



# The Advent Review and Sabbath Herald

Vol. 87

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No. 30

## Denial

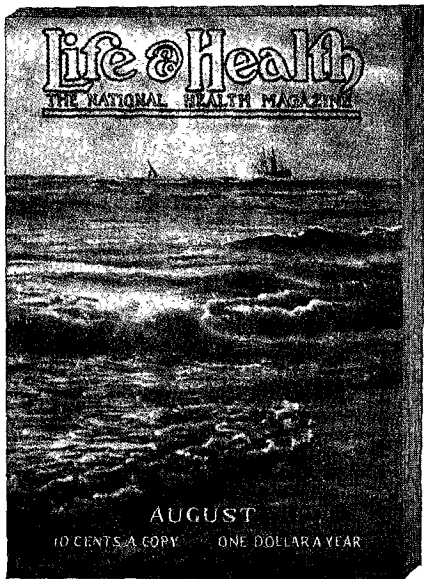
Not only Peter in the judgment-hall,  
Not only in the centuries gone by,  
Did coward hearts deny Thee, Lord of all!  
But even in our time, and constantly;  
For feeble wills, and the mean fear of men,  
And selfish dread, are with us now as then.

To-day we vow allegiance to Thy name;  
To-day our souls, ourselves, we pledge to Thee;  
Yet if a storm-wind of reproach or blame  
Rises and beats upon us suddenly,  
Faltering and fearful we deny our Lord,  
By traitorous silence or by uttered word.

We close our lips when speech would wake a sneer;  
We turn aside, and shirk the rougher path;  
We gloss and blink as if we did not hear  
The scoffing word which calls for righteous wrath.  
All unrebuked we let the scoffer go,  
And we deny our Lord and Master so.

Come Thou, as once of old Thou camest in  
And "looked on Peter" in the judgment-hall;  
Let that deep, grievèd gaze rebuke our sin,  
Questioning, recalling, wakening, pardoning all,  
Till we go out and weep the whole night long,  
Made strong by sorrow as he was made strong.

— Susan Coolidge.



# The August Life & Health

THE NATIONAL HEALTH MAGAZINE

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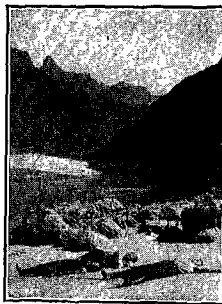
## Read in the August Number:—

The Schenectady Conference

How to Live Out-of-Doors

Care of the Teeth, by an Experienced Dentist

Food and Clothing in Camp



"How to Live Out-of-Doors," by George Wharton James, is one of the most practical and helpful articles ever written for the instruction of those who wish to live the simple life.



Of the recent conference of mayors at Schenectady, it has been stated that no conference in recent months equals it in importance, aside from the great conference of governors on the conservation of national resources. The protection of public health formed the leading topic at this conference. It is reported by Dr. George H. Heald, editor of "Life and Health," in this and the succeeding number of this magazine.

The subject of Boys' Clubs, and what they are good for, is discussed in this number by H. T. Musselman, in a way that gives plenty of food for thought for parents, teachers, and club leaders.

Dr. Alphonso Irwin's article on the care of the teeth, entitled "Pearls," is one which, if widely read and considered, would mean healthier mouths and fewer dentists' bills. It also gives good advice for the care of babies.

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**LIFE AND HEALTH - 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 28, 1910

No. 30

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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.

### What Does It Mean?

It does not matter what it means, poor heart!  
The dear Lord knows; to bear it is your part;  
Nor think some strange thing happens unto you,  
Which he would not allow so if he knew.  
He does know. In his all-wise Fatherhood,  
He knows it, and allows it for your good.  
He is not hard; you do not think he is  
When, in the dark, you find your hand in his.  
When it was light, you tried to walk alone,  
And thought the strength he gave you all your own.  
You did not question what the blessing meant,  
Just smiled and took it, satisfied, content.  
You did not think it strange; you thought he knew,  
And planned the sweet surprise that came to you.  
Tried one, then do you take life's sweet and good,  
Yet can not trust the tender Fatherhood,  
But think he makes mistakes whenever he sends  
Some hindrance, which your eager haste offends?

Or when he lets the wicked plot your harm,  
And stirs a whirlwind when you seek a calm,  
You think it strange, this trial, swift and keen,

And in your weakness ask: "What does it mean?"

I think the language of God's heart would read:

"I love my child; I note his slightest need;

"I long to prosper him in all his ways,  
To give him quiet nights and peaceful days;

But if I do, he'll loose himself from me,  
My outstretched hand he will not wait to see.

I'll place a hindering wall before his feet;  
There he will wait, and there we two will meet.

"I do it not in wrath for broken laws  
Or wilful disobedience, but because  
I want him near me, and I can not wait  
For him to come; for he might wander late.

My child will wonder, will not understand;

Still, half in doubt, he'll clasp my outstretched hand;

But when at last upon my heart he leans,  
He will have ceased to wonder what it means."

—Anna J. Granniss.

### How the Lord Sees Us

C. P. BOLLMAN

It is sometimes said, with a view to giving encouragement, that "the Lord does not see us as we are, but as we shall be, saved in the kingdom of God." In a sense this is true, and the thought, properly understood, may be encouraging and helpful; but, misunderstood or misapplied, a grave danger lurks in it. It should never be forgotten that while the Lord sees some redeemed in the kingdom of God, he sees others—even some who profess present truth—finally lost, and forever outside that kingdom.

Perhaps the real truth of the way the Lord sees us can not be better illustrated than by an incident which is said to have occurred in the life of Michael Angelo. It is related that, upon one occasion, the great sculptor visited a quarry, and seeing there a block of marble which the workmen had rejected as of little or no value, asked that it might be given to him, remarking that he saw in it a beautiful angel. His request was granted, and from that rejected block the artist chiseled one of his masterpieces.

But while this genius among men saw in that despised block of marble a beautiful angel, he saw also the work to be done ere that angel could be developed. In like manner, while God sees the possibilities there are in each of us, he sees also the work that must be done to fit us for a home in his kingdom. He sees the cutting and chiseling, the chastening and polishing, necessary to each individual to bring out and develop the character which His law demands. The

stone, even though it be a living one, must be fitted for its place in God's great spiritual temple.

The wise human parent sees more clearly than can any one else the imperfections in his child, and his every effort is directed to the end of correcting the faults and imperfections that would otherwise permanently mar the character of his offspring. We must believe that in like manner, but to a much greater extent, our Heavenly Father notes our imperfections, reveals them to us, and, if we have the spirit of obedience, enables us to overcome them, to the end that they may not prove our eternal ruin.

Read the several messages of the second and third chapters of Revelation, and note how the Lord not only commends the good, but how he points out and reproves the evil. To the church of Ephesus, the church in the days of the apostles themselves, he says, after commending them for their faithfulness: "Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." Rev. 2: 4, 5.

And so in each of the messages to the churches we find reproof and exhortation, mingled with whatever of commendation is deserved, until we come to the last message, that to the Laodiceans. In these two important chapters we find the sharpest rebuke, the most solemn threatening, and the most earnest exhortation.

Brethren and sisters, we are living in the Laodicean period of the church. The message of Rev. 3: 14-22 is especially for us. And down deep in our inmost hearts we know that it has not yet wrought in our lives the transformation the Lord sees must be wrought in us. "I saw," said the servant of the Lord, "that the testimony of the True Witness has not been half heeded. The solemn testimony upon which the destiny of the church hangs, has been lightly esteemed, if not entirely disregarded. This testimony must work deep repentance; all who truly receive it, will obey it, and be purified."—"Early Writings," page 132, edition of 1900.

God forbid that we should deceive ourselves with the thought that the Lord is too benevolent to take account of our sins, that he is blind to our faults, or that he looks upon our lukewarmness with indifference. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be

without chastisement, whereof all are partakers, then are ye bastards, and not sons. . . . Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Heb. 12:6-11.

Therefore, instead of hardening our hearts against reproof, let us say, with the psalmist, "Let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil, which shall not break my head." "Mine eyes are unto thee, O God the Lord: in thee is my trust; leave not my soul destitute." Ps. 141:5, 8.

Nashville, Tenn.

## The Two Thrones—No. 8

J. N. LOUGHBOROUGH

HAVING seen from the Scriptures that the earth is to be desolated at the coming of Christ, and that the wicked will not live again until the end of the thousand years, it is evident that there is no basis for the claim of a probation on earth during that period, and that every such claim is in opposition to the facts, the whole theory being based only on inferences from certain Scriptural expressions. As before stated, to draw inferences contrary to plainly expressed facts is not a proper way to use the Bible.

As an illustration of this way of drawing inferences by Age-to-come reasoners, we will note one of the cases which they cite. They refer to Christ's words concerning Tyre and Sidon: "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee." Matt. 11:21-24.

The advocates of this theory claim that this "toleration" means salvation. Let us see what the Lord himself has said with reference to the extent of toleration in the execution of the judgment: "And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes." Luke 12:47, 48. The wages of sin is death, but the suffering preceding that death is graduated according to the magnitude of the guilt of the individual.

As to the case of Sodom, the apostle Peter says: "Turning the cities of Sodom and Gomorrah into ashes con-

demned them with an overthrow, making them an example unto those that after should live ungodly." 2 Peter 2:6. How this will be fulfilled is very plainly stated by the prophet Malachi: "Behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord, that it shall leave them neither root nor branch." Mal. 4:1.

Being defeated at this point, the Age-to-come advocates quote Ezekiel's testimony respecting Sodom, Samaria, and Jerusalem: "When I shall bring again their captivity, the captivity of Sodom and her daughters, then will I bring again the captivity of thy captives in the midst of them." Eze. 16:53. How one can call *captivity* probation and salvation, we can not comprehend. The second captivity of these mentioned must be at the second resurrection, at the end of the thousand years, when they are raised from the dead, and with all the wicked meet the doom so vividly portrayed by Malachi.

But, ask the defenders of the theory under consideration, does not Ezekiel say they will be reinstated when he declares, "When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate"? Eze. 16:55. But in Jeremiah's illustration of the potter's bottle, the Jewish people were never to be made whole again. The "former estate" of Sodom was "pride, fulness of bread, and abundance of idleness, . . . neither did she strengthen the hand of the poor and the needy." Verse 49. When raised to life again, the thoughts of Sodom's inhabitants will doubtless be the same as in their "former estate." There is no resurrection promised to the wicked until the end of the thousand years; and those then raised will meet their doom in the fire coming down from heaven upon them, as foretold in Rev. 20:5, 9.

Some of the advocates of the future-probation theory next quote and apply to that time the words of Zechariah, when speaking of the house of David: "And they shall look upon me whom they have pierced." Zech. 12:10. But the prophecy declares of that time: "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." Zech. 13:1. That fountain was opened when the blood of Christ was shed upon the cross. John, the evangelist, in recording that event, positively declares that this prophecy was then and there "fulfilled." "These things were done, that the Scriptures should be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced." John 19:36, 37.

Others call our attention to the words of the prophet Isaiah: "It shall come, that I will gather all nations and tongues [the work among the Gentiles]; and they

shall come, and see my glory. And I will set a sign among them [see the words of Simon to the mother of Christ respecting the sign. Luke 2:34], and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles." Isa. 66:18, 19. One of the Age-to-come advocates said to me, "Here is a positive proof that the gospel is to be preached in the future age to those here mentioned." He was somewhat baffled, on comparing an ancient and a modern map, to find that the very countries here mentioned were the exact locality of the labors of Paul and the apostles, and that Great Britain was Javan. The language of the text is a direct prophecy of the gospel age instead of a future age.

We may now say, in concluding these articles, that a theory based simply on inferences, speculations, and conjectures, especially when it is contrary to plainly stated facts and principles of the gospel of Christ, must be of the character which the apostle Paul, writing to the Ephesians, called "every wind of doctrine."

Lodi, Cal.

## The Sabbath the Test of Loyalty

R. M. KILGORE

IN working out the problem of evil, degrees of guilt are found in the transgressors of God's law, according to the degree of light or knowledge possessed, and the motives which prompt the act. The heathen, without the written law, can not be equally guilty before God with the peoples of civilized nations. King David's sins made a darker record, and have given greater occasion for the enemies of God to blaspheme, even to this day, than did those of his less responsible subjects. The proud, pretentious Pharisee, who brought the weeping, repentant Mary to the Master, was under far greater condemnation before God than was she, and his garments were far more spotted with the flesh than were those of the one he so eagerly accused.

"Sin is the transgression of the law," and "by the law is the knowledge of sin." The law by which God defines sin is the law of ten commandments. Scanning these commandments, we see that some of them are of such a character that they may be broken without previous thought or intention. Thus the third, sixth, seventh, eighth, and ninth commandments may be violated in a fit of passion, an abrupt and unexpected trial, or a strong, unusual temptation.

When these extenuating circumstances are known, earthly courts extend clemency, and temper the degree of punishment accordingly. But when a crime is committed, and it is found that it was premeditated, deliberately planned, prepared for, and that the deed was executed in cold blood, it is known as

"malice aforethought," and is regarded as the darkest offense in the calendar of crime, meriting the severest punishment that man can legally inflict.

#### *The Sabbath Law*

The terms of the fourth commandment cause it to stand out from all the others, and its provisions are such that it can not well be violated on the spur of the moment. He whose intellect is within the range of moral accountability, having his attention called to its plain, simple language, and carefully considering its import, can not fail to understand its meaning.

In this commandment God has given to every one an opportunity to stop and think. The Sabbath comes only once in seven days; so all may have ample time to decide what they will do when it comes,—whether they will, or will not, obey God. Again, and in addition to the plain and unmistakable language of the commandment itself, and lest men should forget their obligation, God calls out, in love and kindness to all, "*Remember the Sabbath day, to keep it holy.*" Thus no room is left for any palliating circumstances; no fit of passion, no sudden and unexpected trial or temptation, can enter into the sinful act of Sabbath-breaking.

Therefore when man is given seven full days in every week in which to reflect, to calmly deliberate, and to make his decision; when, knowing what God requires, he, with an air of indifference and with head erect, dons his working garb, and walks out on the Sabbath to his daily vocation; when, at the close of the day, he enters upon another week with the avowed purpose and full determination that when the six days are passed, he will not keep the Sabbath; when, in an attitude of defiance he says, by that which speaks louder than words, "Who is the Lord, that I should obey his voice? . . . I know not the Lord,"—when he thus challenges the authority of the Lawgiver, and offers the greatest possible indignity to him who created all things in six days, and gave the Sabbath that all men might know him (Eze. 20: 12, 20), he commits an offense of no small magnitude against God and his government. Thus the Sabbath truth becomes the great test of loyalty for these last days.

*Dickson, Tenn.*

#### *Godliness*

G. D. BALLOU

GODLINESS is an experience. Ever since sin entered this world, our Heavenly Father has been having an experience with sinners. So far as this world is concerned, the way he conducts himself toward a lost race constitutes the life of God; and this is godliness, or God-like-ness.

This being so, let us inquire how God regards sinners, even his enemies. The answer is given in the words, "God so loved the world, that he gave his only begotten Son." And if God loves sin-

ners, what must his children do?—"I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven."

How does God regard sin?—"Thou art of purer eyes than to behold evil, and canst not look on iniquity." God hates sin; therefore what must his children do?—They must love good and hate evil; they must be able to say, with the psalmist, "I hate vain thoughts: but thy law do I love." Because our Lord Jesus Christ loved righteousness and hated iniquity, he was anointed with "the oil of gladness" above his fellows. If we, his children, would live a life of gladness, we must have the elements of godliness wrought into our being through Christ's power and glory.

What does our God do with sin that is brought to him by confession?—He casts it behind his back; he sinks it in unsounded depths of forgetfulness; he removes it from us as far as the east is from the west. Does he find this a hard task?—"Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger forever, because he delighteth in mercy." Now if God forgives sin, what must his children do? He tells us plainly, "Forgive, and ye shall be forgiven." "For if ye forgive men their trespasses, your Heavenly Father will also forgive you." Is our God long-suffering, patient, and kind with the erring? Surely otherwise we would not still feel the drawings of his Spirit. What gentleness, what forbearance, then, should possess us until we can exclaim, with the psalmist, "Thy gentleness hath made me great."

Consider the sacrifice that God has made for us, giving his only begotten Son, that whosoever would believe on him might have everlasting life. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" What sacrifices, then, are required of us?—First of all, the heart must be yielded to God. "My son, give me thine heart." We are exhorted, "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove [demonstrate before men] what is that good, and acceptable, and perfect will of God." Thus all our life energies, and all the products of our life energies, will be a continual sacrifice to the cause and work of Christ.

And here comes in another and a neglected phase of godliness. Do you suppose that our Saviour, the Lord Jesus, ever for one moment becomes doubtful of the results of the gospel, and the final outcome of the plan of salvation?—Never. "He shall not fail nor be discouraged, till he have set judgment in the earth." Do angels ever worry, think

you, over events that are occurring in connection with the work they are doing for fallen men? Will God's true children, then, worry and fret and agonize over the affairs of life in the church or in the world? "Casting all your care upon him; for he careth for you"—this must become the motto of all who work with and for the Master. "Rest in the Lord, and wait patiently for him." "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noonday."

