturally bars them from church services, even should they desire to attend; thus open-air meetings at the camps are an appreciated change from the daily monotony. Reading-matter is at a premium in many camps; old papers and magazines are read and reread, and even the advertisements are known by heart. What a pity that our good papers and magazines, so many of which are lying idle in the homes of our brethren in the States, are not scattered among these mentally starved men. I



ALASKA MISSION BOAT "EVANGEL"

shall be glad to receive any clean copies of our magazines,—*Signs, Instructor, Watchman, Little Friend*, etc.—that are sent post-paid, and will take this opportunity to thank any who respond to this call. Alaska is filled with gold hunters, but among them are many who long for something better than the riches of this world,—for gold refined in the smelters of heaven, for treasures incorruptible and insured against burglary.

Brother Furber is away for a time, but I am expecting some one to join me in the work this spring. Pray for the work in Alaska.

*Ketchikan.*

## Korea

MRS. W. R. SMITH

WONSAN is located on the eastern side of Korea, on the Gulf of Korea. By the Japanese the town is called Gen-san, and it is so given on the late maps. We came to this place last November, and are the only Adventist missionaries on this side of the mountains.

Just now the people are very busy putting in their crops. One man with his ox-team plows back and forth across the field, thus turning a double furrow. A man follows him, sticking his heels into the soft dirt to make holes for the seed; then comes a third man, with a large basket swinging in front of him, in which are the seeds and fertilizer thoroughly mixed. As he walks, he throws a hand-

ful of this mixture into each depression left by the heels of the man in front. A fourth man covers the seed, and a fifth tramps down the earth with his feet. Wheat, barley, and, in fact, all the crops are sowed or planted in rows, and kept free from weeds by hoeing with a short-handled hoe, the handle not exceeding twelve or fourteen inches in length.

The women are also busy getting the summer clothing ready to wear, and washing the winter clothes. The banks of the streams are lined from early morning till late at night with women and girls pounding the clothes on flat stones with wooden paddles. The winter garments are made of two thicknesses of cloth padded with cotton. In order to wash them, every seam has to be ripped open. Their method of ironing is to fold the garment smoothly over a small block, and then pound it with two sticks shaped something like Indian clubs. If the clothing is kept clean, it means an immense amount of work for the poor women. One who sees their lives of toil can easily understand why they are generally ignorant, and do not learn to read. The boys are given instruction, but from their earliest years the girls are taught to work.

In order that the women may learn their Sabbath-school lessons, I have them meet here once a week, and try to help them. Some come more than ten miles. They were much interested to learn that the Sabbath begins at sundown, and that in order to observe it properly, all our work should be done the day before.

One day the woman who helps me about my work asked why I did not wear a ring. As I was explaining to her that we do not believe the wearing of jewelry to be in accord with the teaching of the Bible, a young girl came in. She at once became interested, and I had her read the familiar texts upon this subject. She asked, "Would not Sabbath-keepers wear rings, like my brother's wife?" When I said, "No," she answered, "But it is Korean custom for women to wear them." "So is it the American custom," I replied, "for all who can afford it to wear rings; but Adventists do not, because the Bible tells us not to wear gold and costly apparel." I haven't seen her sister-in-law wear her rings since. These dear people are willing to take the Bible as it reads.

*Wonsan.*

WHILE at Blantyre not long ago Brother and Sister S. M. Konigmacher took advantage of the opportunity to take an examination in the native language. Mr. Holmes, the educational inspector, spoke very highly of their advancement, saying they stood as high as the average of their missionaries. Especially was Sister Konigmacher's paper complimented. This speaks well for Brother and Sister Konigmacher, and shows they are making progress. They have improved their time to advantage, the short time they have been in Nyassaland, to make so good a record.

## Tamil Sabbath-Keepers in Ceylon

J. S. JAMES

I HAVE just returned from a ten days' visit to Ceylon, in company with two of our native workers. Ever since we gained a knowledge of the sect known as Tamil Sabbath-keepers, we have been told that a number belonging to their religion were living in Ceylon, and were following certain lines of trade. It had been my purpose for a long time to visit these people, and come in closer touch with them. From them in the past has come most of the means which has kept their society alive in these parts, and from them also came a large part of the money which purchased the land we now own.

When I visited these people, I found them stationed at four different points on the railway between Colombo and Point de Galle, but their numbers were much fewer than had been reported. While there, I met and talked with most of the men who had helped us in the past, and held some public meetings where it seemed advisable. I also met those who had identified themselves with us in the separation last fall, giving them counsel, and encouragement, and instruction about our work. A number of men expressed themselves as very much pleased with my visit, and promised future support, and some gave liberal free-will offerings.

It is perplexing to know how to reach these people in Ceylon with any systematic instruction in the truth. They go there only for the purpose of trade, and constantly move about from place to place, selling their goods. A few keep shops and are quite well-to-do, but most of them are coolies, hawking their wares about the streets from house to house.

I had planned to visit a fourth station; but after returning to Colombo, I felt strongly impressed to return at once to India. Twice I tried to shake off this feeling, but it clung to me so strongly that I finally yielded, and took passage the same night for home. Imagine my feelings upon arriving to learn that a severe cholera epidemic had broken out in our village, and many were being taken off by it. Mrs. James had been alone in waiting on the sick, and the anxiety and work in the heat had almost exhausted her. In addition to this my oldest boy had fallen from a tree fifteen feet high, severely spraining his ankle, and barely escaping death. My first work was to visit most of those who were stricken, give them instruction about the boiling of water, the cooking of food, and other sanitary precautions, and assist in treating the sick.

It is terrible to see what ignorance and superstition have done for the human race. Death itself does not seem strong enough to turn them from their foolish ways. As a rule all sanitary measures have no meaning to them. Directions that water be boiled are treated as of little or no importance. When an epidemic breaks out, the people act like frightened animals. Bewildered, dazed,

they shut themselves up in their houses so as not to be caught by the death angel, who is supposed to be about at such times, and especially between the hours of seven and nine in the evening. In these native houses, damp, foul-smelling, and void of light and air, they remain, expecting every moment to be seized. I know of several instances where persons have died of sheer fright, without one symptom of cholera.

But in spite of the natural unwillingness of the people to be taught precautionary measures, repeated demonstrations have their effect, and we can see evidences that right ideas are gaining ground. It is in such places as these that we are to be not weary in well-doing, but go over the same thing times without number; for these people learn more from example than from precept.

My visit to Ceylon has confirmed me in the opinion that all our mission sta-



A SINGALESE WOMAN

tions should be strongly equipped for medical work. The influence of this work can not be overestimated in a foreign field. It neutralizes religious bitterness, breaks down prejudice, and awakens the strongest sympathies of the human heart. In every place at which I stopped while in Ceylon I met men to whose homes I had been called in times of sickness two years ago. In the city of Point de Galle, in the southern extremity of Ceylon, I came face to face with a man whose wife's life had been saved by our timely aid over a year ago. At that time he was living fourteen miles south of our home in Nazareth. These men and others had talked about our work so much that we were known almost as well there as around our home in India. One of these men, a Roman Catholic, provided us with food and lodging for four days during our visit.

Tinneveli.

## A Cave Village of Palestine

WHEN we went to the house of the cave, the owner pointed out the entrance, and said: "There is the cave, but I dare not take you in. The place is full of underground streets and houses and shops, and one can go for miles and miles in them; but it won't do to go in, because the caves are full of spirits who hate to be disturbed. The first time any one went in, a boy of my family was killed by the spirits; the next time a girl died, and the one or two other times ill luck fell on the household. If we sacrifice a goat, it will be all right; but I can't sacrifice one." We expressed our willingness to pay for a sacrifice, and asked if he had a goat to sell. Yes, he had, and he dived into a shed, and yanked out a kid by the ears. He would sell us the goat and show us the cave for three mejidiehs.

"Go ahead and sacrifice it," we said, but he seemed in no hurry, and, after pretending to get ready, remarked: "It is getting late now, and you haven't much time. The cave is very big. If you want to hurry, I will just cut off the beast's ear, and complete the sacrifice later."

When all was ready, we were, one by one, let twirling down by a rope into a cistern where straw was stored. The only opening was a hole two feet in diameter, through which we squeezed head first, and found ourselves in a passage of about the same height. Lighting our candles, we went forward, sometimes on hands and knees, and sometimes on our stomachs, like worms trailing over the damp mud of the cavern floor. We were expecting to get to a larger passageway, but never did, although occasionally the tunnel widened into a cave where one could stand and walk around. Three times we came to chambers large enough to furnish shelter to a score of people; again we traversed passages whose branches ended sometimes in blank walls of masonry, or in shafts leading up to the courtyards of houses in the village, or in dry cisterns which once furnished water to the people of the caves. We crawled for an hour and a half, and came out plastered with mud from head to foot. No one knows just when the caves were made, but their use is evident. They were places of refuge from the Arabs. Each house seems to have had a well communicating with the underground chambers. When there was an alarm, the people and their chief valuables could promptly be hidden in the caves. The enemy might plunder or burn the houses, but no one would ever risk attacking the refugees in their dark burrows, where death might lurk at any corner. There are probably other cave villages of the same sort, for an inscription at Kanawat, thirty miles northeast of Edrei, has been interpreted as an exhortation of Agrippa I to the people to give up the practise of living like wild beasts in caves.—*Ellsworth Huntington, in Harper's Magazine for April.*





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## Editorial

"THE burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye: return, come." It is a message for a time of inquiry.

THE spirit of inquiry is all abroad in these days of swiftly moving events and changing scene. People would know the meaning of the times and the seasons. And the prophecy says, "If ye will inquire, inquire ye." With the inquiry ever springing up from burdened and longing hearts, it is a blessed response that the watchmen have to make, and a serious response as well. Through all this generation we have been proclaiming the cry of Isaiah's watchman, "The morning cometh, and also the night."

**The Watchman's Cry.**—In the editorial columns of the REVIEW of Sept. 3, 1857, Elder U. Smith wrote:—

Anxious inquirer, we proclaim to you that the morning cometh. Weary watcher, the morning cometh; and when that glorious day that shall succeed that morrow shall be ushered in, there'll be no suffering couch for you to watch by then. The inhabitants of that land shall no more say, I am sick; for the long train of evils that held their revels through the night of time, fed and fostered by the curse, shall flee away with the darkness, and be found no more at all.

Bereaved mourner, the morning cometh,—a morning whose light shall pierce the dark prison-house of the tomb, where Death for long ages has been gathering in his trophies; and the prisoners of hope shall be released, and the loved forms torn from your embrace brought back again from the land of the enemy.

The morning cometh to remove from every soul bowed down, its weight of woe. There is no wrong but shall then be righted; there is no shadow but shall then be chased away. All the ills that have thronged the pathway of human life, all cruelty and oppression, all forms of sorrow, pain, and death that have cast their dark shadows over the world, are engulfed, and forever lost, in that one grand and glorious promise—"The morning cometh!"

"Hail, glorious morn  
 That ushers in a cloudless, endless  
 day!—

Morning whose holy light shall sweep the shades.

Of sin and death away; and with them flee

Their noisome brood that in the darkness lurk,—

The glorious restitution morn, that brings

The weary saints all home from pilgrimage

To rest in lovely bowers of peace and joy."

Reader, are you ready for this morning? Will the great crisis before us be to you an event of rejoicing or sorrow? for there is a night scene to the picture, as well as a bright one. The watchman says not only that the morning cometh, but he adds, "And also the night."

THROUGH the long-suffering mercy of our God, time still lingers, and still the cry is, "The morning cometh."

### The Prodigal's Example

IN many things we are all prodigals. We have taken that with which our Father has endowed us, and have used it for our own purposes. Then, when failure comes, when the frosts of adversity sear and burn the tender shoots of our selfish hopes, we "come to ourselves;" we resolve to "turn over a new leaf." That is what the prodigal did when he "came to himself." He acknowledged his wrong, and, as soon as he did, he began to yearn for the better way. But, in turning over that new leaf, he did not stay where he was. He said, "I will arise and go to my father." It was that which made his turning a success, which brought joy to his father's heart, which brought him back again into the estate of manhood.

It is right there that so many fail in their good resolutions. They stay right where they were; they forget to go to Father's house, where there is "bread enough and to spare" to keep their souls from famishing. They depend upon their own efforts right in the enemy's country, where they met all their disaster. The enemy surrounds them on every side, and soon they are his again. In fact, they remained his so long as they remained away from Father's house, and they had no strength to resist the powers of his chosen minions.

It does no good to turn over a new leaf unless you go to the Source of power and wisdom for that which will enable you to write on that new page a record that will not shame you at the year's end and at your life's end. Feeding husks to swine is no business for the Christian to be engaged in. It is better to be in that place where you can draw from your Father's house that bread of life which is designed to feed the hungry souls of men and women, and will feed your own soul also.

No matter in what thing we have

shown ourselves prodigals in the past, let us arise and go to our Father's house. He is waiting for us with a heart filled with the most loving tenderness; he will give us glad welcome; he will own us as his; he will keep us from falling, not only through the year, but through all time, and make us children of his household forever.

C. M. S.

### Notes from the Edinburgh Missionary Conference

THE largest world's congress on missions ever held is in session in Edinburgh, Scotland. There are gathered here from all lands about twelve hundred delegates of the Protestant societies, in the congress proper; and several thousand other representatives are in attendance at parallel meetings, really a part of the congress.

This great gathering is of the deepest interest to us, as a sign that the day of the Lord is at hand. Here is focused a mighty movement that comes in the providence of God to prepare the way for the closing work of the gospel.

The sure word of prophecy predicted the rise of the great apostasy. It predicted also the shortening of the days of the papal supremacy, and the breaking in of the light once again. The great Reformation movement of the sixteenth century accomplished this work, and set free the Word of God.

But the sure word of prophecy also foretold the world-wide spreading abroad of the light of that Word in the days just before the coming of the Lord. And the great missionary movement of the nineteenth century came as the complement and the successor of the Reformation movement.

Both were of God in preparation for the finishing of his work in our generation. The Reformation gave the blessed Word again to the world. In the modern missionary movement we see the Lord breaking down all barriers, opening all lands, and putting that Word into the tongues of all tribes and peoples.

