



The Advent Sabbath Review and Herald

Vol. 86

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No. 36



Do Thou Thy Will

Do Thou Thy will with me!
I am convinced that Thy mysterious ways
Lead ever up to goals of peace. I see,
In looking back o'er discontented days
When I rebelled at paths Thou led'st me in —
I see how for my good it all has been:
Do Thou Thy will.

Do Thou Thy will. I find
That when I wept because some barrier stood
Between me and my longings, I was blind;
For Thou hadst placed it there for my own good;
And when in chosen paths I could not go,
It was to guard me from some needless woe:
Do Thou Thy will.

Do Thou Thy will. I feel
The calm of realms toward which my feet are led,
Across my fevered, restless spirit steal;
The blind rebellion of my heart is dead.
Or in the valley, or on the heights above,
The hand that leads me is the hand of Love:
Do Thou Thy will.

— *Lutheran Witness.*

THE WORK — AND — THE WORKERS

SIXTY thousand copies of *Liberty* for the third quarter had been sold up to August 29, and a new edition had to be printed to supply the demand.

THINK about this statement: "We find it much easier to sell the *second time* we work a place." This good word comes from a man and his wife who are two successful *Liberty* workers. This speaks well for *Liberty* and its mission; also for recanvassing territory.

At the close of the month of August, 26,888 copies of the September number of *Life and Health* had been ordered by agents. This makes a fair showing for the September issue in view of the fact that orders for it were not filled until near the close of August.

THE Temperance number of the *Youth's Instructor* is still being successfully sold. The public appreciates, also, the regular weekly issues of this excellent paper. The following words are merely samples of many constantly coming to the *Instructor*: "Enclosed you will find my renewal. I like the *Instructor* very much, and would not be without it. I read it every week, and enjoy every word of it."

THE missionary secretary of Indiana, R. C. Spohr, with a company of Indiana periodical workers, is, by mutual agreement, helping some of his sister conferences to keep their territory in good working condition by selling large numbers of *Life and Health*, *Liberty*, and *Protestant Magazine* in some of the large cities of these adjoining States. Every few days this company sends in an order for 1,000 papers.

THE magazine *Life and Health* not only administers to the needs of the general public, but it serves our own people well. It furnishes lucrative employment for all classes. Children successfully handle it; the aged do well with it. One blind brother sells regularly 1,000 copies a month, making a clear profit of \$70. There are many people with good eyes who do not receive as much a month. This is worthy of the consideration of all REVIEW readers.

WHEN any of our readers want to secure a good Bible at a reasonable price, they should order an "Open-Flat Bible," from the Review and Herald, Takoma Park Station, Washington, D. C. It opens perfectly. It has the best India paper; large bold-face minion type. Chapters numbered by books, also consecutively; center references. It is self-pronouncing and silk-sewed. It weighs only eighteen ounces. Size, $5\frac{1}{2}$ x 8 x $\frac{7}{8}$ inches, outside of cover. It is cheaper than any Bible of a similar style. It is in every way desirable. In three styles only: A, \$4; B, \$5; C, \$6. Write for circulars and full description.

MRS. NETTIE MORAN, of the State of Washington, who recently sent in an order for 3,100 copies of *Liberty*, writes as follows: "I sell *Liberty* to the business men only, especially to lawyers, doctors, and office men generally. In good territory, I average 100 copies a day. My daughter has been with me for

Christian Education is the name of our forth-coming home and school magazine. It will be issued in the interest of the proper development of the entire being; the home; the school; the church; and for the proclamation of our special message. It will be a great help to parents, teachers, and pupils. It will inspire confidence; it will keep our people abreast with the principal movements in the educational world. It will acquaint all with the progress of our denominational school system. It will expose fallacies, and encourage the true science of education. Yearly subscription, 50 cents, domestic; foreign, 60 cents. Single copies, 10 cents. We have just received our first order for 25 copies of *Christian Education* to be sold by an agent.

Testimonies for the Church, Volume 9, Now Ready

By the time this notice reaches our readers, the last number of "Testimonies for the Church," Volume 9, will be ready to mail. The following outline of the contents of this new number of the Testimonies will at once reveal its importance:—

SECTION 1.—For the Coming of the King: The Last Crisis; Called to Be Witnesses; Home Missionary Work; The Need of Earnest Effort; "Freely Ye Have Received, Freely Give."

SECTION 2.—Literature in Service: Our Publications; Circulate the Publications; A Broader View; Camp-Meetings and Our Publications.

SECTION 3.—The Work in the Cities: Conditions in the Cities; A Present-Day Work; Methods of Labor; An Appeal to Laymen; Words of Counsel to Ministers.

SECTION 4.—The Health Work: Faithfulness in Health Reform; A Plea for Medical Missionary Evangelists; Loma Linda College of Evangelists.

SECTION 5.—The Spirit of Unity: Unity Among Different Nationalities; Unity in Christ Jesus; The Publishing Work at College View; German and Scandinavian Conferences.

SECTION 6.—Among the Colored People: A Call for Colored Laborers; Proclaiming the Truth Where There Is Race Antagonism; The Color-Line; Consideration for Colored Laborers; The Needs of a Mission Field.

SECTION 7.—The Religious Liberty Work: A Time of Trial Before Us; Sunday Labor; Words of Caution.

SECTION 8.—Timely Counsels: Faithful Stewardship; Beneficence; The Spirit of Independence; A Distribution of Responsibility; In Humility and Faith; To the Workers in Southern California; "I Am but a Little Child;" The Reward of Earnest Effort.

The entire contents of this number will be of great encouragement and help to every individual who is in any way interested in, or associated with, the special message for this time; and the one section, dealing with the "Spirit of Unity," will be found to be of most vital importance to the church at this particular time. This one section alone is of sufficient present interest to demand its thorough study by every Sabbath-keeper. No family of believers ought to delay securing and studying this book. Orders may now be placed with tract societies.

Price, post-paid, cloth, 75 cents; limp leather, \$1.25. Thin edition, Bible paper, in limp leather binding, \$1.25.

a time. We find that we have better success when using only one magazine at a time. We have enjoyed our work very much this summer, although at times it has been extremely warm. The Lord's strength has been my sufficiency."

THE following letter reached us August 30: "Received the 100 *Life and Health*; and my little girl, 13 years of age, sold 53 this afternoon. She desires 100 copies more to sell before school begins. She has earned her scholarship in the South Lancaster Academy selling our periodicals during the summer. She says that *Life and Health* especially interests mothers, physicians, dentists, and business men in general. Please send 100 copies more at once." This mere child earned \$2.12 in one forenoon. This is not an exceptional record made on a special day, for she has been selling papers all summer, and thus early has her scholarship earned.

"DAYBREAK IN THE DARK CONTINENT" is a book "dedicated to the Africans, who, after nineteen centuries, are still without hope and without God in the world, and to the men and women who, having the great commission, will in this twentieth century bear to them the gospel message." Africa, the Dark Continent, whose population is composed almost entirely of dark people, is the one continent whose native religion is without sacred writings and definite system — a religion whose followers are but wanderers in the blackness of darkness. "Daybreak" has especially to do with the dawning of a better day for this long-neglected people of Africa. It contains a chapter on the geography of the continent, illustrating the general surface of the country by a relief-map, also other maps of the continent at different periods of its history. It treats of the people and their customs, their religions of darkness contrasted with the religion of light. It gives geographical and statistical tables, with the various religious divisions of Africa, and samples of Bible translations into African dialects. To all who desire to promote the work of the gospel in this land, it is a book that will be a great help in every way, through giving a thorough knowledge of Africa's needs, and the methods best adapted to its advancement. It is thrilling and instructive from first to last. With its reading comes a strong missionary inspiration and an earnest desire to do something for the millions of this dark land. It is especially instructive for the young people. Only 40 cents in paper, and 50 cents in good cloth binding.

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. 86

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Editorial

"But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." "As newborn babes, desire the sincere milk of the word, that ye may grow thereby."

THE life of the Christian is a life of progress and advancement. He grows in grace as he grows in a knowledge of God. By study of the Word, by communion with the Spirit, by his own experience and the experiences of his fellows, he learns continually more and more of God's ways and workings. This increasing knowledge, if applied practically in the life, will transform its possessor into the image and likeness of the divine character.

A GROWING Christian is a working Christian. Indeed, the manifestation of activity, energy, and growth is the proof of life. In the spiritual as well as in the physical life stagnation is death, and cessation of effort the precursor of dissolution. But this need not mean forced exercise of the spiritual energies. Labor born of love needs no compulsion. Exercise is the necessary complement of life, as works is of faith. The love of Christ constrained the apostle Paul. In consequence, the sense of duty was overshadowed by the higher motive of privilege in Christian labor. Better to work from a sense of duty than not to work at all; better to do right solely because it is right, and because we feel that God requires it, than to do evil:

but best of all is to come so near to God and so drink in of his life, and so sense his love and goodness, that right-doing and all Christian labor shall be but the expression of our love and gratitude in small return for the unnumbered benefits received. Then shall we joy in Christian service, and our labor shall ascend to the Father, as an odor of a sweet smell, a sacrifice acceptable and well-pleasing. "To do good and communicate forget not: for with such sacrifices God is well pleased." Heb. 13: 16.

A Covering Cloud

THE Vaudois, or Waldenses, of the Piedmont valleys, had been all but exterminated. While the Reformation was spreading in Northern Europe, the papal forces visited the Vaudois villages with fire and sword. The remnant, driven out, had found refuge in Switzerland and southern Germany. After several years of exile, they were endeavoring to return to their homes. Spies sent into the valleys had reported the fields untilled and the villages deserted; and now a pioneer band of eight hundred men was making "the glorious re-entry," as it was ever afterward called.

Against the assaults of their enemies, they had pressed on from Lake Geneva, through Savoy, near to their own country. But on the slopes of a mountain called the Balsiglia, they were surrounded by the French and Piedmont troops sent to make an end of them. Their last stand apparently had been made, and now the enemy, with artillery in position, rested as evening drew on, confident that the next morning would deliver the little band to the slaughter. Wylie says:—

Never before had destruction appeared to impend so inevitably over the Vaudois. To remain where they were was certain death, yet whither could they flee? Behind them rose the unscalable precipices of the Col du Pis, and beneath them lay the valley swarming with foes. If they should wait till the morning broke, it would be impossible to pass the enemy without being seen; and even now, although it was night, the numerous camp-fires that blazed beneath them made it almost as bright as day. But the hour of their extremity was the time of God's opportunity. Often before it had been seen to be so, but perhaps never so strikingly as now. While they looked this way and that way, but could discover no escape from the net that enclosed them, the mist began to gather on the summits of the mountains around them. They knew the old mantle that was wont

to be cast around their fathers in the hour of peril. It crept lower and yet lower on the great mountains. Now it touched the supreme peak of the Balsiglia.

Will it mock their hopes? Will it only touch, but not cover their mountain camp? Again it is in motion; downward roll its white fleecy billows, and now it hangs in sheltering folds around the war-battered fortress and its handful of heroic defenders. They dared not as yet attempt to escape, for still the watch-fires burned brightly in the valley. But it was only for a few minutes longer. The mist kept its downward course, and now all was dark. A Tartarean gloom filled the gorge of San Martino.

At this moment, as the garrison stood mute, pondering whereunto these things would grow, Captain Poulat, a native of these parts, broke the silence. He bade them be of good courage, for he knew the paths, and would conduct them past the French and Piedmontese lines, by a track known only to himself. Crawling on their hands and knees, and passing close to the French sentinels, yet hidden from them by the mist, they descended frightful precipices, and made their escape. "He who has not seen such paths," says Arnaud in his "*Rentree Glorieuse*," "can not conceive the danger of them, and will be inclined to consider my account of the march a mere fiction. But it is strictly true; and I must add, the place is so frightful that even some of the Vaudois themselves were terror-struck when they saw by daylight the nature of the spot they had passed in the dark." When the day broke, every eye in the plain below was turned to the Balsiglia. That day the four hundred ropes which Catinat had brought with him were to be put in requisition, and *feux-de-joie* so long prepared were to be lighted at Pinerolo. What was their amazement to find the Balsiglia abandoned! The Vaudois had escaped and were gone, and might be seen upon the distant mountains, climbing the snows, far out of the reach of their would-be captors. We might they sing,—

"Our soul is escaped as a bird out of the snare of the fowler.

The snare is broken, and we are escaped."

—"History of Protestantism," Vol. IV, pages 507, 508.

They reached their own valley of the Pra del Tor, and to their joy found, all unexpectedly, agents of the Duke of Savoy, their prince, with a message of good will, giving authority to bring back their families and fellow believers from all places where they had fled. Thus again the Waldensian people found homes among the mountains that had hidden their fathers away from Rome's wrath in the days of old.

It was among these same Alpine valleys that our own work gained its first foothold in Italy.

W. A. S.

National Reformism at Winona Lake, Ind.

Liberty's Citadel Under Fire

To the National Reformer the United States of America is a nation in open rebellion against the government of heaven. For that reason the National Reformer does not vote in general elections. To do so would be to lend his support to a government that has bid defiance to the King of the universe.

This attitude is assumed toward the national government because the national Constitution confines its provisions to the civil or temporal affairs of men. Were the Constitution a document which abounded with declarations of allegiance to God and to the Lord Jesus Christ, and exercised a strict supervision over the religious concerns of men, as did the early charters and constitutions of the American colonies, it would be in harmony with their belief and purpose, and they would be able to exercise the franchise without doing violence to their consciences. But as that immortal foundation of American jurisprudence leaves every man free to follow the dictates of his conscience—to worship or not to worship as he may choose—it is out of harmony with those early colonial charters, out of harmony with the cruel practises built upon them, and, therefore, out of harmony with the purposes of the National Reform Association, which are based upon those colonial charters and experiences. That we are not doing them any injustice in stating that their purposes and plans are of the colonial type is apparent from their own declarations. Said Dr. J. M. Wylie at this institute:—

The influence of the civil government in shaping morals makes it necessary that the New Testament prophet, the man who speaks for God, shall proclaim God's will concerning this department of the kingdom. The fact that civil government controls the education of our children, the vital question of marriage and divorce, and even the lives of the citizens, demands that it be placed under divine law, and that God's spokesmen shall utter his will. The prophets understood better than the kings the fundamental law of the land, and kings were compelled to consult them. The reformers and the preachers in the early days of our republic were men who had an important part in molding the destinies of the nation.

What is this but a return to colonial days and methods? The preachers of those days told the state what was "the will of God," and the subservient state enforced the preachers' interpretation of that divine will. It mattered not what cruelty it entailed, it was "God's will," and they were his agents; and they made him responsible for all they did. They held that the state must "be placed under divine law," and they attempted to place it there, and through their attempt to do

that there was created, not a paradise, but a purgatory. The ministers of those days considered themselves God's spokesmen. They were the ruling force in politics; and with their mental vision dazzled by the glamour of that power, they were blind to the great matters of justice and equality between man and man, to the rights of men in the matter of choosing unmolested what religion they would profess, or whether they would profess any; and that abuse of power by those ordained to the service of God, that practise of injustice by those ordained to the cause of righteousness, has sprinkled the nation thickly with scoffers, skeptics, and infidels.

"God's spokesmen shall utter his will," said those colonial legislators. They were his spokesmen; they uttered his will (or professed to); and then they placed themselves on the throne of vengeance to execute God's wrath upon all whom they judged to be disobedient to him or under the frown of his displeasure. "God's spokesmen shall utter his will," says the National Reform Association. Will they utter it without putting it into execution? Their colonial prototypes did it, and we have no reason to suppose that they will not do the same, once they are clothed with the requisite power.

"The prophets understood better than the kings the fundamental law of the land, and the kings were compelled to consult them," says the National Reformer. What is this but the plainest kind of declaration that when their plans mature, when this nation has been "Christianized," as they express it, the church will control the state, molding all its legislation, and sweeping away every guaranty of freedom of worship. The prophets (that is, the preachers) are to tell the state what it shall and what it shall not do; they are to interpret "the fundamental law of the land" because they understand it better than do the laity. "The kings were compelled to consult" the prophets. So the representatives of the American government are to consult the modern prophets concerning what the government should be and do. That gives us a hierarchy in place of a republic, and the people are to be ruled by the ministers, instead of ruling themselves as our present Constitution provides.

That it is the design of the National Reform organization to take the government of this nation out of the hands of the people, where it has rested so long, was shown by the address of Rev. J. S. Martin at this convention, on August 14. Mr. Martin is the general superintendent of the National Reform Association. He said:—

This association proposes that there shall be a recognition made in our nation's fundamental law that the law of

God as revealed through Jesus Christ, and not the will of the majority of the people, is the supreme law of the land.

That association proposes that the national Constitution shall make that declaration; shall declare that the will of the majority of the people is *not* the supreme law of the land; shall declare that the law of God, as revealed by Jesus Christ, is the supreme law of the nation. That would at once put the nation under ecclesiastical control; for "the preachers are the successors of the prophets," the expounders of the divine will, the authorized "spokesmen" of God. No law could be formulated without their authorization, or enacted without their approval. From a government by the people we would be transformed into a government by the ecclesiastical overlords of the people, who would utter their decrees as the decrees of the Almighty, and enforce them, as of old, without pity or compassion.