Brother, do not these thoughts place godliness among the active, practical realities of every-day life? Can we any longer look upon it as an unattainable, idealistic religious condition, for some one else but not for us to reach? Is not godliness as much a concrete reality as any other course of conduct in life? Can we longer look upon it as something so far beyond us that we are not to be blamed for falling short of it? Godliness is the experience of our Saviour in dealing with this lost, sinful world. This experience is written out fully in his Word, that we may find in it the true elements of character-building, and grow into being children of God here and now, through living over again his experience in our lives.

*Los Angeles, Cal.*

J. E. CHAMBERLAIN believes that to be a really successful grown-up, one must have brought with him something of the artless candor, the unmarred freshness, the "trailing clouds of glory" of his childhood days. "Heaven," he says, "has lain about us a little longer than it would otherwise have done. Friends have been easier to get, and even to keep, because of some honorable infantile quality. One thing that helps me to believe that our present methods of education are better than the old ones is that nowadays we let the child heart stay in the little one longer than our fathers did, and even encourage it to stay there all through the man's and the woman's life."

THERE are two kinds of people in the world—those who live in the shadow and gloom, and those who live on the sunny side of the street. These shadowed ones are sometimes called pessimists, sometimes they are said to have a melancholy temperament, sometimes they are called disagreeable; but, wherever they go, their characteristic is that their shadow always travels on before them. Such persons never bear their own burden, but expose all their wounds to others. They are all so busy looking down for pitfalls and sharp stones and thorns on which to step that they do not even know that there are any stars in the sky. These folks live on the wrong side of the street. And yet it is only twenty feet across to the other sidewalk, where sunshine always lies.—*Newell Dwight Hillis.*





### Things You Leave Undone

It isn't the thing you do, dear,  
It's the thing you leave undone,  
That gives you the bit of heartache  
At the setting of the sun.  
The tender word forgotten,  
The letter you did not write,  
The flower you might have sent, dear,  
Are your haunting ghosts to-night.

The stone you might have lifted  
Out of a brother's way;  
The bit of heartsome counsel  
You were hurried too much to say;  
The loving touch of the hand, dear,  
The gentle and winsome tone,  
That you had no time nor thought for,  
With troubles enough of your own.

For life is all too short, dear,  
And sorrow is all too great,  
To suffer our slow compassion,  
That tarries until too late;  
And it's not the thing you do, dear,  
It's the thing you leave undone,  
That gives you the bit of heartache  
At the setting of the sun.

—Margaret E. Sangster.

### Home Training

MRS. E. G. WHITE

GOD has given to every man and woman talents to be used to his name's glory. All have not the same gifts; all are not called to do the same work; but to each God has given the ability to do the work appointed him. There are some who think that unless they are directly connected with public religious work, they are not doing the will of God; but this is a mistake. Every one has a work to do for the Master. Just as verily as the minister has his appointed work, the mother has hers. By educating their children to love God, and to fear to offend him, parents can just as surely serve God as can the minister in the pulpit.

It is a wonderful work to make home pleasant, and all that it ought to be. If the heart is given to God, the humblest talents will make the home life all that God would have it. In the home a bright light will shine forth as the result of whole-hearted service to God. The mother is to bring her children to Jesus for his blessing. She is to cherish the words of Christ and teach them to her children. From their babyhood she is to discipline them to self-restraint and self-denial, to habits of neatness and order. The mother can bring her children up so that they will come with open, tender hearts to hear the words of God's servants. The Lord has need of mothers who in every line of the home life will improve their God-given talents, and fit

their children for the family of heaven.

The Lord is served as much, yes, more, by the faithful home worker as by the one who preaches the Word. Fathers and mothers should realize that they are the educators of their children. Children are the heritage of the Lord, and they should be trained and disciplined to form characters that the Lord can approve. When this work is carried on judiciously, and with faithfulness and prayer, angels of God will guard the family, and the most commonplace life will be made sacred. All heaven recognized Abraham's faithfulness in this respect; and he who blesses the habitation of the righteous said: I know Abraham. He is the priest of his household, and patriarch in his home. He will command his children and his household after him, to keep the way of the Lord, to do justice and judgment.

Symmetry of character is to be restored in men and women, and God calls upon parents with all their capabilities to co-operate with him in this work of restoration. Uncleanliness in the home is a great mistake; for it is educating in its effects, and casts its influence abroad. Even in babyhood a right direction should be given to the habits of children. Teach them to keep their bodies clean by bathing at morning and at night. Show them that uncleanliness, whether in body or dress, is offensive to God. Constant vigilance must be exercised, that these habits may become second nature to the youth. There must be no lax methods in the home; for the children will never outgrow what they become familiar with in their childhood. If they have been trained to habits of neatness and order, untidiness and slackness will be offensive to them; and impurity will be despised, as it should be.

The Lord commanded the children of Israel to wash their clothes, and put away all impurity from their encampment, lest, in passing by, he should see their uncleanliness. God is passing by our homes to-day, and he sees the unsanitary conditions and lax methods of families. Should we not reform, and that without delay? Parents, God has made you his agents, that you may instil right principles into the minds of your children. You have in trust the Lord's little ones, and that God who was so particular that the children of Israel should grow up with habits of cleanliness will not sanction any impurity in the home to-day. In training your children in habits of cleanliness, you are teaching them spiritual lessons. They see that God would have them clean in heart as well as in body, and will be led to understand pure principles, which God de-

signs should prompt every act of our lives.

O, that all would understand that these apparently small duties are not to be neglected! Children are peculiarly susceptible to impressions; and the lessons which they receive in early years, they will carry with them through life. All the learning they may acquire will never undo the evil resulting from lax discipline in childhood. One neglect, often repeated, forms habit. One wrong act prepares the way for another. That act, repeated, forms habit. Bad habits are more easily formed than good ones, and are given up with more difficulty. It takes far less time and pains to spoil the disposition of a child than it does to imprint principles and habits of righteousness upon the tablets of the soul. It is only by constantly watching and counterworking the wrong that we can hope to make the disposition right. The Lord will be with you, mothers, as you try to form right habits in your children. But you must begin the training process early, or your future work will be very difficult. Teach them line upon line, precept upon precept, here a little, and there a little. Bear in mind that your children belong to God, and are to become his sons and daughters. He designs that the families on earth shall be samples of the family in heaven.

Children should be clad in plain garments, without ruffles or ornaments. The time spent in needless sewing, God would have devoted to educating them, or in devotional exercises. That garment you are sewing on, that extra dish you plan to prepare, let it be neglected rather than the education of your children. The labor due to your child during the first years of his life will admit of no neglect. No time in his life should the rule be forgotten, Line upon line, precept upon precept, here a little, and there a little. Parents, the Lord knows what kind of work you are doing in the formation of the characters of your children. Will you consider the responsibilities resting upon you as their natural guardians?

Overindulgence always proves an injury to children. It is the veriest cruelty to allow wrong habits to be formed, to give the lines of control into the hands of the child, and let him rule. Children are not to be taught that everything in the house is their plaything, to do with as they please. Instruction in this line should be given even to the smallest children. God designs that the perversities natural to childhood shall be rooted out before they become habit. In the discipline of your children, do not release them from that which you have required them to do. Do not allow yourself to be so absorbed in other things as to become careless. And do not become weary in your guardianship, because your children forget, and do that which you have forbidden. If you lose your temper, you forfeit that which no mother or father can afford to lose — the respect of your children. Never scold, nor permit scolding, in the home.

Never give your child a passionate blow, unless you wish him to learn to quarrel and fight. As parents, you stand in the place of God to your children, and you are to be on guard.

Parents, never act from impulse. Never correct your child when you are angry; for if you do this, you will mold him after your own image — to be impulsive, passionate, and unreasonable. You can be firm without violent threatenings or scoldings. I have seen a mother snatch from the hand of her child something that was giving it special pleasure. The child did not know the reason for this, and naturally felt abused. Then followed a quarrel between parent and child, and a sharp chastisement ended the scene as far as outward appearances were concerned. But that battle left on the tender mind an impression that could not be easily effaced. I said to the mother: "You have wronged your child deeply; you have hurt his soul, and lost his confidence. How this will be restored I know not." This mother acted unwisely. She did not reason from cause to effect. Her harsh, injudicious management stirred up the worst passions in the heart of her child, and on every similar occasion these passions are aroused and strengthened. This is the worst policy that can be used in family government, — advanced age and maturity of strength warring against a helpless, ignorant little child confirms rebellion in the heart.

But, you ask, shall I never punish my child? Whipping may be essential when every other resort fails; but before you cause your child pain, you will, if you are a Christian father or mother, let your erring little one see that you love him. You will manifest real sorrow because you are compelled to cause him suffering. You will bow before God with your child, and with a heart full of sorrow ask the Lord to forgive. You will pray that Satan may not have control of his mind. You will present before the sympathizing Redeemer his own words, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." That prayer will bring angels to your side, and your child's heart will be broken in penitence.

It is a very nice work to deal with human minds. All children can not be treated in the same way; for that restraint which must be kept on one would crush out the life of another. Study the minds and characters of your children. During the first years of their lives is the time to work and watch and pray and encourage every good inclination. This work must go on without interruption. You may be urged to attend mothers' meetings and sewing-circles, that you may do missionary work; but unless there is a faithful, understanding instructor to be left with your children, it is your duty to reply, "The Lord has committed to me another work, which I can in no wise neglect." You can not overwork in any line without becoming disqualified for the work of training

your little ones, and making them what God would have them be. As Christ's coworker, you must bring them to him, and ask for grace to discipline and train them for the kingdom of heaven.

Both parents and children should be under the government of God. They are to be ruled by him. By combining the influences of authority and affection, parents can rule in their homes after the order God has given in his Word. There should be no ruling by impulse, no parental oppression; but at the same time no disobedience is to be overlooked. We are not to reach the standard of worldlings, but the standard which God himself has erected. We are diligently to inquire, What hath God said? God's holy Word is to be our rule, and from this we must never turn aside. No waywardness must be permitted on the part of the children, no disregard of obligations on the part of the parents. Our motto must be, "As for me and my house, we will serve the Lord."

### The Time to Trust Him

WHEN I meet no opposition

In my way,

When no threatening cloud of doubt

Obscures my day,

When I feel my Master's presence

By my side,

When I hear his whisper, "Here,

My child, abide,"

When I feel temptation has no

Power to sting,—

It is easy—easy then to trust

My King!

When there's only opposition

In my way,

When I'm tempted so it seems

I can not pray,

When I grope amid the darkness

For his hand,

When I fail his mysteries

To understand,

When to faith I feel I can no

Longer cling,—

Then it is I need—I need to trust

My King.

—Adelbert F. Caldwell.

### Seasonable Suggestions

MRS. I. H. EVANS

IN canning peaches, try putting up a few for extra occasions this way: Select perfectly ripe fruit, smooth and sound. Pare, divide, and place in heated pint or quart cans. Have boiling a sirup made in the proportion of one cup of sugar to two cups of water (the amount of sugar used is dependent on the sweetness of the fruit and the taste of the user); fill the cans with the boiling sirup at once, adjust rubber rings, and screw down covers. Place each can, as soon as sealed, in a pail or kettle of water heated just to the boiling-point, but not boiling; cover, and let stand till cool. When perfectly cold, remove cans from water, tighten the covers, and set away. Experience shows that the best results are gained when small cans are used, and only a few prepared at one time. Berries, peaches, and other fruits that

do not require boiling to make them tender, are most delicious to the taste and delightful to the sight when put up in this way.

SAVE all juice left over in canning berries, cherries, currants, etc. If it is strained, heated, and sealed in glass jars, it will be found very useful in making fruit punches, sherberts, etc.

*Fruit Ice.*—Fruit ices, properly made, are delicious and refreshing, and far more healthful than ice-cream. All ices should be eaten slowly—and in moderation. An excellent ice, or sherbert, is made as follows: Drain the juice from a can of grated pineapple, and add to it the juice of four large oranges and two lemons, and a small teaspoonful of vanilla. Boil together one pint of water and one and one-half cups of sugar; when cold, add to the fruit juices, and freeze. When frozen to the consistency of custard, open the freezer, and add the white of one egg, beaten stiff with a little powdered sugar. Work the egg well down into the mixture; replace cover of freezer, taking care that no particles of salt get inside; and finish freezing. When frozen, cover, and let stand till ready to serve.

Takoma Park, D. C.

### Marriage Maxims

THE following "marriage maxims" are worthy of more than a hasty reading. Gentlemen need not pass them by, for they are designed for wives; and women should not despise them, for they are addressed to husbands. The nearest approach to domestic felicity on earth is in the mutual cultivation of an absolute unselfishness. Never talk at each other, either alone or in company. Never reflect on a past action, which was done with a good motive and the best judgment at the time. Let each strive to yield oftenest to the wishes of the other. Let self-abnegation be the daily aim and effort of each. Never find fault, unless it is perfectly certain that a fault has been committed; then always speak lovingly. Never taunt with a past mistake. Neglect the whole world besides, rather than each other. Never allow a request to be repeated. Never make a remark at the expense of the other: it is a meanness. Never part for a day without loving words to think of during absence. Never meet without a loving welcome. Never let the sun go down upon any anger or grievance. Never consider any fault you have committed settled until you have frankly confessed it, and asked forgiveness. Never forget the happy hours of early love. Never sigh over what might have been, but try to make the best of what is. Never forget that marriage is ordained of God, and that his blessing alone can make it what it should ever be. Never be contented till you know you are both walking in the narrow way. Never let your hopes rest this side of the eternal home of glory. —Selected.

# THE WORLD-WIDE FIELD

## Communion

WORTHIE HARRIS HOLDEN

WHAT greater boon to man is given,  
What joy more tense with bliss of  
heaven,—

That man may talk with God!  
To hold communion with our King,  
To supplicate as offering  
Unto our gracious Lord.

So merciful, so near, thou art,  
So patient with each humble heart  
That bows before thy throne!  
And by thy word an answer given  
Is borne us through the gates of heaven  
To make thy purpose known.

Communion at the mercy-seat,  
Communion in the busy street,  
Wherever we may be;  
By day, by night, if dark or bright,—  
All gloom shall vanish with thy light,  
When talking, Lord, with thee.  
Portland, Ore.

## Somabula (Africa) Mission

R. C. PORTER

ON Tuesday, April 26, accompanied by Sister M. C. Sturdevant, I left Bula-wayo for Gwelo. We reached Gwelo at 6:30 in the evening after an uneventful all day's ride on a slow train. We were met at the station by Elder W. C. Walston and two of the mission boys with an ox-team. As they came prepared for camping, we soon transferred our baggage from the train to the wagon, and were on our way to the mission. After a three hours' drive through the veldt, dotted here and there with scrubby trees, we camped for the night.

At five o'clock in the morning we were again on the road. Two hours later we camped on the river-bank for breakfast. As this was about four miles from the mission, I walked in after breakfast for exercise. We spent the afternoon looking about the mission and cottages. In the evening I was shown to my sleeping-room in the pole-and-mud mission house. The ceiling was thin white muslin. Elder Walston informed me that a short time before my visit, a large, venomous snake had poked its head through the ceiling, and looked down upon himself and wife; but while he was preparing to kill it, it drew back out of sight behind the ceiling and disappeared. Later, he said, they killed a similar looking snake in the yard before the door. With these thoughts I retired, and soon fell asleep. It may not be thought strange that I dreamed of snakes that night, and that in my dreams I killed them all.

### The Farm

The Somabula Mission owns no farm, but is on a native reserve, which can be leased for only three years at a time.

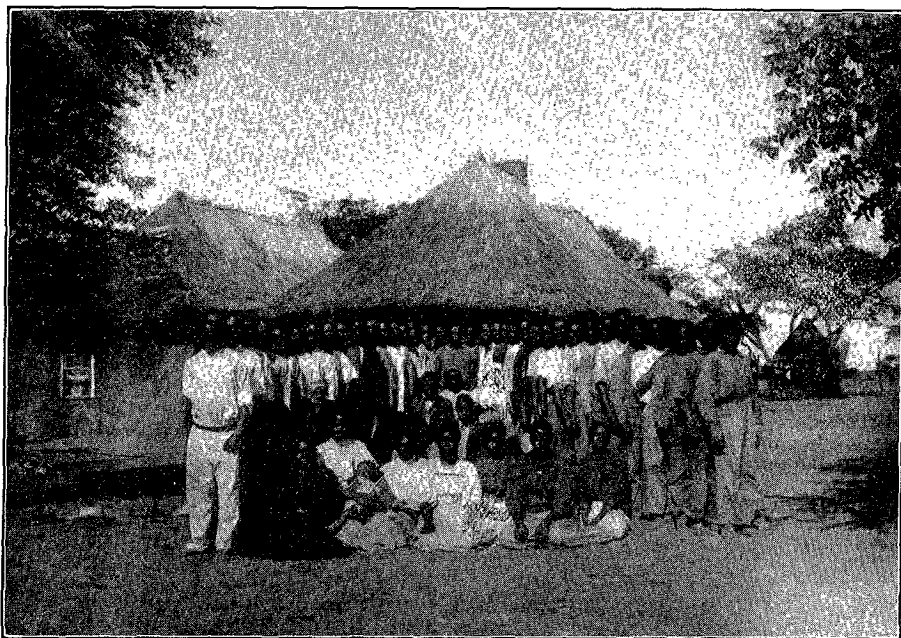
For this reason the buildings are constructed of poles set up on end, and daubed and plastered with dogger (mud). The roofs are thatched with coarse grass. Houses built in this way are comfortable, and very cozy and pleasant inside.