It is the work of God; and the facts that we face appeal as the voice of the living God to Seventh-day Adventists to rise in his name, and carry to all nations the definite message that we know is to close the gospel work on earth.

It is of deep significance that the keynote of this great congress, representing so diverse and even conflicting views, should be that *now, just now*, is the time to strike for the evangelization of the world.

That was the note struck the opening day. If others see so clearly the challenge of this very hour, how much more clearly should Seventh-day Adventists see it, and throw into service every re-

source of time and strength and money.

Here, for instance, the highest ecclesiastic in Britain, the Archbishop of Canterbury, said in the opening meeting:—

It is frankly incomprehensible to me why the Christian leaders and teachers of former generations, in the last few hundred years, gave so comparatively small a place to direct missionary endeavor. . . . Whatever the facts of other days, there can be no manner of doubt about the facts of our own. The opportunity is almost limitless. It is urgent, and even clamorous. It is perhaps temporary, and even passing away. And it is ours. . . . The place of missions in the life of the church must be the central place, and none other. . . . Secure for that thought its true place in our plans and policy and prayers, and it may well be that "there be some standing here" to-night who shall not taste of death till they see—in a way we know not now—"the kingdom of God come with power."

How well we know that men now living, and that ere many years, will see the kingdom literally coming in power and glory! And there is a pressure in this time that is laying every force under contribution to hasten the day.

Mr. Robert E. Speer said:—

No one can now follow Him without following him to the uttermost parts of the earth. If we follow Christ, we must follow him to all nations of men. That which has waited all these centuries need wait no longer.

And Mr. John R. Mott, the permanent chairman of the conference, declared, in his opening outline of the work to be done:—

In our judgment this time is the time of all times for the evangelization of the non-Christian world. There never has been a time when, in all the non-Christian countries, the conditions confronting Christianity were so favorable for a great and well-considered advance as at the present time. . . . Before the eyes of many of us shall close in death, the opportunity, at least, may be given for all peoples of the non-Christian world to accept, if they will, the living Christ.

We Seventh-day Adventists well know this note of urgency. For years the message has rung in our ears, "Now, just now, is the time to work in foreign fields."

It is not a call to neglect any home field. Rousing ourselves to meet the call of Providence in all the wide world, we shall be the better fitted to witness in neglected parts at home. But the fact is, the time has come to carry the witness to all the world, and the Lord is definitely preparing the way for this definite message to reach every tribe and people before many years have passed.

In this congress we see some of the forces of God's preparation, that have been putting his Holy Word into the languages of all nations, so that even

to-day it speaks the wonderful works of God in tongues understood by ninety-five per cent of the peoples of earth. Never before was such a thing known. Now, in our time, God's providence has wrought it out; and we know why. It is because the generation is come, and is now closing, that is to see the end.

Beginning with Friday, and continuing over Sabbath and to-day (Sunday), we have turned aside from the congress to meet with our Scottish brethren in their little annual conference. The fellowship and blessedness of the meetings with this little flock seemed emphasized by the contrast with the great gathering we had left. The Lord has been with us in the little meetings. Thank God for the third angel's message, and the blessed hope of the Lord's soon coming! It is the only hope. Men talk and dream of a world-conversion; but we know the futility of such a thought. All the forces of this great missionary conference can not remove the slums and the depravity of these ancient narrow passages in Edinburgh, that adjoin the very place of the missionary congress. The coming of the Lord is the only hope of the world. The greatest betrayal of trust in the history of man would it be for Seventh-day Adventists to settle down to mere philanthropic and humanitarian effort. We can never heal the hurt of this world; but we can obey our Lord's command, and carry the witness of his last message to all the world, and then he will come to put an end to sin. This we shall see within the next few years.

Brethren L. R. Conradi, W. J. Fitzgerald, H. C. Lacey, W. T. Bartlett, and Guy Dail, of Europe, are in attendance at our Scottish conference and at the missionary congress. To our Scottish believers in other lands I would say, Be of good cheer, and pray for our work in Scotland. It has moved slowly here; but the new time is coming even in kirk-bound Scotland, and the hearts of the believers here abound with fresh hope and courage.

Here we are to call the people back to the Sabbath-keeping ways of the early Scottish people; for until the twelfth century the north British people, the Culdees, kept the seventh day. On Castle Rock, just above the meeting-place of the congress of missions, is Queen Margaret's Chapel. And it was Queen Margaret, the Saxon princess, who came to Scotland from Catholic England, to marry Malcolm the Great, and who used all her royal power to pervert the Sabbath-keeping Scottish people. She declared to them that the "blessed Pope Gregory" had commanded that men ought not to rest on the Sabbath, but to work; and at last she persuaded the people to adopt fully the Romish practise.

But the days of final reformation have come, and now again the message of the Sabbath is to be heard over Scotland.

W. A. S.

Edinburgh.

### True to the Past

HAS the system represented by the Roman Catholic hierarchy experienced a change of heart? If we were to believe the representations made by many so-called Protestants, it would be necessary to reach this conclusion. They would have us believe that Rome regrets her past policies, her record of bygone centuries, her active opposition to the great Reformation of the sixteenth century, and is only awaiting an invitation from Protestant churches to count them all brethren, sheep of the same fold. Such reasoners, however, fondly deceive themselves in this conclusion.

True, Romanism and Protestantism seem nearer together to-day than for several decades; but this is because Protestants have truckled to Rome, and courted her favor, rather than because the Papacy has changed one iota of its past belief. Protestantism to-day is ceasing to protest. This is a sad fact, which is patent to every observer of these times. It is unpopular to dissent. Papal influence is too strongly felt in the councils of the nations, in the business and social worlds. It requires strong souls, fortified by the conviction of truth, to stand unmoved and unbent against the advances of this great system of error.

As indicating the present-day attitude of the Catholic system toward the Protestantism of Luther and Melancthon, the utterance of Pope Pius X in his recent encyclical on the memory of St. Charles Borromeo, of Milan, is to the point. These words stirred up much criticism in Germany, which during the last decade has been showing a growing deference to the Papal See. The words of the encyclical causing offense, as given in the Catholic weekly, *Rome*, published in Rome, Italy, and quoted by the *Literary Digest* of July 2, are as follows:—

This wonderful influx of divine providence in the work of restoration promoted by the church shines forth with splendor in that century which, for the comfort of the good, saw the appearance of St. Charles Borromeo. In those days passions ran riot, and the knowledge of the truth was almost completely perverted and obscured; there was a continual struggle with errors, and human society, going from bad to worse, seemed to be rushing toward the abyss. In the midst of these errors rose up proud and rebellious men, *enemies of the cross of Christ*, . . . men of *earthly sentiments, whose god is their belly*. These, bent not on correcting morals, but on denying the dogmas, multiplied the

disorders, loosening for themselves and for others the bridle of licentiousness; and contemning the authoritative guidance of the church to pander to the passions of the most corrupt princes and peoples, with a virtual tyranny overturned its doctrine, constitution, discipline.

Then, imitating these sinners to whom was addressed the menace, *Woe to you who call evil good and good evil*, that tumult of rebellion and that perversion of faith and morals they called Reformation and themselves Reformers. But, in truth, they were corrupters; for, undermining with dissensions and wars the forces of Europe, they paved the way for the rebellions and the apostasy of modern times, in which were united and renewed in one onslaught those three kinds of conflict, hitherto separated, from which the church had always issued victorious,—the bloody conflicts of the first ages, then the internal pest of heresies, and finally, under the name of evangelical liberty, a vicious corruption and a perversion of discipline unknown perhaps in medieval times.

A public protest was made against this part of the encyclical in the Prussian Landtag. Chancellor von Bethmann-Holweg voiced the sentiments of many in saying:—

The contents of the encyclical reflect upon German Reformers, on reform, and on the princes and peoples of the Reformed faith in a manner likely to wound deeply their religious convictions. Their political and moral sentiments are equally affronted.

Professor Kahl, of the Berlin University, declared that the encyclical—

certainly breathes the spirit of the Spanish Inquisition, and some passages smack of the old delight in burning heretics. The popes change, but the Roman system remains. We demand from the state guaranties against a repetition of such assaults.

Strong protests were telegraphed the Vatican through the German ambassador at Rome. Papal representatives in Germany also urged upon the papal secretary of state the modification of the encyclical, or at least of its use in German Catholic churches. In consequence the priests throughout the German empire were excused from reading publicly that part of the encyclical.

Commenting on the incident, the *Northwestern Christian Advocate* in a recent issue says:—

Of the bitter oppression of Rome, its rapacity, cruelty, and relentlessness, under which Europe has been cursed for centuries and is still being cursed, neither England nor the United States knows anything. It is that the United States may be spared from ever knowing such oppression, that Protestantism opposes Vaticanism.

It is to be hoped at least that this encyclical may be an eye-opener to a large number of Protestants in the German empire who of late have welcomed the advances of the papal hierarchy, and that it may lead Protestants throughout

the world to reflect upon the results which must attend Protestantism upon a union with the mother church. It means a surrender of all for which their church fathers contended. It says that the Reformation of the sixteenth century was a fatal mistake, and that Luther, Melancthon, and Zwingle, and their collaborators, instead of being men moved by the Spirit of God, actuated by a love of the truth, were defamers of those that were good, and seducers of the principles of truth. There can be no compromise between truth and error; and so long as Protestantism shall remain true to its high calling, and to the principles for which it nobly suffered, there can be no compromise between it and a system of error from which it has sought, and should continue to seek, to free the minds of men. Rome is true to her past record; let Protestants be true to those principles of truth which called it into existence.

F. M. W.

### The Trust That Satisfies

THERE is a blessed stability about the experience of the true Christian. This is because there is a solid foundation to the Christian life. It is built upon the Rock Christ Jesus, which no storms of doubt or fear, no waves of opposition, can hope to overthrow. Having that, we have the blessed peace which comes of settled conviction and assurance.

As outside of this there is no hope, no promise, so outside of this there can be no settled conviction, no assurance, no true rest. On the other hand, there is doubt, and fear, and a continual yielding to the forces that oppose the principles of Christ, the godly life.

It was never God's design for man that he should be continually harassed by doubt, or ever so harassed. The admonition of our Saviour is, "Neither be ye of doubtful mind." The assurance which the Father desires that we should have is beautifully expressed in that wonderful twenty-third psalm: "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. . . . Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me."

It is also well expressed by the prophet Isaiah: "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." Isa. 26:3. But with the ungodly it is not so. Doubt and perplexity are their continual portion, and perfect trust and confidence they never know. The reward of belief is a bulwark of eternal strength. It is a divine shield, which the arrows of the enemy can not pierce. "We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the

gates, that the righteous nation which keepeth the truth may enter in." Isa. 26:1, 2. Again: "The name of the Lord is a strong tower: the righteous runneth into it, and is safe." Prov. 18:10. "Whoso putteth his trust in the Lord shall be safe." Chapter 29:25.

There is no occasion for doubt here. He who holds the universe in his hand, who made it and all that in it is, has made himself surety for every promise that his Word contains. It is more substantial than the mighty hills, for they are but the creatures of his hands. At his word they consume, and at his word they come into being; but his promises can never fail, and he will not amend or nullify the thing that has gone out of his mouth. He who trusts in that stability can never be moved; he who is surrounded by that bulwark can never be overthrown; he who carries that shield can never be pierced by the fiery darts of the wicked one; and he who has this hope in him "purifies himself, even as He is pure."

How much better, more restful, more satisfying, is this than the condition of him who doubts God and his Word, and refuses to be in harmony with him and his ways and works. "The wicked are like the troubled sea, when it can not rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." Isa. 57:20, 21. That peace which passeth understanding can never come to the man of the doubtful mind, or to the "double-minded man;" for he "is unstable in all his ways." His condition is proof positive that his mind is not stayed on God. If it were, he would be in "perfect peace," and there would be nothing unstable about him. But nowhere in the Word is there any promise to the doubter. Therefore we can not afford to be "of doubtful mind." The purchase price of peace, assurance, hope, and trust, is perfect faith in Christ. That is the key which unlocks heaven, and makes its treasures ours.

C. M. S.

### The True Way of Gospel Support

MAN can not improve upon God's ways and methods. Whenever he seeks to do that, and substitutes human devisings for divine plans, spiritual loss will always follow. The Scriptures of truth plainly bring to view a divine plan for the support of the gospel ministry. It is by direct, simple, outright giving. Through the giving of the tenth, through free-will offerings according to the spirit of the giver, God designed his work to be carried on in the world.

In contrast with this, witness the many man-made devices which have crept in among his professed children. The great Christian church to-day feels that

when money is to be raised for religious or philanthropic purposes, some means must be devised whereby the giver shall receive something in the way of value returned. Questionable, worldly methods are introduced; hence, we have the oyster supper, the ice-cream festival, the grab-bag, the church raffle, the church dance, and a multitude of other devices to secure contributions to some worthy cause. All this is contrary to, and subversive of, the gospel principle. God calls upon men to give, not because they hope to receive something in return, but from love, the same principle that inspired the sacrifice of Christ.

Speaking upon this question, the *Sunday School Times* of July 2 makes the following excellent comment:—

The most successful churches, like the most successful men, are those that hold closest to God's revealed will. As to whether the churches that do this are in the majority, that is an unimportant question, of no practical bearing on one's duty; and the editor has no information upon it. The men of that type are not yet in the majority; very likely the churches are not. Majorities are usually wrong in questions of high moral stand. But abundant information has been secured and published in these columns,—and there is more to come,—to show that churches that have rested their entire support upon the God-ordained appeal to people to give outright to the Lord's work, have had no difficulty whatsoever in securing all that was needed, and much more than they had ever been able to secure by the unworthy combining of barter with giving. The most successful churches—both financially and spiritually—take God at his word.

It is well to take God at his word, and to follow his divine order. When we depart from that, either as a church or as individuals, we wander off into the paths of darkness and unbelief. Love for God and for our perishing fellow men should be the only incentive needed to move us to liberality in the Master's service.

F. M. W.

## Recruits for Foreign Mission Service

### *Their Selection and Training*

THE great problem before the Foreign Mission Board, towering far above all others, is that of selecting and training young men and women for practical, successful work in foreign mission fields.