This organization is not dangerous because of its numbers, for in its constituency it is not large; but because the tares it is sowing in the world are finding in a Spirit-lacking and power-loving church a most fertile field for their growth and propagation. As it was in the days of Constantine, so it is now. As the church loses the power of the Holy Ghost, she reaches out for the power and pomp and political influence of the world. The National Reform propaganda panders to a political priesthood's love of power and influence, and the slogan of its hosts catches the ear of many who have deserted the prayer-meeting for the caucus, and put the Bible critic where the evangelist used to be. It is this that makes their propaganda against the government and its Constitution a dangerous attack. Men who are looking for the loaves and the fishes of political influence will flock to its standard; and politicians, whose ears are always pressed to the ground to hear from what direction the forces they fear are approaching, will not be slow to wheel into line when the movement has attained sufficient influence.

The association holds that this is a Christian nation; and being such, it is extremely inconsistent that it should have "a secular constitution." Such a constitution, they hold, does not sufficiently safeguard the "Christian institutions, usages, and customs of the nation." Said Dr. Wylie:—

If the present Constitution will not sustain our national [religious] institutions and usages, then it is high time we had a new Constitution, or an amendment to the old one, that will furnish a sure foundation for the pillars of this republic.

That they considered the national Constitution out of date, inadequate, and inconsistent with the nation's Christian

features, was repeatedly declared and emphasized during this institute. Said Rev. J. S. McGaw:—

For one hundred thirty years we have tried the experiment of a secular constitution, and the moral, social, civil, and political conditions throughout the land declare beyond the peradventure of a doubt a secular constitution for a Christian nation is a failure. . . . The legalized evils of the hour are not the sins of the administration. The disease is constitutional, and we will never be able to eradicate it fully from our political system, until we treat the Constitution to a Christian amendment. . . . To continue to build on the insufficient foundation is neither good sense nor good statesmanship. The only wise thing to do is to put our government on a thoroughly Christian basis by an open acknowledgment of Jesus Christ as King and Lawgiver of this nation.

That, in their estimation, would be the enthronement of Christ and the end of iniquity; for, said this speaker, "With the Christian principles of civil government thoroughly embedded in our fundamental law, there is not a legalized sin which could be legally reared upon it, and we could go forward building a national structure which would endure." The coming of Christ, as believed and taught at this institute, is not the coming of Christ as taught by Christ and his apostles; but his coming is to consist of the acknowledgment of Christ as ruler by the various nations, led by the United States. That is his coming, and that is his crowning as the universal Ruler. That will usher in the reign of righteousness. It might be said in conclusion that this program will prepare the world, as nothing else could, for the acknowledgment of the universal sovereignty of the papal prince, sitting in the place of God and setting himself forth as the legitimate acting Prince of Peace.

The present campaign of the National Reform Association is an attack upon the very citadel of our liberties, both civil and religious. It proposes a complete metamorphosis of the fundamental principles of the government, which will result in establishing a hierarchy on the ruins of the republic, and giving us ecclesiastical tyranny in the place of civil and religious freedom. C. M. S.

The Situation and the Remedy

No one can shut his eyes to the fact that radical changes have been made in the teachings of religious leaders during the present generation. The departures from the old standards of faith are too evident to admit of a denial. The radicals assert this with much satisfaction, while the conservatives deplore the results which have been developed from a principle of interpretation adopted decades ago by some of their own school.

Among those who have commented

upon this trend in theology is Dr. James Orr, of Scotland, who has contributed to the *Homiletic Review* for August an article with the title "American Theology as Seen by a Scottish Theologian," from which we take these paragraphs:—

It is plain, indeed, that it is a long way that American thought has traveled in theology, as in other matters, in the last few decades. Time was when the world looked to America for its massive theological systems—witness the works of Hodge, Shedd, and of like-minded writers. These were the text-books in the theological education a quarter of a century ago. That age passed. Systematic theology, undermined by critical and historical studies, seemed left behind. It fell out of favor and gave place to other tendencies; never, however, completely. . . .

That there is a radical—or more properly a revolutionary—spirit abroad which assails the very foundations of Christian thinking and belief, few conversant with the signs of the times will deny. It is not Christianity alone that is thus assailed; the attack is on all social and ethical institutions and ideas which come down with the sanction and veneration of the past. The recent startling articles in the *Cosmopolitan* on the teachings on marriage and ethical relations in American schools and universities, if marked by the journalistic note of exaggeration, still have enough of substance to show what a grave peril attaches to the spread of these revolutionary ideas. In theology the radical spirit finds fit expression in the recent outspoken works of Prof. G. B. Foster, of Chicago. With Professor Foster's relations to his denominational friends we have nothing to do, but it is foolish to deny that the positions, boldly stated and defended in his "Finality of the Christian Religion," and now in his book on "The Function of Religion in Man's Struggle for Existence," mean the surrender and denial of everything vital and fundamental in Christianity as the New Testament presents it, and as the world and church have hitherto understood it. Supernatural revelation is absolutely parted with; Jesus is reduced to the limits of humanity; every doctrine in the creeds of any of the churches is altered or rejected. "Scientific theology has succeeded in undermining the ecclesiastical dogma of the Trinity and of the Deity of Christ." It is an open question for Christianity whether Jesus even historically existed. "To hold that belief in the existence of Jesus is an inalienable constituent of our religion is to adopt a position which, from the standpoints of Jesus and of Paul themselves, is in principle subversive of religious faith." "Is it inconceivable that the very name of Christianity shall have passed away?" The prophets of this new cult are Hegel, Bousset, Otto Pfeiderer—more truly Nietzsche. With such negations the Christian church, which values its existence and its faith, can have no dealings. . . .

There is need, it appears to the present writer, for a more positive and less ambiguous attitude to the great doctrines on the part of Christian teachers. The process of thought in the circles referred to is one easily traced. First there is an ostentatious throwing overboard, gen-

erally with some expressions of contempt, of what is called the "verbal inspiration" of Scripture, or of the authority of Scripture generally. Jesus is recognized by most as the incarnate Son of God, though with shadings off into more or less indefinite assertions even on that fundamental article which make it doubtful where the writers exactly stand. Christ's pre-existence is generally placed in doubt; it is, e. g., left unmentioned by Dr. Clarke. Jesus is still spoken of as the highest Revealer, or ultimate Revelation, of God, and it is allowed that his words, if only we can get at them, furnish the highest rule of guidance for time and for eternity. But then criticism, we are also told, must have its rights. The Gospels go into the crucible, and in the name of synoptical and Johannine criticism, are subjected to wonderful processes, in the course of which much of the history peels off as excrescence. Jesus, we are reminded, was still a man of his generation, liable to error in his human knowledge, and the limitations in his conceptions and judgments have to be allowed for. Paul, held to be still largely dominated by his inheritance of rabbinical and Pharisaic ideas, is not a teacher we can follow further than our own judgment of Christian truth leads us. If these things are done in the green tree of the New Testament, it is easy to see what will be done in the dry tree of the Old. But of this it is unnecessary to speak. The fluidity of the whole way of thinking must impress every student. Scotland, it is believed, demands something more positive.

A very serious element in the newer thinking is the tendency in the radical schools to doubt or surrender even the moral perfection of Jesus. Paul Wernle, one of the most brilliant of Germany's liberal theologians, says boldly that Jesus never claimed to be sinless. In America, as in Britain, there is an increasing movement in the same direction. This is quite logical from the humanitarian point of view. It is very well to deny the physical miracles, to argue against the virgin birth and the bodily resurrection. But if a sinless personality is conceded, the greatest miracle of all remains. So from numerous sides we have the affirmation that, in the words of Professor Foster, Jesus is only "the best we know." In his latest book he declares: "Even now we may not see in Jesus an absolutely perfect model without jeopardizing the freedom and the progress of humanity." In another place he tells us that "the democratic goodness about us is not so much a donation from Jesus as a creation of modern men who are as certainly children of God as Jesus himself was." In such a declaration the whole of the new tendency stands revealed, and it is not for a living Christianity to make terms with it, but to fight it to the death—only, not with carnal, but with spiritual weapons.

The situation is abundantly clear. In the effort to counteract the force of this advent message, and from the desire to appear in harmony with the assertions of a non-Biblical science, the inspiration of the Scriptures, in any true sense of that word, was either denied or left as an open question. This virtually placed human reasoning and human

speculation above divine revelation, and only one result could follow — theological anarchy. The only remedy is a return to first principles, the acceptance of the Word of God as the Word of God, and the obedience of faith. But this means to receive and obey the message for this time, and to prepare for the coming of the Son of man.

There will soon be no middle ground between a refined infidelity and the great second advent message. w. w. p.

China

CHINA'S future and its commercial interests are rapidly commanding unusual international attention. With numerous concessions already granted to foreign powers, and with treaties favoring commerce with foreign nations, China, with her immense population and lack of modern facilities, presents to the leading nations of the world opportunities for trade expansion, the like of which is not known elsewhere.

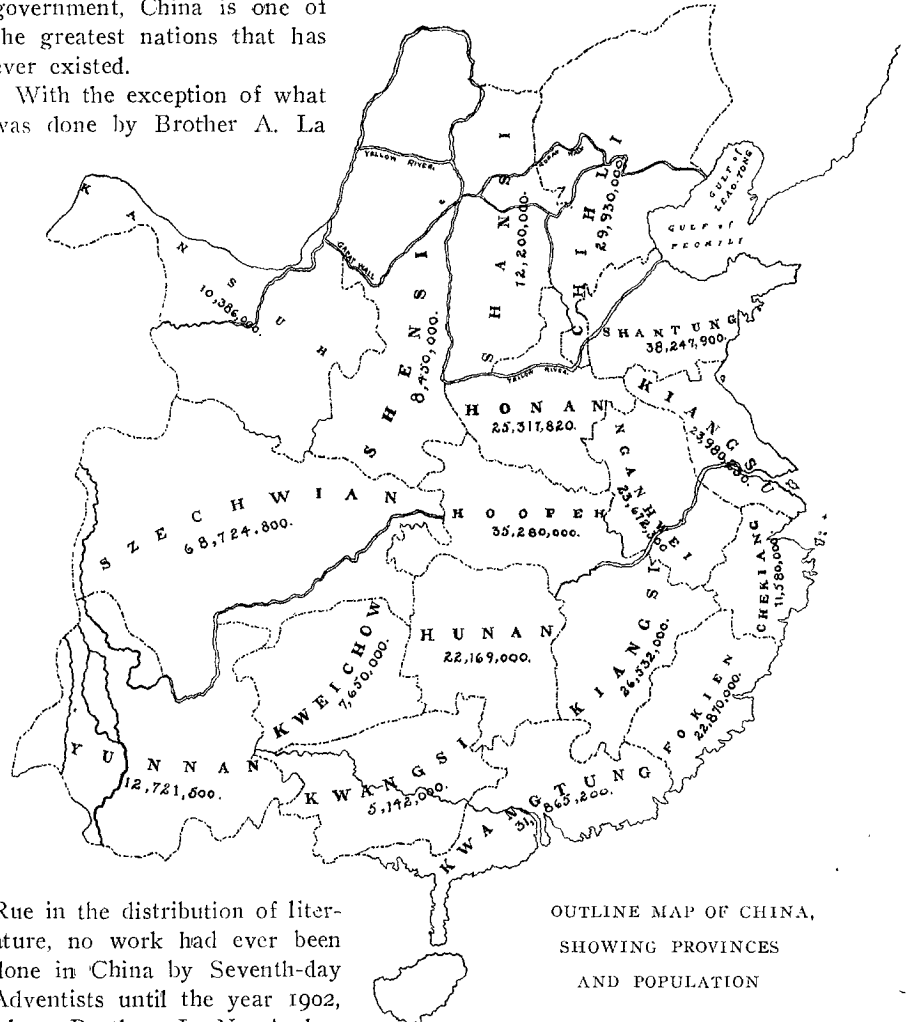
With a population approximating four hundred thirty-five million; with almost every natural resource, such as coal, iron, lead, copper, and the precious metals; with a soil so fertile and so carefully husbanded that it has raised successive crops of wheat or rice or other cereals for perhaps two thousand years; with a civilization antique and negative to all that the last three centuries have brought to the Western nations of the world; with remarkable exaltation of the family, where filial duties are discharged with almost religious devotion, and where the home and the family burial-grounds are never lost sight of during the ages; where poverty and enforced economy have developed a people so discreet in finance that no people or nation in the world can compare with them in eking out a subsistence at a minimum of cost; where not a few of the people, notwithstanding all their poverty and lack of opportunities in life, have such a respect for learning that it is probably not excelled by any people in the world, — with all these and far more, China presents opportunities for exploitation in the fields of manufacturing, commerce, and material progress perhaps superior to any nation on earth.

Through international treaties, oftentimes enforced by compulsion, missionary endeavor is tolerated in every province in China. Since the first pioneer missionary, almost single-handed and unaided, undertook to do missionary work for the Chinese people, more and more have the barriers against Christianity been removed, until to-day both the life and the property of the missionary are generally protected.

Politically the Chinese empire is divided into eighteen provinces and four dependencies. The dependencies are Manchuria, Mongolia, Chinese Turke-

stan and Tibet. In what is known as China proper there are said to be one million five hundred thirty-two thousand square miles of territory, with a population of more than four hundred ten million. The four dependencies increase the territorial area to 4,277,542 square miles, while its population is increased to over four hundred thirty-five million. From every standpoint by which a nation can be measured, in population, in territorial extent, in natural resources, in the ability of the people who inhabit the country, in the long continuance of its government, China is one of the greatest nations that has ever existed.

With the exception of what was done by Brother A. La



Rue in the distribution of literature, no work had ever been done in China by Seventh-day Adventists until the year 1902, when Brother J. N. Anderson and wife and Miss Ida Thompson were sent by the Mission Board to take up work in that country. From this small beginning, new workers have been sent to the field from time to time, until to-day we have eighteen foreign families and single workers who have spent more or less time in China, though at present five of these are on a furlough in the home land.

At the late General Conference, steps were taken to greatly accelerate the prosecution of our work in China. Up to the present, the workers have had very limited facilities. The most meager printing plant conceivable has been set up, and is now being utilized to its fullest capacity in printing the third angel's message in the native languages of China. This printing plant, however, is entirely inadequate for the needs of the work, and is such as would

not be used in the home land for a single week. Think of printing the third angel's message for four hundred thirty-five million people with a little pony press that is turned by hand, located in a private Chinese house, where, when the machinery is operated, the whole building trembles and shakes so that it is almost impossible to do good work.

A girls' school at Canton has been started, and the last year it has had an attendance of about one hundred. Some of the students are boarded and kept in the home. This seems to be the most

satisfactory way of helping these people to receive the true idea of home life, and to carry out the principles of the Christian religion.

Only five of the eighteen provinces have workers located in them, and these are wrestling against great odds, with so many interests on their hands that it is almost impossible for them to give the work the needed attention. At the late session of the General Conference, the delegates from China came with a most earnest petition to the General Conference that forty-two additional families should be sent to that kingdom during the coming two years. This was with the understanding that two workers should be placed in each province, so that we could have at least as many as two families of foreigners in each one of the eighteen provinces in China proper. It was also requested that the General

Conference place men in Manchuria, Chinese Turkestan, Mongolia, and Tibet. This seemed like a very large undertaking, but the delegates no sooner heard the needs of this great field than they promptly voted to grant the request of the Chinese workers, and authorized the General Conference Committee, as soon as suitable workers could be found who would take up this work, to place them in the field.

It may seem to some as if this was supplying China with altogether too many workers, but when the additional forty-two families have all been located in China, and should our present number of workers continue, still there would be a population in China of seven million people for each worker. Think of one worker to warn a community, largely rural, of more than seven million. Let us contrast this condition with what we find here in the United States. According to the census of 1900, the last one taken by the United States government, seven million people would take every soul in the States and territories of California, Washington, Oregon, Arizona, Utah, Colorado, Idaho, Wyoming, New Mexico, Oklahoma, Nebraska, Nevada, Montana, New Hampshire, Maine, Delaware, and Alaska. What would we think of asking one man to preach the third angel's message to all of these States, to give the inhabitants the warning of the third angel's message, and to get a people ready for the soon coming of Christ? This could be as readily done, as far as numbers are concerned, as can our present force of workers, with the forty-two additional families to be sent to China, give the Chinese people the third angel's message. It would seem like a Herculean task for one man to undertake to warn all the people in the above States, and yet this is what will have to be done in China through the help and blessing of God.

Suppose that we take these people in the States named above and exclude from them all knowledge of the true God, all knowledge of the Christian religion of any nature whatsoever. Let us place them among heathen temples and shrines that have been built for ages, perhaps where their ancestors have worshiped for many generations. Let the people be steeped in the deepest superstitions concerning religion; let the great mass of them be without education, by far the larger per cent unable to read or to know their names when they see them in print; with scarcely a single convert or sympathizer in the whole country; and you can imagine what it means when we place the responsibility of giving the third angel's message to the Chinese people upon the little band of workers in China.