The main station holds a lease of one hundred acres of farming land, and the right to graze over five hundred acres of pasture land. Besides the main mission building, which is occupied by Elder

sweet potatoes, and two acres of garden truck. Last year about the same amount of mealies was raised, the workers selling 425 bags (1,500 bushels), besides saving enough to provide for the needs of the family and school. Five acres was planted to sweet potatoes last year, which yielded heavily. The profit from the store during this time was \$400. The farming equipment, besides oxen and donkeys, consists of one breaking-plow, one disk-plow, one iron-tooth harrow, two double cultivators, one ox-wagon, one corn-sheller, one corn-grinder, a milk-separator, and a barrel churn.

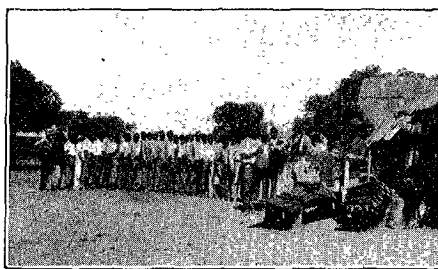
### The School

The main boarding-school is well managed, and is doing good work. There



THE SOMABULA MISSION SCHOOL

Walston and family and T. J. Gibson and family, the mission has a store building, a wagon-shed, a twelve-by-thirty-foot house for girls, and ten new huts for boys. It also has a study-room for boys, a new kitchen, a dining-room, and a school building. There are now on the mission farm seventy head of cattle, consisting of twenty-one calves, sixteen cows, and thirty-three oxen. The mis-



SUPPLYING MISSION BOYS WITH CLOTHES

sion workers have recently sold five hundred dollars' worth of cows, with a view to buying a better class of dairy cows. They have also sixteen donkeys, which they use when, on account of cattle sickness, they can not drive the oxen to Gwelo.

The mission has about one hundred acres of mealies (corn), four acres of

are fifty-four students now enrolled, eight of whom are girls. The three out-schools have an attendance of twenty-five students in each school. Their teaching force consists of four white and eight colored teachers. They have opportunity to start other out-schools on other reserves, if they can be supplied with white teachers to supervise the schools on each reserve. It is contrary to the law to have a white supervisor on one reserve look after the schools on another reserve. This law makes it difficult to extend the work at this station.

Gold-mines are interspersed through this section of Rhodesia, and this makes it hard to hold the students long enough to get them thoroughly settled in the truth. However, the people must be reached, and I see no other way than to furnish the white supervisors and go forward.

### Results

This mission has been in operation eight years. There are fifty-five church-members as the result of the work done during that time. Ten have apostatized, leaving forty-five who have remained faithful. Another class are now taking instruction preparatory to baptism. The tithe last year, including that paid by



the white teachers, was \$150; Sabbath-school offerings, \$25; annual offering, \$25.

The outlook for the future of this station is very promising. If Brother and Sister M. C. Sturdevant go on to open the new station near Untali, as they hope to do, Brother and Sister Walston will go to Solusi, to take charge of that station, and Brother and Sister Gibson will be provided with help, and will take charge of the work at this station.

We shall long remember our first visit to the Somabula Mission. On Sabbath there were 148 present at the services. One white sister walked twelve miles to attend the meeting, and the natives came in from the surrounding kraals, and paid respectful attention to the word spoken. Most of those present requested prayer, that they might have their sins forgiven and become Christians. When Brother and Sister Walston visited one of their out-schools on the Que Que reserve recently, they were made to weep as they saw the natives coming to attend the Sabbath service, singing the praises of God as they came. They had an audience of two hundred for the Sabbath service.

So the work goes forward. The Lord has it in hand, and it will soon close in glorious triumph. I now go to Nyassaland to visit the Malamulo Mission. Pray for the work in Africa.

Claremont.

## The Syrian Mission

W. C. ISING

NINE months have passed since my return from the General Conference in America. Short as this time is, when measured by the conditions prevailing in this country, where things move slowly, we feel grateful to God that he is opening the way before us for the entrance of his message. During the fall and winter of 1909, some work was done in Haifa, at the foot of Mount Carmel, and among the German colonists in Jerusalem. A number of difficulties were encountered, yet we are convinced that the seed sown will bring forth fruit. In Jerusalem we met much opposition, and were obliged to conduct our meetings in five different places. One young girl has taken a definite stand for the truth, and has now kept the Sabbath for three months in spite of opposition from her family. Others are interested, but the fear of man keeps them from testifying to the truth.

With the beginning of this year our health institution in Jerusalem has been transferred to a more central location. The equipment being much worn through ten years' use, since the treatment-rooms were established, one thousand dollars was appropriated by the General Conference for refurnishing. The present central location will insure a better and larger patronage, and the improvements will also meet the demands of the better classes. We pray that physical and spiri-

tual help may be effectively administered to those who come for treatment.

In April a German brother seventy-four years old was baptized. He had been studying the truth for about a year. As the water in the sea was still too cold, the ordinance was administered in the fountain basin in our garden. We were made glad to witness the change of nature wrought by the power of God's message even in a man of this age. The brother is full of joy, and although single and without any person to care for him, he is busily pursuing his work as a printer to earn his living, walking sometimes a hundred miles to another place of labor. When he accepted the truth, he gave fifty dollars of his earnings to the cause, keeping only ten dollars for himself. He said he knew that God would help him to gain his support

with regard to their faith. He has been imprisoned several times, and they now threaten to kill him if he continues his work.

We are glad that Brother Zachary, who is also an Armenian, has not had to meet with such difficulties as yet. In some instances Catholic priests have torn his tracts and opposed their distribution. The population being chiefly Mohammedan and Catholic, such things are to be expected. But our aim is to find the honest souls by laboring cautiously, rather than to stir up these fanatic masses against us by too vigorous efforts. We are confident that God will help us to find some who are searching for his truth.

The political situation is still unsettled, and there seems little prospect for improvement. Continually new incidents

are provoked to deepen the hostility between Mohammedan and Christian. Men go armed, ready to meet calamity. Only recently several persons were wounded and killed in a quarrel over some trifling thing. It was just a year ago that a telegram in cipher from the deposed sultan was sent to the governor of Beirut, urging the slaughter of the Christians at the same time of the massacres of the Armenians. Next to God, the commander-in-chief of the army here deserves the thanks that, on account of his sympathy with the Union and



THE SOMABULA MISSION FAMILY.

during the few years of the future after finding the truth, as without it he had never forsaken him during all his life.

It has given us much encouragement to see our first canvasser established at Beirut. Brother Zachary, who came from Persia to Cairo, and found and accepted the truth there a year ago, has been engaged in this important work since February, and is doing well in view of the situation. While we consider the dissemination of our literature one of the most essential factors in the spread of the message, we find many difficulties which hinder its wide circulation in this field. Our experience has caused us to proceed very cautiously.

Representatives of the British and Foreign Bible Society, who established a depository in Beirut in January, and put their first canvasser, a young Armenian, to work, have had serious difficulties. Apparently the young man has been somewhat injudicious in answering questions put to him by the Mohammedans

Progress movement, this horrible suggestion was not carried into effect. The chief of the army required that the telegram be read and interpreted to him.

While these conditions continue, we thank God that he has given us an understanding of the signs of his near coming, and a message that brings peace to the soul, even amid such troubles, teaching us to realize the truth of his word: "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. 3: 3, 4.

When we reflect upon the work of the past year, although the material results may appear small, viewed from without, we feel grateful to God for every little success. While our hearts long for greater returns, we bear in mind that in these few seeds God has hidden the germ for the growth and final triumph of his work in this needy mission field.

Beirut.

## India

### As Seen by a Native of Michigan

G. K. OWEN

A MAN from the "sunset land," on his first visit to the Orient, will be sure to meet many surprises. After his long voyage, he is landed amid strange scenes. We left the boat at Bombay, and longing for a little rest, boarded the train for Calcutta. We supposed it to be a train of cars, but soon discovered it to be a string of prisons on wheels, with no doors of communication between. The doors are in the side, none being in the ends of the cars. Between stations, the prisoners are locked in. At stations where the train stops, the doors are opened, and those who wish to do so have opportunity to leave the apartments. As we rode hour after hour through a country so long celebrated for the density of its population, we were disappointed as we looked in vain for numerous fine country residences, surrounded by charming gardens and every home attraction. Instead, we beheld what appeared to be an almost boundless and desolate wilderness. Could it be that those who had taken the census of the country had made a mistake of several hundred millions in their figures?—No, no; this vast country has inhabitants; but they are crowded into cities and villages, the majority living in small huts, leaving the broad plains free to the play of the wild winds.

If I have ever seen a country that needed to have its agricultural and horticultural interests built up, it is India. What is needed most is not so much a few more colleges, and the solution of longer problems in chemistry, but men with minds to think, hearts to dare, and hands to do. Possibilities of wealth lie buried in the soil of India, of which her most venerable sages have never dreamed. Teachers are needed, it is true, but teachers whose hands and feet have felt the soil; whose mental resources have not been limited to the perusal of the printed page, but who have ventured "forth under the open sky, and listened to nature's teachings;" who have studied the living tree,—its stem, roots, branches, leaves, buds, flowers, fruit, and seed,—as well as the soil in which it grows.

When I first visited the Annfield estate at Mussoorie, I looked around among the rocks, crags, and peaks, and almost decided that the place presented no prospect for the smallest garden spot; but, after more careful search, I found beds of rich black soil three feet deep. This soil had been formed by the decaying leaves that had for generations rolled down the mountainside.

India has the soil, the climate, the seeds, the plants, of the right quality and variety to produce an abundant supply of fruits and other kinds of foods to feed all her children; yet there is such a lack of enterprise in bringing seed and soil together, that the people go hungry, and famine annually brings a vast army of them to an untimely grave.

There is a lack of enterprise that seems hard to believe until one sees it. In the great city of Calcutta, with its million inhabitants, its university and other large institutions of learning, and its immense market, piled with tons upon tons of the various productions of the surrounding country, you can get your market-basket filled for a few annas, and a coolie will carry it to your home for a few pice. But when the food comes to the table, what have you? Instead of the large, plump bananas, such as you find in most markets of the world, you have an inferior variety, cut from the plant when about half grown, and about the size of a man's thumb.

Do you ask why, in the very heart of a country with climate and soil suited to the production of the finest bananas in the world, such fruit is accepted? The only answer I have found to this question is that several generations ago, there was dropped the seed of a poor variety of banana in the vicinity of Calcutta, and there is not enterprise enough in the vicinity of that city to send away for a good variety; so only the poor kind finds a place in the Calcutta market.

Having completed our ride from Bombay to Calcutta, and taken some refreshment and a little rest, let us walk out on the road toward the country. We soon approach a drove of cattle. What strange burden is each one carrying? Is a monkey stealing a ride on each one of them?—No, that large lump just above the shoulders is a part of the anatomy of the animal; and as long as you remain in India, you look in vain for such animals as you have been accustomed to call cows and oxen.

Some buffaloes are just passing. Not such lion-like beasts as the American buffalo or bison, which used to thunder across the Western plains in large herds, tearing up the earth as they moved. No; these have spreading horns, wide bodies, and move slowly, but haul large loads. They seem to enjoy soaking themselves for hours in lake or pond during sultry midday. Large monkeys travel over the tree-tops, leaping long distances from tree to tree, and venturing quite near the Annfield house when they can find fruit on the orchard trees. Barking deer are also troublesome, injuring the young and tender fruit-trees.

The wild birds here are an interesting study, especially those that seem to sing in plain English. One of the most cheerful songs I have heard in this country is sung by a bird that sings very sweetly and distinctly. Rhythm, emphasis, and inflection are perfect. The flattering address in the first line seems to be irrelevant, and intended for some other person; but in the second line, he pours out the music and melody of his soul as if composing the song for that special occasion, and intending it only for the ear of the listener. If there is power in this sweet little song to cheer the heart of some other missionary, who may hear it warbled by one of the same feathered songsters, and he understands and appreciates it as the writer does, it may

not be amiss to publish it; though the lack of music can not but be a matter of regret. Here are the words:—

Pretty, bright boy,  
Cheer! Cheer, boy,  
Wewywy.

Many other creatures of the lower orders attract the attention of the missionaries who visit this part of the Orient, but their special interest is in those who may be able to understand the message of eternal interest, which they have come so far to bring.

Mussoorie.

## An Unexpected Answer

IN the hill country of southern Rajputana there was in 1909 an earthquake of sufficient magnitude to occasion much anxiety among the people, easily moved to superstitious fears. What does it mean? they asked. What calamities are impending? What can we do to prevent them? Many answers were given, but no one could speak with authority. Messages were sent from village to village, calling on the men of wisdom, the religious guides and teachers of the people. Among those called was a village guru named Chimman, who had come under the influence of a Christian woman, and whose boy she had taught to read.

At the place appointed some four hundred persons assembled, among them half a hundred gurus of repute. For several hours they gave their opinions. At length one called on Chimman to speak. He said, "I can not read well, but my boy has with him the Book of God." The lad, only thirteen years of age, stood up before them all. He opened his Bible, and read in the Hindu version our Saviour's words, as given in the twenty-first chapter of Luke: "For these things must needs come to pass first; but the end is not immediately."

"In your patience possess ye your souls." Then the judgments of the latter days; the coming of the Son of man from heaven with power and great glory; and the assuring promise, "Heaven and earth shall pass away: but my words shall not pass away."

A great hush came over the people as these words were read. It was as if a divine answer had come to the perplexities and questionings of men, and a solution was found for the mysteries of earth and heaven.

Then one said, "Chimman, you can pray. Pray to Jesus Christ for us." And Chimman, who could not read very well, lifted his voice in prayer, while Hindu and Mussulman, guru and cheda, bowed the head in reverence: "Jesus, Lord, have mercy on us. Wash us in thy precious blood. Make us fit to stand before thee, accepted in thy kingdom of righteousness and peace."—*Selected.*

THERE are but two classes of men: the righteous, who think themselves to be sinners; and the sinners, who think themselves righteous.—*Pascal.*



WASHINGTON, D. C., JULY 28, 1910

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## Editorial

**Seeking God Together.**—There is grace multiplied unto those who are united in the worship of God in truth. There is special blessing where even the two or three are gathered in Christ's name. There is something divine in the fellowship of believers. That is why the enemy so often works to destroy unity in the church, and separate believers into independent fragments. Every believer needs the help and association of his brethren.

**Unity of the Body.**—Both the Old and New Testaments show the church as one body in service, counselling together and endeavoring to keep the unity of the Spirit in the bond of peace. To this end the apostle exhorted: "Let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." As association together in the local church meeting is a blessing in encouraging believers, and binding all together in the unity of the Spirit, so has the association of representatives from the church in annual conference been a blessing, serving to unite all together in the one work.

WHEN, however, the general workers in the later fifties began to plan for general meetings in various parts of the field, some evidently feared it an unwise move. In the REVIEW of July 21, 1859, Elder James White pointed out how much fruitage of gospel effort was being lost by lack of systematic planning together, and urged annual meetings of representatives of the churches in various parts, "as the truth spreads, and friends rally round the standard." He added these wholesome words:—

We are aware that these suggestions will not meet the minds of all. Brother Overcautious will be frightened, and will be ready to warn his brethren to be careful and not venture out too far; while Brother Confusion will cry out, "O, this looks just like Babylon! Following the fallen church!" Brother Do-little will say, "The cause is the Lord's, and we had better leave it in his hands; he will take care of it." "Amen," say

Love-this-world, Slothful, Selfish, and Stingy; "if God calls men to preach, let them go out and preach; he will take care of them, and those who believe their message;" while Korah, Dathan, and Abiram are ready to rebel against those who feel the weight of the cause, and who watch for souls as those who must give account, and raise the cry, "Ye take too much upon you."

In reply we would say that Brother Overcautious reminds us of the brakeman who supposed that all that was necessary to run a train of cars was to use the brake well. We would also suggest that he, and others of the same views and feelings, try to run a train by the use of brakes. Their success in standing still would, we think, teach them the necessity of having an engine, wood, fire, water, steam, as well as brakes.

BROTHER CONFUSION makes a most egregious blunder in calling system, which is in harmony with the Bible and good sense, Babylon. As Babylon signifies confusion, our erring brother has the very word stamped upon his own forehead. And we venture to say there is not another people under heaven more worthy of the brand of Babylon than those professing the advent faith who reject Bible order. Is it not high time that we as a people heartily embrace everything that is good and right in the churches? Is it not blind folly to start back at the idea of system, found everywhere in the Bible, simply because it is observed in the fallen churches?

TRUE, the Bible does not say in so many words that we should have yearly meetings; neither does it say that we should have a weekly paper, a steam printing-press, that we should publish books, build places of worship, and send out tents. Christ says, "Ye are the light of the world. A city that is set on an hill can not be hid," "Let your light so shine before men," etc. He does not enter into the particulars just how this shall be done. The living church of God is left to humbly move forward in this great work, praying for divine guidance, and acting upon the most efficient plans for its accomplishment.