Our work in foreign countries began thirty-six years ago, with the sending of Elder J. N. Andrews to Switzerland in 1874. Since that time the task of entering and taking possession of the great mission fields of the world has been a constantly increasing one. The providence of God has thrown wide open the doors of opportunity. One country after another has been entered, until the truth has been established in every continent, and in nearly every country and island of

the world. Therefore our missionary problem is now world-wide.

During the first years of our missionary operations the work was largely of a pioneer character. It was necessary to enter great countries, and place a mold upon the work, from its very beginning, which would shape it in harmony with the spirit and burden of the third angel's message. In looking over the names of the first missionaries sent abroad, we find a large number of experienced, successful laborers. Among those sent to Central Europe were: Elders J. N. Andrews, D. T. Bourdeau, B. L. Whitney, A. C. Bourdeau, L. R. Conradi, J. H. Waggoner, and H. P. Holser.

The work in Scandinavia was opened up by Elder J. G. Matteson, a minister of ability and sound experience.

The truth was first carried to England by Elder William Ings. He was followed by Elders J. N. Loughborough, M. C. Wilcox, S. N. Haskell, D. A. Robinson, W. A. Spicer, H. E. Robinson, W. W. Prescott, O. A. Olsen, and others.

The Australasian field was first entered by Elders S. N. Haskell, J. O. Corliss, and M. C. Israel, accompanied by Brethren William Arnold and Henry Scott. Later this band of workers was re-enforced by Elders W. L. H. Baker, W. D. Curtis, and D. H. Kress; and still later by Mrs. E. G. White, and Elders W. C. White, G. B. Starr, L. J. Rousseau, W. A. Colcord, A. T. Robinson, G. A. Irwin, O. A. Olsen, and several other experienced laborers.

I need not in this brief article call attention to other fields in order to show that many of the strongest workers and counselors this cause has produced, were, at the beginning, sent out to all lands as pioneers. The workers mentioned were well known by our people, and their names are still household words in every Seventh-day Adventist home.

There was little risk in sending such tried workers to distant lands. They had built up the work here in the United States. The character of their labor was well known; and when they were sent abroad, they built up the cause of truth in foreign lands in harmony with its true character and the spirit of the message they sought to proclaim. A strong mold was thus placed upon our foreign missions, which made a united work the world over. Our leaders, who come together from every nation of the earth to-day, talk the same principles, breathe the same spirit, and bring harmony and strength into our general councils.

In those early days, however, our work was limited. It occupied chiefly the northeastern portion of the United States. There were few institutions to be managed, and few great divisions in

foreign lands to be superintended. Therefore, these leaders could be sent out as pioneers.

But look at our work to-day. It has spread out over the face of the whole earth, from Alaska, Iceland, Scandinavia, and Siberia on the north, to Cape Horn, Cape of Good Hope, and Australasia on the south. There are now twenty-one union conferences, sixty-six organized mission fields, eighty-eight training-schools, seventy-eight sanitariums, and twenty-six publishing houses included in our world-wide field. All these organizations and institutions require strong, experienced men as leaders.

The call from the mission fields at the present time, however, is not primarily for leaders. There are leaders already in the fields. Institutions and other facilities are being provided for carrying forward the work. The initial mold has already been given. Our greatest need now is for strong young men and women, with good health, a well-balanced education, a thorough acquaintance with the truth, and a practical knowledge of the various lines of denominational work. The call just now is for young people who are willing to choose one of the great foreign fields as the land of their adoption; who will go, not to return in a few years, but to learn the language, the manners and customs of the people, the missionary problems involved, and to grow up with the work, and become permanent fixtures in their respective fields.

Three years ago, at the biennial council of the General Conference Committee held in Gland, Switzerland, steps were taken to establish the Foreign Mission Seminary upon a broad, practical basis, which, it was believed, would render great assistance in solving this important problem of selecting and training workers. The Seminary has been passing through an experimental stage. A large proportion of those attending the Seminary have already been sent to foreign fields. It has become more and more evident that in selecting young workers it is a wise plan to bring them to the Foreign Mission Seminary, where they can be given special training, and become known to the members of the Mission Board before they are sent abroad.

The constantly increasing demand for workers, and the lack of experienced laborers who could be spared from responsible positions, have led the Mission Board to take an advance step toward making the Foreign Mission Seminary a still greater factor in the training of missionaries. In the future, instead of selecting workers, and sending them directly from their home conferences to the mission fields, they will be placed



under provisional appointment, and brought to the Seminary for a brief special course in studies pertaining directly to the work they are to take up, and to the fields they are to enter. And as soon as they are prepared, they will be sent forward to their respective fields.

During this period of training, these workers, who are under provisional appointment, will be subject to the direction of the Mission Board, and will be paid sufficient salary to maintain them during their course of training.

The Seminary will also be open to our young people who expect to labor here in the United States, and who desire the special course of training offered, and wish to enter at their own expense.

Local conferences will find it desirable, no doubt, to give some of their younger workers this course of training at conference expense.

Regular academic and collegiate courses will not be taught in the Seminary. Students desiring a general education will be referred to our regular training-schools.

We feel a great interest in this advance move, and trust that the Mission Board, as in the past, will have the hearty co-operation of our local conferences, schools, sanitariums, and publishing houses in the selection of evangelists, teachers, physicians, nurses, printers, and canvassers.

Further plans and information concerning the work of the Foreign Mission Seminary will be furnished to the readers of the REVIEW from time to time by Prof. John L. Shaw, president of the Seminary, and Prof. H. R. Salisbury, secretary of the Educational Department of the General Conference.

All who wish to volunteer for mission fields, and desire to enter the Seminary, should correspond with Prof. J. L. Shaw, Foreign Mission Seminary, Takoma Park, Washington, D. C.

A. G. DANIELLS.

## Note and Comment

### The Tide Ebbing

SPEAKING of the recent demand of the Spanish premier for the recognition of absolute freedom of conscience in Spain, the *Northwestern Christian Advocate* of June 15 says:—

Spain can not much longer remain apart from the universal movement in behalf of religious freedom. It is too much to expect that she should yield readily or soon, but yield she must. The tide of human progress is stronger than dynasties, regal or papal, and man will not forever be denied his birthright of political and religious freedom.

Truly an anomalous condition of things exists in the Christian world to-

day. With one breath great religious journals are crying out against religious intolerance, and at the same time making demands for church federation for the recognition of God in the Constitution, and for the enforcement of religious laws relating to First-day observance, etc. This can be explained only on the basis that these journals fail to recognize clearly the great underlying principles of religious liberty. The principles of true liberty will recognize the rights of the infidel and the atheist or heathen equally with the rights of the Christian, the rights of the minority with the rights of the majority. It will not afford, to the advocates of one system of belief, privileges or prerogatives over those exercised by the adherents of any or every other system. True, as the *Advocate* says, the tide of human progress has been sweeping on during the last few centuries toward greater enlightenment and liberty. But the tide is beginning to recede. Already there are indications of rapid retrogression. Covertly and silently, influences are at work undermining in the hearts of the human family the principles of true liberty, and, in the name of peace, seeking to forge chains which shall bring them again into bondage. The hue and cry heard from every quarter for civic righteousness so-called, and the popular demand for the enforcement of First-day observance, are all steps in this scheme of demoralization. Let us distinguish between principles of true liberty and that which masquerades under that name.

### Spain and the Vatican

It is very evident that the struggle now going on between the Spanish government and the Vatican will not go to the root of the matter, if reports from Madrid are correct. Premier Canalejas is having the active support of the young king in what he is attempting to do. Concerning his policy, the premier says:—

There are moments in life when it is necessary to take a decisive step. This moment has come for Spain. We must, therefore, take it. We ought to be staunch Catholics, but at the same time men of the present day, not prejudiced, but conciliatory.

The premier, it is reported, declared that even the laic schools (or common schools not under the control of priests or nuns) should have a religious and moral basis, and that he would oppose those who favored the expulsion of the religious orders and the separation of the church from the state. This declaration of the premier is proof positive that the Spanish government has not yet learned the secret of her many troubles. The unity of church and state, as understood by Catholics, always has meant, and al-


ways will mean, the supremacy of the hierarchy, the forced support of the clergy, and constant opposition on the part of the hierarchy toward every movement which the state would make toward enlightenment and material progress. The nations that have learned this, and have thrown off the yoke, are the nations that have forged ahead in everything that goes to make a nation great. To demonstrate this, compare Germany with Spain, or England with Portugal, or Scandinavia with the Catholic countries of South America. Nevertheless, the premier has taken one important step toward liberty and progress. Through his instrumentality, the government of Spain has promulgated a decree which grants Protestants the right to display, upon their places of meeting, signs to indicate that these places are places of religious worship. Against this, the Vatican is protesting most vigorously; and, while the Catholics in this country are holding up their church as the great exponent of religious liberty, the head of the whole Catholic system is threatening to break off relations with the Spanish government because it proposes to permit Protestants the poor privilege of displaying on their churches some mark to indicate that they are churches. This indignant protest of the Vatican against so small a recognition of the religious rights of the people, should not be forgotten when Catholic prelates in this country claim the honor for the blessings of religious liberty which this land enjoys.

### The Unity of the Faith


UNDER this head the editor of the *Outlook* for June 18 devotes some space to the consideration of the unity of the various Christian churches. He makes the oft-repeated argument that there should be unity on essentials, and differences on non-essentials. He says one good thing, which would be refreshing if, in its application to Christendom, it could be accepted at its face value:—

We all agree that God demands righteousness of his children, and demands nothing else. We all accept the ten commandments as a simple embodiment of that demand. A reverence for God, respect for our parents, a little time kept from the drudgery of toil for the higher life, regard for the four fundamental rights of our neighbor (his right to his person, to his family, to his property, and to his reputation), and all this done sincerely, because we wish to do it,—this, we all believe, is the whole duty of man.

If all Christendom would accept the law of ten commandments just as they are given in the Scriptures of truth as the basis of their belief and practise, but little occasion would be required for the discussion of church unity.



# THE FIELD WORK



## The Northern Union Camp-Meeting

FOUR camp-meetings in the Northern Union Conference are now in the past. The first was a local meeting at Sigourney, Iowa. Seventy-five or eighty of our Iowa brethren and sisters were in attendance. This meeting was held in a beautiful grove on the edge of the town of Sigourney, the location of one of the oldest churches in the State. Elders C. Santee and R. S. Owen, of California, were with us, as were also Elders K. C. Russell, A. G. Haysmer, F. Griggs, and P. T. Magan, and Brother L. A. Hansen, besides the force arranged for from the union and the local conference.

The meeting made a good impression upon the people of the town, and our own people were also greatly helped. Our brethren took up the work of raising their part of the \$300,000 Fund with vigor, and also subscribed for about six hundred copies of "Ministry of Healing." I was unable to remain to the close of the meeting, owing to other appointments in the union for the same date.

The next meeting I attended was at Hutchinson, Minn. This was held in a public park, covered with beautiful native trees, in the center of the town. The use of the ground was given by the city, and it was one of the most ideal spots for a camp-meeting that I have ever seen. The arrangements for the camp in many respects were almost ideal. Everything was in readiness before the meeting began, and the grounds were kept clean and tidy.

The meeting made a good impression upon the people, and the editors of the local papers gave excellent reports of the exercises. The evening services were generally devoted to doctrinal themes of the message. On the first Sunday of the meeting there was a temperance rally, in which the mayor of the city, the State secretary of the Y. M. C. A., Mr. Peck, Dr. Hawkins, and the writer took part. This meeting was highly commended by the local papers.

Thirty-three years ago, upon the same grounds, a camp-meeting was held by our people. Following this meeting a large church was raised up, but deaths and removals have reduced the believers at Hutchinson to eight or ten.

The new Danish-Norwegian seminary is located at Hutchinson, and this fact added to the interest of our own people in attending the meeting, as well as to the general interest of the citizens. About six hundred fifty of our own brethren were encamped upon the ground. The sweet, gentle Spirit of God seemed to pervade the entire encampment. Meetings were conducted in the German, Scandinavian, and English languages. This called for laborers in these various tongues. Among those in attendance were Elders O. A. Olsen, G. F. Haffner, P. T. Magan, K. C. Russell, and others.

The brethren took hold of the "Min-

istry of Healing" campaign, and indorsed the plan they had already entered upon to raise their proportion of the \$300,000 Fund, besides indorsing the raising of \$4,000 in the conference for the Danish-Norwegian school.

Our next meeting was at Chamberlain, S. D. This meeting was held on a little island in the Missouri River, just across from Chamberlain. There was a good attendance of our brethren, and the meeting was regarded as successful.

The revival meetings were blessed by the conversion of a number of persons. Meetings were held here also in the three languages, and representative men were in attendance to assist the local conference laborers in the spiritual work of the meeting.

The South Dakota Conference laid plans to push forward arrangements that had already been entered into for the removal of their academy from Elk Point to Redfield, and to erect suitable buildings the present season, so that one year from this coming September they can open their academy at this new location. Eight thousand dollars had been given to this enterprise by the citizens of Redfield, and our own brethren entered into the plan of raising funds to complete a school building that would be suitable for the work of aiding in the education of the scores of young people in South Dakota.

The last meeting attended was at Jamestown, N. D. Here Elders G. F. Haffner, Valentine Leer, O. A. Olsen, R. S. Owen, A. G. Haysmer, and Prof. F. Griggs were in attendance. Meetings were conducted in the English, German, Scandinavian, and Russian languages. Some of the meetings in the Scandinavian tent were conducted in the Swedish language, and some in the Danish-Norwegian language. This required quite a force of laborers, as practically four camp-meetings were held in one.

The meeting in North Dakota was excellent, but rather strenuous in some respects. The dry weather and the hot winds and dust made it somewhat unpleasant, although the beautiful grove in which it was situated was as near ideal as possible for this northern climate, where few groves can be found. The attendance from the city was good, and the interest in the topics presented was apparent in the conversion of a number to the truths of the third angel's message.