We certainly do not have too many workers in the United States of America,

and yet there are single provinces in China, with an enormous population, that have never seen or heard of a Seventh-day Adventist. The province to the far west known as Szechuen has an estimated population of sixty-seven millions, and yet never has a single worker entered that province. The province of Shan-tung is the most densely populated country in the world, having more than six hundred eighty people to the square mile for the entire province, and a population equal to half of that of the United States of America, and yet not a single worker has ever been placed in that province. In one of our divisions of China, known as the Central Mission Field, including the provinces of Honan, Hupeh, Hunan, and Kwang-si, there is a population of over one hundred nineteen million souls.

When we think of the dearth of workers in this great country of China, is it not time to distribute some of our forces in foreign fields? Will we weaken our work at home if we send to these distant lands some of our strongest and best men, that the work can be placed upon a proper footing? Is it not high time that a valiant army of consecrated, God-fearing young men and women was going to the Orient to give their lives to the advancement of the third angel's message? We appeal to our people everywhere when they close their eyes at night, seriously to call to mind that there are over four hundred millions of poor Chinamen in the very depths of heathen darkness and superstitious idolatry,—individuals for whom Christ died, who have no knowledge of God or of a Christian Bible, or of the means of salvation. They live and die, hopeless and helpless, as far as they are concerned, and are dependent upon those who have the truth and the light, to send them the news of salvation through Jesus Christ.

One would think that the Christian's heart, when he ponders such a proposition, must burn with zeal and enthusiasm to impart to these benighted souls the light which God has given to us concerning salvation. Every week we should give an offering to the Lord for these poor darkened souls. The small sum of ten cents a week could do much toward helping to sustain missionaries in foreign fields, and there are those who could even give hundreds, or thousands, of dollars and still have everything they need to make life comfortable, and to supply every necessity.

The General Conference has most earnestly looked for men and women to send to China, but up to the present time we find ourselves almost powerless to send even so many as half a dozen recruits to that great kingdom. We raise the question, "Who will go?"

The Harvest Ingathering during the

month of November will be a rare opportunity for us to interest our neighbors and friends in the gigantic work that we are undertaking, and to enlist their sympathy and financial help. Certainly something must be done to accelerate the giving of the message in these great darkened heathen lands. Let us all continually pray that God will raise up workers to go to that field under the anointing of the Holy Spirit, and that he will supply the means by which they may be supported.

I. H. EVANS.

The Demands of this Hour

THIS is the hour of responsibility. There is a world to be warned. To every nation, and kindred, and tongue, and people this message is to go, and upon us rests the burden of promulgating it. A solemn and terrible responsibility truly! It is also the hour of great privilege and glorious opportunity. Every soul may have a part in the work. Every energy may be enlisted, and every talent find fullest exercise. This is no time for bickering and faultfinding, for carping criticism and evil-speaking. Murmurers and faultfinders are never found among the advance guard in any enterprise. In this movement they have lost the spirit of the message, and need to have the work of grace renewed in their hearts. God now calls for every man to stand in his proper place. He calls for every man to do his best, faithfully, loyally, and devotedly.

The true-hearted will rise to meet the increasing demands upon their loyalty. They will toil and sacrifice for a cause which to them is dearer than life. They will not swerve nor fall back. They have counted the cost, and have decided to cast in their lot with this message and this people, and to witness the glorious finishing of this work. Upon these true and tried ones God will pour out his Spirit in the time of visitation. They will not have long to wait to see God's mighty workings. Already they witness that for which they have toiled, and hoped, and prayed,—the message going by leaps and bounds. Soon will they behold the grand consummation, and join in the shout of final victory. And when that time comes, they will realize, as they can not now fully understand, that it has paid to serve God, and to stand stiffly for his truth. They will realize that their labors and sacrifices and struggles have not been in vain, but that through God's grace they have been permitted to have a humble part in one of the greatest and grandest movements which this world ever saw; and that through their allegiance to the principles constituting this message, they have shared in its experiences here, and may joy and rejoice in its triumphs throughout eternity.

F. M. W.

CONTRIBUTED ARTICLES

My Prayer

PEARL HEFTY

BLESSED Saviour, hear my pleading!
Broken-hearted, now I cry;
Be my helper, strong exceeding,
Ever watchful, ever nigh.

Jesus, help me bear my crosses
Meekly, as thou didst bear thine;
Help me not to feel earth's losses,
Since thy loving heart is mine.

When the path seems dark and lonely,
And the way I can not see,
May I, looking to thee only,
Jesus, safely walk with thee.
Anlauf, Ore.

Words of Instruction to Workers

MRS. E. G. WHITE

REPRESENTATIONS have been made to me that show how greatly our physicians and ministers and teachers need a development of Christian character, that they may properly represent the love of God to a fallen world. They are to speak the word of God from hearts melted in tenderness. In the large assemblies there are those who will be reached by words that tell of God's pardoning mercy and his matchless love; and these, in turn, will be the means of enlightening others in regard to the love of God. The Lord rejoices over the one repenting soul; he alone can measure the influence for good that one soul can be in drawing others to the foot of the cross. If the workers' labors are prompted by devotion to God and a desire to see souls saved in his kingdom, the Lord will impress them with words to speak that will represent his grace and love; and through the aid of the Holy Spirit souls will be convicted and converted. Their words will inspire faith and hope in the heart, and large numbers will be blessed with the light of truth, and be led to rejoice in the mercy and love of God.

Christ consented to suffer much in order to save souls. Should we not manifest patience and gentleness and long-suffering in dealing with the perishing? The words were spoken, "Love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing."

We must expect to meet all classes of minds. And when we are falsely spoken of, let us remember that the Prince of life passed through the same experience. Let ministers, physicians, and teachers take a straightforward course, "having your conversation honest among the Gentiles: that, whereas they speak

against you as evil-doers, they may be by your good works, which they shall behold, glorify God in the day of visitation."

And we are to be faithful in reproving wrong-doing. This God requires of every one of his laborers. Pure and unadulterated trust will always meet the elements of unsanctified profession. There will always be those who claim to be doing God service, but who are serving him not. Those who are blinded by erroneous opinions are to be treated with gentleness, yet labored for faithfully that their minds may be undeceived. Saving truth must be repeated over and over again. If these deceived souls can be convinced of their errors and converted, what rejoicing there will be in the heavenly courts!

Those who minister the word of God to the people are to remember that they are dealing with souls for whom Christ has died, and that they must meet the record of any unfaithfulness in the judgment. It is not merciful or just to allow a course of deception to be practised upon human minds. Satan will surely use erroneous theories to deceive and confuse minds, and we can not pass by these errors and be guiltless before God. Patiently, and in a spirit of meekness and gentleness, yet with a firmness that can not be misinterpreted, we are to reprove wrong, and to teach professed believers to adorn the doctrine of Christ our Saviour.

The work of the Lord is to be carried forward intelligently. Clear, well-defined plans must be laid for the extension of the message. Workers are needed who will reveal the spirit and mind of Christ, men who are consecrated to God, body, soul, and spirit, and who will carry out his will in meekness and humility, respecting the counsels given by his Spirit. Let every man stand in his lot and place, looking to Christ as his guide and counselor, and yoking up with his brethren in service for the Master. Christ will instruct those who manifest a teachable spirit.

We are engaged in an important and an essential work, and we must carry on an aggressive warfare. We are to stand for true Protestant principles; for the policies of the papacy will edge their way into every possible place to proscribe liberty of conscience. Every eye should now be single to the glory of God.

Those who have been seeking to undermine the confidence of our people in the testimonies of the Spirit of God, and in the leadings of Providence in our work, will one day be revealed as having acted a part similar to that of Judas. Judas was tempted and tried, but not rising above these temptations, he lost

ground, and finally went so far as to betray his Lord. Christ permitted Judas to go with the other disciples on their evangelistic tours, but on these occasions, Judas often manifested a spirit of superiority. He sought to exercise authority over his brethren. This spirit, unchecked, opened the way for the enemy to work upon his heart and mind, until at length he went so far as to betray his Saviour with a treacherous kiss. There are to-day, among the professed people of God, some who are walking in the same path; and unless they are converted, they will one day be numbered with the open enemies of God's work for this time.

My brethren, withhold not the testing truths that should come to every soul at this time, and which must be practised by those who would find acceptance with God. We are to let the word of God come to every appointed agency, for there is a crisis before the people of God. Labor that souls may receive that word of truth that refines and sanctifies the soul, finding delight in the truth because Christ is identified with truth.

Study the Master's methods of labor and teaching. All his illustrations were so simple that even the lowliest could understand the truths they symbolized. It is said of his instruction, "The common people heard him gladly." So to-day he would have ministers and teachers use words that all, even the most ignorant, can understand. The Lord rejoices when simplicity marks the words and works of his ministers. Let his followers copy his example, and thus magnify his name.

The end of all things is at hand, and there is much important work to be done. The work at our camp-meetings should be conducted, not according to man's devising, but after the manner of Christ's working. The church-members should be drawn out to labor. The light is to be taken from under the bushel, that it may reach to the many who need it. God calls upon believers to obtain an experience in missionary work by branching out into new territory and working intelligently for the people in the byways. To those who will do this, openings for labor will come. Angels of God will direct in the opening of fields nigh and afar off, that the work of warning the world may be accomplished.

To every church the instruction is given to gather in the ignorant and those who need help. Our brethren and sisters need to go forth as the first disciples went, to the byways and the highways, teaching the message of truth. They need to become laborers in the Lord's vineyard. God's servants must not be idlers, but must work diligently to win souls. One soul saved is of more consequence than all the riches of the world. Let our church-members ask themselves the question, Do I improve my opportunities? What fruit am I bearing to the glory of God?

Why did the Saviour choose as his missionary field places which others did not discern as being of special advantage? Why did he labor to sow the

seed in out-of-the-way places? Why did he travel slowly away from the villages where he had been communicating light and opening the Scriptures? There was a world to hear, and some souls would accept the truth who had not yet heard it.

My fellow workers, there is missionary work to be done in many unpromising places. The missionary spirit needs to take hold of our souls, inspiring us to reach classes for whom we had not planned to labor, and in ways and places that we had no idea of working. The Lord has his plan for the sowing of the gospel seed. In sowing according to his will we shall so multiply the seed sown that his word will reach thousands who have never heard the truth.

Opportunities are opening on every side; press into every providential opening. Eyes need to be anointed with the heavenly eye-salve to see and sense these opportunities. God calls now for wide-awake missionaries.

We need more of the love of Christ expressed in our lives for the souls perishing all around us. Christ looks upon these souls, not as they are in themselves, but as they may be if they will surrender themselves to him in sincerity, as did the thief on the cross. In the hour of his greatest suffering, Christ responded to the prayer of the penitent thief with the words, Verily I say unto thee to-day, Thou shalt be with me in paradise. The Son of God gave his life that he might uplift and ennoble all who would repent of their sins, accept his mercy, and trust in his power to save.

The Saviour in his labors had to deal with all classes of men, and all characters, and his life was the daily lesson book of those with whom he came in contact. Let us bear this in mind. The Lord is testing us individually; our motives are being held under close examination. As the truths of the Word are taught, let the evangelist and the physician remember that they have a part to act in bringing about the fulfilment of that word. If they will work in faith and humble dependence upon God, many will be led to accept the evidence of the word and to obey a "Thus saith the Lord."

Robbing God

G. B. THOMPSON

THE question is asked, "Will a man rob God?" Mal. 3:8. Hardly, one would think. Well might one shudder at the thought of a sin of such awful turpitude.

But the inspired seer continues, "Yet ye have robbed me." Then some are guilty at the bar of God of this great sin. In the presence of such an indictment by the Holy Spirit each will do well to inquire, like the disciples of old, "Lord, is it I?"

But, you say, I do not rob God, for I pay him an honest tithe. Very well, but we may do all this and still rob God. Withholding our tithe is not the only way by which we can rob the Lord. The

Great Benefactor says some have robbed him in "tithes and offerings." We may pay a faithful tithe, and yet withhold offerings and in this way be guilty of the sin charged.

Are any doing this, you say? Well, in view of the shortness of time, and the vast import of the message with which we are entrusted, were all as liberal as they should be, we would certainly be able to raise a sum equal to ten cents a week a member. Do you not think so?

Reader, please look over your stuff, look over your farm, your store, your business, your bank account, and see if you have put all in the cause you should, or have withheld, and thus robbed the Lord. Look at this now, as you will when face to face with the record in the judgment.

Takoma Park, D. C.

Spiritual Gifts Designed for the Church in All Ages

GEORGE I. BUTLER

OUR last article brought us to the remnant church, the last division of the true church of the gospel dispensation. The inspired description of it is found in these words: "Which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17. "The testimony of Jesus is the spirit of prophecy." Rev. 19:10. This church must be the one brought to view in the third angel's message: "Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

We are logically compelled to conclude that the true spiritual gifts with which Christ endowed his church will be manifested in the last true church on earth. Before discussing the question as to whether they have been actually so manifested in connection with the proclamation of the messages of the three angels, let us consider briefly the question of the perpetuity of the spiritual gifts which Christ placed in his church. The general opinion of the Protestant churches is that those gifts were designed for the apostolic church and were particularly confined to that period. Do the Scriptures teach the truthfulness of that view? Let us examine their testimony.

On the very night of the Saviour's arrest, in his last discourse previous to his crucifixion, he spoke these words: "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter [Greek, *Paraclete*], that he may abide with you forever; even the Spirit of truth; whom the world can not receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." John 14:15-17.

Here is the direct promise of the Holy Spirit to be with his disciples in a measure and sense that it had never been with his believing people before. Behold the wonderful pentecost, when this promise began to be fulfilled in that special sense. "And suddenly there came

a sound from heaven as of a rushing, mighty wind, and it filled all the house where they were sitting. . . . And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts 2:2-4. These one hundred twenty disciples gathered in that room, after ten days of humiliation of soul and confession of sin, were in a fit condition of mind and heart to receive this outpouring of "the former rain" of the Holy Spirit. In all of the four thousand years of previous history from creation till that point had there ever been a scene equal or like to it? It is not known that there was a single learned speaker of other tongues present. But in the large crowd which soon gathered were representatives of eighteen different nationalities. The Spirit of God present enabled these poor Galileans to speak the word of God in the languages which these visitors could readily comprehend. All these persons were greatly amazed. Nothing like it had ever been seen before.

Then Peter arose and distinctly declared this occasion to be a fulfilment of the prediction of an ancient prophet. He said: "This is that which was spoken by the prophet Joel; . . . I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy." Joel 2:28; Acts 2:17, 18. As the result of Peter's brief discourse, three thousand souls were converted to God and baptized. This shows what can be done when the Spirit of God is powerfully present. What a contrast to many so-called "revivals" of the present age!

A prominent question worthy of consideration now confronts us. Was the outpouring of the Spirit on the day of pentecost a complete fulfilment of the Saviour's promise of sending them the Comforter? Or was it but the beginning of the fulfilment of that promise? Let the record decide: "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." The Comforter was not merely for the one hundred twenty assembled on one day, but for his disciples forever. John 14:16. Peter's testimony is much to the point: "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:39.

How then can Christians, with any reason, claim that the promise of the outpouring of the Spirit was only designed for the apostolic age? How can they cut out of that promise the children of the apostolic church, and those afar off? yea, and "even as many as the Lord our God shall call"? Is not the Lord calling any one in our age? If not, why are all churches making such efforts to call in the unconverted? Spiritual gifts are still for the church.

"Wherefore he saith, when he

ascended on high, he led captivity captive [or "a multitude of captives," margin], and gave gifts unto men. . . . And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ." Eph. 4:8-13, R. V. Do we not recognize as still in existence at least a portion of the gifts above mentioned?—Most assuredly. Evangelists are plentiful. Pastors abound. Teachers are everywhere. Their calling is an honorable one. Indeed, take out these three classes of gifts which the apostle mentions as given by Christ to his church, and its whole structure would be endangered. What could we do without pastors, evangelists, and teachers?

But there are two of these gifts, apostles and prophets, which modern Israel seems to have no use for, and yet they were placed in the church by Christ the same as the others. Here seems to be an inconsistency in modern teaching. The office of apostleship stands first always in position and rank. The term means one sent or entrusted with a message, a God-given message. It is very essential that from time to time men be sent with divine messages for the uplifting of the people when coldness, apathy, and apostasy are apparent in Zion. In such a condition was the Jewish church found at Christ's first advent. Christ and his apostles gave the message needed at that juncture. Other crises have arisen. Men were called out by the providence of God to do an important work of arousing, inspiring, upbuilding the church of God, as really, though perhaps not as prominently, as were John the Baptist, Paul, and others anciently. They would not, from their modesty, have thought for a moment of applying the term apostle to their labors, yet they officiated in an important work which God designed to be done.

But how about the office of prophet? The great apostle to the Gentiles, speaking by inspiration, includes that term in the class here given as the gift of heaven for the establishment and building up of the church of the Lord God. Alas! centuries have passed and Christendom has recognized no living prophet. John the revelator was the last one generally so regarded. But let the thoughtful reader not forget that Rev. 12:17 plainly recognizes the fact that in the remnant church the spirit of prophecy will certainly exist. That being true, that gift is not lost or confined to the apostolic age.