Men of the world lay their plans wisely and well, combine their strength, and prosecute them vigorously. And should not the church, aided by the principles of the Word, and the influence of the Holy Spirit, act as wisely in their high and holy calling? "But," says Brother Do-little, "Christ says that the children of this world are in their generation wiser than the children of light." Very true; but he does not say they should be. So far from it, that his words are a cutting rebuke on Brother Do-little, and all his careless, disorderly brethren. It will be seen that these men have wound themselves up in a kind of cobweb argument, and have lain down in an easy position; but we design to tear off the cobwebs, and stir them up to find their place in the church of Christ.

THERE are two extremes which should be shunned: one is for human wisdom alone to combine its feeble strength to carry on the work of God; the other is to leave with God what he has left with us, and sit down with the idea of wait-

ing for special providences before moving. If such move at all, it is independently of the views and feelings of others, each individual constituting an independent church.

SOME may cry, "The Spirit! the Spirit!" and others, "The Word!" but our cry shall be, "The Word and the Spirit!" The Word presents the form of doctrine, and requires systematic, united action; and the Spirit sanctifies the judgment, gives vitality to the body, and efficiency to the work. It leads into all truth.

## Which Standard?

IN the great so-called Christian church of to-day, mighty influences are at work. With the earnest thinking there is much to commend, as manifested in some of the great missionary movements looking toward the giving of the gospel to all the world in this generation. It is to be regretted, however, that other subtle and powerful influences are seeking to undermine faith in the inspiration of the Word of God, in the divine character of the Lord Jesus Christ, and in other great fundamentals of Christian faith.

God has children to-day in every church fold,—God-fearing men and women who, according to the best light they possess, are endeavoring to live for him, and to further the interests of his kingdom in the world; but with many, and we fear the great majority of those who profess his name, vital, practical Christianity is at a discount. They have adopted the standards of the world, and are living on the low level of worldly influences instead of seeking to attain the high and holy standard set for the church of God. No statistics are needed to show that the great Christian church is succumbing to the world. Ichabod is written over the door of many a sanctuary. Churches which once possessed simplicity of faith and practise have grown rich and populous, and with increasing numbers and popularity has come a wide departure from the simplicity and purity of Christian living.

To what extent have these influences, so mightily affecting the church at large, made an impression upon Seventh-day Adventists? Is this people to-day standing in the simplicity of earnest Christian living which characterized the pioneers in this message? These are indeed questions which we do well to consider. Have we brought into our experience worldly standards? Do we view sin to-day with a greater toleration and more favor than we did twenty-five years ago?

The standards of many professed Christians around us have changed with the times. We are told that this is a progressive age, and that we must keep pace with the progress of the world. This is indeed true, so far as all that constitutes true progress is concerned. We

should seek to keep abreast of the times in the knowledge of all that is worthy of thought and study. But this does not involve changing the standard of moral conduct or Christian living.

The world around us is bent upon pleasure. Many professed Christians have partaken of this spirit. The apostle, speaking of the professed church of God in the last days, says that men shall be "lovers of pleasures more than lovers of God." Have we been affected by this spirit? And do we to-day determine our relationship to the pleasures of the world by the world's standard or by the standard of God's Word?

The Word of God enjoins plainness and simplicity of dress. The world, on the other hand, has its standard; and the standard of the world has largely become the standard of the great professed church. Which standard is ours?

The Scriptures of truth clearly require a reverential regard to be paid to the Sabbath of the Lord. The world to-day makes of the Sunday sabbath a day of pleasure. This spirit is largely permeating the churches around us. Which standard do we follow in our Sabbath-keeping? Is the Sabbath observed by this church as conscientiously as of old? Do we use it in the spirit of true Sabbath observance? or has it degenerated with some of us into a day of physical relaxation, social converse, or seeking our own pleasure in the physical comforts of resting and eating?

Do we seek to make the Sabbath a day of holy joy to our families, or are our children left to pursue their fancies at pleasure? We have in this matter a duty which we can not lightly regard.

We might extend the list of comparisons; but those already given are sufficient to bring before us the principle involved. A vital question for us to consider is this: Is the Seventh-day Adventist Church succumbing to the influences which are so mightily operating in other churches, bringing about their spiritual demoralization? We know that with many, and we hope the large majority, this is not the case. But there are those who need to return to their first love. God has set this people as watchmen upon Zion's wall. We must keep awake and alert to the evils which threaten on every side. We must stand in that spiritual condition where we shall recognize dangers, and give warning of their approach. We must not permit in our lives the light of truth to go out in darkness, or the banner of truth to trail in the dust. God's standard must be our standard, and we must hold it erect, steadfast and unwavering in our Christian experience. This only is our salvation in these days of spiritual declension.

F. M. W.

### *An Ominous Perplexity*

THERE is an increasing prevalence of perplexity in the world to-day. All nations and all people are burdened with a weight of dread. It is an ominous condition, and it has a meaning.

The perplexity of the nations is given as one of the signs to Christ's followers that his coming is near at hand. It is to be a perplexity that is present in all the nations at the same time — a mutual perplexity, a dread which they share in common. The cause of the perplexity is not restricted to any one thing, to one nation's dread of another. This has been shown by the world-wide perplexity over the insidious growth and the deadly power of anarchy. The dread of it is greatest in those countries that inflict the most rigorous punishments upon its adherents. The dread of it and the perplexity regarding it are increased by the fact that its adherents are not known in those countries save to one another; and that it is possible for most dangerous anarchists to be servants, or apparent friends, in the households of statesmen, governors, kings, and emperors. The recent assassinations in Russia, Finland, India, and Egypt, and the attempts upon the lives of European rulers,—all serve to emphasize that dread and that perplexity.

Wars and rumors of wars, the apparent necessity for haste in preparing for defense, the discontent of the people under heavy, grinding taxation, the necessity for finding markets for the industrial products of overcrowded manufacturing centers,—all these have been perplexing the nations with an ever-increasing power and persistence. The perplexity which anarchy and the military burden are causing is but heaping up the load which the world has been carrying, adding to the general perplexity. This is in truth the age of perplexity; it is the age of distress of nations; it is the age of a universal dread of war; it is the age of violence; it is the age in which all these things are to culminate. That culmination comes with the second coming of Christ. Here are his own words in reference to these things and that event:—

"There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21:25-27.

We are in the time here brought to view, as everything in the earth to-day bears witness, and the coming of the Just One draweth nigh. As we look upon the perplexity and distress of na-

tions, let us remember that God has faithfully warned us what it all means, and what it portends. Then let us lay ourselves upon the altar of God, permitting him to take out of our hearts the anarchy that has separated between us and him, so that when the opening heavens shall reveal him,—as soon they will,—we can look up to him as a loving Heavenly Father, and fly to the shelter of his outstretched arms. That is the blessed privilege that is held out to-day to every son and daughter of Adam. To reject it is sorrow and death; to accept it is joy, and peace, and life everlasting. Let us make a wise choice. C. M. S.

### *A Message From the Sea*

It may be a small matter in these days of universal postal facilities to lose a mail. In the early days of missions, means of communication were so infrequent at best that the missionary in a strange land was widely isolated from those holding the ropes at home.

John Thomas was a pioneer in the Friendly Islands. He had worked long in one of the Tonga islands, against all manner of opposition from the chief. Word came that the chief of an island in another part of the group was calling for a mission. Thomas sent word of this opening to the board in London, in order to receive assurance of further support in opening a new station in a new island. How he received the answer is told in an old volume, "The Missionary World:—"

Whilst waiting at Nukualofa, in a state of considerable anxiety and suspense in the month of January, 1830, an incident occurred which clearly shows the superintending providence of God in the affairs of the missionary enterprise. A small box was washed on shore, and brought to Mr. Turner by one of the natives. On being opened it was found to contain a letter from the missionary secretaries, giving the sanction of the committee for the extension of the mission in the Friendly Islands, and the appointment of a missionary to Haabai without further delay. The vessel by which this communication had been sent, a schooner from Sydney, had foundered at sea, and all on board were lost. It is said that neither vessel, nor crew, nor any of the goods with which she had been freighted were ever seen or heard of again. The package containing that letter alone, a messenger of mercy for a people waiting for the law of the Lord, guided by him whom wind and sea obey, escaped the general wreck, and was cast on shore at the right place and at the right time to relieve the minds of the anxious missionaries, and to enable them to go forward and enter the openings which appeared before them for the proclamation of the glorious gospel of the blessed God.

Many years have passed, and now we ourselves have a mission and school at Nukualofa.

W. A. S.

### The Ten-Cent-a-Week Fund

THERE appears in this week's REVIEW the report of the receipts from the ten-cent-a-week fund for the first six months of the present year. This report gives all donations belonging to this fund from every local conference, as they have been reported to the General Conference treasurer by the various union conferences, and shows a total of \$149,942.61. Of this amount, only \$58,462.04 has been received during the last quarter. This is a very heavy shrinkage from the receipts of the first quarter of the year, the shortage in donations being found in almost every conference.

What this shortage during the past three months has meant to the General Conference, may be partially realized when we remember that instead of \$58,462 to sustain the work, we have needed \$100,000. It has meant that during each of these three months we have been obliged to cut our remittances to our brethren in foreign fields, and in some cases they have been wholly omitted. This has brought disappointment and inconvenience, to say the least, and in some instances a serious loss to the work in general.

It is hoped that temporary relief from

this situation will be found when the midsummer offering has been received in our office; but conditions will still call for the continued and constant liberality of all toward our missions, on account of the greatly increased needs of the work, and the prospect that some sections of the American field from which we have always drawn a considerable portion of our funds will be seriously affected this year by drought, thus crippling our brethren in these sections in their ability to contribute to the General Conference treasury.

The object in placing this report before the readers of the REVIEW AND HERALD, is to give them all the information possible concerning the General Conference treasury, and that our people in each conference may know just what is being accomplished by their field toward supporting our missionaries, and how nearly they are meeting their obligation on the ten-cent-a-week plan. Where there are local conferences which, for any reason, have been tardy in sending forward their mission funds, we trust they will put forth earnest efforts to come to our relief by hastening forward their contributions.

W. T. KNOX.

### The Bread of Life

BLESSED be that bread of life that satisfies the hunger of the soul. Man-kind has eaten to the full of the "bread of affliction," and struggled from the cradle to the grave for the bread of temporal sustenance; but now, out of the largeness of the abundance of the mercy of God comes the free gift of the bread of eternal life, which, if any man eat, "he shall live forever." We were shackled to sin; Christ has burst the shackles for us, and set us free. We were bound by transgression to the prison-house of the dead; but Christ is risen, and holds the keys of the grave, and will set at liberty every soul that has put his trust in him. We have eaten of the fruit of our labor, that could not give us life; he has given us in its place the life of God, that makes eternity ours, and will permit our feet to tread this earth when sin has been consumed. Ail this has come—has come to us—through Him who is the bread of life.

C. M. S.


"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

### Statement of the Ten-Cent-a-Week Offering to Missions for Six Months Ending June 30, 1910


CONFERENCES	ANNUAL OFFERING	FIRST-DAY OFFERING	MIDSUMMER OFFERING	MISSIONS	SABBATH-SCHOOL OFFERING	HARVEST INGATHERING	TOTALS
<b>Atlantic Union Conference</b>							
Central New England . . . .	\$ 760.69	\$ 471.04	....	\$ 154.03	1006.82	726.25	3119.83
Northern New England . . .	231.49	188.26	....	24.18	333.08	224.10	1001.11
Southern New England . . .	388.34	353.79	....	31.38	349.62	553.52	1676.65
Maine . . . . .	197.32	44.61	....	15.21	209.38	116.11	582.63
New York . . . . .	362.05	27.99	....	228.33	535.82	598.57	1752.76
Greater New York . . . . .	1228.98	48.81	....	693.98	1096.11	1078.95	4146.83
Western New York . . . . .	493.37	50.29	....	208.18	644.24	494.78	1890.86
Totals . . . . .	3662.24	1184.79	1.00	1355.29	4175.07	3792.28	14170.67
<b>Central Union Conference</b>							
Colorado . . . . .	654.27	219.70	5.00	2960.46	1172.11	505.86	5517.40
West Colorado . . . . .	152.62	119.89	....	868.61	311.65	234.71	1687.48
Kansas . . . . .	1516.36	345.56	....	4036.22	1991.77	932.84	8822.75
Nebraska . . . . .	488.99	98.68	....	3487.78	1318.25	489.71	5883.41
North Missouri . . . . .	450.45	83.13	2.30	171.72	221.96	210.37	1139.93
Southern Missouri . . . . .	299.05	64.05	5.53	296.11	494.62	345.21	1504.57
Wyoming . . . . .	244.28	35.59	....	223.52	265.06	125.55	894.00
Totals . . . . .	3806.02	966.60	12.83	12044.42	5775.42	2844.25	25449.54
<b>Columbia Union Conference</b>							
Chesapeake . . . . .	177.88	116.85	....	67.98	296.24	188.99	874.94
District of Columbia . . . .	827.79	7.15	55.15	298.64	584.11	318.23	2091.07
Eastern Pennsylvania . . . .	625.59	411.97	2.00	26.79	853.73	1204.41	3124.49
West Pennsylvania . . . . .	239.77	156.62	3.25	50.85	569.46	509.89	1529.84
New Jersey . . . . .	397.90	110.60	....	107.94	578.20	1331.78	2526.42
Ohio . . . . .	952.00	467.09	....	712.77	1483.25	1244.80	4859.91
Virginia . . . . .	99.71	38.25	....	215.72	162.73	222.14	738.55
West Virginia . . . . .	44.77	24.10	....	22.42	104.75	81.53	277.57
Totals . . . . .	3365.41	1332.63	60.40	1503.11	4632.47	5101.77	15995.79
<b>Southern Union Conference</b>							
Southern Union mission . . .	9.06	13.72	1.57	18.97	105.99	27.00	176.31
Alabama . . . . .	35.30	52.52	....	2.79	91.33	117.41	299.35
Kentucky . . . . .	42.72	11.79	....	4.44	71.46	206.19	336.60
Louisiana . . . . .	....	185.74	....	50.00	125.29	152.55	513.58
Mississippi . . . . .	3.73	20.01	....	27.60	69.07	28.56	148.97
Tennessee River . . . . .	179.40	50.08	....	39.36	218.71	192.30	679.85
Totals . . . . .	270.21	333.86	1.57	143.16	681.85	724.01	2154.66