The school and the work of the conference demanded considerable attention. One feature of the camp-meetings in Minnesota, South Dakota, and North Dakota, where conference sessions were held in connection with the camp-meetings, was the marked spiritual atmosphere in all business sessions. On one occasion at the Jamestown meeting the entire forenoon was occupied in a business meeting, when the topic under consideration was the discussion of a resolution urging the importance of personal missionary work. I think I never attended a meeting of any kind where the

presence of the Holy Spirit was more manifest than on this occasion. The discussions necessarily had to be translated from the English to the German, or vice versa, and also into the Russian language. One might think that in the translation of a speaker's thoughts from one language to another his message would lose some of its power; but the Spirit of God witnessed on this occasion in a wonderful manner to the deep impression made upon hearts.

Our brethren took up the proposed campaign with "Ministry of Healing" and other missionary plans with a unanimity of sentiment among the four different nationalities that made them as one people. Brother L. A. Hansen attended all these meetings in the interests of the relief campaign with "Ministry of Healing," and found the people willing to co-operate heartily in the plan proposed by the General Conference.

More than one hundred persons were baptized at these four meetings. In North Dakota something over four thousand dollars was pledged, largely to help the general work. These pledges consisted principally of stock, horses, and cattle. North Dakota is suffering at the present time with the most severe drought experienced for many years. The wheat crop in many places is an entire failure, and in other places only partial crops will be harvested. The severe drought of the Northwest has affected Minnesota, Iowa, and South Dakota also, and the grain crops will not be very large. The grass and hay crops in some of these States will be very light. Notwithstanding this, our brethren are of good courage, and manifest a faith worthy of imitation in their willingness to respond promptly to all the calls that come. However, we can not overlook the fact that the severe drought will affect the financial resources in a material way the present season.

Elder C. J. Buhalts was elected president of the North Dakota Conference. Elder Carl Leer was chosen vice-president, and will labor largely among the German and Russian people of that conference. Elder F. L. Perry was asked to take the principalship of the Shesha River Academy, and has accepted this call. Elder S. E. Jackson was re-elected president of the Minnesota Conference; and Elder C. M. Babcock was chosen president of the South Dakota Conference.

Altogether these meetings were a source of great encouragement and help to the brethren in the various conferences. Four more camp-meetings are to be held in the union,—a local meeting in North Dakota, and three local meetings in Iowa. R. A. UNDERWOOD.

## New Jersey Camp-Meeting

THE annual camp-meeting of the New Jersey Conference was held in Trenton, the capital city, June 23 to July 3. The camp was quite centrally located, near Cadwalader Park, one of the most popular pleasure-grounds in the city. Through prejudice, some endeavored to hinder the meeting being held on the grounds after the preparation of the camp had begun; but in this they were not successful.

About sixty tents were pitched, and

the attendance of our people was good. The blessing of the Lord was manifest during the entire meeting. Revival efforts were held, and a number renewed their consecration to God. Excellent work was done for the youth and children, and few, if any, left the meeting without yielding their hearts to God. The prospect is good that quite a company will attend the school at Mount Vernon, Ohio, the coming year. Some are already in the field, earning scholarships by the sale of our publications; and they will be joined by others at the close of the meeting. Two baptisms were held, eighteen in all receiving this ordinance.

Though the regular business session of the conference was not held at the time of the camp-meeting, resolutions touching various plans of work were introduced and passed. The willingness with which all took hold of the general suggestions, such as the campaign for selling "Ministry of Healing," the \$300,000 Fund, etc., was very encouraging. This is as it should be, and indicates progress throughout the conference. Nearly two thousand dollars, or two thirds of the quota for New Jersey, was pledged on the \$300,000 Fund at this meeting. A deep interest was shown in the raising of this fund. The prospect is good for the larger part to be paid in by the close of the year.

Besides the regular union and local conference laborers, Elders W. T. Knox, W. H. Heckman, the Drs. D. H. and Lauretta Kress, and the writer attended during some part of the meeting.

The work in this conference is an object-lesson of the strength and unity of the message when received into the heart. Notwithstanding the efforts made by some to sow the seeds of disorganization in the conference, and undermine some of the pillars of the truth, the work has moved onward; only a few have lost the way. Truly we can do nothing against the truth, but the wrath of man can be made to praise the Lord.

G. B. THOMPSON.

### Nyassaland

NENO.—Just a few lines to let you know of the progress of the work in this field, and of God's goodness to us during the past school year.

Our territory lies alongside the Portuguese territory. This same territory is claimed by the Catholics, or French fathers. They are very active in placing out-schools, and as they were here before we were, our work is made harder because we believe the district resident favors them. He says the rule is that no mission can place another school within five miles of an out-school belonging to another denomination. We have been refused two good sites because the resident says they are within the five-mile limit. The natives want our schools, and have refused the Catholics; but on account of this rule there are many villages which we can not enter. These villages will probably have to be worked later by the native missionary.

God has given us another site about forty miles from here. I went over to see the location, and spent the Sabbath with one of our old mission boys. He was one of the chiefs whose request for a school was refused. On the Sabbath I spoke to thirty-six.

Now we have four out-schools, with an attendance respectively of forty-eight, fifty-one, thirty-seven, and eighteen. The home-station school is a two-session school, with an attendance of forty. We are endeavoring to teach the simple gospel, and hope to have some ready for baptism when Elder R. C. Porter comes.

We appreciate very much a visit from Miss Ina Austen, who is spending a short time with us, as it is very lonely on an out-station. Our crops are doing quite well. We have had an abundance of guavas and mangoes, which are very delicious. We have had a great deal of rain, which has washed away our bridges, and has caused all the white teachers to have fever. But God is good, and we are grateful for each new banner of truth unfurled in these heathen surroundings.

The other day I asked one of my little boys if he did not wish to be baptized, telling him he must leave his old ways of deceit and lying, and follow in the way of Jesus. He asked me how many times he must pray for God to take away his sins. This gave me an opportunity to explain prayer. Surely it is only the Holy Spirit that can dispel the darkness around these poor souls.

We sincerely hope to gather many bright jewels for the kingdom. But we need the prayers of God's people. We need consecrated young men and women who will come and live the gospel before these people. It is the Christian life in Africa, as well as in other lands, that counts for eternity. We can not give what we do not have. Pray for us, that God may work through us to the finishing of his work in this part of his vineyard.

S. M. KONIGMACHER.

### The Wyoming Camp-Meeting

THIS meeting was held at Alliance, Neb., June 16-26. This conference is small, and as it includes the State of Wyoming, the western part of Nebraska, and the Black Hills region of South Dakota, the members are much scattered. In spite of this, more than half of the entire church-membership attended a part or all of the meeting. On the last Sabbath two hundred were present.

During the first part of the meeting, Elder E. T. Russell and the writer were the only laborers from outside the conference, but the home workers aided very materially. Later in the meeting Elder R. S. Owen, of California, gave valuable assistance, and the last two days Elder C. Santee was in attendance.

The business meetings were harmonious, and did not occupy a large portion of the time. Elder E. A. Curtis was re-elected president, with a strong committee to assist him. Five new churches were received into the conference, and one was dropped. A number of members have moved into the conference during the year, thus materially strengthening the work.

The financial report showed an encouraging increase over the previous year. About five hundred dollars was raised for local purposes, the Boulder-Colorado Sanitarium was given a lift in the "Ministry of Healing" work, and the Loma Linda Medical School received some assistance.

Wyoming stands near the head of the list in the raising of the \$300,000 Fund, as it has seventy per cent of its quota

raised, and a considerable portion of that already sent forward. The missionary pulse is a good index of the spiritual condition of a conference, a church, or an individual.

The spiritual interests of the camp were good. While no special excitement was noticeable, there was evidence of a determined seeking of God on the part of old and young. The studies of Elder Owen on the sanctuary offerings, as well as those on practical, godly living, were food for all.

At the close of the meeting four persons were baptized by Elder A. C. Anderson. The laborers go from the meeting to their tent work with a determination to work with greater earnestness in the saving of souls. All felt that the season spent together was one of profit. How good the time when we shall all come together in the grand encampment under the direction and teaching of Jesus himself! How many who sacrifice to attend these annual meetings are sacrificing sufficiently to make certain the privilege of a part in that great gathering where we shall part no more?

Personally, I enjoyed the privileges of this meeting and my labors with the young, and shall look for many recruits from this conference for the mission fields.

E. E. FARNSWORTH.

### The Sabbath-School Work

A STUDY of the quarterly summary for the first quarter of 1910 makes it evident that the Sabbath-schools in the home field have something to do, if they reach the definite goal placed before them of a hundred thousand dollars to missions during 1910. This first quarter the schools in the home land have given \$21,319.01 to missions, not quite one fourth the amount to be raised in the four quarters of the year. However, comparing this record with that of the first quarter of 1909, we find a most encouraging increase:—

	TOTAL CONTRIBUTIONS	GIFTS TO MISSIONS
1910, 1st quarter..	\$22,015.43	\$21,319.01
1909, 1st quarter..	19,459.87	16,989.53
Increase .....	\$ 2,555.56	\$ 4,329.48

#### The Honor Roll

The list of conferences giving all their regular Sabbath-school contributions to missions is growing. Five substantial conferences appear on the Honor Roll for the first time: Western Colorado, New Jersey, Cumberland, Arkansas, and Oklahoma. The list is now thirty-six names long. Vermont, the first conference ever on the roll, now appears as Northern New England. The entire list is as follows:—

N. New England	Iowa
Alberta	Southern Idaho
Saskatchewan	Can. New England
Quebec	Montana
W. New York	Chesapeake
Texas	Georgia
North Dakota	Greater New York
Louisiana	British Columbia
Florida	North Carolina
Maine	Southern Illinois
Manitoba	Kentucky
West Pennsylvania	West Virginia
West Texas	Wyoming
Alabama	Western Colorado
Alaska	New Jersey

New York            Cumberland  
South Dakota       Oklahoma  
Dist. of Columbia   Arkansas

#### *The Union Conferences*

The Western Canadian Union is the first on the Union Conference Honor Roll. Four other unions have but one conference each reporting any expense. These are as follows:—

Atlantic—Southern New England, \$3.25  
Northern—Minnesota ..... 7.16  
Southeastern—South Carolina.... 5.03  
Southwestern—New Mexico ..... .50

Most interesting is the progress shown by the reports from the Australasian and British union conferences. This summary shows that in the entire Australasian field only the Victoria Conference reports expense (\$16.55). North England is the only conference in the British Union reporting expense (\$13.24). The most of the European field has long furnished us a fine object-lesson in the matter of giving all Sabbath-school donations to missions.

#### *The Goal*

Our world-wide motto, "One hundred thousand dollars for missions in one year," is now the motto of the schools in the home land alone. Can we reach it? We are answering the question from Sabbath to Sabbath.

MRS. L. FLORA PLUMMER.

### **British Guiana Conference**

THE fourth annual session of the British Guiana Conference of Seventh-day Adventists was held in Georgetown, April 1-5. The field was well represented, many of the brethren and sisters from the different churches and companies being present. The reports from the field showed a marked increase in membership and tithes during the year. Owing to the amount of machinery needed to work this field as a conference, it was thought advisable to operate it as a mission field, and it will in future be known as the British Guiana Mission Field. Credentials and licenses were granted as follows: For ministerial credentials, O. E. Davis, F. L. M. Spencer; ministerial licenses, T. J. Kennedy, R. Hyde; missionary licenses, H. Beck, J. C. Wilson, Mrs. C. E. Davis; missionary teachers' licenses, Blanche Haynes, Hophnial Brown, and H. M. Bettou. Although the adversary has done much to hinder the progress of the work, yet we believe that the Lord is still leading the way. We ask the united prayers of God's people everywhere for the work and workers in this needy field.

T. J. KENNEDY, *Secretary*.

### **Union College**

DURING the past year there was a total enrolment of four hundred seventy-six students in Union College. In this number were included the students of the Danish-Norwegian, Swedish, and German departments. At the General Conference Council held at College View last October, it was recommended that these departments be separated from Union College, and that separate training-schools be established for these respective nationalities. It was recommended that the Danish-Norwegians establish a school in the Northern Union Conference; that the Swedish training-

school be located in the Lake Union Conference, not far from Chicago; and that the German training-school be established in the Central Union Conference. During the coming year the separation of the foreign departments from Union College will no doubt materially affect the attendance, but we hope by earnest effort to secure such an increased attendance of English students that the breach will be filled, and the institution not suffer financial loss.

For some years Prof. C. C. Lewis and his associates have faithfully labored so to organize the work of the institution as to place it on a sound educational basis. As a result of their efforts much improvement has been made, and the work of the institution has been greatly strengthened. Professor Lewis and his wife have accepted a call to connect with the educational work in the Pacific Union Conference, he to teach in the Pacific Union College, located at Angwin, Cal., and also to act as educational secretary of the Pacific Union Conference, a position which his long experience as an educator well fits him to fill acceptably.

The General Conference has generously released Prof. F. Griggs from the secretaryship of the Educational Department of the General Conference, that he might take the presidency of Union College. The board of management realize that they have been especially favored in securing his services, as he has had a broad experience in connection with the educational work of this denomination. With a corps of able instructors, under the supervision of Professor Griggs, we see no reason why Union College should not be filled with students during the coming year, even though it has been deemed advisable to separate the foreign departments from the college.

All departments of the college are being carried on in a strong way, and its work is meeting with favorable recognition by the denomination. We hope during the coming year to strengthen the work in every department. This is especially true of the normal department, under the supervision of Miss Sarah E. Peck, and the art department, under the direction of Peter Rennings. Miss Alyse Swedberg, who has been for some time employed as instructor of piano and harmony in the University of Nebraska, will take up work in connection with our music department.

The following-named persons constitute the college faculty, with one or two exceptions, as some instructors have not yet been chosen:—

Frederick Griggs, president; psychology, logic, moral science.

F. M. Burg, English Bible, ministers' training.

C. L. Benson, ancient and modern history, history of missions.

Ernest C. Kellogg, mathematics.

Winnifred P. Rowell, English language and literature.

Leon L. Caviness, ancient and Romance languages.

Emil C. Witzke, librarian; German and New Testament Greek.

Harland U. Stevens, physical science.

W. S. Butterbaugh, M. D., biological science.

Albion G. Taylor, secretary; commercial department.

Sarah E. Peck, director of normal de-

partment; methods, principal model school.