We again notice the apostle Paul's statements we are considering in Ephesians 4. What was the object of Christ in the bestowal of these gifts?—"For the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ." Do not the saints need perfecting as much now as

they did in the apostolic age? Never was there greater need of perfecting than in these last days. What agency was supplied by the Lord for this perfecting process?—The gifts he placed in the church. Is not a spiritual ministry greatly needed now? Does not the church need building up now especially?—Most certainly. Then these gifts are needed as much as they ever were. Hence it would be strange for God to remove the very agencies needed. He has never withdrawn them.

How long were these spiritual gifts to remain in the church?—"Till we all attain unto the unity of the faith." Do we see that unity among God's professed people yet? Never were there more of sects and divisions than now. Surely, then, with such a multitude of divisions, we have not come to the unity of the faith. Why is this?—Verily, because of the fact that the gifts of God's Spirit are not in exercise. The spirit of prophecy is the divinely appointed agency designed to bring about unity. God will have a work of unity in the remnant church before time closes. The spirit of prophecy will help to bring it about. It is certain, then, that the time for the gifts of the Spirit to be withdrawn has not yet been reached.

Bowling Green, Fla.

(To be continued)

Turkey in Prophecy

PERCY T. MAGAN

"Seven Plagues: The Last in Order"

IN the six preceding articles upon "The Turkish Revolution," I have endeavored to make plain a few of the most salient historical facts connected with that extraordinary and world-startling movement.

In this paper, and in others which will follow, I desire to present some prophetic facts which link the Eastern question of to-day with Sacred Writ penned more than two thousand years ago. This exposition will show that the Eastern question and the Turkish revolution are vitally connected with the close of human probation and the end of the world.

It will be made plain that the Eastern question is one of God's great signs that the consummation of earth's history is at hand, and that the age of ages is about to be ushered in. At the present hour it is undoubtedly the most striking sign of all, the one which is engrossing the minds of kings, ministers of state, chancellors, and the general public more than all others combined.

In the minds of diplomats and statesmen it has come to be what the late Prince Hohenlohe of Prussia would term "the black point." And by this he meant that it was the one dark question beyond which no way leading to light and peace could be discovered. And this great Prussian prince has not been the only statesman who has thus viewed the Eastern question.

For nearly two hundred years the cabinets of Europe have fully realized that when the question of the Turk

comes up for final settlement, there is the greatest danger that all the world will become involved in a conflict more bloody and calamitous than any that has heretofore afflicted the children of men.

This is the one fell international war-cloud, of which it can be truly said that it has no silver lining. This is the one dark night on the ever-troubled seas of international affairs beyond which no statesman sees a dawning. Concerning most questions men feel that while darkness may enshroud their settlement, yet there is light beyond. Concerning this, few men venture an opinion save of the deepest gloom. Thus the settlement of the Turkish question has become one which the statesmen of Europe have dreaded to broach. But now to the Scripture:—

In Isa. 28:21, 22, it is written: "For the Lord shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do *his work*, *his strange work*; and bring to pass *his act*, *his strange act*. Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord God of hosts *a consumption*, even determined upon the whole earth."

This is the only statement in the Bible attributing to God the doing of a work different from that which he habitually does. The character and ordinary manifestations of God were once proclaimed by the Lord himself to Moses: "And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." Ex. 34:6, 7.

Then this is God's character as ordinarily manifested. But when God rises up to do "his work, his strange work," and "his act, his strange act," we must perforce look for manifestations far different from those brought to view in the verses already quoted.

The fifteenth and sixteenth chapters of Revelation contain the story of this "strange work" and "this strange act." In them the seven last plagues are enumerated and described.

The first of these chapters opens with the words: "And I saw another *sign* in heaven, great and marvelous, seven angels having the seven *last plagues*; for in them is *filled up* the wrath of God." Rev. 15:1.

First, let it be noted that these plagues are a *sign*. A sign is something which notifies concerning the presence or advent of something else. This sign, as subsequent scriptures reveal, is one which gives warning that the coming of the Lord is right at hand.

Again: this verse reveals the fact that these plagues are the "last" plagues which God will ever visit upon the world. It is said that in them the wrath of God is "filled up," i. e., completed, finished. In other words, these plagues are

the expression of the completed wrath of God. Elsewhere they are styled "the wine of the wrath of God, . . . without mixture," in "the cup of his indignation." They are, to borrow the language of the prophet Jeremiah, "the wine-cup of this fury." They are said to be "full of the wrath of God." See Rev. 14:10; Jer. 25:15; Rev. 15:7.

Since, therefore, these plagues are "full of the wrath of God," and since that wrath is said to be "without mixture," it is clear that there can not possibly be any mercy, forgiveness, probation, or salvation mixed with the wrath which they contain. Often in Scripture story, divine wrath commingled with mercy has been visited upon men. The chastisement was to lead men to repentance and salvation.

With the "seven last plagues" it is different. Since these plagues are "filled up" with "the wrath of God," and are "full of the wrath of God," it is clear that there is no mercy or salvation for any man after they begin to fall. All the dwellers upon earth who live during the time of these plagues must make sure of salvation before these plague angels start upon their mission.

This entire line of reasoning is made still more clear by the English rendering of the Syriac text: "And I saw another prodigy in heaven, great and wonderful, seven angels having seven plagues, the last in order, because with them the wrath of God is consummated." See Syriac Peshitto Version, Murdock's translation, Rev. 15:1.

The word translated plague means "wound" or "calamity." The Greek word from which it is translated is derived from a word meaning to "pound" until the thing pounded is "flattened out."

It is clear, therefore, from all the above, that these plagues are the judgments by means of which God pours his fury upon a world that has given itself over to atheism and anarchy, and refuses to be saved. They are "the last in order" because with them "the wrath of God is consummated."

Other scriptures substantiate these. "The mystery of God" which is revealed through the gospel "is finished" before this day of "indignation," "wrath," and "fury" begins. Rev. 10:7. Again, it is written that when "the seven angels came out of the temple," "the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled." Rev. 15:6, 8.

Now the only way that men are able "to enter into the temple" in heaven is through the mediation of our Lord and Saviour Jesus Christ, who pleads his righteousness in our behalf, in that most holy place. Heb. 8:1; 9:24. But when the angels start upon their mission with these seven final judgments, Christ himself leaves the heavenly sanctuary. There is, then, no more mediation. No man can enter the temple through Christ, because Christ is not there. The serv-

ice in the temple of God comes to an end, and there is no service for the forgiveness of sins and the cleansing of iniquity while these plagues are being poured out.

Madison, Tenn.

An Opportunity

C. P. BOLLMAN

THE approaching annual offering for the work among the colored people affords us another opportunity to give that branch of the Lord's cause a much-needed impetus.

It is true that this work, like almost every other, is far behind what it ought to be; but it is also true that a fair beginning has been made. Not all has been done that ought to be done, but a good foundation has been laid for more aggressive work. Quite a force of colored laborers has been developed, and as a consequence the work is now in a position to advance much more rapidly than was possible even a few years ago. A larger proportion of money and effort given now can go directly to the firing line than formerly. This should be a source of thankfulness to every lover of present truth.

When the Oakwood Manual Training School at Huntsville was first established, almost everything was to be done. There were at that time very few colored Seventh-day Adventists prepared to labor successfully for their own people. Now, however, thanks to the work done at Oakwood and in the mission schools of the Southern Missionary Society, there are scores of colored believers actually in the field as ministers, teachers, nurses, Bible workers, and canvassers.

It is true that in some respects conditions are becoming more difficult than they were five or ten years ago, but now when white laborers are compelled to abandon any part of the field, we have colored laborers ready to take their places. This is due, in large measure, as already stated, to the good work done at Huntsville and in the mission schools.

In the past our work for the colored people has lacked that thorough organization, that homogeneity, necessary to bring the best results and to admit of the most economical effort. Now, however, with the organization of the North American Negro Department and with the coming in of the several union missions in the South, the whole work can be carried forward more intelligently, more economically, and we believe more successfully, than formerly.

There is another consideration also that should have weight with us at this time; namely, the fact that just now the sentiment of the better class of the Southern people is very favorable to intelligent, conscientious effort for the moral and industrial uplifting of the negro. In the past the South has been in a measure indifferent upon the question of negro education. Now, however, a large number of the people are becoming aroused to the fact that the stability

of society depends not alone on the intelligence and morality of the white population, but in no small degree also on the intelligence and morality of the colored population. It is true there are some who demand that the negro be kept in ignorance, but thus far a better sentiment has prevailed. The tide will turn ere long, but meanwhile there is a grand opportunity to entrench the principles of present truth so thoroughly among the colored people that when the last white worker shall have been driven from this branch of the cause, the work will still go forward, carried by intelligent, consecrated negroes themselves who have been trained in our schools, and have gained an experience under the leadership of those whose opportunities have qualified them to instruct others.

That the Lord's hand is in the plans that are now being laid for carrying forward this branch of his work is evident from the fact that the field is opening as never before. Brethren and sisters, there is surely "a sound of going in the tops of the mulberry trees," and in many ways the Lord is bidding us go forward. Nor is the Lord asking us to do something that is beyond our ability to do. He has given the country at large good crops, and consequently better times. Thus the Lord is affording us another opportunity to do the work that must be done.

The work among the white people in this field is rapidly becoming self-supporting. But the work for the colored people must still have help. The colored believers are just as true and just as faithful as white believers, but they are too poor to do what must be done for their people. They are doing what they can, but the Lord calls upon the more highly favored race to share with them in bearing the burdens, that when the labor and heat of the day are past, we may share also in the glorious reward. Brethren and sisters, remember the offering for work among the colored people to be taken up in all our churches Sabbath, October 2.

Nashville, Tenn.

MARTIN LUTHER, in his autobiography, says: "I have one preacher that I love better than any other on earth: it is my little tame robin, which preaches daily. I put his crumbs upon my window-sill, especially at night. He hops onto the sill when he wants his supply, and takes as much as he desires to satisfy his needs. From thence he always hops to a little tree close by and lifts up his voice to God and sings his carol of praise and gratitude, tucks his little head under his wing, and goes fast to sleep, and leaves to-morrow to look after itself. He is the best preacher I have on earth."

"BOIL down the religion of some people, and you will find that it consists in going to church, and patting themselves on the head for going."

THE WORLD-WIDE FIELD

Korea

C. L. BUTTERFIELD

LAST evening we received the last number of the *General Conference Bulletin*. These papers have been a feast of good things to us. It was certainly a good Conference, and I believe that every one in attendance received great blessings. We have greatly rejoiced to see the good reports, and to learn of the harmony and oneness that existed in all the deliberations.

We are now anxiously waiting to hear what new workers we are to receive this year. We need workers who are consecrated, and are willing to do or be anything in order to save souls. We have a splendid field here in Korea. The longer I am with these people, the more I learn to love them. They are very poor, yet it is surprising how liberal they are, and how anxious to help in giving this message to others. If our people in all the world would give in proportion to what these people give, the Mission Board would not lack funds to carry on this work. To illustrate this more fully, I will give you a few items:—

The average wage paid in this part of Korea is from fifteen to twenty cents a day. That, however, is not for a ten-hour day, but from sunrise to sunset. About six weeks ago Miss Mimi Scharf-senberg was given the Sabbath-school to look after. She visited one company where they had never taken up a collection. She told them that our schools were all beginning to give collections to missions the same as in all the world, and did what she could to encourage them to do the same. It was only four Sabbaths until the end of the quarter. When they sent in their report, it was accompanied with one yen, the collection for four weeks. The report said that there were thirteen members, and two of them were children. That would be an average of two sen, or one cent gold, for each member each Sabbath. That would be equal to at least ten cents gold for each member each Sabbath in America. This is not an exceptional case.

Last Sabbath we took up the mid-summer offering here at Soonan. It passed our expectations. All were surprised, when the amount was read, to learn that 83 yen, 50 sen, or \$41.75, had been given. The collection was taken

up at other places, but I do not yet know the result.

Yesterday our first colporteur, with the first box of literature, left our station. He had a supply of the following tracts for free distribution: "The True God and His Sabbath," "The Sinner's Need of Christ," and "Jesus Is Soon



WOMEN OF KOREA

Coming." Our Sabbath-school *Lesson Quarterly* on the First Epistle of John, and a few Bibles and song-books, made up his stock of books. Until we get more literature, he will give most of his time to selling Bibles. He has been a Christian for about fourteen years, and for several years has been selling Bibles and other religious literature; so he is not a novice in the work. I think he will be a great help to us.

Several years ago Brother Kim, one of our native workers, was converted under this man's labors. After Brother Kim accepted present truth, he began to labor for this man. He was much attached to his church, and did not think it was possible that they were in the wrong. But after carefully studying the matter he found that we were right, and began about six months ago to keep the Sabbath. He has a good understanding of our truth, and next Sabbath I expect to have the privilege of baptizing him, with others.

I sincerely hope that there will be suf-

ficient of the three hundred thousand dollar fund raised so that we can get located at our permanent headquarters at Seoul this fall, get our printing house built, and procure a new press. A foot-press, which we can buy in Seoul for two hundred dollars, would supply our need. One man, with such a press, can do as much in one day as two men can do in three days with the pull-press that we now have. What we do in Korea must be done quickly. We must not delay, or souls will be lost. Opposition is very strong in some places, but our literature breaks through the barriers, and tells the blessed story of a soon-coming Saviour, and invites all to be prepared to meet him in peace. A few days ago one of our workers said that in the city where he is working, members of the other denominations had been forbidden to talk with us or to read our literature. But men come to his home in the night, and ask for tracts, which they conceal in their clothes when they go away. He tries to talk with each one, but he can not get a man to talk with him. After reading a tract, some come for more, and are then willing to talk. By this one can see something of our need of a press and printing house at an early date.

We are all well and enjoying much of God's blessing in our work. It seems that every moment of our time is taken up from five in the morning until late at night, but we keep well. July 4 we hired horses to ride, and all went about seven miles up in the mountains to spend the day and read the *Bulletin*. We all enjoyed the change.

We are in a needy field, and we desire the prayers of our brethren and sisters for the success of the work. Soon the work will triumph, and the believers from every land be gathered home.

Soonan.

Medical Missionary Work in Korea

RILEY RUSSELL, M. D.

KOREA is a very needy field, as it is one of the late countries to be opened to the gospel, and the people are low in all kinds of sin and degradation; but we rejoice in the fact that our God came to save sinners, and we can see the uplifting power exerted upon the lives of those who are accepting this last saving message to a perishing people.

I have fitted up a small room in one end of the schoolhouse, where I can see the sick; and last month I had four hundred twenty-three patients, and many outside calls, some of them from a distance of ten and twenty li. The sights

we see every day are almost beyond description. The people are absolutely ignorant in regard to caring for their bodies, and they are so very thankful for our services.

Mrs. Russell often goes to visit the women and the sick babies; and when she is leaving, the mothers will bow al-



SCHOOLHOUSE, AND OFFICE OF DR. RUSSELL.

most to the floor, saying, "*Ta ta ne cum up sim nida,*" or we thank you exceedingly, very, very much.

We have a little printing-press in operation now, and I always try to get a tract into the hands of each patient, for I can not talk much yet. Last week one of my patients came back and said he wanted to be *an sick el yesu sarum*, or a Sabbath Jesus man.

The language is very hard, and it will be a long time before we can do much preaching. I can get along fairly well with the patients now, and next Sabbath I am thinking of trying my first Bible study alone, as my wife and I are going north about sixty li to visit a small company of believers.

Soonan.

Fiji

C. H. PARKER

OUR council for Fiji was held June 10. It was quite an inspiring time. The brethren, and some from other denominations, came from many of the islands of this group. There were about two hundred in attendance, fifty-seven of whom were delegates. The reports from the different districts were both good and encouraging. Sixty-four have accepted the message during the year. During this time six have died, and four have apostatized. Thus the increase for the year has been fifty-four. Forty-one have been baptized. All branches of the work have been strengthened.

Our Buresala school is being built up, and we are adding to its equipment as fast as circumstances will permit. At this meeting it was decided to build a boys' home, sixty by twenty-four feet, with an iron roof. For this purpose there was given in a very few minutes thirty pounds. I never saw such a willingness in giving. The people seemed to think that it was a great privilege to give. One man not of our faith arose and handed in four shillings, saying, as he did so, "I go where this goes."

The spiritual tone of the meeting was excellent from first to last. Perfect harmony existed in all the deliberations, and greater intelligence was manifested than in any of our meetings previously. The Spirit of the Lord came down in copious showers, and there was great

heart searching in the camp of God's people. The meeting adjourned, those present retiring to the water, where twelve precious souls were buried with their Lord in baptism.

All but a few of our brethren have now returned to their homes, and we again take up the duties of a new year, with the determination to plant the banner of the cross upon strongholds not yet entered. We know that God will not fail us, and the victory is sure.

Buresala, Levuka, Ovalau.