CONFERENCES	ANNUAL OFFERING	FIRST-DAY OFFERING	MIDSUMMER OFFERING	MISSIONS	SABBATH-SCHOOL OFFERING	HARVEST INGATHERING	TOTALS
<b>Lake Union Conference</b>							
East Michigan .....	\$412.68	\$ 87.96	....	\$ 414.63	\$ 710.54	\$ 341.53	\$ 1967.34
North Michigan .....	162.76	43.89	....	141.60	284.06	343.51	975.82
West Michigan .....	238.72	261.83	93.51	1130.43	1171.15	489.25	3384.89
Indiana .....	250.69	397.28	....	91.60	608.60	544.17	1892.34
Northern Illinois .....	184.90	53.95	....	160.90	576.69	298.66	1275.10
Southern Illinois .....	....	....	....	287.98	285.00	139.61	712.59
Wisconsin .....	1000.00	....	52.42	1115.09	861.37	500.00	3528.88
Totals .....	2249.75	844.91	145.93	3342.23	4497.41	2656.73	13736.96
<b>Northern Union Conference</b>							
Iowa .....	1529.47	478.52	....	793.12	1664.36	1584.17	6049.64
Minnesota .....	....	....	....	1471.19	1032.98	922.56	3426.73
South Dakota .....	768.04	86.92	....	705.19	1004.68	541.13	3105.96
North Dakota .....	700.00	32.20	....	3154.32	400.00	338.05	4624.57
Totals .....	2997.51	597.64	....	6123.82	4102.02	3385.91	17206.90
<b>North Pacific Union Conference</b>							
Alaska .....	....	1.35	....	....	13.44	24.00	38.79
Montana .....	300.06	327.36	....	367.56	409.12	335.07	1739.17
Upper Columbia .....	1632.68	392.03	9.00	1573.25	2016.14	946.46	6569.56
Western Washington .....	805.27	394.06	....	1170.14	1173.66	963.86	4506.99
Western Oregon .....	1203.03	151.70	....	1874.05	1360.78	779.32	5368.88
South Idaho .....	382.11	55.01	....	86.85	518.51	171.15	1213.63
Totals .....	4323.15	1321.51	9.00	5071.85	5491.65	3219.86	19437.02
<b>Pacific Union Conference</b>							
Arizona .....	201.46	....	1.50	99.06	202.31	88.71	593.04
California .....	3546.03	....	....	2402.26	3490.65	2327.52	11766.46
Southern California .....	2434.25	....	....	1641.06	1501.91	1601.28	7178.50
Utah .....	50.35	....	....	23.85	109.80	176.48	360.48
Totals .....	6232.09	....	1.50	4166.23	5304.67	4193.99	19898.48
<b>Southeastern Union Conference</b>							
Bahama mission .....	9.40	....	....	....	8.55	....	17.95
Cumberland .....	439.48	5.20	....	424.82	317.59	134.38	1321.47
Florida .....	236.35	57.27	....	215.55	519.79	116.28	1145.22
Georgia .....	52.07	48.62	....	167.39	315.74	81.85	665.67
North Carolina .....	131.14	29.00	....	200.10	120.79	135.09	616.12
South Carolina .....	44.37	23.20	....	4.44	119.67	84.92	276.60
Totals .....	912.81	163.29	....	1012.30	1402.11	552.52	4043.03
<b>Canadian Union Conference</b>							
Maritime .....	138.26	55.29	....	8.17	146.13	217.62	565.47
Newfoundland .....	168.80	5.59	....	25.00	30.40	53.30	283.18
Ontario .....	357.92	321.22	....	412.28	484.27	615.66	2191.35
Quebec .....	91.30	19.15	8.00	7.70	114.65	206.13	446.93
Totals .....	756.28	401.25	8.00	453.15	775.45	1092.80	3486.93
<b>Southwestern Union Conference</b>							
Southwestern Union Mis... ..	....	2.00	....	5.45	21.07	....	28.52
Arkansas .....	70.46	14.48	....	55.51	116.75	136.58	393.78
Oklahoma .....	967.96	53.06	8.00	847.68	1648.18	657.91	4182.79
New Mexico .....	142.20	10.71	....	110.83	192.28	233.05	689.07
Texas .....	454.52	107.25	....	171.81	818.74	585.80	2138.12
West Texas .....	44.03	....	....	....	114.34	81.20	239.57
South Texas .....	3.00	1.88	....	311.45	77.83	.50	394.66
Totals .....	1682.17	189.38	8.00	1502.73	2989.19	1695.04	8066.51
<b>Western Canadian Union Conference</b>							
Alberta .....	188.05	6.25	....	170.80	510.20	286.85	1162.15
British Columbia .....	118.15	1.65	....	969.28	251.23	168.35	1508.66
Manitoba .....	97.39	....	....	101.80	188.67	47.15	435.01
Saskatchewan .....	111.90	....	....	693.80	210.76	94.75	1111.21
Totals .....	515.49	7.90	....	1935.68	1160.86	597.10	4217.03
<b>Miscellaneous</b>							
Canal Zone .....	....	....	....	....	....	33.10	33.10
Miscellaneous .....	10.00	....	....	1205.14	....	21.55	1236.69
Bermuda Mission .....	11.08	....	....	6.59	34.95	11.71	64.33
Mexico .....	....	....	....	....	....	6.00	6.00
Corn Islands .....	....	....	....	14.25	....	....	14.25
Geneva Tract Society .....	....	....	....	9.70	....	....	9.70
India .....	164.45	....	....	9.50	324.87	6.00	504.82
England .....	....	....	....	....	....	32.87	32.87
West Indian Union .....	....	....	2.50	9.00	....	17.13	28.63
South Africa .....	....	....	....	100.00	....	....	100.00
West Australia .....	....	....	....	48.70	....	....	48.70
Totals .....	185.53	....	2.50	1402.88	350.82	128.36	2079.09
Grand totals .....	\$30958.66	\$7343.76	\$250.73	\$40056.85	\$41347.99	\$29984.62	\$149942.61



# THE FIELD WORK



## A Day in Honolulu

IN company with Elder F. H. DeVinney and wife, Dr. Kawasaka, and Brother Miyaka, we reached the beautiful city of Honolulu five days and nineteen hours after leaving San Francisco for the Orient. The trip was a pleasant one; while some of the party suffered much from seasickness, one could hardly expect a calmer sea than we had all the way.

Elder DeVinney is to take the supervision of the work in Japan, thus relieving Brother F. W. Field, who has been superintendent for eight years, so he can give his time to the educational work. Brother Field is much beloved in Japan by all the workers, both foreign and native. He has labored untiringly to establish the work in the "land of the rising sun." Now the necessity for a training-school has become imperative, and none can be found better adapted to conduct such a school for the Japanese than Brother Field. He desires to take up this work, and the workers in Japan wish him to have charge of the training-school.

Dr. Kawasaka is a regularly graduated physician from Japan. The Japanese Mission Committee as well as the home Mission Board recommended that he spend a year in one of our sanitariums in the States, studying hydrotherapy, hygiene, and other rational remedies used by our people in their sanitarium work. The doctor is now returning to his native land, having been in the States since the time of the last General Conference. Brother Miyaka is a fully qualified nurse, having been graduated from Loma Linda. He expects to connect with our sanitarium work under the direction of the Japanese Mission Committee.

We were more than glad when we sighted Honolulu; for we knew it meant a day of rest and quiet at the pleasant home of Elder C. D. M. Williams and wife, who have charge of the work in the Hawaiian Islands. We were received with a hearty welcome, which these workers always give to our missionaries passing to and from the Orient. We found them in fairly good health, and with an excellent interest in the city of Honolulu. The day before we arrived, five persons were received into the church by baptism. A few weeks before, three others had joined the church, while there are five more who will soon be baptized.

Brother and Sister Williams say they now have the best interest in the city that they have had since they began work in this island field some five years ago. Their hearts are full of praise to God for what he is doing for them. They report the church as united, with a larger membership and more Sabbath-keepers than ever before.

With nine islands, and with nine different languages these two workers certainly need the prayers of the believers in the home land, that the Lord will preserve them in health, and make them

a rich blessing to the work in that field.

In company with Elder Williams I called on several of the believers. Among others was Sister Healy, now in her eighty-fourth year. She has long been one of the faithful believers in Honolulu. Her first inquiry, after the usual greeting, was: "Well, how is the work going? Do you not think we are near the end? Do you not see the signs fulfilling that point to the coming of the Lord? I am daily praying my Saviour will come quickly." After a season of prayer, we parted, and her last words were: "When we meet again, it will be up yonder, where there will be no more partings." As I departed, I thought of the worn and aged pilgrims among us, who have long been journeying homeward to the promised Canaan, and who have given all their earthly possessions for the advancement of the message. I saw them watching, praying for the soon coming of Him for whom they have waited these many years. Their eyes are upon the signs of his coming, and they hail with joy of heart every indication that his coming is near. They certainly are "pilgrims and strangers" here below. They have no earthly entanglements; long years ago they set their house in order to meet the Lord when he should come. This hope has cheered them all these years, and now they are truly waiting, looking for his appearing in glory.

While our stay was short, our hearts were cheered to meet these faithful workers who are giving their lives for the advancement of the message. We felt we had been in the home of those who truly love the Lord and his work, and our spirits were refreshed.

At 5 p. m. anchor was lifted, and we bade one another good-by, and were soon again far out on the great deep. Our next stop will be beautiful Japan.

I. H. EVANS.

## Our Mission Fields and the Foreign Mission Seminary

THE selecting and training of suitable workers for the mission fields is one of the great and necessary problems continually before us in our foreign mission program. The growth and present development of the work demand a larger and more efficient force of workers to meet the pressing calls coming to us.

Up to the present our workers have entered every continent and many of the islands of the sea. Organized conferences and mission fields are embracing the darkest corners of the earth. We are now printing literature in more than sixty languages. Schools, sanitariums, and printing-houses are springing up in various places. All these enterprises call for more men and women fitted to undertake various kinds of work in the cause. If this movement shall advance the next few years as it has in the past, a large company of young people must be selected and trained for work both in the home land and in the mission field. Our

great need in the finishing of the work is a strong, trained, spirit-filled corps of missionaries.

In the past, in selecting recruits for mission lands, the lists of workers in State and local conferences have been carefully studied, and missionaries selected. We have drawn until local trained forces have become very much reduced. Many of our most devoted and gifted laborers have been chosen and sent abroad to start work in other lands. From some conferences so many workers have been taken that it seems unwise and unjust to the interests at stake to ask for another worker at the present time.

And yet the calls from the regions beyond are steadily increasing. In the great heathen lands of the East we have scarcely begun. What is our small band of fifty workers in India among the three hundred millions?—Only a drop in the bucket. At the last General Conference forty families were voted for China, yet only twelve have been sent forward. Of the twenty-five families voted for India only six have gone to the field. How shall we answer these definite calls? where shall we find suitable recruits to fill these orders?

Seeing the position we were coming to in answering the growing calls for mission workers, the General Conference Committee, three years ago, while in council at Gland, Switzerland, conceived the idea of changing the Washington Training College to the Washington Foreign Mission Seminary, with the purpose in view of providing at headquarters a place of training for foreign missionaries. This was an advance step in our missionary undertaking, but a very needful and important one.

The aim of the Foreign Mission Seminary is to give the necessary training for the mission field. Missionaries who have spent a number of years in mission fields have very definite convictions regarding the preparation required by those who go to the regions beyond. They urge that volunteers for missions should obtain a good knowledge of the geography of the country to which they are going; should be familiar with the history of the people, and their customs and habits; and should have a knowledge of the history of Christian missions, and the many problems which must be met and surmounted. Still more important is it that they should have a knowledge of the religions to be met, the specious, subtle errors they contain, and the wise and effective manner of displacing these by the Word of God. These alone, if no other reasons were presented, make necessary a place of special training for foreign missionaries.

Other missionary societies have felt this need, and provided schools for this purpose. From a pamphlet giving an account of the recent World's Missionary Conference in Edinburgh, Scotland, we quote: "A number of experienced and distinguished missionaries have impressed upon the commission their conviction that one of the most urgent requirements of the missionary situation at the present day is that missionaries should be given a more thorough training in the language, customs, history, and religion of the people to whom they go. It also seems necessary for their efficient equipment that they should have some knowledge of missionary effort,

the main practical problems which they will have to face, and views regarding the solution of these problems which have commended themselves to the most experienced missionaries in different lands."

Residence in an Oriental country makes the missionary feel the need of special training for work in those fields. Life from many aspects in these lands is so entirely different than at home that a previous acquaintance with conditions which obtain, a knowledge of the people, their history, and religion, gives the prospective missionary great advantage. A commission on Oriental studies appointed by the British government has recently issued a report pointing out that Great Britain, in spite of its pre-eminence as a colonial power, is far behind Germany and France in its provision for the study of Oriental subjects, and recommending the establishment in London of a school of Oriental studies at an estimated cost of £12,000 a year for the training of civil servants, officers, merchants, and missionaries in these subjects.

The Foreign Mission Seminary is not to do the same work that our academies and colleges undertake. The Seminary receives young men and women for the most part of some maturity, and gives them a fitting for the gospel ministry, general missionary work, and other lines of effort to which they have dedicated their lives, and it seeks to adapt the instruction in these subjects to the special needs of the foreign field.

We may call the Foreign Mission Seminary a gate to the mission field. Here it is that workers going abroad receive their final fitting up for service in their respective fields. Here the General Conference Committee, who have the responsibility of appointing workers to foreign fields, may have the opportunity of becoming acquainted with those who are sent abroad. It is wise that they should avail themselves of every possible opportunity of knowing personally the men and women they choose to be representatives of this truth in mission lands. Many thousands of dollars are spent yearly in the transportation of missionaries to far-distant fields. If the worker is unsuited to the work and climate to which he is sent, not only is money spent to no purpose, but the individual who goes, and finds, or thinks he finds, himself a misfit, returns disheartened and discouraged. It may take years for him to get back the bright Christian experience of previous days, and in some instances the truth is given up, and a life of discouraging worldliness follows. In justice to the mission funds and to prospective foreign mission candidates, a place of final fitting up, under the immediate observation of the Mission Board, is not only desirable, but very necessary.

The Foreign Mission Seminary should have one hundred strong, consecrated young men and women in attendance this coming year. Urgent calls for evangelists, teachers, and medical missionaries come from many lands. To answer these repeated calls our mature, strong, promising young people should be gathered in for final training and acquaintance preparatory to service at the front. The writer would be pleased to correspond with such as have a foreign field in view. Full information as to work,

experience, age, health, previous training, etc., is also desired.

There never was a time in the history of our work when greater openings presented themselves in the mission fields. Those whom God is calling should not delay in answering the call. In conclusion we quote the following words of earnest advice from a foreign missionary: "While vast continents are shrouded in almost utter darkness, and hundreds of millions suffer the horrors of heathenism, the burden of proof rests on you to show that the circumstances in which God has placed you were meant by God to keep you from foreign fields."

J. L. SHAW,

*President Foreign Mission Seminary.*

### Georgia

CARTERSVILLE.—In "Gospel Workers," pages 328-331, there is recorded a beautiful dream about gathering fruit, which we understand illustrates the gospel work. We have been trying to gather some of the ripe fruit in this little town, the home of the noted evangelist, recently deceased, Sam. P. Jones. But just previous to, and in connection with the beginning of, our house-to-house work, about the first of September last, one of our faithful canvassers did some work here, leaving an excellent influence, which we have appreciated very much in our Bible work.

The conference committee had planned to follow up and bind off our Bible work with a tent effort. Being thus instructed, we did all we could to gain the confidence and good will of the people, that there might be a good hearing at the tent; and the Lord has blessed our efforts. The tent-meetings opened May 13, and closed June 19. Never have we heard the message presented more forcibly in any effort. As a result of the work done, six or seven new Sabbath-keepers, all heads of families, have taken a stand for the truth.

Though we had not pressed the doctrinal points very hard in our Bible work, knowing that this would be done in the tent effort, one of these new believers had begun to observe the Sabbath and attend Sabbath-school some time before the tent-meetings were begun. It is also a matter of encouragement to know that all but one who have begun to obey are those with whom we had held Bible readings.

We are of good courage in the Lord and his work, and we praise him that we can have a humble part in the Bible work. May the Lord lay on many others the burden to enter this heaven-born work, and may his blessing rest upon all branches of his cause.

ARTHUR AND TENNIE MANOUS.

### The North Dakota Conference

THE annual camp-meeting and conference of North Dakota were held June 23 to July 3 at Jamestown, in a beautiful grove on the banks of the James River. About one thousand of our people were in attendance. The conference business passed off very harmoniously. Several gave their hearts to the Lord for the first time, backsliders were reclaimed, and nearly all renewed their consecration to God. Over forty were baptized the last day of the meeting.

A severe drought is affecting this part of the country, and it looks as if the crops would be nearly a failure; yet a liberal donation was made for the general missionary work. A deep interest was also manifested for the work among the colored people in this country, and donations were made to assist that work. The young people raised \$125 in cash and pledges to buy a tent to replace the old one that had just been destroyed by a storm in Memphis, Tenn. One brother gave \$25 toward a printing outfit for the Oakwood training-school; another gave \$20 for the press, and \$20 to assist a student to attend the school. Another gave a sewing-machine. The school was in great need of these and other things, and we rejoiced to see our brethren in this conference take such a deep interest in this work.

One experience in this meeting was of special interest to me. A lady and her grown daughter came to Jamestown to attend a Methodist camp-meeting, which began about a week before ours, in another part of the city. They asked at the depot where the camp-meeting was being held, and were directed to the place where our meeting was to be. This was nearly a week before our meeting began, but they found our brethren on the grounds, getting the camp ready. They became interested in our work, and decided to remain for our meeting. This they did, and both accepted the truth. The daughter attended the meetings of our canvassers and colporteurs, and decided to give her time to scattering our good literature.

I might relate other interesting experiences. We all felt that it was good to attend this meeting.

A. J. HAYSMER.

### The Montana Camp-Meeting

THE five hundred members of the Montana Conference are scattered over a territory greater than the combined area of Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, New York, New Jersey, and Maryland. The surface of the State is diversified by plains, deep, fertile valleys, and high mountain ranges. The scattered condition of the members makes it more difficult for them to attend a general meeting than for our people in most other sections of the country.

The annual camp-meeting this year was held at Helena, June 16-26, and the attendance of about one hundred of our people camped on the grounds was considered quite satisfactory. The business meetings of the conference had been held in January, so the entire time of the meeting was devoted to the spiritual interests of the people. Besides nearly all the laborers of the conference, Elders E. W. Farnsworth, G. B. Thompson, O. A. Johnson, A. J. Breed, and the writer were present a portion of the time during the meeting. The burden of the preaching, which was very practical, was carried by Elders Farnsworth, Thompson, and Johnson. The evening services were devoted to doctrinal themes.

The attendance from outside was not large, but a deep interest was manifested by those who did attend. Several persons, four of whom were soldiers from the near-by barracks, were converted, and took their stand for the truth. The

last Sabbath was indeed a blessed day. Without unusual effort, one after another felt constrained to yield to God. The sweet influence of the Holy Spirit was felt in every heart. Confessions were made, and the good work went on with but a short intermission until time for the evening service. The brethren returned to their homes greatly refreshed and strengthened.

Montana is a good field. Union and harmony prevail, and under the blessing of God a strong conference should be developed. The people are alive to the needs of the foreign field, and are making an earnest effort to raise their quota of the \$300,000 Fund. More than enough to cover the amount has been pledged, and the conference will endeavor to realize on these pledges during the present year. We left the meeting with the conviction that this conference may be depended upon to bear its full share of responsibility in carrying forward the message.

C. W. FLATZ.

### The German Seminary

THE committee appointed by the General Conference Council at College View, Neb., to secure a location for a German training-school for the United States and Canada, has just purchased what is known as Baird College, located at Clinton, Mo.