Peter J. Rennings, drawing and painting. Mertie A. Wheeler, registrar; assistant in commercial branches.

Eugene Rowell, assistant in English and Latin.

M. S. Reppe, Danish-Norwegian language.

Herman O. Olson, Swedish language.

#### *School of Music*

J. L. Crouse, director; counterpoint, history, theory, singing; orchestral, band, and choral work.

Alyse Swedberg, piano, harmony.

Marion Crawford-Smith, piano and voice culture.

Etta Bickert, assistant piano.

....., organ (pipe and reed).

....., violin.

#### *Industrial Department*

Agriculture, S. A. Smith.

Bookbinding, H. M. Spear.

Broom-making, .....

Carpentry, J. L. Crouse.

Cooking and domestic science, Mrs. J. L. Jones.

Dressmaking and sewing, Rubie Owen.

Floriculture, S. A. Smith.

Horticulture, S. A. Smith.

Hydrotherapy (men), W. S. Butterbaugh, M. D.

Hydrotherapy (women), Mrs. P. A. Field.

Laundrying, Mrs. E. M. Whittemore.

Manual training, Sarah E. Peck.

Printing, F. F. Byington.

Plumbing, B. M. Curtis.

Farm animals, S. A. Smith.

Steam and electrical engineering, B. M. Curtis.

At the Nebraska State Teachers' Association, held in Lincoln last November, the industrial exhibit of Union College attracted considerable attention. There were about twenty specimens of woodwork—two screens, a bookcase, and nine articles of burnt wood being made by the ladies' class; and a bookcase, a crib, a work-bench, a document-case, and other articles made by the class of young men. There were also twenty-nine exhibits in drawing and penmanship and nine in painting. In sewing, there were three sample-books, one dress, four other garments, and three specimens of fancy work. There was also a display of the work of the cooking class, consisting of loaves of bread, different styles of buns, rolls, puffs, etc. The engineering department exhibited a miniature steam-engine and eleven steel tools made by students. There was from the broom shop an exhibit of different styles of brooms and brushes. The following statement about the exhibit was made by Hon. E. C. Bishop, superintendent of public instruction, of Lincoln, Neb.:—

"The exhibit made by Union College at the Nebraska Industrial School Exhibit, held at the Lincoln State Auditorium, under the direction of the Nebraska Teachers' Association, November, 1909, was one reflecting great credit upon the institution. The departments of industrial work represented, not only showed development of skill upon the part of the students, but were evidence of the adaptation made by the college of education to the real problems of social and business life. The different work required in the various lines of industrial education showed a correlation with the general work of the stu-



dent in such a way as to dignify labor, and exalt right ideals among the student body."

At the close of this year's work nineteen students were graduated. These students expect to engage in our denominational work as ministers, Bible workers, teachers, or medical workers.

It is the sincere desire of the board of management that this institution shall accomplish the work for which it was established in the training of many workers for usefulness in the cause of the Master, that the world-wide message may be forwarded through the faithful efforts of the consecrated, humble men and women whom God has called to act as instructors in this institution.

E. T. RUSSELL.

### The Washington Sanitarium

EARLY in the present year I visited the island of Jamaica, where I at one time spent nearly four months. It was a real pleasure, after an absence of seven years, to have the privilege of meeting old friends again, and to find them still faithful in the Lord. Many have joined the ranks, until now nearly two thousand profess to keep the commandments of God and the faith of Jesus. It was a source of rejoicing to find a number of the early believers engaged in the ministry, and others holding positions of trust. At the school at Riversdale are a number of young people who are preparing to give their lives to the gathering in of precious souls for the kingdom of God. Elder D. E. Wellman, the president of the conference, with his wife, who is president of the Missionary Volunteer society and secretary of the Sabbath-school Association, are working hard to keep the work going. Three tents were running, and each reported some success. The church-school at Kingston was being taught by Miss Georgia Sanders, from Berrien Springs, Mich. She was working heroically, and we trust the Lord has crowned her efforts with success.

The first of May I returned to the States, and took up work in connection with the Washington Sanitarium, as chaplain. Comparatively speaking, this is a new institution; and, like other institutions of its kind, it is passing through a severe struggle financially. It now has a corps of managers, physicians, and nurses who have had some years of experience in institutional work, also a large class of consecrated young people in training for nurses. The buildings and grounds are ideal, and the institution is well equipped to care for any class of patients that may come to it. With a goodly number of guests, and others coming nearly every day, it would seem that, if those connected with the work will do their part as unto the Lord, prosperity will crown their efforts.

F. I. RICHARDSON.

### North Carolina

BAKER'S MOUNTAIN, HICKORY.—I have just returned from visiting some of our near-by towns, where I have been selling our monthly magazines, the *Signs*, *Watchman*, *Life and Health*, and others. I placed nearly fifteen hundred of these in the homes of the people, selling them in the interests of our orphans'

home at Baker's Mountain, Hickory, N. C. We hope these truth-filled papers will be read, resulting in much good. We tried to impress upon those who bought them that the reading-matter was important for our time. Most of the papers were back numbers, but the reading-matter is just as valuable as if printed to-day. The date of the magazine made no difference to the people. We trust that through this work many will become interested in the message contained in this literature.

This is a field of work which is open to many. I believe our young people especially should scatter the seeds of truth in this way. There are many places in which this message may be hastened by writing letters and sending out our good papers. At one time I advertised through the *Review* and the *Signs* for the addresses of persons desiring to carry on missionary correspondence with others, and received two hundred thirty responses. Twelve hundred names were sent to these individuals, and as a result of the work done many accepted the truth.

I speak this in the hope that the experience may encourage others to enter this worthy field of missionary effort, and thus have a part in the closing work of the message. D. T. SHIREMAN.

### The South Caribbean Conference

THE annual session of the South Caribbean Conference was held in the Seventh-day Adventist church at Port of Spain, Trinidad, April 9-13. A good representation of the churches in Trinidad was present, and some from most of the islands in the conference. Careful consideration was given to the various matters which came before the conference at this time. An earnest effort was made to make such arrangements for carrying forward the work during the year as would best advance the truth in the different islands.

The workers reported ninety-two baptized, and two new church buildings erected. The islands of Barbados, St. Lucia, and St. Vincent were added to the conference territory during the year. There are six large islands and many small ones in this conference; this makes it a very difficult field to work with only a handful of laborers. Four ministers, two licentiates, and three Bible workers constitute the working force. The field is not self-supporting as yet, most of the people being very poor; but although poor in this world's goods, many are rich in faith, and I am sure they are precious in God's sight.

The officers chosen for the ensuing year are as follows: President, J. B. Beckner; vice-president, G. F. Lane; secretary and treasurer, A. G. Peart; Sabbath-school and Missionary Volunteer secretary, P. C. Carrington.

The laborers present from outside the conference were Elder U. Bender, president of the West Indian Union Conference, and the writer, from the East Caribbean Mission.

Several fatal cases of yellow fever occurred in Port of Spain during our conference session; after this, when it was about time for the quarantine to be lifted, bubonic plague broke out. This resulted in more strict quarantine than before, and made it very difficult for us to get away. Elder Bender, who had an

appointment for the Colon Conference, could not purchase a ticket for that place, so was obliged to go to New York and thence to Colon. I had to go to Barbados, and finish my quarantine there, taking a boat thence to St. Thomas. While waiting to get away from Trinidad, we held two profitable general meetings on the island, one at San Fernando and one at Arima.

While the climate and conditions in many of these places are very trying, we can say that the message is forward, and our workers are of good courage.

H. C. J. WALLEKER.

### Washington, D. C.

WHILE moving from Atlanta, Ga., to Philadelphia, Pa., about the last of October, we were requested by the District of Columbia Conference to make Washington our field of labor. While our field covers the whole conference, our work has been especially with the Fifth church. As a result of the efforts put forth, some who have long been connected with the message have come to a clearer understanding of the truth, and pledged themselves anew to the cause and the finishing of the work.

About the first of last November the membership of this church was thirty-four; the tithe for the year ending Dec. 31, 1909, was \$390.98; and the several offerings amounted to \$119. The present membership is fifty-one, or an increase of seventeen; and the tithe for the six months ending June 30 was \$317.99—almost as much as for the whole year of 1909. There is a favorable increase in offerings, and a spirit of progress in the church. Reports from the other churches in the conference are also encouraging.

We have begun tent-meetings, which have been running since June 10. Bad weather prevented a good beginning; nevertheless the meetings are fairly well attended during the week, and there is an excellent attendance on Sunday nights. The tent is pitched in a locality where no meetings have been previously held by our people, and the indications for a fair harvest are reasonably good.

W. H. GREEN.

### The Manitoba Conference

THE annual session of the Manitoba Conference was held in connection with the camp-meeting at Gladstone, June 23 to July 3. The camp was pitched in a beautiful grove, only a few squares from the main part of the town. During most of the meeting, the weather was ideal. The attendance was small at first, but increased toward the close.

Those who were present at the business sessions of the conference will ever remember how the Lord led in the deliberations. It was a source of satisfaction to see, upon the part of those who were in the minority on any question, a willingness to abide by the decisions of the majority. When this principle is disregarded, dissatisfaction and trouble result.

A strong spiritual interest was manifested during the entire meeting. Twenty-one persons gave their hearts to the Lord for the first time, and sixteen of these were baptized. We shall pray that their baptismal vows will never be forgotten. The young people's meet-

ings were well attended, and were a blessing to those for whom they were designed. An appeal in behalf of the \$300,000 Fund resulted in raising over \$1,200 in a short time. A liberal offering for the midsummer foreign mission fund was also taken up on Sabbath, July 2. The book sales exceeded those for any previous year.

In addition to the regular laborers of the conference there were present Elders H. S. Shaw, F. Griggs, R. S. Owen, C. Sulzle, and the writer. Elder C. Nelson was appointed temporary chairman of the executive committee, until such time as the Western Canadian Union is able to supply the conference with a president.

Each department of the work received its due share of attention. Steps were taken to enter upon a vigorous campaign in this province for the purpose of enlightening the people concerning the true principles of religious liberty, by preparing, and engaging in a wide circulation of, appropriate literature upon this important subject. A persistent campaign is being carried on by the Lord's Day Alliance for a more rigid enforcement of the already existing Sunday laws.

During the last Sunday afternoon of the meeting, a temperance rally was held, at which a number of the citizens of Gladstone were in attendance. The following resolution was unanimously adopted:—

"Whereas, The liquor traffic is a menace to the peace and welfare of the home, a burden to the province, a curse to the community, and is destructive of the moral foundations of society; therefore,—

"Resolved, That we hereby express ourselves as opposed to the liquor traffic, and in favor of municipal, provincial, Dominion, and world-wide prohibition."

This camp-meeting will mark a new era in the work of God in this conference. All the people returned to their homes with new courage and hope for the future of the work in Manitoba.

K. C. RUSSELL.

### An Account of the Hurricane at Suva Vou, Fiji

I WILL try to give an account of the hurricane here at Suva Vou. As is my custom when Mr. Marriott is away, I slept that night in one of our native believer's houses in the *koro* (native village). Soon I was fast asleep on a native bed, but not for long. Voices wakened me, and I found the inmates very busy packing all their belongings. The wind was howling furiously, and I was told that they expected a hurricane.

I asked a native sister, Seni, to come with me to our home, a few minutes' walk away, and help me get some things packed into our built-in wardrobe. This must have been about 11 P. M. It was hard work finding our way, with the rain beating in our faces, and already many trees obstructing our path. When we reached home, we found the shed had disappeared, and the iron of the front veranda roof was lifting. The rain was beating in on our goods. The temporary doors were gone. The only windows in the house were burst open. I tried to pull them in, but could not. I lighted the lamp, but it soon went out, so

we did the best we could in the dark to bundle the things into the cupboard. One trunk had been blown across the passage into another room. As the wind was increasing in fury, we thought best to return to the native village. Seni's house was swaying to and fro, and the roof was leaking badly. Soon Metui, our elder, and his family sought admittance, as his house was almost down. This was indeed bad news, as his was a new house, and we had thought of seeking shelter there. Presently part of the roof where we were was lifted, and we all ran to the next house. I shall never forget how that place swayed. The rain beat in from all directions, the children cried and clung to their mothers, while the men were kept busy nailing up stays from the inside. We all kept near the door.

Our elder came in to say that Seni's house, where I had slept, was down. That was about ten minutes after we had left it. The four houses opposite had been blown by the wind half-way down the hill to the beach, and the newest house in the village, next to us, was leveled also. We were all in readiness to go to the second house from there, but Metui returned saying that it was full of people and might fall at any moment. Where could we flee? He brought us worse news—the church, the strongest building in the place, had a lean, the doors were burst, and many panes of glass were broken. Not another house was left standing on the hill, but some were still safe in the hollow.

The houses of the *buli* (town chief) were down, but the house of the *turagan-koro* (lord of the town) was holding well. Metui took his wife and children there, then returned for me. This house was full of men, women, and children. The main posts were swaying backward and forward.

What a sight we beheld on Friday morning when the wind had abated enough to have the door opened wide! House after house leveled; great trees, the growth of years, and the food supply for weeks, uprooted. The ground was strewn with limbs, coconuts, breadfruits, oranges, etc. The church was nearly over, being lifted off the posts on one side. I found two of our chairs outside, one near the church, the other in a native's garden. Everything in our house, even to the goods in the steel trunks, was saturated, except one case of books. The bathroom and kitchen roofs were off, and it seemed to me that as many of our belongings were outside as inside. Nearly every tree on the mission land is uprooted. Some of our goods we had left in the native mission house until the new building could be completed. These were quite destroyed, as it is among the twenty-seven houses in the town that are down flat. Kerosene was spilled on our food supply, and the water in the tank is flavored with leaves and salt spray from the sea.

Five large cutters were washed ashore here. It was indeed touching to see the people coming up from the boats. Only two fatalities occurred on our beach. Praise the Lord, all our workers and brethren here are well, and of good courage. We rejoice to look forward to the land where storms are unknown. I determine to shelter daily under the wings of the Almighty.

MRS. A. MARRIOTT.

### Field Notes

ON a recent Sabbath, eighteen persons were baptized at Lucky, Ark.