The Work in Denmark

GUY DAIL

A FEW days preceding the Danish Conference, there was a session of the Scandinavian Union Conference committee at Skodsborg, where valuable help and counsel were rendered to the work in connection with the Skodsborg Sanitarium and the Scandinavian Union Mission School. Elders O. A. Olsen and

after all, no investment pays better in accomplishing the work we have before us than the careful training of suitable young men and women as laborers together with God. The school will begin the first of November, and last until next May. We were glad to learn that a large majority of the students who were enrolled here last year are actively engaged in some department of the cause. Quite a number of them are canvassing, with good success. We believe that ere long this school will make itself strongly felt in the Scandinavian field.

From Skodsborg we went to Randers, where the thirtieth annual session of the Danish Conference was held, July 6-11. A workers' meeting preceded the opening of the business session of the conference. A cordial and brotherly spirit prevailed. Unity of action characterized the work of the conference. Much time and attention were given to a careful consideration of the



ATTENDANTS AT THE FIJIAN COUNCIL

L. R. Conradi were present. We were happy to see so many guests at the sanitarium. There were about one hundred seventy in the institution at the time of our visit, and the income of the sanitarium is larger than at any time in the past. Dr. J. C. Ottosen and his associates have their hands full in caring for the patients.

The new union school building is under roof, and its thirty-three rooms will be ready for occupancy this autumn. It will cost ninety-one thousand kroner to erect and furnish this building, and it will be about half paid for by money already raised for this purpose. The earnings of the building, and whatever may be gained by the school, either through the careful management of its finances or by donations and legacies, will be kept sacred to the educational work in Scandinavia. The Danish depository will be able to donate five thousand kroner toward the enterprise this year. The twenty-two thousand kroner that the Christiania House will return to the Hamburg House will be transferred to this school. Norway and Denmark will raise more means for the institution. America has already helped nobly toward this worthy and deserving branch of the third angel's message, for,

Sabbath-school and young people's work. In some places there had gradually come in a spirit of indifference to the Sabbath-school's privileges and duties, for many found it more agreeable to be in one class embracing all the adults of the school than to have the school divided into smaller classes, where their lack of acquaintance with the lesson would be too readily detected. Friday forenoon the Scandinavian Union Mission School was under consideration, and in less than half an hour 3,838 kroner was raised in cash and pledges toward this institution, among the eighty-four delegates and the one hundred other brethren and sisters present. It was a scene calculated to touch one's heart, as these people, many of whom are poor and simple of manner, put their shoulder to the wheel to help lift with all their might. The spirit of sacrifice manifested was a sure precursor of the revival service we were to have Sabbath forenoon, when over fifty came forward to ask for help and prayer, some of them making their first start in the service of God, and when the whole congregation arose, thus signifying their desire to rededicate their powers to his service. The Lord blessed the efforts of the local laborers of Denmark, and also of the visiting brethren — Elders Con-

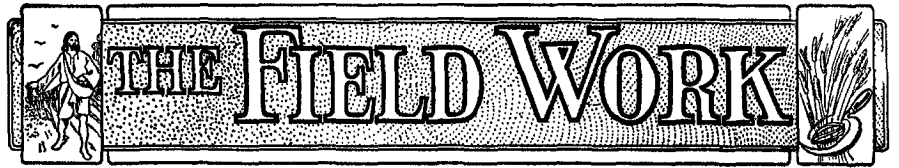
radi, Olsen, and J. C. Raft, and Brethren Nels Andersson of Iceland, and Dr. F. W. Vasenius, who arrived here en route to the Abyssinian Mission, and will spend a few weeks in Scandinavia before leaving for Africa.

We were interested to learn that Brother Andersson, who went to Iceland to assist Brother David Ostlund in 1902, has been able to canvass the northern and western part of the island, having finished about half of that small, but wide-extended field. Our Icelandic paper has a subscription list of about three thousand now. When he first visited Standasysla, the people, who very seldom see a stranger, at first thought him to be a robber, and so were afraid of him. At that time he knew only a few words of their language, and yet because of his love for souls, he went forth, and God gave him wonderful success. There being no roads and no bridges, he had to wade or swim the streams. He was away from post-office communication for weeks, and his sample copy of the paper became very soiled and worn, but still he used it, and got subscriptions. He has agents in these country districts, who have clubs of ten or fifteen papers sent to them, and see to the distribution of the single copies and the collection and remittance of the funds. As he told us of the difficulties to be overcome (they did not seem to be very great to him), we thought of the many blessings that our workers in other lands enjoy when compared with those to be had in some of these out-of-the-way places, located, as one might say, almost beyond the boundaries of the world.

Brother C. C. Jensen was re-elected president of the Danish Conference. The tithe for 1908 amounted to \$8,784, and the Sabbath-school weekly donations and the annual offerings to \$1,680, against \$8,122 tithe and \$1,595 offerings in 1907. The sales of the depository last year came to \$19,547, a gain of \$5,884 over 1907. The outlook for the future of the work in Denmark is bright, and we believe God will continue to grant the work here his blessing in ever-increasing abundance.

Hamburg.

BROTHER L. R. CONRADI writes that our brethren at work on the borders of Abyssinia, in the Italian province of Eritrea, are constantly making inquiries as to the prospects for entering Abyssinia itself. He says: "I shall see what can be done with some of the Italian colonial authorities at Rome, toward securing the right to form a society to secure and hold property. We are also getting facts together about Persia, and launching the work there. The British Foreign Bible Society wrote me a very nice letter concerning the new translation of the Gospels [under Brother Kotz's supervision at the Hamburg Publishing House] into the Chasu, and said they felt much in sympathy with the enterprise. They stated the conditions under which they could co-operate with us, and we will see what can be done."



A Visit to Asheville, N. C.

HAVING a little time to spare between the Cleveland, N. C., and Athens, Tenn., camp-meetings, we decided to spend some time in Asheville, N. C., it being necessary for us to pass through this city on the way to our Tennessee appointment. We reached there Sunday afternoon, August 22, and were met at the train by Elders W. A. Westworth and I. M. Martin. We were taken first to the beautiful parsonage and church edifice that has been donated to the Southeastern Union Conference. The location of this property is a most desirable one. The buildings are neat and substantial, with all the modern conveniences, and are surrounded by a respected and influential class of citizens. These buildings are certainly a most fitting memorial for the truth in this important center in the South.

Asheville is a city of twenty-five thousand inhabitants, with a most ideal climate, and is therefore a popular resort for tourists in both the summer and winter months. In the summer season it is visited by people from the South, and in the winter by those who live in the North. Hence, it is a place of continual life and activity.

There could be no more ideal place to erect another standard for the third angel's message than in this city. The truths for this time, if rightly presented and lived out in the lives of our people there, will exert a telling influence upon the tourists who visit this place from different parts of the United States.

At this writing, Elder Martin, assisted by Prof. A. W. Spaulding, Brother William Cluff and wife, and Sister Amelia Webster, are engaged in a successful series of tent-meetings. At present the meetings have been in progress for five weeks. We rejoice to say that at this early stage of the meetings twenty-one souls have taken their stand for the Sabbath, besides there are a number of other hopeful ones. Among those who have decided for the truth are several of the influential people of Asheville. During our brief and pleasant stay in this city, we had the privilege of speaking twice in the tent, besides visiting a number of those who have taken their stand to obey all of God's commandments. It is indeed a source of encouragement to meet people of moral worth and influence who are ready and willing to respond so quickly to the precious principles of the everlasting gospel. Two of those with whom we conversed, who have recently decided to obey the Lord, said that early in life they had queried why people observed the first day of the week instead of the seventh. It is evident that these persons, like many others who have embraced this truth, received their first impressions in early life, and thus were made more susceptible to the influences of the unpopular truth of the Sabbath in after-years. It should be remembered by our consecrated workers everywhere that there are still many such persons in cities besides Asheville, who are waiting for this message.

Elder Martin will continue his meet-

ings in the church building after the weather becomes too cold to hold them in the tent. During our visit in Asheville, Elder Westworth and I had the pleasure of spending one night at the hospitable home of Prof. S. Brownsberger, who resides on his farm four miles from the city. It will be remembered that Professor Brownsberger was president of the Battle Creek College for a term of eight years, and later president of Healdsburg College for five years. Our work in Asheville needs the influence and help of this experienced worker and family in building up the work in this important city.

K. C. RUSSELL.

Southern Illinois Camp-Meeting

THE annual camp-meeting and conference of the Southern Illinois Conference was held in Centralia, August 12-22. The camp was located on the Chautauqua grounds, some distance from the city, but reached by a good street-car line. On account of a union meeting in the city, held in a large tent by the various churches, the attendance was small. Some of those who attended the camp-meeting began the observance of the Sabbath.

The attendance of our own people was quite good, most of the churches being represented by delegates. An excellent spirit pervaded the meeting throughout. The utmost harmony and unity was manifested in all the business deliberations, and some of the business meetings were among the most spiritual held during the meeting. This is as it should be. The officers elected for the coming year were about the same as last year. Elder S. E. Wight was unanimously re-elected president.

Several revival services were held, and many renewed their consecration to God, and returned to their homes with new determination to be faithful. Some gave their hearts to God for the first time. Many testimonies of victory over besetting sins were heard. On Sabbath afternoon, in a stream near the camp, twenty-nine were buried with the Lord in the sacred rite of baptism.

There was a liberal response to the calls for financial aid in the various lines; over one thousand dollars was raised to buy tents, etc., which are needed to carry forward the work in the conference. Nearly eight hundred dollars was also given for foreign missions. A deep interest was shown in this part of the work. Elder A. G. Daniels was present for a few days early in the meeting. His presence and counsel were greatly appreciated, and his recital of the progress of the work in "the regions beyond" brought courage and good cheer to all. That which will help our work in foreign fields most of all, as well as in other departments of the work, is for each to realize the individual responsibility which rests upon him as a part of this great work to share the burden. When this responsibility is recognized, the work will move, not simply in southern Illinois, but throughout the world.

It was my special pleasure to attend a part of this good camp-meeting. This was the field of my first labors in connection with the message. It was in Centralia, twenty-three years ago, that I preached my first sermon while tent master for Elders A. O. Tait and F. D. Starr. There are but few Sabbath-keepers here now, yet I met some who remember the truths which were preached at that time. I was glad to meet some whom I have not seen for about twenty years, still faithful in the message.

The reports rendered at the meeting of the various departments of the work showed progress. A number of faithful canvassers are in the field, and are having a successful experience in the sale of our books. The treasurer's report showed a substantial gain over the previous year.

Southern Illinois is a splendid field for labor. There is much virgin soil here for work. It is filled with many progressive people who can be reached with the message, and we feel sure that a strong, aggressive conference will be built up in this part of the State.

Nearly all who attended the meeting remained till the close, and returned to their homes encouraged to push the work, and share at last in the overcomer's reward.

Elder Allen Moon and other general laborers in the Lake Union Conference were present, and rendered valuable help in making the meeting a success.

G. B. THOMPSON.

Work for the Colored People in Greenville, S. C.

SINCE coming here, I have been holding cottage meetings, and trying to strengthen the church in this place, visiting and giving Bible readings.

Since the tent effort by Elder Sidney Scott last summer, the city has been stirred from center to circumference, and it would take at least two Bible workers to follow up the interest. I am doing all I can to help the interested ones and others. As a result of the tent-meetings, on Sunday morning, May 2, we baptized twenty dear souls. A large crowd witnessed the solemn ordinance. Others are awaiting baptism. At the close of the day the Lord's supper was administered, and we all felt his gracious presence.

At Spartanburg I found the company endeavoring to hold up the light of truth. I preached and held Bible readings with them, admonishing them to be of good courage in the Lord. The pastor of the Congregational church is very friendly toward us, and on two occasions invited me to preach to his people; of course I accepted.

We intend, not far in the future, to erect a church building. By so doing we hope to give stability to our work, and have a home to which we can cordially welcome strangers. We can praise the Lord for what he has done for this people.

We are glad that the Lord has put it into the hearts of his trusted servants to create the Negro Department for the advancement of the work among this race. The outlook is encouraging. And it is true that we "hear the sound of a going in the tops of the mulberry trees." It is time for us to bestir ourselves. Remember us at the throne of grace.

J. F. CRICHLAW.

California

LOS GATOS.—I attended our good camp-meeting, held at Santa Cruz, from July 28 to August 6. The Lord is drawing his people together. Some thirteen were baptized. Others were recommended to go home,—to the home church,—and there be baptized.

Last Sabbath, August 21, I buried three precious souls. One was a sister over eighty years of age, who, although she had kept the Sabbath thirty years, had never been baptized or united with any Seventh-day Adventist church. May the Lord speed the closing work.

H. F. COURTER.

Increasing Success

AT Taltal, Chile, last month I encouraged one of our workers to try taking orders for "Coming King," and in four and a half hours he had five orders, besides his sales of smaller books and papers. My orders, while helping him, for the same time, for large books, were fourteen. One day of six hours' work gave me twenty-eight orders, valued at two hundred fifty-two pesos. At Antofagasta, a little farther north, while waiting for two of our colporteurs to come down from the interior, the time put in gave me over four and a half orders an hour. One day, in six hours, I had thirty-three orders from the business people. This is the largest number of orders I ever took in one day. Last year, in one day, I took thirty orders in Ecuador for "Patriarchs and Prophets." The first few years I canvassed in the States, I considered twenty orders good for a week's work, but now twenty orders a day seems to me small in South America, if I have put in faithful hours.

Our plan is to instruct the brethren how to take orders for our large books, then go out with them and give them a little practical experience.

From personal observation, we see that the large cities are neglected. What has been done has been done on the outskirts and in the villages.

F. W. BISHOP.

Six Months in India

Six months ago this evening, after a two-days' experience on an Indian train, our party, consisting of Brother and Sister Leach, Brother Robert Beckner, and the writer and his family, arrived at Lucknow. The long trip from home was not a tiresome one; yet as my family and I broke up housekeeping the latter part of August, we were glad, after nearly five months of itineracy, to be able once more to settle down to home life. We find that home life here is more homelike than we had expected, judging from crude and misleading reports of India received before starting. Lucknow, although containing more than three hundred thousand people, is not so much on the order of an American city as are some of the port cities. The natives live in districts, giving it more of the appearance of a collection of smaller cities or towns than of one large city. We have no street-cars or electric lights, neither do we have some other things which, while convenient and useful, can be dispensed with. We live in a nice location, among Europeans, and have access

to everything necessary for comfort.

To combine to make life and its surroundings pleasant, we have the abundant tropical trees and flowers, which, especially in the public gardens, are beautiful beyond description; hedges and climbing vines; and multitudes of singing birds. Then, too, the antics of the numerous monkeys delight the children, while the peacock, strutting about in all his glory resplendent, attracts even us older ones. Of course, life here, as in other places, has its unpleasant features.

While the work here is hard, and there are deadly diseases and intense heat to contend with, yet we are persuaded that those coming to India may come without many of the misgivings that naturally obtain when false reports reach America. The tigers and elephants are out in the jungles, and it is only occasionally that snakes are found in European settlements, especially in the houses. While many people are killed by snakes, a missionary who has been here many years has taken the trouble to investigate the matter carefully, and in the annals of one hundred fifty years of missionary effort, he fails to find the record of a single missionary or any member of a missionary's family having died from snake bite. So it must be that many of the snake stories should be discounted.

The work at the Watchman Press is progressing slowly. We have had an immense amount of labor this summer, getting settled after the move from Karmatar, installing a new engine, and seeing to many incidentals. But the worst is over, and we hope that soon our energies may be devoted wholly to turning out a large amount of printed matter to aid in giving the message to the millions of India.

W. E. PERRIN.

Lucknow.

South Carolina Camp-Meeting

THE South Carolina camp-meeting was held at Anderson, S. C., beginning August 15. This city has a population of eighteen thousand inhabitants. The camp was located in one of the suburbs of the city, and was surrounded with trees, which afforded shade from the oppressive heat of the sun.

The attendance of our people was small, but nevertheless the meeting was characterized by the Holy Spirit's presence both in the business sessions of the conference and in the preaching of the word. We were gratified with the excellent outside attendance, which continued until the meeting closed. Some prominent people of the city were deeply interested in the services, who we trust will soon honor their convictions by obeying the truth as it is in Jesus. We might add in this connection that a number of the most hopeful ones who attended the camp-meeting became interested in the truth while attending a series of tent-meetings which preceded the camp-meeting in another part of the city. These meetings were conducted by Elders T. H. Jeys and E. W. Carey, assisted by Brother H. B. Gallion and his wife, and Anna Boehlin.

The business of the conference was attended with the blessing of God. Elder Jeys was elected president for the coming year, and Sister Eliza Warner was re-elected secretary and treasurer. Besides the regular laborers in the conference, there were in attendance Elder W. A. Westworth, president of the

Southeastern Union Conference; Elder R. T. Dowsett, secretary and treasurer of the union conference; and Brother V. O. Cole, field secretary of the Southeastern Union Conference; Dr. J. H. Neall, superintendent of the Atlanta Sanitarium; Brother L. D. Randall, manager of the southeastern branch of the Southern Publishing Association in Atlanta; and the writer.

The instruction which was given by the different speakers was of a most practical and helpful nature. Elder Cole and Brother Randall gave special instruction in the canvassing work, which was appreciated by the self-sacrificing canvassers in this conference. The subject of organization as touching the book work received most careful consideration.