This building was erected in 1885 by W. T. Baird, of Mexico, Mo., at a cost of \$75,000. In the original college holdings there was only one block of land. The committee has secured the plant, and about 112 acres of good agricultural land, for the sum of \$27,000. The total monetary consideration in the purchase of the property was \$37,500. Of this amount the citizens of Clinton paid \$10,500, and, besides cash donations, concessions were made by persons owning the land purchased with the building, else we could not have secured the plant and land for the price named. It will cost about \$5,000 to put everything in good repair, well fitted for our work; and then the entire plant, including land, ought to be worth from \$75,000 to \$100,000. We feel that God has led us in securing this property.

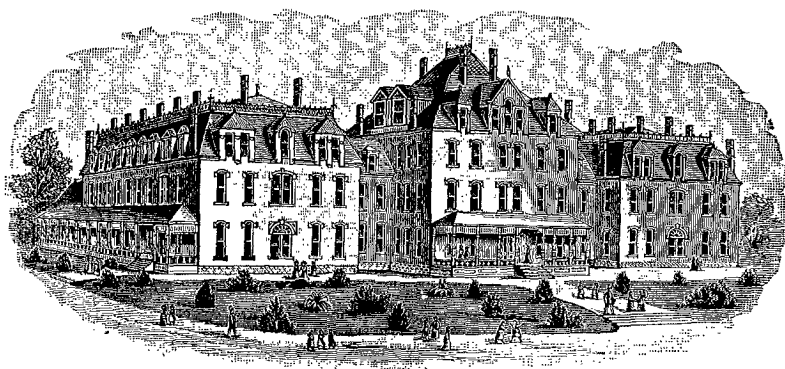
#### Buildings and Grounds

The college has been named by the committee the Clinton German Seminary. It is an imposing structure three and four stories in height, having a frontage of 185 feet, with a commodious veranda; the north wing is 120 feet deep, and the south wing, 110. The center elevation is four stories high, 75 feet from ground to pinnacle, and the wings are three stories. The building has 110 rooms, besides halls and corridors, and two large stairways (arranged to give convenient and easy access to, and egress from, all parts), together with an elevator. It has fifty-five bedrooms, and will accommodate over one hundred boarding-pupils, two to a room. The building is constructed of brick on a dressed stone foundation rising several feet above the surface, and presents a substantial and beautiful appearance.

Its style of architecture is in keeping with the demands of this progressive age, and embodies every modern appliance and convenience which experience shows to be necessary to the health, security, comfort, and happiness of its inmates. It is provided with fire-escapes, lighted with gas, and supplied with bath-rooms on every floor, as well as speaking-tubes and electric bells. The building is constructed with a view to enlargement without destroying its architectural beauty or perfect interior arrangement. The seminary grounds consist of five acres situated in the southeastern part of the city, and reached by sidewalk. They are covered with grass and beautiful shade-trees. Aside from the campus there have been secured half a block immediately at the north, a six-acre tract at the south, and, on the east, farm land to the extent of 106 acres.

#### City of Clinton

Clinton is the county-seat of Henry County, one of the leading counties of Missouri. It has seven thousand inhabitants, and is eighty-seven miles by rail southeast of Kansas City. It is on the main line of the Missouri, Kansas, and Texas Railway, and branches of the Kansas City, Fort Scott, and Memphis, and the St. Louis and San Francisco railroads, giving excellent railway facilities.



THE CLINTON GERMAN SEMINARY

It has a good system of public schools and colleges, and churches of different denominations. There is also a good system of water-works affording excellent water, besides well-equipped gas and electric-light plants. The city is supplied with banks, newspapers, and various manufacturing interests, including flouring-mills, broom factories, iron-foundry, potteries, brick-yard, and planing-mill. It is called the "model city of the prairie," and is situated upon a natural elevation, and surrounded by a rich agricultural country, well watered by many streams. Abundant timber affords fuel, and, in addition, in the surrounding vicinity are several thick veins of choice coal. Clinton is fortunately located in a land of cheap coal, as Kansas mine run coal can be delivered free on board cars at Clinton for two dollars a ton, or placed in the college coal pit for \$2.50 a ton.

We feel, all things considered, that the committee has been exceedingly fortunate in securing this property.

E. T. RUSSELL, *Chairman.*

TWELVE have taken their stand to walk in the way of God's commandments, at Salem, Mass., and a splendid interest prevails. Among this number is the president of the W. C. T. U., a woman of intelligence and means.

### West Virginia

THE present outlook in West Virginia is very encouraging, and an excellent spirit seems to prevail throughout the entire conference. The tithe is slowly coming up among some of our churches, and our Sabbath-schools are giving all their donations to missions. We are glad for the interest West Virginia is taking in the "Ministry of Healing" campaign, and we hope the tithe will keep on increasing, so that we can support another laborer before long.

It is only as we become connected with the great plan of salvation, and work for God and humanity, that we are of much value in the sight of Heaven. All we save, after all, is what we invest in the cause of God. The one thing worth living for, and the thing which will stand when the voice of God shakes the heavens and the earth, is the third angel's message. Everything we do to help this message triumph is noticed and recorded on the ledger of heaven.

Our coming camp-meeting, which will be held August 18-28, will be a golden opportunity for our brethren and sisters in West Virginia to work for our young people. Let us seek God earnestly, that the coming camp-meeting season may witness the strongest and most effective

effort that has ever been made for our children. God has committed to our hands the sacred work of giving the third angel's message, and we need to meet together to have our spiritual strength renewed, and also to lay plans for the upbuilding of his cause. If ancient Israel needed to assemble in their holy convocations three times a year, how much more do we at the present time need to meet together to receive spiritual help and blessing.

Elder B. G. Wilkinson will attend our camp-meeting, and we are expecting a number of other leading workers to be with us. On account of not being able to secure suitable camp-grounds in Parkersburg, and taking into consideration the good interest, and an excellent camp-ground offered free of charge at Twelfth and Marshall streets in McMechen, the conference committee has changed the place of camp-meeting from Parkersburg to McMechen, which is a suburb of Wheeling. We believe a good camp-meeting at McMechen will bind off the tent effort, and will be the means of developing a substantial company of believers at that place. Ten have already promised to keep the Sabbath, and about twenty more are under deep conviction. A camp-meeting will be a strong influence in bringing these souls to a right decision.

Let us pray that an influence for good may be felt at our next camp-meeting which will go out as a mighty wave, and keep on going till Jesus comes. The first thing that we need to do at our homes to prepare us for camp-meeting, is to begin to pray earnestly that the divine finger of God's love may touch every heart in this conference. God has committed to our hands a sacred work, and every individual who knows this

solemn message is under great responsibility. Satan will try to prevent you and your family from attending this meeting. He will present the financial side of the question, and will suggest that you can not afford to go; and a hundred and one things will come up in your imagination that might happen while you are away. Ancient Israel reasoned in this same way, and many of them remained away from their yearly feasts; and then the protecting hand of God was withdrawn from them, and the wild beasts got in among their flocks, and tore them to pieces.

Satan holds up only one side of the question; he does not even intimate what God promises if you attend his holy convocations. The Lord has promised to bless every one who will step out by faith, and attend these yearly camp-meetings. You will never miss what you spend to come; for the spiritual benefits will far outweigh what it will cost, and you will be enabled better to fight life's battles.

Please order tents early; send all orders to Mr. C. V. Hamer, 1212 Seventh Street, Parkersburg, W. Va.

F. H. ROBBINS, *President.*

### Attending Camp-Meetings

I HAVE recently attended camp-meetings at Hutchinson, Minn., Chamberlain, S. D., Jamestown, N. D., and Kenosha, Wis. These were all interesting and profitable meetings. In the States named we have a large foreign constituency, and a goodly number of Germans and Scandinavians were at each gathering. Meetings were held each day in these languages as well as the English with a good attendance and interest. The Kenosha meeting was wholly Scandinavian. In North Dakota we had Russian brethren in addition to the three nationalities already mentioned. I was much pleased to make the acquaintance of these brethren, and to see their interest and love for the truth.

There was one feature in these camp-meetings this year, especially among the foreign brethren, that was more prominent than at any former meeting I have attended; namely, the educational question. Much was said about our schools, and a great interest was manifested in them. The importance of having our young people attend these schools, and thus gain a preparation for such a place in the work as the providence of God may have in store for them, was especially dwelt upon.

This increased interest has no doubt come about through the movement on the part of the General Conference to establish three foreign schools,—the German, the Swedish, and the Danish-Norwegian. The establishment of these schools should mark the beginning of a decided forward movement in the development of the educational work among these nationalities, and a rapid increase of laborers to meet the urgent call for workers among the foreigners of the United States. From the increasing interest manifested, we have every reason to believe that this will be so.

At the North Dakota meeting the Russian brethren made an earnest plea that steps be taken to provide educational facilities for the children and youth of our Russian believers. This is a matter that will need to be taken under

careful advisement. Certainly something should be done as quickly as possible to provide for this need. These brethren are already calling for Russian church-school teachers. We are glad to see this interest; for its development will be an important feature in the extension of the message among these different nationalities.

Much more importance attaches to this foreign educational move than many of us appreciate at present, but this will become more and more manifest as the days go by. The agitation on this question that has taken place in connection with locating these foreign schools, and raising funds for them, is already bearing good fruit, as is seen in the increased interest among both young and old in the matter of education and a desire for a training for the work.

May the signal blessing of the Lord be more and more manifest in the Foreign Department of our work in this country, that the many millions of foreign nationalities in the United States may soon hear the message.

O. A. OLSEN.

### North Carolina

HIGH POINT.—Meetings were begun at this place on June 24 by Elders G. W. Wells and W. L. Killen and the writer. Present truth has been more or less known here for some years; therefore the attendance at first was small, but it is slowly increasing. At present the attendance ranges from forty-five to ninety; this is not as we would have it, and we are doing what we can to increase the interest. Those who come for a few evenings usually desire to hear more, and a few are deeply interested.

As we labor and pray, we greatly desire the co-operation and prayers of God's people for the triumph of the message in this city.

Clean copies of our periodicals, papers, and tracts will be an aid to us. Please send them post-paid.

R. T. NASH.

### A Good Report

THE success that God is giving many of our canvassers in the book work this year is indeed little less than marvelous. As an illustration of this, we will mention the first report from Hersel Butka, one of our student canvassers who has gone to south Texas to canvass for "Home and Health." During the first two and one-half days he worked twenty-eight hours, and secured thirty-three orders, amounting in value to \$105.85, including helps. Of these orders fifteen were English and eighteen Spanish. In sending his report, he writes:—

"I am pleased to be permitted to send in my first report. I think it has cost me about fifty miles of good, hard walking over rough rocks, which have made my feet sore. The people here generally live about one-half mile from the road, and often the men are in the field a mile or so from the house. So you see it is not very easy. It doesn't matter if the Mexican ladies are at home; we have to hunt the men and secure their orders. The Mexicans are a sociable people, and treat a canvasser well."

R. L. PIERCE.

## Christian Liberty

Reports, Notes, and Comments Pertaining to the Current History of the Rights of Conscience

Conducted by the Religious Liberty Bureau

K. C. RUSSELL

Secretary

C. M. SNOW

Corresponding Secretary

### Religious Liberty at the Minnesota Camp-Meeting

A DEEP interest was manifested in the religious liberty work at the Minnesota camp-meeting, the conference unanimously adopting the following resolution:—

"Whereas, There is a growing and wide-spread demand throughout the country for religious legislation, which threatens our civil and religious rights, and means the formation of the image to the beast; therefore,—

"Resolved, That we organize a strong and aggressive campaign in all our churches for the dissemination of the principles of religious liberty—

"1. By the circulation of the *Liberty* magazine.

"2. By a generous use of our religious liberty leaflets.

"3. By placing a copy of the forthcoming revised edition of 'American State Papers' in the hands of State legislators and other State officials.

"4. By utilizing the public press in presenting the principles of religious liberty.

"5. By conducting religious liberty institutes wherever practicable, for the purpose of educating our own people concerning these principles.

"6. By public lectures."

The item relating to *Liberty* magazine was responded to in a practical way, a large number subscribing for the journal. There is no better way to keep in touch with this important department of our work than by being a constant reader of this magazine.

The evening following the last Sabbath of the meeting, we gave a stereopticon lecture on the subject of religious liberty to one of the largest congregations present during the meeting. Among those in attendance were resident ministers of the town and other prominent citizens.

K. C. R.

### For the Weekly Rest Day

FROM the journal, *L'Egypte*, published in Cairo, Egypt, bearing date of June 26, 1910, we take the following striking utterance of the labor union of that place:—

#### "Ultimatum to Stubborn Employers"

"After having exhausted all the means of conciliation and harmony in its power, the International Society of the Employees of Alexandria declares that, notwithstanding all its efforts to obtain—

#### "The General Sunday Rest,"

some unfair shopkeepers seek to exempt themselves from this just obligation, at the same time urging others to follow their evil example.

"Consequently, in order to safeguard the interests of the good employers and reputable houses, who have granted us their generous support, and whose loy-



alty can not be questioned, we do from this day forward declare bitter war on all those who will not adhere to

**"Sunday Closing,**

that just rule of hygiene, justice, and humanity.

"This war will not limit itself to simple manifestations, but it will be carried without mercy in every direction where we can possibly reach these inhuman sweaters; and we shall not hesitate at any means to discredit them, promote their ruin, and precipitate the overthrow of their business.

"Know, then, that:—

"1. A commission of inquiry named by the committee shall make every Sunday morning, beginning with the twenty-sixth of the month, a tour of inspection, with the purpose of pointing out to the committee the shops which are not closed.

"2. These shops shall be immediately put on the index, for a boycott to the bitter end.

"3. A general list of the shops put on the index, with the names of the employers, shall be printed by the thousand, together with a vigorous appeal to the boycott. This list shall be distributed broadcast, and given to the press.

"4. The most energetic means of coercion shall be set on foot at once against the delinquents, by every possible means to increase their expenses, diminish their receipts, and drive them to ruin.

"We hope this ultimatum will be understood, and that, in view of the energetic decisions which it contains—decisions which we shall carry out to the end—the delinquents will understand that there remains but one thing for them to do—

**"Close Their Shops on Sunday**

"Enough brazen-faced sweating! Enough tyranny, enough slavery!

"The most sacred rights of the workers have been too long trampled underfoot through the rapacity, stubbornness, or ignorance of a few shameless shopkeepers!

"We wish henceforth that these rights be recognized and respected by all, both in Egypt and everywhere else."

From the above it can readily be seen how the spirit of religious intolerance is working in Egypt, fostered by the labor unions. This brings to mind that striking statement made a few years ago by the *New York Independent*, which reads as follows: "If they [labor unionists] are all to become dogmatic religionists, the days of persecution for the faithful are not over." The spirit manifested in the above ultimatum raises the declaration of the *Independent* to the dignity of prophecy, and the movements on foot in this country for the enforced observance of Sunday also indicate that in the labor unions of the country the Sunday-law advocates will have their staunchest supporters. C. M. S.

### Religious Liberty Notes

THE editor of the *St. Louis Post-Dispatch* makes the following sensible observation concerning the order of the War Department to the colonel commanding at Fort Banks, near Boston, to drive sabbath-breakers off the reservation; that is, to permit no more Sunday baseball there: "The sabbath-breakers are driven off the reservation. They can be driven off as far as official authority

can reach them. When they are driven as far as they can be forced to go, they are farther than ever from the ideal of goodness held by those who do the driving. After having its own way for centuries, the driving process has nothing to show now except failures which are supposed to call for more driving. Why not try something else—education and moral suasion, for instance?" And the War Department is urged on in this work of driving by the professed representatives of Him who abjured compulsion, and always said, "Come."

WE find in the last number of Colorado's *Echoes From the Field* an excellent suggestion from Elder J. S. Wightman, religious liberty secretary for the Central Union Conference, relative to the circulation of religious liberty literature in the territory of that union. He is urging each member of the conference to circulate at least one hundred copies of the tract "Do You Wish Congress to Prescribe Your Religion?" and each church to circulate at least a thousand copies. The suggestion is just as good for all the conferences, and we pass it on. We shall look for good results wherever it is followed.

IN the department of "The Teacher" in the last *Homiletic Review* we find the following very excellent teaching: "Christ taught; he did not compel. He laid down laws, but he did not use force. Christ wants willing followers. A forced Christianity is no Christianity.

"The sweet persuasion of his voice  
Respects thy sanctity of will.  
He giveth day; thou hast the choice  
To walk in darkness still."

This is in a weekly Scripture lesson, the one from which quotation is made being on the subject, "Christianity and Democracy." We are glad to increase the breadth of its reading.

At a clerical conference held under the auspices of the Federated Churches in the Metropolitan Building, Manhattan, New York City, a few days ago, the actor-pastor of Ascension Episcopal church, Greenpoint, N. Y., made this declaration: "We all feel that Protestantism is on its last legs. There is a coming Catholicism, and perhaps this federation is aiding it. Let us find some way we can stand by each other in a Catholic plan—or the old apostolic plan, which was all to be together in one place and of one accord. . . . Could we not give up some of our poorly attended evening services, combine forces, and hold meetings in theaters or some other places not used, and thus get away from our frozen piety?" The suggestion of the speaker that federation may be aiding Catholicism is truer than perhaps he thought. The kind of Protestantism the Federal Council of Churches stands for is paving the way for the culminating campaigns of Catholicism.