A CHURCH of seventeen members has been organized at Yale, Wash. Ten of these are new converts.

THE tent-meeting held at San Rafael, Cal., recently, has resulted in a few taking their stand for the Sabbath.

At the close of the Central New England camp-meeting held at Worcester, Mass., twenty-seven persons received baptism.

BROTHER W. T. RAMSEY reports that twelve persons have accepted the truth at Charleston, Okla., as a result of meetings recently held there.

THE work in Michigan is onward. Fifteen persons have been baptized recently,—six at Stanton, two at Carson City, and seven at Jackson.

Two adults were baptized by Brother E. L. Maxwell at the close of a three weeks' meeting at Hobart, La. Both united with the church at that place.

TWENTY-ONE persons have taken a stand for the truth at Dogden, N. D., as a result of meetings held by Brother Carl Leer. Eleven desire baptism.

ELDER S. D. HARTWELL, after holding a short series of meetings with the Frost (Mich.) church on a recent Sunday, baptized six persons, who were received into the church.

ELDER J. F. PIPER recently baptized seventeen persons at Burt, N. Y. Baptistal services were also held at Buffalo on Sabbath, July 2, when this rite was administered to several.

At the Minnesota camp-meeting, recently held at Hutchinson, Minn., twenty-eight persons received baptism. Baptism was also administered to six persons at Meadow Lawn, Minn.

ONE of the patients at the Florida Sanitarium, Orlando, Fla., has accepted the truth and received baptism. Several have accepted the truth as the result of a tent effort at Miami, Fla.

As the result of meetings held by Elder J. H. Hoffman at Prentice, Wis., one person was baptized. Ten young people took part in this rite on June 18. at the close of the camp-meeting.

THE meetings being held at Fort Worth, Tex., have resulted in four adults being baptized thus far. A church of fifteen members has also been organized at Barstow, Tex. Five of these are new Sabbath-keepers.

A REPORT from Fenelon Falls, Ontario, states that a Christian woman there has accepted the Sabbath truth, and the prospects are that others will soon follow her example. At Williamsdale, N. S., Elder J. A. Strickland has baptized two persons, and Brother L. D. Longard has baptized two at Scott's Bay, N. S.

## 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

### Camp-Meeting Literature Sales

BROTHER S. G. WHITE, missionary secretary of the California Conference, reports splendid success in the sale of our literature at the local camp-meeting recently held at Sacramento, Cal. In all, nearly \$1,600 worth of our literature was sold during that meeting, as follows:—

Bibles .....	\$ 121.05
Subscription books ...	705.60
Trade books .....	78.85
Tracts .....	125.77
Magazines .....	520.80
Periodical subscriptions	47.25

Total .....\$1599.32

It is truly encouraging to see how willing our lay members are to purchase large quantities of our books, tracts, and magazines at these general meetings, to take with them to distribute to their neighbors and friends.

Practically all of the magazines purchased at these meetings are sold to the people of the town or city where the meeting is held. Many of our people who have never previously engaged in the work thus receive a practical training in the sale of our literature.

### Notes of Progress

OF last year's May edition of the *Signs Monthly* 23,858 copies were sold, as compared with 29,038 copies this year, — a gain of 5,188 copies.

FIVE of the magazines show a decided increase in their circulation over last month. One of them, the *Watchman*, records its highest circulation thus far in its history.

UP to July 12, orders were received for 65,000 copies of the July *Life and Health*. At the rate orders are being received, the total edition of 70,000 copies should soon be disposed of.

ELDER A. J. BREED, religious liberty secretary of the North Pacific Union Conference, recently sent in an order containing 700 yearly subscriptions for *Liberty*. If all our people realized the true significance of the great questions discussed in this quarterly magazine, its circulation would be increased a hundredfold within a month.

IN addition to the regular *Signs of the Times Monthly* cover design for July, the publishers have issued a special cover for their Canadian edition, appealing especially to Canadian and British citizens. On this cover appear pictures of the late King Edward VII and the present King George V. This number will certainly prove a good seller in the Dominion.

THE manager of the Review and Herald periodical department informs us that orders have been received for 190,000 copies of the Temperance number of the *Youth's Instructor*. The total number printed thus far is 210,000 copies.

UP to July 3 the publishers of the *Signs Monthly* received orders for over 40,000 copies of the July issue. This did not include the orders in two days' mail which they had been unable to fill up to that time. This indicates that the July number will have a much larger sale than the June issue.

A YOUNG woman in Baltimore, Md., sold 47 copies of the Temperance *Instructor* in one and one-half hours on June 12, making a net profit of \$2.82. Incidentally, she delivered 47 strong temperance lectures to that many or more persons. Are there not others who will thus successfully agitate the temperance question?

ABOUT a year ago a sister in Ohio ordered five copies of *Life and Health*. The next month she ordered six copies, the next month seven, and kept on increasing her orders month by month. She is still selling the magazine, and has now increased her order to sixteen copies. This illustrates how one who has but little time can yet accomplish something in this work during odd moments.

ONE of our Bible readers associated with a city tent effort, recently sold twenty-two copies of the Temperance *Instructor* in one hour. Since then the other Bible workers connected with that work have been circulating *Life and Health* and our other periodicals as a means of arousing an interest in the tent-meetings. As a result of these efforts, the minister in charge now reports a good interest in the services.

MISS BERTHA LOFSTAD, secretary of the British Columbia Tract Society, writes that some of the periodical agents in that territory are having good success. She says: "Yesterday two of our girls sold 99 copies of the Temperance *Instructor* in just a few hours. They are selling the *Dominion Sentinel* to-day. I am trying to get them to take a club of the papers, and sell them regularly at least once each week during the summer."

As a result of efforts put forth during a recent camp-meeting in the Western Oregon Conference, 117 yearly subscriptions were secured to the *Protestant Magazine*. Seventh-day Adventists have been pointed out repeatedly by leaders in the Catholic Church as the only body of consistent Protestants. If your neighbors and friends have not seen the latest number of this quarterly, try in some way to bring it to their attention.

DURING five days of the last week in June, one brother sold 1,250 copies of the *Watchman*, thus averaging 250 copies a day. On a recent Sunday this same brother sold 500 copies of the *Watchman* to people going to and from a Catholic church. The priest met him, and told him that he would denounce him and the *Watchman* if he did not stop selling the magazine, which he declared maligned his church. The brother explained that it contained nothing but the truth.

A. J. S. B.

### The Summary

THE average monthly sale of our ten-cent magazines during the eighteen months reported in the "Comparative Summary" was 127,726 copies.

WORD received from the periodical department of the Pacific Press states that 30,000 copies of the June *Signs Monthly* were sold by June 12.

ALTHOUGH this is only our thirteenth summary, we are glad to be able to present, through the courtesy of our publishing houses, a "Comparative Summary for Eighteen Months," beginning with January, 1909.

THE June sales exceed those made in May by 14,149 copies. Owing to the tremendous sale of the Temperance *Instructor* during April, however, April still remains the banner month for magazine sales thus far during 1910.

It is gratifying to note that 17,286 more of our ten-cent magazines were sold during June, 1910, than during the same month last year. A further glance at the "Comparative Summary" will show a decided growth in the circulation of five of the magazines, as compared with one year ago. One of them, in fact, has practically doubled its circulation during the year.

IN the present "Comparative Summary" certain lump sales previously reported in one item have been distributed to the months in which they were actually made. For instance, the 14,738 copies of the *Dominion Sentinel*, credited to March, were actually made during January, February, and March, though not reported until March. In order to keep the records of our American and Canadian magazines by themselves, the sales of our foreign magazines and periodicals have been eliminated from the "Comparative Summary." It is planned to report the sales of our foreign periodicals by themselves, along with other miscellaneous denominational periodicals, the retail prices of which are under ten cents.

FOLLOWING is a list of the union conferences showing the largest gains in the June sales over those made the previous month: (1) Central Union, 6,080 copies; (2) Columbia Union, 4,036; (3) Lake Union, 3,714; (4) Northern Union, 3,641; (5) Canadian Union, 2,319; (6) Atlantic Union, 1,685; (7) Southern Union, 740; (8) Western Canadian Union, 575; (9) Southwestern Union, 556; (10) North Pacific Union, 215; (11) Southeastern Union, a loss of 2,358; (12) Pacific Union, a loss of 3,007. The union conferences showing the largest number of magazines sold during the month of June are as follows: (1) Columbia Union, 28,705 copies; (2) Lake Union, 27,807; (3) Northern Union, 18,969; (4) Central Union, 18,706; (5) Atlantic Union, 18,247; (6) Pacific Union, 17,733; (7) North Pacific Union, 14,950; (8) Southwestern Union, 7,596; (9) Southern Union, 6,801; (10) Southeastern Union, 6,330; (11) Canadian Union, 4,360; (12) Western Canadian Union, 3,596. It will be noticed that only two union conferences show a loss in magazine sales, as compared with May. Also some of the smaller union conferences show the largest per cent of gain over the previous month's record.

A. J. S. B.

## Summary of Magazine Sales for June, 1910

	Signs Monthly	Watch- man	Life and Health	Liberty	Protes- tant	Temp. Inst.	Lys over Landet (Danish)	Tidens Tecken (Swedish)	Zeichen der Zeit (German)	Misc.	Total No.	Total Value
<b>Atlantic Union Conference</b>												
Central New England ..	202	295	3269	863	541	400	...	50	...	79	5699	\$ 569.90
Maine .....	140	126	878	299	188	100	...	...	...	17	1748	174.80
New York .....	605	41	1100	263	347	535	...	...	...	12	2903	290.30
Greater New York .....	951	157	1200	500	322	...	...	...	100	14	3244	324.40
Western New York .....	226	47	1415	350	224	175	...	...	...	23	2460	246.00
Southern New England ..	143	172	196	70	300	200	...	...	...	9	1090	109.00
Northern New England ..	212	143	479	60	140	50	...	...	...	19	1103	110.30
June totals .....	2479	981	8537	2405	2062	1460	...	50	100	173	18247	1824.70
May totals .....	2187	918	5446	3290	138	3007	200	120	1246	10	16562	1656.20
<b>Canadian Union Conference</b>												
Maritime .....	50	11	126	16	183	1200	...	...	...	10	1596	159.60
Newfoundland .....	80	42	...	...	...	...	...	...	...	8	130	13.00
Ontario .....	350	18	118	15	79	400	...	...	...	5	985	98.50
Quebec .....	7	4	48	11	79	500	...	...	...	...	649	64.90
June totals .....	487	75	292	42	241	3100	...	...	...	23	4360	436.00
May totals .....	610	77	620	43	...	690	...	...	1	...	2041	204.10
<b>Western Canadian Union Conference</b>												
Alberta .....	400	210	623	13	100	1100	4	13	...	9	2472	247.20
British Columbia .....	162	70	21	15	58	200	...	...	...	6	532	53.20
Manitoba .....	72	72	86	11	79	100	...	...	2	7	429	42.90
Saskatchewan .....	10	9	25	13	75	20	2	...	2	7	163	16.30
June totals .....	644	361	755	52	312	1420	6	13	4	29	3596	359.60
May totals .....	568	287	389	43	...	1325	16	150	243	...	3021	302.10
<b>Central Union Conference</b>												
Colorado .....	828	297	1874	200	244	...	...	...	...	30	3473	347.30
Western Colorado .....	75	32	100	109	200	5	...	...	...	11	532	53.20
Kansas .....	478	322	774	341	417	341	...	...	45	33	2751	275.10
North Missouri .....	1234	147	137	200	146	500	...	...	...	8	2372	237.20
Southern Missouri .....	389	1045	1050	473	200	100	...	...	65	10	3332	333.20
Nebraska .....	1530	456	2194	305	450	420	35	135	82	79	5686	568.60
Wyoming .....	114	106	12	169	48	100	5	...	...	6	560	56.00
June totals .....	4648	2405	6141	1797	1705	1466	40	135	192	177	18706	1870.60
May totals .....	3399	1649	2110	2108	55	2636	10	115	544	...	12626	1262.60
<b>Columbia Union Conference</b>												
Chesapeake .....	250	414	612	153	212	450	...	...	...	5	2096	209.60
District of Columbia ...	151	99	604	1149	159	10	...	...	...	95	2267	226.70
New Jersey .....	1196	1971	2833	933	225	700	5	...	51	13	7927	792.70
Eastern Pennsylvania ..	279	431	1400	128	315	2330	...	...	1	...	4884	488.40
West Pennsylvania .....	76	1766	947	100	300	925	...	...	...	...	4114	411.40
Ohio .....	994	853	1760	640	904	402	...	...	...	43	5596	559.60
Virginia .....	60	160	103	977	79	...	...	...	...	8	1387	138.70
West Virginia .....	57	9	17	139	44	165	...	...	...	3	434	43.40
June totals .....	3063	5703	8276	4219	2238	4982	5	...	52	167	28705	2870.50
May totals .....	2420	5689	3374	3846	48	82299	75	50	858	10	24669	2466.90
<b>Lake Union Conference</b>												
Indiana .....	1428	860	3625	478	654	185	...	...	...	28	7258	725.80
East Michigan .....	878	364	1016	216	506	250	2	...	...	50	3282	328.20
West Michigan .....	289	368	590	205	400	...	...	...	...	26	1878	187.80
North Michigan .....	79	40	400	88	346	373	...	...	...	20	1346	134.60
Northern Illinois .....	1135	1813	2435	451	475	1000	1200	372	75	24	8980	898.00
Southern Illinois .....	174	688	90	100	305	150	...	...	...	20	1527	152.70
Wisconsin .....	884	203	965	383	363	170	370	100	51	47	3536	352.60
June totals .....	4867	4336	9121	1921	3049	2128	1572	472	126	215	27807	2780.70
May totals .....	4067	4639	7436	2798	210	4089	59	135	660	...	24093	2409.30
<b>Northern Union Conference</b>												
Iowa .....	5845	1646	1635	328	666	26	10	...	1	66	10223	1022.30
Minnesota .....	963	182	942	456	278	612	180	100	2	54	3769	376.90
North Dakota .....	624	317	637	229	150	1720	210	...	42	14	3943	394.30
South Dakota .....	130	42	237	258	139	102	105	...	2	19	1034	103.40
June totals .....	7562	2187	3451	1271	1233	2460	505	100	47	153	18969	1896.90
May totals .....	3146	1235	2410	1258	105	6069	176	90	820	10	15328	1532.80
<b>North Pacific Union Conference</b>												
Montana .....	451	441	340	351	92	100	2	...	...	34	1811	181.10
Southern Idaho .....	77	81	129	176	...	35	...	...	...	13	511	51.10
Upper Columbia .....	668	704	1078	...	186	...	2	...	...	50	2688	268.80
Western Oregon .....	1655	142	524	1131	384	60	6	...	13	84	3999	399.90
Western Washington ...	1151	502	2200	1176	743	...	105	...	...	64	5941	594.10
June totals .....	4002	1870	4271	2834	1405	195	115	...	13	245	14950	1495.00
May totals .....	4610	1355	2946	2812	...	2475	2	125	300	10	14735	1473.50