Nearly two hundred thirty-five dollars was raised in donations and pledges for the local and union conference work. The interest manifested by the citizens in attending the services for the general public during the camp-meeting was so marked that it was thought best that Elders Jeys and Carey should follow the interest up by holding another series of tent-meetings at some other point in the city. Both of the Sabbath services during the meeting were seasons of special spiritual refreshing, and we believe that as a result of this meeting, better days are in store for the South Carolina Conference. It is evident that there are many difficulties to surmount in this conference, with its small constituency and limited corps of workers, and also insufficient means to prosecute the work that should be carried on. Our prayer is that God will abundantly bless the efforts of our faithful laborers in this field during the coming year, in raising up Sabbath-keepers who will give strength and stability to the work. K. C. RUSSELL.

Nova Scotia

HALIFAX.—August 1 I arrived here. I had spent the preceding Sabbath at Moncton, New Brunswick, in company with Elder J. O. Miller. Every development of the work so far has been of an encouraging nature. The people as a whole are friendly, neighborly, and easy to get acquainted with. I am sure I shall enjoy my work.

Sunday afternoon, August 8, I began a tent effort. All the seats were occupied at the first meeting. At night we could have filled a tent two or three times as large as the one we have. Large congregations have attended every service, always some standing, sometimes as many as two hundred unable to get seats. Last night we had our record crowd. The street before the tent, and the field around it, were thronged with people. I presented the Sabbath question. They took it calmly, and seemingly in a serious and thoughtful way. I can not tell yet what the outcome will be, but I am hoping, trusting, and believing that the dear Lord will gather out some souls for himself. J. A. STRICKLAND.

West Virginia Camp-Meeting

THIS meeting was held in the city of Parkersburg, August 5-15, in the same spot where our camp-meeting was held seven years ago. It was gratifying to note the neat and orderly arrangement of the camp, consisting of twenty-two

living-tents, besides the tents for meetings and other purposes.

One hundred twenty-five of our own people were in attendance, which is a good representation for this conference, and the evening services were well attended by the people from the city.

We were grateful for the assistance rendered us by Profs. B. G. Wilkinson, M. E. Kern, and S. M. Butler, and Brother I. D. Richardson.

On the first Sabbath, when the call was made for complete consecration, many, young and old, responded, some for the first time, and others who wished to renew their covenant with God. The spiritual interest was good throughout the entire meeting. Nine went forward in baptism. The young people's meetings were well attended, and a spirit of co-operation was manifested when suggestions for missionary work were offered. The interest shown by the children in their meetings was encouraging to those who worked in that department.

The report of the committee on resolutions met with hearty favor. The first resolution was an expression of gratitude to God for his favors of the past year. The second resolution was an expression of regret over the loss by death of a beloved brother and faithful servant of God, Elder J. M. Rees, and extension of sympathy in behalf of the conference to the bereaved family. Other resolutions referred to educational, Sabbath-school, and religious liberty work, and to plans for missionary work through the distribution of literature. Resolutions were also passed referring to tithes and free-will offerings. Pledges to the amount of two hundred eighty dollars were made in behalf of the tent and camp-meeting fund, and one hundred seven dollars was raised in cash and pledges in behalf of Mt. Vernon College.

The officers elected for the ensuing year were as follows: President, W. D. MacLay; vice-president and religious liberty secretary, J. F. Steele; secretary and treasurer of conference and tract society, Pearl L. Rees; Sabbath-school and educational secretary, Mrs. M. L. Haddix; field missionary secretary, D. W. Percy.

A number have expressed themselves as believing this to be the best camp-meeting ever held in West Virginia. This is as it should be, and will ever be the case with those who are having a progressive Christian experience.

We are encouraged by the past, and prospects for the future are bright, for they rest upon the words of Jehovah, who "will not fail thee, nor forsake thee." The bow of promise spans the heavens, while beneath are "the everlasting arms." BLANCHE GRUBB.

Trinidad, West Indies

SAN FERNANDO.—In my last communication to the REVIEW I made mention of a tent effort that was in progress in a suburb of Port of Spain, and promised to report further. Some very unfavorable conditions worked against us, so that we have not seen all we had hoped for, yet we can praise God for what has been done. Brother P. C. Carrington and two Bible workers assisted in the work, besides some of the members from the Port of Spain church. Before the course of meetings was finished, I was quite sick, suffering from

symptoms that never before troubled me. I was confined to the house for two weeks, and then the good Lord raised me up. Eight new Sabbath-keepers, and three or four backsliders reclaimed, are the results of the effort, with many others still interested.

On Sabbath, July 24, six of these were baptized and united with the Port of Spain church. The other ordinances were also celebrated by Elder J. B. Beckner and the writer. The remaining candidates (nine in all) are receiving further instruction. These were given into the care of Elder E. C. Widgey, who is now in Port of Spain.

August 10 myself and family moved to San Fernando, where I was asked to locate. We have a small church here, and a half-completed building. While here, I hope to do all I can to help the work forward; and that the efforts put forth be successful I ask for the prayers of the faithful, especially at this time when there is so much to discourage. Pray for us and the work.

A. N. DURRANT.

Southern California

THE Southern California conference and camp-meeting was held in South Hollywood, a suburb of Los Angeles. It was a large meeting — about three hundred tents pitched — and a good meeting. A tent effort in the place had preceded the camp-meeting, and a number had taken their stand for the Sabbath. The interest was good, and from night to night the large tent was filled as the special themes of the message were presented. Three new churches were received into the conference. There is encouraging growth in Southern California. Meetings were held for the German brethren by Elder H. Shultz, and for the Mexican believers by Elder E. L. Cardey, assisted by Brother Placencia.

The conference had recently given two thousand dollars from its tithe for missions, and at this meeting added to this gift twenty-five hundred dollars more, the larger portion of what they had. And it was most heartily voted to authorize the committee to arrange the work as soon as possible so that one fourth the tithe may go regularly to the mission fields. The people gave also in cash and short-time pledges about two thousand dollars to missions during the meeting, and several thousand more is promised if certain prospects are realized by one or two who are expecting to get hold of means shortly. The hearts of the people are with the missionary advance.

We were all glad to find Sister J. N. Anderson, of China, so far recovered that she was present at the meeting and gave talks on the great Chinese field that laid a very real burden to help upon all hearts.

The Lord gave abundant spiritual blessings in the meetings. Many found a new experience, and many surrenders were made. I am unable to report the number baptized; but on the last Sabbath alone, after a revival service, led by Elders E. E. Andross and Luther Warren, forty persons expressed themselves as having there made their first start in the Christian life. And the good spirit of revival was in all the services.

Elder Andross was elected president of

the conference. Elders H. W. Cottrell, J. O. Corliss, and A. O. Tait were present from the union conference, helping in the preaching and the councils.

This conference has several sanitarium interests, and encouraging reports were presented from the Loma Linda, Glendale, and Paradise Valley sanitariums. Loma Linda and Glendale I saw for the first time, and I was glad to note the true advent spirit pervading these places. By the blessing of the Lord and the co-operation of the brethren, these institutions are bound to become strong factors in the work. An offering was taken to aid the Loma Linda school and sanitarium.

The Fernando Academy celebrated its jubilee from all debt at the meeting, and it was a happy occasion. This school is turning out earnest missionaries.

Quite a number of workers from this conference will, I am sure, soon be out in the mission fields. It is plainly to be seen that Southern California is in line with every good endeavor in the advent movement, and to be in their meetings is to receive blessing and inspiration and courage for the work.

W. A. SPICER.

From Elder J. N. Loughborough

I HAD a fine smooth trip from Cape Town to Southampton, 6,002 miles. I am now on the camp-ground at Yverdon, Switzerland. Thirteen years ago I attended a camp-meeting in this same town. Our meetings then were held in a fifty-foot tent. It was the meeting for Switzerland and France. Our people about half filled the tent. This camp-meeting has a meeting tent, fifty by ninety feet, filled with our people. Next week there is to be another camp-meeting near Nimes, France, where will assemble as many more. Truly the Lord has wrought in this field.

I am in excellent health. I have spoken five times in three days on this camp-ground.

J. N. LOUGHBOROUGH.

British Guiana

BERBICE.—I am glad to report that the work is going forward here. Last year I held meetings at Adelphi, where some people (not of our faith) had been keeping the Sabbath, but I was unsuccessful in bringing them to a decision for present truth. However, at the beginning of this year I returned and continued holding meetings and visiting, which has resulted in the organization of a Sabbath-school of fourteen members. I am sanguine that a church will soon be organized here. At Long Hook, Cauje Creek, a neat little building has been erected, and was dedicated on February 14. A church of fifteen members has been organized here. At Windsor Forest the membership of the church is increasing. I recently baptized seven souls.

The members are quite busy just now about their church-school. The time has come for a permanent school to be opened here. Our children were attending a mission school, but the teacher manifested a very hostile spirit against them, and the parents for the sake of peace had to keep them at home. Some time ago Elder O. E. Davis made some suggestions concerning the support of the school, and the brethren, realizing

the situation, at once took hold, and by the help of the Lord they expect to have all plans perfected, so that the school will be opened next month.

The work at New Amsterdam goes slowly. Yet there are some who are awaiting baptism. The services are well attended by many intelligent persons.

I have had much sickness in my family this year and other difficulties, but we are not discouraged. We are the Lord's, and mean to spend and be spent in his service. We have been greatly edified and encouraged by reading the reports of the General Conference. As the heavy rainy season is now over, I intend to open work in a new district. We need a tent very much in this conference. Just now we have to hold meetings on the streets, and a certain class of people will not attend such meetings. Besides, the weather hinders frequently. We hope that the way may be soon opened for us to have a tent.

T. L. MCKENZIE SPENCER.

Triumphs of Faith in the Canvassing Work

THIS closes my canvassing work for this trip. I now go to the northern part of the State of Washington to deliver. To-day (July 15) the Lord blessed in taking four orders for that peerless volume, "Ministry of Healing." Besides this, I also took over fifty dollars in orders for other books, outside helps, etc. All honors are the Lord's, for he grants it all. On this trip I have had twenty-three orders in one week for "Christ's Object Lessons," and nine in one day for this good book. After trying the plan of connecting the two "relief books," "Christ's Object Lessons" and "Ministry of Healing," with my regular canvassing work as a part of it, as missionary work for the Lord, more or less in California, Nevada, Arizona, New Mexico, Oregon, and Washington, I have demonstrated that this plan, under God's hand, will succeed, and calls down a train of blessings on the other regular canvassing work.

WALTER HARPER.

Field Notes

SABBATH, July 24, two persons were baptized at Mountain Lake, Minn.

EIGHT persons were baptized at Portland, Maine, on a recent Sabbath.

A LETTER from Brother Godfrey says that twelve have promised to obey the truth in Beloit, Mich.

AT Burlington, Iowa, on a recent Sunday, five were baptized. Others are in the valley of decision.

ON July 31 thirteen persons were baptized at Mt. Pleasant, Mich. Others are expecting to go forward in this ordinance soon.

As the result of a series of meetings held at Dexter, N. M., two decided to obey the commandments, one of whom has recently been baptized into the church at Hagerman.

TWENTY-SIX adults have already publicly taken their stand for the truth at

Philadelphia, Pa., as the result of the tent effort conducted at that place. Others are much interested.

BROTHER G. G. RUPERT, reporting the work at Perry, Okla., says: "We have held, in all, eighteen meetings in two weeks. The Lord blessed, and eleven were added to the church; seven by baptism."

ELDER C. F. McVAGH sends this encouraging word: "The work is onward in the Southern Union Conference. The sanitarium is full, the publishing house is working over time, the food factory is behind with its orders, and the people are of good courage."

THE following report comes from Brother S. J. Hersum, Richmond, Maine: "Since our camp-meeting, held the first of July, we have had two baptisms. Six were baptized, four of whom gave their hearts to the Lord at that meeting for the first time. Five united with the Richmond church. We expect another baptism next Sabbath. Four are thinking of being baptized."

Christian Education

Conducted by the Department of Education of the General Conference

FREDERICK GRIGGS

Secretary

Helps for Teachers

THE Department of Education has published in pamphlet form the course of study adopted by the last General Conference educational council, together with the educational resolutions passed by the General Conference and the council. The pamphlet is of a proper size to fit into the "Manual." This course of study and the resolutions will be of much help to our educational workers everywhere.

Also a school and class register has been prepared, and can be obtained for use in our schools this coming year. This register is very complete, and will be of great value to our teachers. These helps should be purchased of the Department of Education through the educational secretaries of the union conferences.

F. G.

The Correspondence School

WHAT is the meaning of all this talk about the Correspondence School? What does it mean to the promoters of the school? What does it mean to the recipients of its benefits?

In these momentous times, that which imparts real significance to an enterprise is its relation to the great second advent movement. This is the greatest movement in the world—not because a humble body of believers called Seventh-day Adventists are organically connected with it, but because God is its mover, and because the nearer a movement approaches its culmination, the broader is its significance, the deeper its interest, and the greater its momentum. Nothing connected with such a movement can be accounted small or unimportant. No detail of organization is too insignificant to merit the most careful attention. In truth, just as the successful running of

a mammoth ocean greyhound depends as much upon the needle of its compass as upon its ponderous engines, and just as the correct timekeeping of a common watch depends more upon the tiniest tooth in its tiniest cog than it does upon its more conspicuous and very useful face, so the success of a great movement is conditioned upon the perfect working of every constituent part. Just as the Hoe printing-press has been brought to its present state of perfection, to its present pitch of producing-power, by repeated adjustment and perfecting of each of its many parts, and by the continual adding of some improvement here and there, so must the machinery for accomplishing so mighty a work as the advent movement is destined to do, be continually enlarged and perfected.

Now the educational wing of this movement has been steadily growing, both in size and in working efficiency. Its mechanism is being constantly added to and perfected, in order that it may keep pace with the movement of which it is an essential part. The Correspondence School may be looked upon as one of its latest improvements. Its promoters saw that the educational system they were employing did not do a complete work. Many who had the greatest need of its benefits were unable to obtain them. All through the history of the advent movement, some have been pressed into service before they had an adequate educational preparation for it. This has been done partly because of the dearth of laborers, and partly because few have fully sensed how great a movement the humble beginnings would grow into.

But once in the harness, it is difficult to lay it off and give up one's time wholly to further qualification. That such deserve to have some effective means of self-improvement while continuing their work, is unquestionable. Some are able to mark out their own study, and pursue it with benefit. But even in such cases much time and energy are consumed that could be saved by having the study laid out and directed by those who are already familiar with the subject. Then, too, it is of great value to work to some definite standard, like the covering of so much ground a week, or the using of so much time a day, and to have the stimulus of association with others in the same work, and of gentle promptings to keep up to the standard, from those interested to see us do our best.

The promoters of the Correspondence School saw all this, and much more, before they determined to add one more improvement to their organization for qualifying men and women for service. They saw that the growing needs of the advent movement are outstripping both the number and the qualifications of available men. They saw that an enterprise which could raise the efficiency of workers without breaking off their work, would be very timely, and worth the effort and expense of promoting. They saw that a schoolroom, which, like the land-turtle's "house," can be carried about wherever the occupant listeth, would be accessible to the busiest of the busy. They saw, too, that what would help the worker in the harness could reach prospective workers; yes, and even those who have not yet chosen a definite calling, and those at home who long

for self-betterment, but are lacking the means or opportunity to obtain it.

These are some of the reasons why the Correspondence School has been established. This is something of what the enterprise means to its promoters.

But what does the Correspondence School mean to prospective recipients of its benefits? According to their own testimony, it means: "My chance has come." "My prayers have been answered." "I could not let such a golden opportunity pass." "I am looking forward to my work in the school with great pleasure." "I can not express the gratitude that arose in my heart when I read the Announcement." "I welcome with outstretched arms this new method of instruction." "The Correspondence School will fill the long-felt need of many young people." "I have often wondered why our people did not have correspondence schools for those who could not leave home." "I left school at an early age, and have for years desired a better and more thorough education, without opportunities of entering college. I trust that my desires will be fulfilled in the advantages offered by your school." "It seems to me that no person, young or old, who is willing to sacrifice the time and put forth the energy, need lament longer a meager education."

From the foregoing and much more testimony, may be deduced an answer, in part, to the question, What does the Correspondence School mean to the recipients of its benefits? It means opportunity; and "opportunity is the command of God." It means action; and action is vital to health and growth. It means progress; and progress is a breeder of opportunities and a stimulus to increased activity. This is the reason we have been talking so much about the Correspondence School. Please attend to the details of your classification, in order that you may be enrolled as charter members of the school before its opening on the fourth of October next.

W. E. HOWELL.

Advancement

THE true teacher is not satisfied with second-rate work. He is not satisfied with directing his students to a standard lower than the highest which it is possible for them to attain. He can not be content with imparting to them only technical knowledge, with making them merely clever accountants, skilful artisans, successful tradesmen. It is his ambition to inspire them with principles of truth, obedience, honor, integrity, and purity,—principles that will make them a positive force for the stability and uplifting of society. He desires them, above all else, to learn life's great lesson of unselfish service.