"The government is not to go into the business of religious propagation," says Dr. Robert E. Speer in *Men and Missions*, organ of the Laymen's Missionary Movement. This is indeed Scriptural. How disappointing, then, to find him saying, in the very next sentence: "But this country is a Christian country. We have the judgment of the United States Supreme Court, written by the late lamented Justice Brewer, the highest possible authority, there could be

in this land, for declaring that the United States is not a non-religious nation, that the United States is a Christian nation." Dr. Speer is discussing the necessity for a larger display of Christianity by people of this country in its "impact" on Eastern peoples, if we would do our duty by them, and nearly all he says is excellent; yet how strangely contradictory of his announced principle, as at first quoted, to find him not only declaring this a Christian nation, but demanding that this government should send into those Eastern lands as diplomatic representatives only men who properly represent us; that is, are Christians. Does he not see that that would be of the very essence of religious propagandism, of which he has announced this government must not be guilty?

FOR the first time in four hundred eighteen years a Jew holds a public office depending on the franchise of the Spanish people. In the recent election the district of Coruna chose the Jewish banker, Gustave Bauer, to represent her in the national parliament. In the very year that Columbus discovered America occurred the expulsion of the Jews from Spain, and until now they have been too thoroughly banned to have any hope of political preferment. The Spanish constitution of 1869, to be sure, proclaimed full religious liberty, but in 1876 it was so modified that no church but the Catholic could display insignia of public services. The present upheaval in the direction of religious liberty seems to extend even to the Jews.

DR. F. Y. PIERCE, pastor Second Avenue Baptist church, New York City, in conference with ministers of all denominations, recently explained the method of preaching the gospel by the federation plan, as practised by himself. During the heated summer term he goes out upon the steps of his church, and preaches to an assemblage of from a thousand to twenty-five hundred. If he sees Jews in his audience, he gives them to understand that he does not wish to convert them, but to have them go to their homes better Jews, and to the Catholics he gives the same "brotherly" talk. To such a man, the saying frequently on the lips of certain religionists, that "one religion is as good as another," is the expression of a profound truth. Paul did not seem to have for the Athenians that sort of "brotherliness;" nor for Agrippa.

ENGLAND is making a determined effort at the settlement of the question of religion in the common schools. The recent failure of the educational bill in Parliament seems not to have discouraged everybody; and since then an educational settlement committee of a thousand members has been appointed, and its executive committee of fifty-five representative men has formulated the following aim: "To promote and maintain religious teaching as an integral part of the national system of education, and to work on non-party lines for an educational settlement which will respect all forms of conscientious belief." There were no bishops of the Church of England and no Catholics on the committee; so all its labors are hindered by both Catholics and Anglican high-churchists. Stormy times are ahead of these earnest men, and we shall watch their progress with no small interest.

By a vote of 7,413 to 1,036 the canton of Basel decided upon a complete separation of church and state. Only about half of the voters went to the polls. The churches retain the possession of their property, and are authorized to tax their members for support of the services. The state withdraws all support for church purposes except the payment of clergymen for state hospitals and prisons. Pensions now in force in the case of retired pastors will be continued by the state. The only churches not entirely satisfied with this innovation are the Roman Catholic, but these constitute a small minority in the canton.—*The Independent*.

As an illustration of the Catholic Church's readiness to interfere in the domestic affairs of nations, we cite the following: A journal published in Portugal, bearing the name of the *Franciscan Review*, was recently suppressed by Archbishop Braga upon orders from Cardinal Merry del Val, the papal secretary of state in Rome. This was done because the hierarchy in Rome thought the journal was not necessary to the support of the national Catholic party in Portugal. The Portuguese government became incensed at this unwarranted interference of the Vatican in Portuguese affairs, and a royal decree was issued at Lisbon on July 12, nullifying the action of the archbishop. The decree declares that the archbishop has no right to execute such instructions without the previous consent of the government, and warns him that the repetition of such action would not be tolerated.

## 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

### Success Under Difficulties

MR. D. L. MOODY once told of a man who said he had a splendid well, only it would freeze up in the winter, and would dry up in the summer. The canvassers in the Southwestern Union Conference are certainly not like this well. The three experiences which follow appeared on one page of a recent number of the *Southwestern Union Record*:—

"You will find enclosed report for last week, which is a little better than for the week previous. Yet I worked under the most discouraging circumstances I have met since I began last spring."

"That last rain and storm very nearly spoiled the cotton crop. I have never seen the cotton crop as nearly nothing this time of year as it is now. The rain, hail, and wind have beaten it to death. Much is dead, and some have planted over."

"I have seen fields this past week that I would not work if they were given to me, and I was furnished stock and tools to work them with. The leaves have all fallen off on much of the cotton, and there is nothing left but the

stalk and the bud, and it looks as if it had the rust. Yet we have taken orders right along where things are this way. This is certainly a good time to talk the coming of Christ, and we are making good use of the opportunity."

The orders of these brethren for that week were \$74.40 and \$77.55. We certainly ought to be thankful that our work does not depend upon crop conditions and difficult times; for if it did, it would be on the decline. Times will grow worse and worse, and therefore our books will sell the better. Let us do as these brethren are doing,—talk the soon coming of our Saviour. This is the secret of their success.

Another worker says:—

"Although the grass is very bad in this section, and many have had to hire help, all were ready to take their books. One man stopped his plow, and went five miles to borrow money to get his book, and I must say the Lord worked upon the hearts of many, for they greatly feared to miss the book."

Speaking of a visit to West Texas, Brother W. W. Eastman says:—

"I recently spent one day with one of the canvassers in the West, and although we worked in a neighborhood where it had not rained for a long time, yet the Lord gave us \$30 worth for the day."

Such experiences have the right ring, and the result of such a spirit as is manifested in them is seen in the large reports which come in from the Southwestern Union Conference.

"For though the fig-tree shall not flourish, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no food; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in Jehovah, I will joy in the God of my salvation," N. Z. T.

### Magazine Sales in Panama

A Six Months' Report—Jan. 1 to June 30, 1910

BROTHER H. H. COBBAN, manager of the Watchman Publishing Association, of Cristobal, Canal Zone, Panama, sends the following interesting report of the sales of the *Caribbean Watchman* magazine and *El Centinela de la Verdad* during the first six months of 1910:—

The Caribbean Watchman		
MONTH	COPIES	VALUE
January .....	4673	\$ 166.19
February .....	4757	182.67
March .....	5120	198.68
April .....	6337	243.53
May .....	7011	263.85
June .....	6829	258.39
Total .....	34,727	\$1,313.31
El Centinela de la Verdad		
January .....	3046	\$ 152.30
February .....	2520	126.00
March .....	3230	161.50
April .....	3969	198.45
May .....	4100	205.00
June .....	2982	149.10
Totals .....	19,847	\$ 992.35
Watchman totals .....	34,727	1,313.31
Grand totals .....	54,564	\$2,305.66

<sup>1</sup> There are two editions of the *Caribbean Watchman*, one of which sells at 5 cents a copy and the other at 3 cents a copy.

In explanation of the different prices at which these periodicals are sold, Brother Cobban says: "Throughout the British West Indies the *Caribbean Watchman* is sold for three cents a copy, but in Panama, Canal Zone, and Central America, the price is five cents a copy. *El Centinela* sells at five cents a copy everywhere."

Of the success of the agents the writer says: "Brother C. N. Moulton is disposing of 500 copies of *El Centinela* each month in San Domingo. Brother J. B. Stuyvesant was using 300 each month in Costa Rica, but the earthquake there made it necessary to reduce his club to 100 for the present. Five hundred copies are disposed of in the city of Panama alone each month. Both of our papers depend almost entirely upon agents for their circulation. The island of Porto Rico is now being worked by Elder Wm. Steele, and our paid-up list is about 1,000 copies, after dropping nearly 1,000 names from our list in that island during May." This is a most encouraging report, showing, as it does, the powerful effect of steady, systematic work in the circulation of our literature in periodical form. We shall look with interest for further reports from that field.

A. J. S. B.

### News and Notes

BROTHER G. C. HOSKINS, secretary of the Iowa Tract Society, reports the sale of 14,183 of our various magazines and periodicals in that conference during the month of June. The next largest report comes from the Northern Illinois Tract Society. It shows a sale of 9,127 periodicals in that conference the past month. Both of these reports include, of course, all the weekly and other periodicals as well as the ten-cent magazines.

BROTHER PAUL CURTIS, missionary secretary of the Central Union Conference, reports the recent election of Brother Leslie Curtis as field missionary secretary of the Wyoming Conference. Speaking of the periodical work, Brother Curtis says: "We recently sent three young women to St. Louis, Mo., to sell magazines during the summer. I understand that Brother R. C. Spohr is there at present, with a company of magazine agents. Two young women plan to go next week to Kansas City to earn a scholarship by selling *Life and Health*."

THE resourcefulness of one of our Canadian magazine agents is illustrated by the following incident: Having ordered 1,000 copies of the *Temperance Instructor*, one of our agents had sold only 200 copies in the large city where she was planning to dispose of the 1,000 copies, when the authorities demanded a license. Not being financially able to pay for the license, our sister called on the officers of the W. C. T. U., and secured their recommendation for the magazine, and their promise to distribute as many copies as she could furnish them free of charge. Taking with her the recommendation of the W. C. T. U. ladies, in a short time she solicited, from the business men of the city, sufficient money to pay for the magazines. Such skill in meeting existing conditions, and such perseverance under unfavorable circumstances, are highly commendatory.

A. J. S. B.

## Christian Education

Conducted by the Department of Education of the  
General Conference

H. R. SALISBURY

Secretary

### Fireside Correspondence School

Please Read This

THESE are days when the latent power of self-development concealed in our young people is being transformed into kinetic energy. It is the time when the touchstone of opportunity is being applied to the cherished desire which every young person harbors, or thinks he does, of obtaining an education.

"All is not golde that hath a glistening hiew,

But what the touchstone tries and findeth true."

It is easy for a young man to admit that he wants an education, that he ought to go to school. But how deep-rooted, how genuine, how earnest, that desire is, may be determined by applying the touchstone of opportunity and noting the result.

This is the work now going on at our camp-meetings and other general gatherings which are attended by representatives of the schools. Men who have themselves fought their way through a college course against great odds, men who have year after year stood as teachers and trainers of youth, who have forced their way to school through tangles of difficulty and obstruction,—such men are now in the field, standing face to face with young people and parents, encouraging, stimulating, and helping to clear the path schoolward.

This is a noble work. God bless these faithful recruiting officers, and God bless and arouse the recruits. But after all is said and done that can be, there still remain a host who are confronted with the insurmountable, so far as leaving their homes or their work is concerned. Thank God that educational opportunity is now broad enough to include even such! It is said of Mohammed that when praying for a certain mountain to be removed nearer his domicile, he made the provision that if the mountain would not come to Mohammed, Mohammed would go to the mountain. In the case of the school, we may truthfully say, *If you can not go to school, the school will come to you.* This is the special mission of the Fireside Correspondence School.

*"We Will Catch Them Later"*

So says the president of Union College, who is spending part of his summer campaigning for students. At his own instance, he writes:—

"We find at the camp-meetings so many who are unable, for various reasons, to attend school; but if we can get them to doing work in the Correspondence School for a year or so, *we will catch them later.*"

And the Correspondence School is willing to have them caught; it will even be a party to the catching; for it counts it part of its mission to help fill the residence schools with those who ought to be there. Our first year's work is already producing some "catches" of this kind. Some have felt a little fearful lest the Correspondence School should be "unfortunate enough" to at-

tract some students who might otherwise go to our residence schools. It seems to us that such fear is groundless, and that the president of Union College has struck the key-note that sounds true. But this is not all he says; hear him further:—

"I can assure you that when I again come to pay attention to the matter of obtaining students for school, I find myself appreciating more and more the value of our Correspondence School. I feel that the heads of our schools ought to avail themselves of this very valuable means of filling their schools; for it goes without saying that young men and women who otherwise would never become interested in their further education, may, through the Correspondence School, be aroused to put in force earnest efforts to attend one of our schools. I am so glad that I can say to these people that their credits are acceptable to our schools. Not only are young people benefited by this work, but when I see our brethren and sisters who in all probability never can have the advantages of one of our schools, and yet who long for greater education, I feel grateful that we can offer them the Correspondence School, where they can obtain work in Bible, history, and other lines which will qualify them better for service in their homes and neighborhoods and for the general enjoyment of life. You may depend upon it I shall do what I can to forward the interests of the Fireside Correspondence School."

#### Credits Accepted

At the recent educational convention, the following action was taken:—

"That we accept the credits of the Fireside Correspondence School in single subjects in any year of our regular courses; that the total number of such credits not exceed one half the amount required for the completion of said courses in our colleges and academies; and that the last year's work be taken in residence."

For further information on courses of study and terms, address the Fireside Correspondence School, Takoma Park, Washington, D. C.

W. E. HOWELL, *Principal.*

## Current Mention

—A number of daring robberies of valuable gems and jewelry have occurred recently in Pullman cars running in the vicinity of Baltimore, Washington, and Richmond.

—While engaged in target practise on July 21, at Fort Monroe, Va., 11 men were killed and several seriously injured as the result of the blowing out of a breach block in one of the 12-inch guns. The safety devices on the gun, supposed to make a premature explosion impossible, failed to work.

—The enterprising and up-to-date city of Buenos Aires has reached the place where some relief for the traffic that crowds its streets is necessary. The city government has approved a comprehensive plan for electrically operated subways; and the concessions have been secured by the Anglo-Argentine Tramway Companies and the tramway company of Buenos Aires.

—Whitefield McKinlay, a prominent Negro of Washington, D. C., has been appointed by President Taft to the important office of collector of customs at Georgetown.

—An exemplary stand was recently taken by the mayor of Des Moines, when he refused to deliver an address of welcome to the Iowa Retail Liquor Dealers' Association at their convention.

—The lowest temperature yet recorded was registered Aug. 30, 1909, by a thermometer sent up in a "sounding balloon" to a height of 12 miles. The ascent was made at Shirati, on Victoria Nyanza; and the temperature recorded was 119.7° below zero Fahrenheit.

—The twenty-second annual statistical report of the Interstate Commerce Commission, just issued, shows that 8,722 persons were killed, and 95,626 injured, on the railroads in the United States during the year ending June 30, 1909. This is one passenger killed for every 3,523,606 carried; and one injured for every 86,458 carried.

—Six hundred acres of a large estate in the Adirondacks was burned over recently in an attempt by the mountaineers to destroy the whole preserve. The owner incurred the ill will of the natives by closing the old trails, driving all fishing and hunting parties off the estate, and placing an armed guard of fifty men in charge to enforce his regulations.

—"The United States and Great Britain have signed a treaty which will serve to regulate the use of water for commercial purposes at Niagara Falls. According to the provisions, the New York side will be permitted to take 20,000 cubic feet from the river above the falls, and the Canadian side may divert 36,000 cubic feet. The treaty contains a provision which allows the Canadian companies to transmit and sell on the United States side at least fifty per cent of the power generated in Canada."

—After a bitter fight of six years the Bucks Stove and Range Company of St. Louis, Mo., yielded unequivocally to the demands of organized labor in a "peace conference" held July 19, and made up of the officers of the company and representatives of the American Federation of Labor. The company agrees to abandon its open-shop policy, and hereafter employ none but union men. This capitulation follows the death, in May last, of James W. Van Cleave, who was the head of the Bucks Company, and the leader of the antiunion fight. Labor leaders are elated over this victory.

—Further particulars regarding the remarkable plebiscite on prohibition recently taken in Sweden illustrate the thorough nature of the agitation in that Scandinavian country. The state was sown almost knee deep with prohibition tracts; an army of volunteer workers were enrolled; and the question was discussed in every church and chapel throughout the land. The overwhelming victory for prohibition confirms the judgment of a well-known writer, that "Sweden has been changed in a few generations from one of the drunkenest countries of the world to the soberest." In all the country parts of Sweden, with a population of four millions, there are at present only about 140 spirit shops.

# 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, Denver ..... 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, McMechen ..... Aug. 18-28  
Chesapeake, Chestertown, Md. ....  
..... Sept. 22 to Oct. 2

### 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

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

South Carolina, Union ..... Aug. 4-14  
North Carolina, Kernersville .... Aug. 18-28  
Cumberland, Chattanooga, Aug. 25 to Sept. 4  
Florida, Leesburg ..... Oct. 13-24  
Florida (colored), Sanford..Oct. 28 to Nov. 7

### SOUTHERN UNION CONFERENCE

Alabama, Calera ..... Aug. 4-14  
Tennessee River ..... Aug. 18-28  
Kentucky ..... Aug. 25 to Sept. 3  
Mississippi, Enterprise ..... Sept. 1-10

### SOUTHWESTERN UNION CONFERENCE

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

## The Florida Sanitarium and Benevolent Association

THE second annual session of the Florida Sanitarium and Benevolent Association (incorporated) will be held on the Seventh-day Adventist camp-ground at Leesburg, Fla., beginning at 10 A. M., Wednesday, Oct. 12, 1910, and continuing until all the business is transacted.  
R. W. PARMELE, President.