	Signs Monthly	Watch- man	Life and Health	Liberty	Protes- tant	Temp. Inst.	Lys over Landet (Danish)	Tidens Tecken (Swedish)	Zeichen der Zeit (German)	Misc.	Total No.	Total Value
<b>Pacific Union Conference</b>												
Arizona .....	31	12	133	64	19	5	...	...	...	9	273	\$ 27.30
California .....	2230	1129	4545	503	744	1091	...	...	1	84	10327	1032.70
Southern California ....	1315	419	3991	279	887	75	...	...	...	56	7022	702.20
Utah .....	56	2	23	7	19	...	...	...	...	4	111	11.10
June totals .....	3632	1562	8692	853	1669	1171	...	...	1	153	17733	1773.30
May totals .....	3171	1382	5098	2779	...	8020	...	...	290	...	20740	2074.00
<b>Southern Union Conference</b>												
Alabama .....	11	538	474	70	142	50	...	...	...	14	1299	129.90
Kentucky .....	13	406	1460	25	79	100	...	...	...	6	2089	208.90
Louisiana .....	308	729	413	309	87	...	...	...	...	4	1850	185.00
Mississippi .....	152	130	75	18	24	10	...	...	...	2	411	41.10
Tennessee River .....	125	612	117	34	116	125	...	...	...	23	1152	115.20
June totals .....	609	2415	2539	456	448	285	...	...	...	49	6801	680.10
May totals .....	717	2065	1632	517	50	1005	...	...	75	...	6061	606.10
<b>Southeastern Union Conference</b>												
Cumberland .....	10	396	700	30	100	75	...	...	50	18	1379	137.90
Florida .....	35	194	250	20	82	100	...	...	...	8	689	68.90
Georgia .....	328	1088	776	283	104	125	...	...	...	3	2707	270.70
North Carolina .....	31	853	52	38	61	110	...	...	...	4	1149	114.90
South Carolina .....	15	262	28	60	...	35	...	...	...	6	406	40.60
June totals .....	419	2793	1806	431	347	445	...	...	50	39	6330	633.00
May totals .....	1198	3408	2164	468	75	1375	...	...	...	...	8688	868.80
<b>Southwestern Union Conference</b>												
Arkansas .....	19	266	183	21	74	160	...	...	...	13	736	73.60
New Mexico .....	11	305	142	44	94	125	...	...	...	3	724	72.40
Oklahoma .....	788	217	386	317	349	...	...	...	5	14	2076	207.60
Texas .....	452	688	626	123	205	562	2	...	...	17	2675	267.50
West Texas .....	50	136	25	100	134	200	...	...	...	5	650	65.00
South Texas .....	..	...	560	...	...	175	...	...	...	...	735	73.50
June totals .....	1320	1612	1922	605	856	1222	2	...	5	52	7596	759.60
May totals .....	1487	1672	1225	619	45	1560	...	...	432	...	7040	704.00
<b>Miscellaneous</b>												
Foreign .....	168	271	4096	195	654	269	15	50	59	...	5787	578.70
Miscellaneous .....	1100	...	...	...	...	...	...	...	...	144	1244	124.40
Grand totals .....	35000	26571	59899	17081	16219	20603	2260	820	650	1719	180831	\$18083.10

Comparative Summary for Eighteen Months

	Signs Monthly	Watch- man	Life and Health	Liberty	Protes- tant	Temp. Inst.	Lys over Landet (Danish)	Tidens Tecken (Swedish)	Zeichen der Zeit (German)	Misc.	Total No.	Total Value
January .....	20562	20000	33000	17532	...	...	...	...	...	...	91094	\$ 9109.40
February .....	22401	18000	35000	4411	...	...	...	...	...	...	79812	7981.20
March .....	34698	10000	34000	3634	...	39274	...	...	...	...	121606	12160.60
April .....	24465	15000	35000	18025	...	23592	...	...	...	...	106082	10608.20
May .....	23858	12000	40000	4955	3840	21592	...	...	...	...	106245	10624.50
June .....	27607	15501	58185	35352	10308	16592	...	...	...	...	163545	16354.50
July .....	48011	15891	79400	15161	1549	2918	...	...	...	...	162930	16293.00
August .....	54689	18500	65537	20233	10945	4232	...	...	...	...	174136	17413.60
September .....	34302	16335	46845	2217	1584	750	...	...	...	...	102033	10203.30
October .....	30483	13035	37812	22171	2819	1126	...	...	...	1125	108571	10857.10
November .....	28327	20221	37700	3473	14904	225	...	...	...	2010	106860	10686.00
December .....	29495	20624	36200	2509	1528	290	...	...	...	35	90683	9068.30
January .....	18881	13996	32800	15374	1302	710	...	...	...	6399	89462	8946.20
February .....	29305	11410	36098	3116	14513	220	8242	5036	3098	5160	116198	11619.80
March .....	28667	15101	34223	5824	2397	38063	553	535	252	6545	148320	14832.00
April .....	27269	26335	40662	18357	693	60804	4537	5324	...	...	183981	18398.10
May .....	29038	24647	42260	20873	726	40816	558	1135	6589	40	166682	16668.20
June .....	35000	26571	59899	17081	16219	20603	2260	820	650	1719	180831	18083.10
Grand totals .....	547058	313167	784594	230298	83327	271807	16155	12850	10589	23033	2299071	\$229907.10

Current Mention

— An epidemic of Asiatic cholera in its most virulent form has broken out in Peterhof, Russia, near the czar's palace. Hundreds of deaths are reported daily as the result of the scourge in Russia.

— The great glacier near Haines, Alaska, is said to be moving forward at the phenomenal rate of twelve feet a day. The National Geographic Society has sent an expedition to Alaska to study the glacier.

— The foremost X-ray expert of this country, Dr. Mihran K. Kassabian, is said to be dying in a Philadelphia hospital of burns received in the practise of his profession.

— A severe outbreak of yellow fever near Port Limon, Costa Rica, the heart of the banana-growing region, threatens heavy loss to the growers and importers of that fruit. Strict quarantine regulations will be enforced on all the ships of the United Fruit Company, only a few of which will be allowed to carry passengers.

— Rice riots are reported from the Shangtung province, China. Demonstrations are made against Chinese officials and millionaires, who are accused of cornering rice, and selling it at prohibitive prices.

— Charles Stewart Rolls, a famous English aviator, who recently flew from Dover to France and returned in a Wright biplane, met his death July 12 at the aviation meet at Bournemouth, England. The tailpiece of his biplane snapped, and the machine overturned, falling to the ground with terrific force.

# NOTICES AND APPOINTMENTS

## Camp-Meetings for 1910

### ATLANTIC UNION CONFERENCE

Northern New England, Burlington..... Aug. 25 to Sept. 4  
 New York, Syracuse ..... Sept. 1-10  
 Western New York, Rochester.... Sept. 9-

### CANADIAN UNION CONFERENCE

Maritime, Fredericton ..... Aug. 18-28  
 Quebec, Fitch Bay ..... Aug. 25 to Sept. 5  
 Ontario ..... Sept. 8-18

### CENTRAL UNION CONFERENCE

North Missouri, Hamilton, July 28 to Aug. 8  
 Southern Missouri, Springfield... Aug. 4-14  
 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, Jackson ..... Aug. 11-21  
 West Michigan, Battle Creek .... 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, Shelbyville .... Sept. 8-18

### 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

Texas, Fort Worth ..... July 21-31  
 West Texas ..... Aug. 4-14  
 New Mexico, Roswell ..... Aug. 18-28  
 Oklahoma, Oklahoma City, Aug. 25 to Sept. 4  
 Arkansas ..... Sept. 1-11

### WESTERN CANADIAN UNION CONFERENCE

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

Holland ..... Aug. 4-7

#### LATIN UNION CONFERENCE

French-Swiss Conference, Gland.. Aug. 10-15  
 Southern France ..... Aug. 17-21

## Cumberland Conference Association

NOTICE is hereby given that the meeting of the Cumberland Conference Association of Seventh-day Adventists will be held Tuesday, Aug. 30, 1910, at 9 A. M., at the camp-meeting ground at Chattanooga, Tenn., for the election of the officers of the association, and the transaction of any business that should properly come before this body.

R. L. WILLIAMS, *Secretary*.

## Oklahoma Conference Association

THE Oklahoma Conference Association of Seventh-day Adventists, a corporation, will hold its annual meeting at Oklahoma City, Okla., in connection with the camp-meeting, Aug. 25 to Sept. 4, 1910. The first meeting will be held at 9 A. M., Tuesday, Aug. 30, 1910. A board of trustees will be elected, and such other business transacted as may properly come before this meeting.

DAVID VOTH, *President*.

## Kansas Conference Association

THE annual session of the Kansas Seventh-day Adventist Conference Association will be held in Forest Park, Ottawa, Kans., 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*.

## Virginia Conference Agency of Seventh-day Adventists

THE annual meeting of the Virginia Conference Agency of Seventh-day Adventists, Incorporated, will be held on the camp-ground in connection with the camp-meeting at New Market, Va., Aug. 4-14, 1910. The first meeting will be held Tuesday, Aug. 9, 1910, at 4 P. M. Officers will be elected, and such other business transacted as may come before the meeting. All delegates to the Virginia Conference of Seventh-day Adventists (an unincorporated body) are members of this constituency.

A. C. NEFF, *President*.

## East Michigan Camp-Meeting

THE annual camp-meeting for East Michigan is to be held in Keeley Park in the city of Jackson, Aug. 11-21, 1910. This will be an important meeting for East Michigan, and for all who may attend. The city of Jackson has shown us favorable and liberal concessions, and Keeley Park is centrally located, and very desirable for a camp-ground. The attendance from the city last year was large. We hope for a large attendance this year from the city and surrounding country, and also of our brethren throughout the conference. The members of our churches in East Michigan should prepare early to attend this meeting. Orders for tents, cots, etc., should be sent at once to the conference president, at Holly, Mich.

E. K. SLADE, *President*.

## Notice of Meeting of the Ontario Conference

NOTICE is hereby given that a meeting of the members of the Ontario Conference of Seventh-day Adventists will be held at 2:30 P. M. on Wednesday, Aug. 3, 1910, at 53 Clara Ave., Toronto, for the purpose of obtaining the assent of the conference to the execution of a deed from George W. Sowler, as trustee for the conference, to William Brant, of lots thirty-four and thirty-five on the east side of Clinton Street in the city of Toronto, according to registered plan No. 560, being the lands purchased by the said Brant at the auction sale held (pursuant to the resolution of the conference, passed on the fifth day of July, 1910) at the auction rooms of C. J. Townsend, 66 King St., East, Toronto, on the sixth day of July, 1910.

M. C. KIRKENDALL, *President*.

## Virginia Conference and Camp-Meeting

THE annual camp-meeting for Virginia will be held on the academy grounds, near New Market, Va., Aug. 4-14, 1910. The twenty-seventh annual session of the Virginia Conference will be held in connection with this camp-meeting, the first meeting of the session being held Friday, August 5, at 9 A. M. All delegates should be present at the first meeting. Each church is entitled to one delegate for the organization, and one additional delegate for each ten members. Each church should elect its delegates at once, and send the names to the secretary of the conference, Dr. A. M. Neff, New Market, Va.

### How to Reach New Market

Those coming from Norfolk, Portsmouth, Newport News and vicinity, can come by the Chesapeake and Ohio Railway, changing at Staunton for New Market; or take the boat to Washington or Alexandria, and from there take the Southern Railroad direct to New Market. From Richmond, Petersburg, and vicinity, come by way of Richmond over the Chesapeake and Ohio Railroad, changing at Staunton as above. From Danville and vicinity, the best route will be by Charlottesville and Staunton, unless reduced rates are given by way of Manassas all the way over the Southern. From Lynchburg, Buena Vista, and vicinity take the Chesapeake and Ohio to Lexington, then change to Baltimore and Ohio direct to New Market. From Roanoke take the Norfolk and Western to Basic, change to the Chesapeake and Ohio for Staunton, and then to New Market as stated above. Our people in the valley will know how to reach the place without further information.

### Location of the Grounds

The academy and grounds are situated about one mile from the Southern depot, near the village of New Market. Special provision will be made to bring all to the grounds at reasonable rates.

### Railroad Rates

It is almost impossible to secure special rates unless a large number from a single place are guaranteed; therefore our people will have to arrange with the agents at the starting-points for the best rates they can obtain to the place of meeting.

### Rooms, Tents, Lumber, Etc.

Tents will rent at the usual prices; namely, \$2.50 and \$3, according to size, for the time of meeting. Each tent will be provided with a fly. Lumber for flooring and other purposes will rent for sixty cents a hundred feet, when not cut or nailed, and for \$1 a hundred when cut or nailed, all lumber to be left on the grounds as the property of the conference. It is only by special arrangement that we can make these rates. Those wishing their tents floored can have it done free of charge, for the labor, if we are notified that a floor is desired when the tent is ordered. State whether you wish half of the tent floored, or the whole of it. Straw will be furnished free to those desiring it for beds. Chairs will rent for ten cents each; cots, for forty cents each. We shall not have bed-springs or mattresses to rent. A limited number of rooms in the academy will be rented for \$4.50 each for the time of the meeting. These rooms will contain the usual furniture, including bedstead, springs, and mattress, but no bedding. All coming to the meeting must bring plenty of bedding. Be sure to bring ticks for straw.