These principles become a living power to shape the character, through the acquaintance of the soul with Christ; through an acceptance of his wisdom as the guide, his power as the strength, of heart and life. This union formed, the student has found the Source of wisdom. He has within his reach the power to realize in himself his noblest ideals. The opportunities of the highest education for life in this world are his. And in the training here gained, he is entering upon that course which embraces eternity.—"Education."

The Home Missionary and Publishing Work

Conducted by the Publishing Department of the General Conference

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

Experiences in Catholic Mexico

LIVING as we do in a Christian land, where Protestantism is in the ascendancy, and where Roman Catholicism has so adjusted its external methods as to court the favor of the people and the government, there is danger of our being misled as to her true character and aims. The experiences of our colporteurs in Mexico, as well as in other countries where the real methods and purposes of the papacy are seen and felt, should be both interesting and instructive to us. The following incident, reported by Brother J. A. P. Green, general agent of Mexico, speaks for itself. Brother Green says:—

"The enemy has put forth his hand to hinder our work. Last week Brother Gutierrez encountered one of the real difficulties in Mexico. A leading Catholic paper had already published a full description of 'Coming King,' in order to warn both priests and people against it.

"In the regular course of his work, Brother Gutierrez accidentally called upon a priest, and canvassed him for this book. After listening to the explanation of 'Coming King,' the priest asked for a pencil and the prospectus, so that he might subscribe for the book. As soon as he had the book in his hands, he walked away with it, saying, 'This is a Protestant book, and I am going to burn it.' Brother Gutierrez said, 'If you do not return my prospectus, I will call the police.'

"The canvasser was as good as his word, for when the priest refused to surrender the prospectus, a policeman was called, and the priest was taken to the police station. The chief of police told the priest if he did not return the prospectus, he would give him thirty days in jail. The prospectus was found at the home of the priest and taken to the police station.

"The chief of police asked Brother Gutierrez to explain his book to him. In the presence of the priest Brother Gutierrez gave a full description of his book. The magistrate was impressed with it, and immediately signed his name for a copy. His secretary also signed for one. Then the policeman who had arrested the priest and taken him to police headquarters, also requested that he might be permitted to sign.

"The magistrate now told the priest that his fine for interrupting the canvasser would be either five dollars or fifteen days in jail. The priest paid his fine, and went home a sadder, if not a wiser, priest.

"We rejoice that God can give victory under such trying circumstances. Evidently nothing can be done against the truth, but for the truth. If the church had its former power, our lives would be in jeopardy; but God can protect his workers. Remember us in your prayers."

Although a young man, only twenty-one years of age, Brother Gutierrez has

already had an interesting experience as a colporteur. Seven years ago, when only fourteen years of age, he began work as a Bible colporteur for the American Bible Society. Having been engaged in that work, he has learned how to endure hardships as a good soldier. He has been arrested and imprisoned for selling Bibles, and knows how to sleep out in the open fields. At one time a mob, evidently inspired by the leaders of the church, stoned him, and

our study together he manifested an excellent spirit. Brother Green reports that during his first week, one incident of which is narrated above, this young man's sales of our literature amounted to fifty-eight dollars Mexican money, equal to twenty-nine dollars, gold. N. Z. T.

Canvassers' Institute in Mexico

AUGUST 1 I left Washington, D. C., en route for Mexico City to assist in a canvassers' institute appointed to begin on the fifth. On the way I stopped off in Kansas City to counsel with Brother H. H. Hall, of the Pacific Press, concerning the Spanish publishing work. We had a profitable day together, and in the evening were joined by Elder E. R. Palmer, who also gave us valuable help in planning for the future of our Spanish book work.

Leaving Kansas City Tuesday night, I arrived in Mexico City Sabbath morning, August 6. Elder G. W. Reaser, Brother J. A. Green, and Mrs. G. W. Caviness were at the station waiting for me, and took me directly to the Sabbath services in the city. The meeting was held in an upper room, which was filled with attentive listeners.

Brother J. F. Blunt has been working in the city since his arrival in Mexico, and although he is not yet able to speak the Spanish language freely, the Lord has blessed his efforts. The attendance at the meetings has steadily increased, and several have accepted the truth since he began work there.

I appreciated very much the privilege of meeting with the brethren who have been pioneering the book work in that difficult field. When they began work last year, all they knew of the Spanish language was the printed canvass for "Coming King," which they had committed to memory almost parrotlike. Probably no company of canvassers ever stuck more closely to their "story" than did these brethren. But from the very start they did well, and have successfully solved several hard problems which presented themselves in connection with the canvassing work in Spanish Catholic fields. The average value of books delivered by each canvasser during the year has been ninety-one cents, gold, an hour. This compares very favorably with the general average made by our canvassers in the United States.

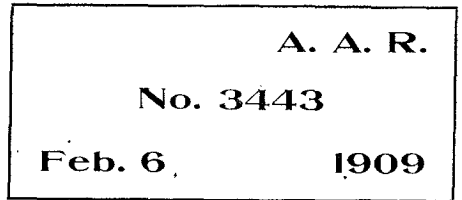
The attendance at the institute was not large, but we had a profitable time together. Those who had been working with "Coming King" developed and learned during the institute a new canvass for the book, better adapted to the conditions in Mexico. We were also able to prepare a canvass for over half of "Home and Health" in Spanish, from advance

sheets which the Pacific Press sent us.

During the time of the institute Elder Reaser called a meeting of the mission committee to consider plans for the advancement of the work in that field. The outlook there never was better than at present. There are twenty-four awaiting baptism in different parts of the republic. Wherever the Spanish paper *El Mensajero de la Verdad* has been circulated, new Sabbath-keepers are springing up, and calls are coming in for further labor.

The canvassers returned to their field with renewed courage. A report just at hand from Brother J. L. Brown states that in three and one-half-hours' work, he and Brother Robinson took twenty-five orders for "*El Rey Que Viene*" (Coming King).

After the institute closed, I spent one day visiting some of the interesting historical places in and around Mexico. The last place we visited, which was perhaps the most interesting to me, was the one represented in the accompanying cut. It is a view of the place where Brother A. A. Reinke is buried. All that marks the spot is a small piece of tin, with the following inscription:—



The workers there are planning to erect a tombstone over his grave. Many of the readers of the REVIEW will remember the sad circumstances of his death from typhoid fever. It was a severe blow to the other workers; but instead of bringing discouragement to them, it led them to renew their consecration to the work in needy Mexico. One young

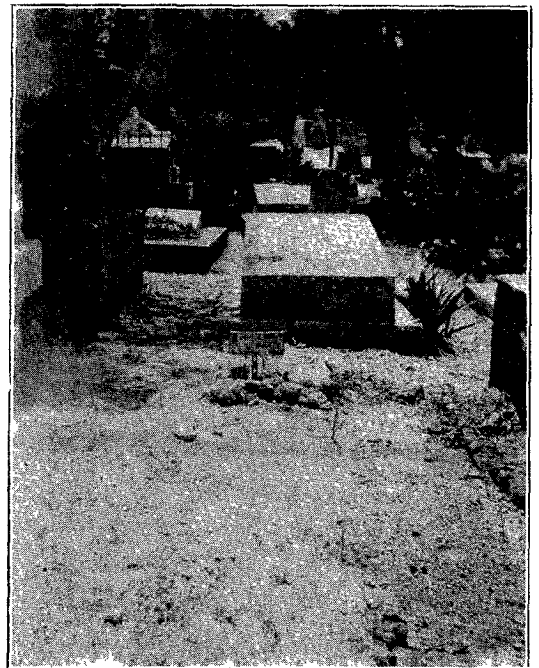


Front row, from left to right, Brethren Yarnell, Town, and Brown; back row, from left to right, Brethren Robinson and Green.

left him for dead in the road. His Bibles were taken from him, and his horses stolen. His brother-in-law, who was with him in the same work, was mobbed, tied to a tree, and stoned to death. Our Brother Gutierrez, who through the providence of God had been spared from death at the hands of the mob, took his brother-in-law down from the tree with his own hands.

These incidents smack very loudly of the days of the Reformation, when Luther, Melancthon, Calvin, and other men of God were translating the Word of God, and sending it out through Europe by the hands of colporteurs. It was a common occurrence at that time for young men to be seized in this way, and burned at the stake, with their own books and other merchandise as fuel. But it is almost startling to us who live in this enlightened age, to learn that within the past seven years, in a great republic adjoining the United States, young men should be stoned for selling the Word of God.

Brother Gutierrez, who is an intelligent young Mexican, recently learned of the truth through conversation with one of our Mexican sisters and through reading *El Mensajero*. The last Sabbath of the institute he came to our meeting and offered himself as a canvasser, saying he was ready to go out with the other agents. We arranged to help him what we could in the little time that remained, and at an early hour the next morning he presented himself for instruction. In



GRAVE OF A. A. REINKE

man, who, before Brother Reinke's death, had decided to return to the United States, determined he would remain at his post, and there he is still helping to fill the gap. N. Z. T.

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

W. A. COLCORD

Corresponding Secretary

Connecticut "Blue-Laws" Still Stand

WORD received from Mr. Matthew H. Rogers, Secretary of State for Connecticut, informs us that although the Latimer bill, liberalizing matters in regard to Sunday observance, "passed the legislature, it was vetoed by the governor," and that "the veto was sustained." The Connecticut "blue-laws," therefore, still remain in force as heretofore, for which the strenuous opposition of the clergy to anything like a repeal or a relaxation of these laws is doubtless largely, if not wholly, responsible. Four sevenths of the bill referred to consisted of exceptions, the total number of these in the bill being thirty. W. A. C.

Maine Again to the Front

THE question of enforced Sunday observance is becoming a live one in the State of Maine. At Rumford Falls a certain druggist recently became convinced that he should close his store on Sunday. The proprietor of another drug-store in the place soon received official notice to close his store. Supposing the order to be general, he complied; but, finding everything else wide open, after the first Sunday he disregarded the order, whereupon he was subjected to repeated fines, and finally to imprisonment.

The indignation of the citizens was aroused at this manifest injustice and partiality in enforcing the law, and on the evening of August 8 held a mass-meeting in the Cheney Opera House. Elder C. S. Longacre was invited to deliver the address. He responded, presenting a very earnest, able, and eloquent argument against religious legislation and its natural and attendant evils. Following the address, a resolution was passed almost unanimously, disparaging all such legislation, and calling for the repeal of the State Sunday laws. The address was published almost in full in one of the daily papers of the place, the Oxford County *Citizen*, and alongside of it a report of a sermon by Elder A. J. Verrill on the Sabbath question.

This is the third mass-meeting held in the State of Maine during the past few months in which resolutions have been passed calling for the repeal of all Sunday laws on the statute-books of the State. W. A. C.

The Sunday Saloon a "Desecration of the Sabbath"

THE following from the *National Advocate* for August, 1909, the oldest temperance paper in the United States, under the heading, "Heavy Fire on Sunday Saloon," shows not only that the Catholic Church is lending its influence to the Sunday closing of sa-

loons, but that in doing this it does so, not simply in the interest of temperance, but with the idea of protecting the sanctity of the day,—of preserving it from "desecration."—

"While in no wise mitigating the evil of the week-day saloon, the Sunday saloon was singled out for withering fire by the Catholic Total Abstinence Union of Illinois. It was declared a desecration of the Sabbath which should be eliminated absolutely."

When in the temperance movement Sunday is singled out for special attention, we may pretty well rest assured that religious sentiment and religious reasons lie at the bottom of the legislation demanded. W. A. C.

Catholics Notice "Liberty"

THE *Catholic Columbian* of August 13, published at Columbus, Ohio, contains an editorial notice of the last number of *Liberty*. It thinks that "practically every article in this quarterly contains a venomous attack on the Catholic Church," and says that "the sole object of the publication seems to be to arouse suspicion in the minds of non-Catholics." In an article in this number "dated from Rome," it says the writer "attacks all denominations that seek to have Sunday laws enforced." This last doubtless explains how it understands that practically every article in the magazine contains "a venomous attack on the Catholic Church;" for, with only two or three exceptions, none of the articles in it mention the Catholic Church.

Nearly all the articles in *Liberty* do, however, attack the principle of a union of church and state, particularly as manifested in Sunday enforcement; and, as the Catholic Church stands for both a union of church and state and Sunday enforcement, it naturally in any case of this kind considers itself "attacked."

We are sorry that this church is not the only one which stands for these things, and thus lays itself open to such attacks. But both the gospel and the gospel idea of civil government are opposed to these things; and, as *Liberty* believes in both the gospel and good government, it, too, must oppose them. W. A. C.

Interest Increased by Opposition

REPORTING to the *Field Tidings* concerning tent-meetings being held at Sumter, S. C., by Elder Sydney Scott and himself, Brother W. M. Jackson says:—

"We are having good meetings, although the devil has been very active. One of the leading first-day preachers took the clippings from the paper of the arrest of Brother Sullivan Wareham and those associated with him in the charge of Sabbath-breaking, and tried to down the meetings here, but, praise the Lord, the more he said, the larger the crowds were, until we had reached the mark of about five hundred fifty, having every night from three hundred to five hundred. We are not able to accommodate them with seats. The interest is great. . . . The influence of the meetings here has spread out to a distance of at least sixty miles, as we had two or three here Sunday night that had heard them, and had come that distance to attend them."

All this simply illustrates the truthfulness of Dr. Albert Barnes's comment

on Acts 4:3, 4: "There is no lesson which men have been so slow to learn as that to oppose and persecute men is the very way to confirm them in their opinions, and to spread their doctrines."

W. A. C.

Why Oppose Sunday Laws?

WE should not oppose religious legislation simply to be battling against some one, but that we may the more forcibly and effectually present good and true principles. God is permitting the agitation concerning Sunday laws, to give us better opportunities to present the truth for this time. Many will be reached through the agitation over religious legislation who would never listen to the truth presented in some milder way. How important, then, it is for us who know, to enlighten those who do not know. The following from "Great Controversy," pages 605 and 610, emphasizes these thoughts:—

"Heretofore those who presented the truths of the third angel's message have often been regarded as mere alarmists. Their prediction that religious intolerance would gain control in the United States; that church and state would unite to persecute those who keep the commandments of God, has been pronounced groundless and absurd. It has been confidently declared that this land could never become other than what it has been, a defender of religious freedom. But as the question of enforcing Sunday observance is widely agitated, the event so long doubted and disbelieved is seen to be approaching, and the third message will produce an effect which it could not have had before."

"But so long as Jesus remains man's intercessor in the sanctuary above, the restraining influence of the Holy Spirit is felt by rulers and people. It still controls, to some extent, the laws of the land. Were it not for these laws, the condition of the world would be much worse than it now is. While many of our rulers are active agents of Satan, God also has his agents among the leading men of the nation. The enemy moves upon his servants to propose measures that would greatly impede the work of God; but statesmen who fear the Lord are influenced by holy angels to oppose such propositions with unanswerable arguments. Thus a few men will hold in check a powerful current of evil. The opposition of the enemies of truth will be restrained that the third angel's message may do its work. When the final warning shall be given, it will arrest the attention of these leading men through whom the Lord is now working, and some of them will accept it and will stand with the people of God through the time of trouble."

Dear reader, these things being true, ask yourself, Am I doing all that lies in my power to get these truths before the rulers of our State and nation?—*L. A. Spring, in Nebraska Reporter.*

The Sunday Mail Question Again

THE *Homiletic Review* sees great promise in a new impetus given the old movement for "Sunday mail reform." It says that a letter from a New York City mail-carrier to the secretary of the Reform Bureau, at Washington, was by that organization sent to the Social Service Commission of the Federal

Council of the Churches of Christ; by that body brought to the attention of the New York preachers' meetings, composed of five leading denominations, to the New York Sabbath Commission and to the National Lord's Day Alliance; that these bodies severally considered the appeal, and jointly drew up a letter to the Postmaster-General, asking redress not only at the New York post-office, but throughout the country. We wonder if any one of them ever read the Senate Sunday Mail Report, of January, 1829, or the House Report, of March, 1830. And we wonder also if the nation now has a Johnson to formulate another report which will meet present-day exigencies as those reports met the exigencies of that period.

FREDERICK BLISS.

A Matter of Conscience

A FEW days ago a thoroughly orthodox Christian in one of the Southern States found five members of the Adventist faith working in the field a Sunday. Deeply imbued with the gloomy faith of a John Balfour of Burley, this excellent and exemplary man, just from the sanctuary, where he worshiped in the name of Him who sat at meat with publicans and sinners and plucked green corn a Sunday — this child of orthodoxy and cruelty swore out a warrant, and had the five arrested for breaking the Sabbath.

The jury was composed of enlightened men, and the accused were acquitted on the plea that they kept one day of the week holy, a Saturday. And such is orthodoxy, that argues by the stake, the fagot, and the torch. This paper is not a sectarian, though it is a Christian, and as an observer of men, things, and events, it is ready to say that as few criminals, male and female, are recruited from the Adventists as from any other sect, numbers computed.

They work Sundays, but they keep Saturdays, and that fulfils the law of God, as it should of man. These folk are earnest, sincere Christian men, women, and children. They may be wrong in faith, desperately wrong. That is a matter of conscience; but their consciences are about as likely to be right as yours or ours.