## Florida Conference Association

THE third annual session of the Florida Conference Association of Seventh-day Adventists (incorporated) will be held in connection with the session of the Florida Conference, beginning Oct. 10, 1910, and continuing until the business is all transacted. The first meeting will be held at 10 A. M., Monday, Oct. 10, 1910.  
R. W. PARMELE, President.

## North Carolina Conference

THE North Carolina State camp-meeting will be held Aug. 18-28, 1910, at Kernersville, N. C. The first meeting will be held Friday, Aug. 19, at 9 A. M. It is earnestly desired that a full delegation be present at the first meeting. Officers will be elected and other business pertaining to the conference and the progress of the work will be considered.  
G. W. WELLS, President.

## 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.

## Colorado Conference

THE annual session of the Colorado Conference will be held in connection with the camp-meeting at Rocky Mountain Lake Park, Denver, Colo., Aug. 18-28, 1910. The first meeting will be held Friday, August 19, at 9 A. M. It is greatly desired that a full delegation be present from all the churches. At this time there will be an election of officers for the ensuing year, of an executive committee, and of heads of departments. Such other business will be transacted as may properly come before the conference.  
C. R. KITE, President.

## North Michigan Conference

THE eighth annual session of the North Michigan Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Traverse City, Aug. 25 to Sept. 4, 1910. The first meeting of the conference will be held Aug. 26, 1910, at 9 A. M. During this session, officers will be elected for the ensuing year, and such other business transacted as may properly come before the conference. Each church is entitled to one delegate for the organization, and one additional delegate for each ten members or fraction thereof.  
J. J. IRWIN, President.

## Canadian Union Conference

THE Canadian Union Conference will hold its fifth annual session in connection with the Quebec Conference, at Fitch Bay, Quebec, Aug. 25 to Sept. 5, 1910. The first meeting is called for Monday, August 29, at 10:30 A. M. Such business as usually pertains to the conference will be transacted at this time. The local conferences should see to the election of delegates as early as consistent. Each conference is entitled to one delegate without regard to numbers, and one for each fifty members in the conference, besides the president, who is a delegate ex-officio.  
WM. GUTHRIE, President.

## 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 grounds 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.

## Seventh-day Adventist Association of Colorado

THE annual session of the Seventh-day Adventist Association of Colorado will be held in Rocky Mountain Lake Park, Denver, Colo., in connection with the camp-meeting, Aug. 18-28, 1910. The first meeting of the association will be held Monday, Aug. 22, 1910, at 9 A. M. This meeting is called for the election of the trustees, and for the transaction of any other business that may properly come before the association.  
C. R. KITE, 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.

## Quebec Conference

THE next annual session of the Quebec Conference will be held at Fitch Bay, Quebec, Aug. 25 to Sept. 5, 1910, for the transaction of such business as usually pertains to said conference. The first meeting will be held Friday, August 26, at 9 A. M. A full delegation is desired. As the Canadian Union Conference will convene at the same general meeting, it is designed to have all our business out of the way early. Delegates should be elected by each of the churches as soon as possible, and their credentials sent in to the secretary of the conference.  
WM. GUTHRIE, 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 of Seventh-day Adventists

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.*

### Business Notices

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

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

#### Conditions

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

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

A charge of one dollar will be made for each insertion of forty words or less. Each additional word, initial, or group of figures in excess of forty, will cost three cents.

No discount for several insertions.

WANTED.—By lady stenographer, a position among Seventh-day Adventists. Can give references. Address Dora E. Lugenbeal, Macy, Ind.

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.

WANTED.—A good teacher is wanted for the church-school at the Cedar Grove church, near Madison, Tenn. This is the church near the Nashville Sanitarium Food Factory. Please correspond with M. F. Knox, Madison, Tenn., stating age, experience, etc.

WANTED.—Homes for three children,—a boy of four, and two girls aged six and two years. References required. Persons applying must be Seventh-day Adventists, and must come and get children. For particulars write to H. B. Rorar, Jacob, Huntingdon Co., Pa.

FOR SALE.—Excellent opening for bakery, grocery, etc., on principal street of Redlands, Cal., near large school. Present standing buildings all new on full lot. Price, \$1,700; reason for selling, old age. Correspondence invited. Address 1221 Orange St., Redlands, Cal.

BIBLE MOTTOES.—Size 12 x 16. 1,000,000 Beauties. We expect to sell 500,000 this year. English, German, Danish, Swedish, and Spanish in stock. Price: 100, \$5; 200, \$9. Express prepaid. "Father" and "Mother" lead. Send stamp to Hampton Art Co., Hampton, Iowa.

FOR SALE.—100-acre farm in northeast Texas. Well watered; fine fruit; garden and farm land; fair improvements; good crops; well timbered; near church and school; rural free delivery and telephone. Price, \$1,500. Terms, \$500 cash; \$100 a year. Address D. Jones, Jefferson, 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.) Seventh-day Adventist 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.

HELP WANTED.—On the Buck Run Dairy and Truck Farm; married or single; house or board furnished. Wages, from \$15 to \$25, and from \$25 to \$40, a month. For further information address P. T. Vogle, Coatesville, Pa.

WANTED.—An experienced matron in the Chamberlain Sanitarium. Must furnish references. Good wages to the right person. Also experienced stenographer. Address all communications to the Chamberlain Sanitarium, Chamberlain, S. D.

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

HYGIENIC VEGETABLE COOKING OIL.—The shortening used by our people. 5 gal., \$4; 10 gal., \$8; ½ bbl. (about 30 gal.), 72 cents a gal. Nothing better. By freight from Louisville, Ky., or Chattanooga, Tenn. Address Dr. O. C. Godsmark, Chattanooga, Tenn.

WANTED.—Five Adventist miners immediately. 17-inch vein mining coal. Pay, 9½ cents a bushel of sales. Prospect for steady work until spring. Board, \$3.50. House available. Experienced coal-diggers preferred. J. Dalbey, R. F. D. 2, Lacona, Iowa.

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

GOOD FARM FOR SALE.—At Mountain View, Cal. Consists of 12 acres, excellent soil, set to variety of fruit and nut-bearing trees. House, five rooms, modern improvements. Barn, sheds, windmill, wells, etc. On account of old age, owners make price \$8,000, which is exceedingly low. For further information address Elder S. Mortensen, 5942 Peoria St., Chicago, Ill.

FOR SALE AT TAKOMA PARK, D. C.—Having been called to work in the field, especially New York and Boston, Dr. D. H. Kress offers for sale his residence on Flower Avenue, near the Sanitarium. The location is ideal. The house has eleven rooms, bath-room, large basement, and all modern conveniences. Sale price, \$5,000. Address D. H. Kress, M. D., Takoma Park, D. C.

FRUIT FARM FOR SALE.—Located on the south slope of the Ozark Mountains, in the famous fruit belt of Missouri. The orchard of 40 acres is just old enough to begin to bear fruit. The peach orchard will yield 2,000 bushels this year. Circumstances of party owning farm makes quick sale imperative, and at about half value. For particulars address Jas. Cochran, 1109 E. Twelfth St., Kansas City, Mo.

## Obituaries

TOLTON.—Died in Spokane, Wash., April 22, 1910, Norman Tolton, only child of Henry N. and Mrs. Tolton, aged 2 years, 6 months, and 13 days. At his birth little Norman was dedicated to the Lord; and though but a child, he manifested great interest in spiritual things. E. H. HUNTLEY.

FERRIS.—Died at Everett, Wash., June 30, 1910, Sister Hannah Ellen Ferris, aged 72 years, 6 months, and 27 days. She was born in the State of New York in 1837, and was married in 1855, her husband dying in 1877. About five years ago she heard and accepted the third angel's message. She loved the truth, and used every opportunity to give it to others. Three sons, three daughters, a large family of grandchildren and great-grandchildren, and many friends mourn their loss. The funeral service was conducted by the writer. Text, Job 19:25, 26. WM. J. BOYNTON.

BIDGOOD.—James H. Bidgood was born in Clinton, N. Y., July 6, 1845, and died in Oregon, July 3, 1910. Twenty-one years ago he accepted the truths of the third angel's message. In 1898 he came to Oregon, where he has since made his home. He held his membership in the Newburg church, where he was loved and respected by all. An injury received some time ago brought on slow paralysis, which caused his death. He awaits the call of the Life-giver. R. D. BENHAM.

SNAPP.—Died at her home in Ozawie, Kan., July 9, 1910, Sister Martha Ann Snapp, aged 75 years, 6 months, and 3 days. She was born in Virginia, Jan. 6, 1835. Nineteen years ago she with her husband accepted present truth, and united with the Seventh-day Adventist Church. To this belief she remained faithful till death. She leaves an aged husband and six children to mourn. The Dunkard minister, Rev. Harvey Brammel, assisted in the funeral service. W. A. EASLEY.

RICHARD.—David B. Richard was born in Livingston County, New York, and fell asleep at his home near San Marcos, Cal., July 8, 1910, aged sixty-nine years and seven months. He came to Michigan in 1861, where he resided until 1902, when he came to California. Brother Richard accepted the truths of the third angel's message over thirty years ago, and died in the blessed hope of a part in the first resurrection. The bereaved wife and one brother are left to mourn. A. G. CHRISTIANSON.

HOWARD.—Sarah Ann Richardson was born at Trafalgar, Ind., Jan. 4, 1846, and died at Elk City, Kan., June 17, 1910, aged 64 years, 5 months, and 13 days. March 21, 1868, she became the wife of R. A. Howard. To this union were born four sons and seven daughters. In 1891 she accepted the views held by Seventh-day Adventists, and she died in the faith of a soon-coming Saviour. She leaves a husband, nine children and sixteen grandchildren to mourn. Brother B. E. Cole conducted the funeral service. R. A. HOWARD.

TAYLOR.—Elizabeth Cline was born in Richland Co., Ohio, Nov. 22, 1822; and, at the laying aside of life's burdens, June 21, 1910, to await the call of our Saviour to immortality and eternal life, she had attained the age of eighty-seven years and seven months. On Jan. 28, 1841, she became the wife of Eli Taylor. In Sister Taylor's life we have an example of a faithful Christian. She is survived by a daughter and three sons, and descendants to the fourth generation, who need not sorrow as those who have no hope. A. C. SHANNON.

BAGNULL.—Solomon Bagnull was born in Staffordshire, England, Aug. 14, 1838, and died July 11, 1910, at West Middlesex, Pa., aged seventy-two years. He was a soldier in the Civil War, serving three years and ten months, spending four months in the Libby prison and six months in the Andersonville prison. He became a soldier for Christ about nine years ago, and united with the Seventh-day Adventist Church. He tried to live faithful to his calling. A loving wife, three daughters, and two sons are left to mourn. Rev. Brownell, a Presbyterian minister from West Middlesex, Pa., assisted in the funeral service. F. E. GIBSON.

DIEHL.—Died at the home of his parents, at Takoma Park, D. C., John Spencer Armstrong Diehl, only son of Roscoe A. and Frances Diehl (née Ayers). He was born May 14, 1909, at the Takoma Park Sanitarium, and died of infantile consumption on July 9, 1910, aged 13 months, 3 weeks, and 2 days. Having been a constant sufferer from his birth, it is a consolation to us in our deep sorrow to know that our darling baby is at rest, and the promise is sure that he "shall come again from the land of the enemy." The funeral service was conducted by Elder F. M. Wilcox, and our boy was laid to rest in Rock Creek Cemetery. FRANCES AYERS-DIEHL.





WASHINGTON, D. C., JULY 28, 1910

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JULY 12, Brethren J. W. Phillips and Charles Martin left Texas for Mexico, where they have gone to engage in the canvassing work.

WE hope every parent will read the article from the pen of Mrs. E. G. White in our Home and Health department. The principles set forth are worthy of careful study and practical application.

AFTER passing through the recent uprising in Chang-sha, China, P. J. Laird and wife reached San Francisco, Friday, July 8. They are to spend some time on the Pacific Coast, and at the present are at the St. Helena Sanitarium.

ALL will be gratified to learn of the establishment of the German Seminary at Clinton, Mo. According to the report of Elder E. T. Russell, an excellent property has been secured for the German work at much less cost than the buildings could have been erected.

ISSUED as a Liberty Special, the *Pacific Union Recorder* of July 14 comes out as a three-column, sixteen-page journal. It contains excellent articles on the subject of religious liberty, written for the purpose of educating the people of California on these principles. It is worthy of more than local circulation.

THIS number contains a report from Elder I. H. Evans, written from Honolulu while en route to the Orient. The work of Brother Evans in the countries of the East will be followed with deep interest, and the prayers of all will attend him and his associates in the needy and exceedingly health-trying fields in which they are laboring.

WE learn with regret that the home of Elder L. F. Starr at Garland, Wyo., with his library and all furnishings, was totally destroyed by fire on July 8.

FROM Korea Elder C. L. Butterfield writes that he had held a few meetings at one church where determined opposition to the truth had developed, and at the last service fifty adults, besides children, were present. At the close eight men arose, giving their hearts to God.

THE work of preparing the next Harvest Ingathering number of the REVIEW is busily going forward. The artists have already done much of their work, and some of the matter it will contain is already in type. It will be printed and sent out in good time. We earnestly hope that this year will prove to be the banner year in our circulation of the Missions number of the REVIEW. Begin to prepare now to act your part.

It would be well for the young men and women who have quite or nearly completed their educational work, and are contemplating work in the mission field, to consider the advantages offered for a short course of special instruction in the Foreign Mission Seminary. The president of the Seminary, Elder J. L. Shaw, sets forth these advantages in his article in the Field department. The Seminary offers no long courses of study, but specializes in the work of preparing missionary recruits for the particular field which they have chosen. In this regard it stands unique in our system of schools, and is prepared to give special help which perhaps can be obtained in no other institution.

## Colporteurs for Mission Fields

WE again mention the call made by the General Conference Committee in the last number of the REVIEW for twenty-five experienced canvassers to go to foreign fields after taking a preparatory course in the Foreign Mission Seminary, under the direction of the General Conference. We trust that this call has already found a response in the hearts of the men who should go, and that we may soon hear from them.

The following note from Brother Max Trummer, written from the capital city of the province where our Argentina school is located, is a good illustration of how the Lord has prepared the way for the circulation of our literature in foreign fields. He says:—

"I want to let you know that we took seventy orders here for Spanish 'Home and Health' in three and one-half days. One day we took thirty orders. This is much better than I ever did in the States. We sold to the mayor of the city, also to two bank directors, and took five orders in the federal building."

Canvassers in other foreign fields are having similar experiences, and it is the repetition of these marked evidences that now especially is the time to enter these fields with our literature, that has led the General Conference Committee to ask for twenty-five men to fill the urgent calls that have come in.

Address all correspondence to N. Z. Town, Takoma Park, Washington, D. C.

FOUR of our monthly subscription journals for August have come to hand; namely, *Signs of the Times Monthly*, *Watchman*, *Christian Education*, and *Life and Health*. Each one of these journals fills a special need in this great movement. The August numbers are fully up to the high standard of their predecessors. We hope that every reader of the REVIEW will do his best to give to these monthlies a wide circulation.

## A Call for One Hundred Twenty Missionaries

THOSE who are watching the progress of our work are aware that a rather steady stream of workers is flowing toward the mission fields. But we scarcely realize the magnitude of this movement.

Recently the General Conference Committee appointed a committee to look over the calls that have not yet been filled, and submit an estimate of the number of workers we should plan to send out during the next two years.

This committee presented a carefully prepared, conservative estimate, based on the calls already on the files in our office. Their report is as follows: Workers for China, 27; India, 18; South Africa, 6; Japan, 6; West Indies, 11; South America, 34; Philippine Islands, 3; West Africa, 7; Straits Settlements, 1; Great Britain, 6; Bermuda, 2. Total, 120. To this number must be added at least 80 persons,—the wives and children of these workers,—making 200 who must be sent out.

Of these workers, 56 are to be evangelists, 21 nurses, 26 canvassers, 4 physicians, 9 teachers, and 4 Bible workers.

This report has been adopted, and the task of selecting these workers will now begin. But the officers of the General Conference are fully aware that during the two years these missionaries are being found and sent, calls for at least as many more will be sent in, and, if the funds will make it possible, the additional number will be sent.

The task of making just the right selection of so many persons, for such varied lines of work in different countries, is a heavy one. Those upon whom it rests need, and earnestly crave, the prayers of God's people.

As stated in last week's REVIEW, we have found it absolutely necessary to establish a more careful and systematic arrangement for supplying the mission fields with the workers they require. We must get in the lead of this great movement by selecting our workers far enough in advance to become personally acquainted with them, and to give them the special help they ought, by all means, to have before they start to their fields.

This we shall endeavor to do by placing them in the Foreign Mission Seminary for a time. We are now requesting the secretaries of our departments, the presidents of union and local conferences, and the men at the head of our schools and sanitariums, to assist us in the selection of these workers. And we earnestly request our people to join us in our endeavors to send to the hundreds of millions of the lost in all lands the young men and women who will prove to be just the help needed.

A. G. DANIELLS.