### Dining-Hall

The conference will conduct a dining-hall, where meals will be served at the rate of six tickets for \$1. Groceries and provisions may be obtained on the grounds. A supply of health foods will be on hand, but it will be well for our brethren who wish to take a supply of health foods home, to order at once from Dr. A. M. Neff, New Market, Va., as by so doing these foods can be secured at reduced rates.

**Further Information**

All orders for tents, rooms, lumber, or any other articles furnished by the conference, should be made to W. H. Zeidler, New Market, Va., who is now on the grounds. Be sure to send your order as soon as possible.

Any who desire further information, not covered by this article, should write to the undersigned at Quicksburg, Va., or to Dr. A. M. Neff, New Market, Va.

A. C. NEFF, President.

**Publications Wanted**

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

E. L. Pickney, Tuckerman, Ark., *Signs and Watchman*.

Belle Waterman Findlay, Prescott, Ariz., literature for missionary purposes.

J. F. McIntyre, Box 67, Inland, Neb., *Signs, Watchman, Life and Health*, and *Liberty*.

Elizabeth McHugh, 47 Victoria Ave., Windsor, Ontario, Canada, *Signs and Life and Health*.

Mrs. N. H. Conway, 4108 Ave. C, Austin, Tex., *Signs, Watchman, Instructor, Life and Health*, and tracts.

Lizzie Symmons, R. F. D. 1, Sterling, Mich., *Signs, Watchman, Protestant, Life and Health*, and tracts.

Mrs. Kate Taylor, 6503 Cedar Ave., Cleveland, Ohio, desires no more papers by freight, but late copies by mail only.

**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.

**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 now ready. Send stamp to Hampton Art Co., Hampton, Iowa.

**EVANGELISTIC ADVERTISING CARTOONS.**—Electrotype cuts specially designed for circulars, posters, and newspaper advertising of Seventh-day Adventist tent and hall lectures. Send for proofs. C. Maybell, 40 East 133d St., New York City.

**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.**—40 acres irrigated land in Rio Grande Valley. Cleared, fenced, partly broken; house; 2½ miles from rapidly growing town, with new Seventh-day Adventist church. Mild, healthful climate. Crops grow all the year. \$100 an acre. Will subdivide for slight advance. Address P. C. Shockey, Harlingen, Tex.

**FOR SALE.**—17 acres bearing orchard (5 peaches, 5 prunes, 7 almonds and English walnuts); 1 hay land; 1¼ miles from St. Helena (Cal.) S. D. A. church and school, on steam and electric car lines. Will make a splendid home. Price, \$3,600 if taken soon. J. E. Hansen, Madison, Tenn.

**STEADY work** for men accustomed to work in sawmill, handling logs, and general work around mill. Good work for boys in mill. Clean work for girls in finishing department. None but Seventh-day Adventists need apply; application must be accompanied by letter from church elder. State age, experience, where employed, and wages expected. We need reliable watchman, and men able to take charge of departments. Healthy climate, church privileges, and church-school. Address the Willman Manufacturing Company, Box 231, Houston, Tex.

**Obituaries**

**WEST.**—Died near Rochester Junction, N. Y., June 8, 1910, Sister Mary A. West, aged 65 years, 6 months, and 23 days. About fourteen years ago she began to observe the Sabbath, and afterward united with the Seventh-day Adventist Church. She was an earnest, devoted Christian. One daughter and a brother, with many friends, mourn their loss. She is resting in the beautiful cemetery at Honeoye Falls, N. Y.

J. F. PIPER.

**SMITH.**—W. R. Smith was born in New York State, Aug. 14, 1832. Fifty years ago he crossed the plains by team, coming to California. More than a year ago he became paralyzed, not being able to speak. During this time he preached many sermons on patience to those who called on him, always greeting them with a smile, and extending the one hand he was able to use. He went to his rest, June 26, 1910, in Fresno, Cal., having been a member of the Seventh-day Adventist church in good standing for thirty-five years.

C. L. TAGGART.

**HILDE.**—Died of old age at Wheelock, N. D., May 27, 1910, Sister Elizabeth Hilde, at the advanced age of ninety-seven years and twenty-five days. She was born at Glovnas Opstryue, Nordfyord, Norway, May 2, 1813. Sister Hilde accepted the third angel's message about twenty years ago, and was faithful to the truth until the end. Beside three children, she leaves eighteen grandchildren and five great-grandchildren to mourn. The funeral service was held in the Seventh-day Adventist church in Wheelock.

P. G. ARGO.

**SWEET.**—Died at Everett, Wash., Sister Ruth C. Sweet, aged fifty-nine years and four months. She was born in the State of New York in 1851. At an early age she learned to love her Saviour, and later joined the Episcopal Church, in which for years she was an honored member. About five years ago, in Petoskey, Mich., she accepted the views held by Seventh-day Adventists. She was of gentle disposition, a care-taker in her family, and will be greatly missed. She leaves a husband, three sons, four daughters, and sixteen grandchildren to mourn their loss.

WM. J. BOYNTON.

**HARDIN.**—Ida E. Herman was born in La Fayette, Ind., Jan. 25, 1859; was married to C. F. Hardin, Oct. 21, 1881; and died at the Portland (Ore.) Sanitarium, June 17, 1910, in the fifty-first year of her age. Sister Hardin accepted present truth about sixteen years ago, and has ever remained faithful to its teachings. Through her efforts her husband also accepted the truth, and together they brought up their two children to love the hope of the Lord's appearing. The funeral was held in Dundee, Ore., after which we laid our sister to rest on a beautiful hill-top, to await the call of the Life-giver.

F. A. LASHIER.

**CHRISTIAN.**—Died at Tolley, N. D., June 15, 1910, Ernest, little son of Elder A. E. and Mrs. Christian, aged 2 years, 9 months, and 7 days. He was a bright, affectionate child, and will be greatly missed in the family circle.

CARL K. RASMUSSEN.

**McLENNON.**—Johanna C. McLennon (née Wahl) was born in New Orleans, La., in 1853, and died April 17, 1910, aged fifty-seven years. Sister McLennon was a charter member of the Seventh-day Adventist church in New Orleans, in which she remained faithful for twenty-seven years. She is survived by one son, who is a Bible worker in New Orleans.

E. H. REES.

**ARMSTRONG.**—Died at the home of his daughter, at River Forest, Ill., June 28, 1910, Brother William Armstrong, aged eighty-one years. He accepted present truth in 1872, and has been a member of the South Side Seventh-day Adventist church, Chicago, since its organization. Three daughters and two sons survive him. Elder Shutz, pastor of the Methodist Episcopal church at River Forest, conducted the funeral service.

SARAH A. BLIGH.

**FORD.**—Fell asleep at Bowling Green, Ky., June 25, 1910, Sister Margaret Ford. She was born near Glasgow Junction, Ky., May 28, 1847, and was married to Dr. John W. Ford, Feb. 11, 1869. With her husband she accepted the truths of the third angel's message more than twenty years ago. She was faithful to the last, and her closing days proved that her hope was anchored within the veil. Her husband survives, to feel the loneliness caused by her absence. Rev. Benjamin Helm, of the Methodist Episcopal Church, conducted the burial service.

WALTER JONES.

**McCUNE.**—Died of heart trouble, at her home in Fairwater, Wis., June 18, 1910, Mrs. R. K. McCune. She was born in Prairie du Chien, Wis., Jan. 1, 1838. She and her husband accepted the Adventist faith early in the seventies. Her mind remained wonderfully clear until the last, when she simply dropped away as a tired child falls asleep in its mother's arms. She leaves an aged husband, two daughters, and one son, all of whom were with her during the latter part of her illness. Words of comfort were spoken at the funeral by Elder G. E. Farr, pastor of the First Baptist church.

MRS. M. E. BONESTEEL.

**MILLER.**—Fell asleep at Mt. Ellis, Bozeman, Mont., June 3, 1910, Brother Martin V. Miller, in the sixty-ninth year of his age. When nineteen years old, he enlisted, and served his country three years and six months. In 1867 he was married to Olive Harris. He heard and accepted the truths of the third angel's message at Cleon, Mich., in 1888, and became a charter member of the church at that place. For sixteen years he and his family have lived in the vicinity of Bozeman, Mont., where Brother Miller was held in high esteem as a true Christian. His companion and three children are left to mourn. The funeral service was conducted by the writer, who spoke from John 11:25.

W. A. GOSMER.

**STOVER.**—Samuel Cristie Stover was born in Fayette County, Ohio, Oct. 21, 1856, and died suddenly at Lake City, Colo., June 19, 1910, aged 53 years, 7 months, and 29 days. Five years ago he and his wife accepted present truth, and since then have been faithful members of the church at Capitol Hill, Denver. Brother Stover was an earnest Christian, and his greatest desire was to see the message advance. He talked it everywhere, and only a few weeks before his death had the joy of seeing a family accept present truth as a result of his efforts. He leaves a widow to mourn her great loss. Words of comfort were spoken at the funeral by the writer, from 1 Thess. 4:16-18.

H. F. KETRING.



WASHINGTON, D. C., JULY 21, 1910

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THE full report of the work of Union College, as given in this number by Elder E. T. Russell, will be read with interest by the many friends of that excellent institution.

THE position of the Washington Foreign Mission Seminary in our educational system, and the work it is designed to do, are clearly set forth by Elder A. G. Daniells, on page 12.

ELDER G. B. THOMPSON has been invited by the General Conference Committee to attend the Australasian Union Conference meeting, to be held in October. He expects to sail for Australia about August 15.

SABBATH, May 14, Elder W. S. Hyatt baptized four young people, at the Maranatha Mission, South Africa. He says: "This is the result of the faithful labors of Brother and Sister F. B. Armitage. They sowed the seed; we reaped the harvest."

THE article on the great missionary convention at Edinburgh, by Elder W. A. Spicer, will be read by all. These great missionary movements are playing an important part in the world's evangelization. We should recognize our call and place in hastening a knowledge of the coming kingdom. Than this there is no work nor movement more important.

WORKERS desiring to secure stereopticon supplies would do well to write to the Nashville Book Co., 1713 Cass St., Nashville, Tenn. This company carries an excellent line of stereopticons, with a large number of views illustrating various subjects. On application they will send a neat descriptive catalogue.

AFTER being in charge of the work in South Africa about two years, Elder R. C. Porter is visiting Nyassaland for the first time. A telegram to the Cape announced his safe arrival at Blantyre, the market-place of our Malamulo Mission. Here he was met by Elder J. C. Rogers, the superintendent. The visit of Elder Porter will be greatly appreciated by the workers in Nyassaland, who have been so long without the counsel of a general laborer.

ACCORDING to John R. Mott, in his address before the International Missionary Congress in Edinburgh, the neglect of past opportunities of the Christian church constitutes her great reproach. This doubtless is true as applied to the church as a whole, and to the individual members comprising the church body; but what a blessed thing it is that if the past has been marked by failure, God affords us the privilege of redeeming it, of buying back the opportunity! Regret for past failure will be of no avail unless it shall lead us to faithful improvement of present and future opportunities.

IN the *Missionary Review of the World* for April, 1906, was printed a prediction made by the late J. Hudson Taylor, at that time superintendent of the China Inland Mission. This same journal for July, 1910, refers to this prophecy as follows:—

The forecast was threefold: First, of a war in which Russia was to be prominent, but lack the sympathy of Western nations; second, of a great and pervasive revival of religion; and, third, of the Lord's second appearing, not long after. We are not wont to attach much importance to such modern forecasts. But this man who lived and walked with God, and to whom it was not strange if he permitted some insight into the future. This prophecy was published in full in these pages four years ago (April, 1906, pages 241, 297), and may be worth while to reread in the light of later events. Subsequent developments make this deliverance intensely interesting. The Russo-Japanese War fulfilled the first part of this threefold prediction in every respect. The great revival in Wales, and in many other quarters, most conspicuously Korea, where the work still goes on, and is the wonder of the world, fulfilled the second. There is only one part of the prophecy yet unfulfilled; and there are many who believe that the Lord's second appearing is near at hand.

WRITING regarding the new mission station in North Basutoland, Brother Homer C. Olmstead says:—

Since Brother Kalaka and his family arrived, we have been able to open up a little work at this place. At present we are holding one meeting each week in the three nearest large villages. These are attended by an average of thirty-eight, not counting the smallest children. On each Monday and Thursday evening we hold a Bible class for the youth, which is attended by about thirty-three. God is blessing in these efforts, and under his guidance we know that good will be accomplished.

ONE of our literature workers, Mrs. Phoebe Frost, recently visited Bloemfontein, South Africa, expecting to remain there to labor. But word was found at this place to go on to East London. Of the Sabbath privileges enjoyed at Bloemfontein with the few believers, Sister Frost says:—

I enjoyed the Sabbath privileges with the little company. It was the day to celebrate the ordinances, and God came very near to us. Seven nationalities were represented in the twenty-three present, all understanding the Word of God, given by Brother D. H. Groenewald in their own tongue. I could not but think of the day of Pentecost, and long for the time when God's people will be prepared to receive the outpouring of his Spirit.

## Colporteurs for Foreign Fields

## Twenty-Five Wanted

THE Publishing Department of the General Conference has been requested by the General Conference Committee, to select twenty-five experienced canvassers to fill urgent calls from foreign fields. We are looking for that number of single young men who are strong in body and sound in Christian experience, —men who have demonstrated their ability and faithfulness in the home field.

The workers selected will be placed under provisional appointment, and will be given a short course of special training in the Foreign Mission Seminary, under the direction and at the expense of the General Conference. (See article by Elder A. G. Daniells, on page 12.)

The following is the resolution of the General Conference Committee, calling for these workers:—

*Resolved*, That the Publishing Department be authorized to select twenty-five experienced canvassers, and arrange for them to attend the Foreign Mission Seminary, under provisional appointment to foreign fields, as follows: Brazil, four; River Plate field, two; Chile, two; Bolivia, one; Ecuador, one; Jamaica, one; Central America, two; Philippine Islands, two; India, two; China, two; Great Britain and Ireland, six.

All who are interested in this call should write promptly to Elder N. Z. Town, Takoma Park, Washington, D. C.