"Leave thought unfettered every creed to scan," and take care of your own conscience. That will keep you busy without meddling with the consciences of other people.— *Editorial in the Washington Post of Aug. 19, 1909.*

Religious Liberty Notes

Notwithstanding the strenuous efforts on the part of the friends of Sunday enforcement, Atlantic City still remains "wide open" on Sunday, the much-sought-for "lid" still remaining undiscovered, the governor not having "called out the troops" to enforce the law, as previously pledged, if necessary.

The Chillicothe, Mo., *Constitution*, of August 12, publishes a favorable notice of the work done in that city by Elder and Mrs. Wightman, during the progress of the late camp-meeting there. It also speaks of the work of Mrs. Wightman in other parts of the State. The *Tribune*, another of Chillicothe's dailies, also refers to their work.

Current Mention

— The Cunard liner "Lusitania" now holds the record for the fastest trip across the Atlantic, the time being 4 days, 11 hours, and 42 minutes.

— As a result of the activity of the governor of Texas in hunting out violators of the State liquor law, 3,000 saloon-keepers in that State will be denied a renewal of their licenses.

— A severe earthquake shock was experienced on the Isthmus of Panama on August 30, which, though covering a considerable extent of territory, did not occasion serious damage or affect the canal.

— Because of the failure of miners and employers to reach an agreement in reference to the use of explosives in the coal-mines, a strike of 35,000 coal-miners in the Pittsburg, Pa., coal-mining district is threatened.

— An earthquake shock of considerable force was experienced in the city of Rome, Italy, early on the morning of August 31. The shock occasioned much excitement and fear among the people, but no serious damage is reported, and no lives were lost.

— All southeastern Mexico has been suffering during the week from heavy storms and floods. The town of Tula is reported as being half engulfed. Hundreds of houses have been swept away and many lives lost. These floods were accompanied by the worst tropical storms ever known in that section.

— A terrible flood visited the city of Monterey, Mexico, and near-by villages on August 28, and continued its devastating work for several days. The number of lives lost is now placed at between 1,400 and 2,000, and the property loss is estimated at \$30,000,000. Contributions have been taken up in both Mexico and the United States for the relief of the suffering. The conditions reported in the press are distressing in the extreme.

— A case of deliberate train-wrecking is reported from New Castle, Pa., on the Baltimore and Ohio Railroad. The wreck occurred on September 4 at a siding known as Chewton, and three persons were killed and seventeen seriously injured. The spikes were drawn from a sixty-foot rail, and one end of the rail was so placed as to make a safe passage over it impossible. A reward of \$25,000 has been offered for the arrest of the wreckers, and a large number of men with bloodhounds are searching the vicinity.

— The Pure Food Convention, in session at Denver, Colo., has decided to indorse the decisions of the Remsen Referee Board that the use of benzoate of soda as a food preservative is harmless to the human system. A strong fight was made against the indorsement of the board's decision, and the opponents of that decision declared that food unfit for the human stomach could be made to appear wholesome by the use of that preparation. One physician of prominence declared that "the recommendation to the government that benzoate of soda might properly be used, puts the government in the position of licensing medicated stuff fit only for the sewer."

— Congress, at its last session, appropriated \$4,000,000 for the use of the various militia companies of the United States. This amount is now being appropriated to the several States in proportion to the number of men enlisted.

— On August 31, a train on the Pennsylvania line, at Lewiston Narrows, Pa., was held up by a lone robber, and the express car was robbed. Fortunately the robber mistook a bag of new pennies for a bag of gold coin, and thousands of dollars in gold and currency were left behind.

— Dissatisfied with the stand its government has taken in reference to the Cretan question, the garrison at Athens has mutinied, and has made imperative demands upon the king. It is reported that the soldiers have threatened to seize the public buildings and the city if their demands are not granted. It is also stated that the garrisons in the provinces are in sympathy with the mutinous garrison at Athens. Quiet reigns in Athens and in the provinces, although the garrison is still encamped on the outskirts of Athens.

— The speed race with flying-machines at Reims, France, last week was won by an American, Glenn H. Curtiss, who covered the distance, 12.42 miles, in 15 minutes, 50 3/5 seconds. M. Louis Bleriot, the aviator who flew across the English Channel, was a very close second, requiring only 4 3/5 seconds more than did Curtiss, to cover the same distance. Because the speed contest was won by an American, the next international race of air-ships will be held in this country. The successful American aviator now goes to Brescia, Italy, where another international aeronaut race is being held. The greatest distance ever covered by a heavier-than-air flying-machine thus far is 118 miles. This feat was accomplished at Reims on August 27 by M. Farman, the time being 3 hours, 14 minutes, and 26 seconds. Before the contest at Reims was over, one of the aviators had received orders for 52 machines.

— On September 1, the observatory at Brussels, Belgium, received the following telegram, dated Lerwick, Shetland Islands: "Reached north pole April 21, 1908. Discovered land far north. Return to Copenhagen by steamer 'Hans Egede.' Frederick A. Cook." Dr. Cook sailed from Gloucester, Mass., on July 3, 1907, in company with Mr. J. R. Bradley, in a vessel owned by the latter. On August 27 the party landed at Annatok, Greenland, and Mr. Bradley returned. The reports state that, having found conditions favorable for a dash to the pole, the doctor determined to make the attempt. Considerable time was spent in preparations, and the final dash of 460 miles was made by the doctor with only two Eskimo companions and twenty-six dogs. The success of Dr. Cook is now quite generally conceded, though it will be several days before further communications will be received from him. Dr. Cook's accomplishment is looked upon as one of the greatest feats of the century. No less than 750 lives have been lost in the effort to accomplish what this American explorer claims to have done. Since the year 1553 the search for the north pole has been engrossing the attention of men. In that year Sir William Frobisher made the first attempt to reach that destination.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1909

ATLANTIC UNION CONFERENCE
Southern New England, Bridgeport, Conn.
..... Sept. 2-12
New York, Fonda Sept. 2-12
Western New York, Buffalo, Aug. 26 to Sept. 5

CANADIAN UNION CONFERENCE
Quebec, South Stukely Sept. 2-12
Maritime, Hopewell Cape Sept. 9-19

CENTRAL UNION CONFERENCE
Nebraska, Hastings Sept. 2-12
West. Colorado, Grand Junction... Sept. 16-26

LAKE UNION CONFERENCE
Indiana, Linton Sept. 9-19
Wisconsin, Milwaukee..... Sept. 23 to Oct. 4

SOUTHEASTERN UNION CONFERENCE
Florida, Orlando Oct. 21-31

SOUTHWESTERN UNION CONFERENCE
Arkansas, Little Rock (local) Sept. 2-12
Arkansas, Little Rock (colored).. Sept. 2-12

Nashville Agricultural and Normal Institute

THE annual meeting of the constituency of the Nashville Agricultural and Normal Institute will be held Wednesday, Oct. 13, 1909, at 10 A. M., in the chapel of the Gotzain Hall building, near Nashville, Tenn.

The annual meeting of the trustees, as required by law, will be held in the same place at 3 P. M., on the same day and date.

P. T. MAGAN, Secretary.

Southern Training School Opening

THE fall term of the Southern Training School opens Sept. 29, 1909. The courses have been arranged with the idea of giving to the young people of this territory the training they will need to do efficient work in the giving of the message.

An examination of the catalogue will show that the several lines of the work have been carefully studied, and the subjects offered cover an excellent course.

The school is raising money now to further equip the building and laboratories so that the work may be made more efficient.

It is hoped that all young people, as far as possible, who expect to attend this school the coming year will plan to be on hand at the opening. The enrolment will begin on the morning of September 29, and the organization of the school be effected so that class work will commence Friday, October 1.

The catalogues are now ready, and will be sent upon request to any address. Correspondence solicited. M. B. VAN KIRK, Principal.

An Appeal to Every Seventh-day Adventist

How would you like to have all your friends and neighbors attend a course of lectures this winter, given by some of the leading ministers in our denomination, where all the points of present truth would be taken up and presented in a systematic, logical way, just as they are in a series of tent-meetings in new places?

Well, arrangements are being made so that you and your friends can enjoy just such a course as this.

Beginning October 6, and continuing six months, a series of twenty-five special numbers of the *Signs of the Times* is to be published, in which the truth will be taken up in the same general way as is followed by our ministers in a series of tent-meetings. The subjects will be well illustrated, and supplemented by Bible readings, and presented in such a thorough, systematic, progressive way that they can not fail to interest and convince the honest in heart, and bring them to a saving knowledge of the truth. The series will be called—

Home Bible Studies

Our people everywhere, every one of them, from the Atlantic to the Pacific, are being asked to subscribe for two, five, ten, twenty-five, fifty, or one hundred copies of this series; and in a systematic way sell, give away, mail, or loan these papers to their friends and neighbors. Thus it is hoped that a movement will be introduced which will mean the placing of at least fifty thousand copies of the *Signs of the Times* weekly in the homes of the people. The methods by which this work may be carried on are so varied that every one, from the oldest to the youngest, can have an opportunity to work.

We offer the following suggestions as to how the papers can be used to advantage:—

1. By taking the responsibility of putting this series in all the homes in a certain town or district, and thus give a complete line of sermons on the third angel's message in many families.

2. By devoting one or two evenings each week to the selling, loaning, or giving away of these papers.

3. By subscribing for five, ten, or twenty copies or more, and mailing them to lists of names that you may select, or that will be furnished you by the secretary of the tract society.

4. By having the papers mailed direct from the *Signs* office to friends and relatives. This arrangement can be made with the publishers, and in fact is one of the most convenient and satisfactory methods of getting the truth before those in whom we are particularly interested. By following up the work with tactful Christian correspondence we may be the means, under the hand of God, of saving many souls.

One of our missionary secretaries reports that she used one hundred copies of the *Signs* each week, sending them to persons who she believed were interested in the truth, accompanying the first paper with a letter. She then kept the papers going regularly for a series of weeks. The result was that the least number of persons brought into the truth in one year of the five during which she carried on this work was seven; and one year there were sixteen.

We all recognize the fact that one of the most effectual and most inexpensive ways of reaching the masses with this message, is with our publications. Our canvassers are doing a splendid work, and are meeting with marked success with our subscription books; but our periodicals also have their places and are doing their part. You will remember the Testimony which came to us a few years ago, saying: "It is a fact that the circulation of our papers is doing even a greater work than the living preacher can do." Letters are constantly coming to the publishers from persons who have embraced the truth, or have become interested in it, through reading the *Signs*.

The Lord has placed upon Seventh-day Adventists the responsibility of giving this last warning message to the world, and the work in the home field must now be done largely by the laity. What a blessed thing it is that we have such a wealth of literature with which to prosecute the work. Everybody will want a part in this great missionary campaign. If you can not do great things, do a little.

Subscription Price of Home Bible Study Series Beginning Oct. 6, 1909

The series of 25 numbers to one name and address	\$75
5 or more copies of this series of 25 numbers, mailed direct from the office of publication, to names and addresses furnished, each60
5 or more copies of the series of 25 numbers to one name and address, each ..	.50

All orders not sent through the tract society must be accompanied by cash.

The regular departments of the *Signs* will be kept up during this period the same as usual. On the whole, this series will be one of the best, the strongest, and most interesting ever published.

The times are certainly ripe for a move-

ment of this kind. The terrible calamities that are coming upon the earth, the corruption in our large cities among men in high places, the struggle between capital and labor,—all go to show that the coming of the Lord is near at hand. This is our opportunity to let the people know what these things mean. This special series of the *Signs* gives us just the material with which to do it.

Send subscriptions at once in order that you may not miss any of these special numbers.

Address your tract society, or *Signs* of the Times, Mountain View, Cal.

C. H. JONES.

Business Notices

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

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.—A strong, able-bodied man, with family of wife and three children, desires employment by the year with an Adventist with a live Christian experience. Please state wages given. Address E. M. Johnston, R. F. D. 2, Danison, Mich.

FOR SALE.—Farm of 40 acres, 1¼ miles from Emmanuel Missionary College; 2 miles from Berrien Springs, Mich. Ten-room house; cellar; furnace; well; wind-mill; barn; vineyard; orchard; 4 acres timber; rest in cultivation. Address James Butka, Keene, Tex.

CALIFORNIA DRIED FRUITS.—Shipped direct from ranch in Napa Valley to families, schools, restaurants, and sanitariums. Larger variety, better facilities, prompt shipment. Write for circular "R" giving full information. Address St. Helena Home Fruit Co., Sanitarium, Napa Co., Cal.

FOR SALE.—Peanut Butter, 10c a pound; 100 pounds, freight paid, \$12; Peanut Oil, used same as Olive Oil, \$2 a gallon; 50 pounds Coconut Oil, \$7; 57 pounds Vegetable Cooking Oil, in 6 cans, \$6; freight paid, \$6.50. Cash with order. Vegetarian Meat Co., Washington, D. C.

HYGIENIC VEGETABLE COOKING OIL.—Used by our institutions, government inspected. Fully guaranteed. Send stamp for circulars. 5 gal., \$3.50; 10 gal., \$6.75. Cans crated. ½ bbl. (about 32 gal.), 60 cents a gal. By freight from Louisville, Ky. Address Dr. O. C. Godsmark, Chattanooga, Tenn.

WANTED.—Agents to sell our ten-cent magazines: *Liberty, Life and Health, and Protestant Magazine*. Many are earning a livelihood doing this, and at the same time are doing much good in the circulation of religious literature. Order a few copies, and see how easily our journals sell. Address your tract society, or Review and Herald Publishing Association, Lakoma Park, Washington, D. C.

Publications Wanted

THE following-named persons desire for missionary use late, clean copies of our denominational papers. These should be neatly and carefully wrapped, and sent post-paid:—

Mrs. R. Mark, Philomath, Ore., *Signs, Instructor, Life and Health, and Little Friend*. Send as soon as possible.

Obituaries

LAMB.—Thursday, Aug. 12, 1909, Mr. and Mrs. H. F. Lamb of Mentor, lost their little daughter Eunice, aged 2 years, 3 months, and 4 days. She was sick only five days, but was a great sufferer. The family feel very keenly the loss of this little one. Services were conducted at Wildwood church by the writer.

E. A. BRISTOL.

BLAIN.—Edward Blain was born near Hamilton, Ontario, March 28, 1848, and died at Vernon, July 3, 1909, being 61 years, 3 months, and 6 days old. He was united in marriage to Charlotte Prior, at Brandon, Manitoba, in 1882, where they resided for about ten years. In 1892 they came to British Columbia, where they resided until his death. To them were born seven children, five of whom still survive. At the age of nineteen our brother united with the Methodist Church. About sixteen years ago he accepted the Sabbath truth, but was never fully identified with the church. We laid him to rest in the Vernon Cemetery, hoping to meet him again on the bright morning of the first resurrection. Words of comfort and exhortation were spoken by the writer.

P. P. ADAMS.

WEED.—Died July 24, 1909, at Charlotte, Mich., Sister Carrie Carpenter Weed. She was born in Hanover, Mich., Oct. 1, 1838. In 1865 she was married to Eber Weed. She accepted the third angel's message in 1856, and was a faithful and loyal Christian until the day of her death. She leaves her husband, two children, and six grandchildren, two brothers, and two sisters to mourn their loss, but that which is our loss is her gain, for we believe she sleeps in Jesus. She was a loving wife, kind and gentle mother, and respected neighbor. The funeral service was conducted by the writer, assisted by the pastor of the Baptist church of Charlotte. Text, Mark 14:8, first clause, which we believe to be true of her, as her constant aim in life was to be a benefit to some one else.

W. R. MATTHEWS.

DOWNES.—John M. Downes died July 10, 1909, of tuberculosis while on his way from California to Walla Walla, Wash., at the age of sixty-three years. Brother Downes, with his wife, went to California last September in hopes of regaining his health. He was somewhat improved during the winter, but the extreme heat of California summers was too taxing for him, and he failed rapidly. He, with Sister Downes, embraced the faith in West Union, Iowa, under the labors of Elder M. E. Cornell. They were baptized by Elder E. P. Butler, father of Elder G. I. Butler. Brother Downes was elder of the Fruitland (Wash.) church for several years. He will be greatly missed at our camp-meetings, where he has been a faithful attendant. A wife, three sons, and four daughters survive him. He was buried at Weston, Wash., where he awaits the voice of the Master.

G. E. LANGDON.

WRIGHT.—Archer Wright was born near Monmouth, Ill., June 27, 1881, and died at Bedford, Ind., Aug. 5, 1909, aged 28 years, 1 month, and 9 days. On his sixteenth birthday he gave his heart to God, and soon afterward was baptized and united with the Aledo (Ill.) church. He was graduated from the high school in that place the same year. For a few years he engaged in canvassing and church-school work, then took the nurses' course at the Tri-City Sanitarium, Moline, Ill. After graduating from that institution in the spring of 1907, he went to his home in Indiana, and was appointed field agent in that conference, filling that office for about two years. He was married to Elizabeth D. Irwin, March 30, 1909. While they were engaged in the canvassing work in southern Indiana, preparatory to entering the foreign mission field, he was stricken with typhoid fever, of which he died Aug. 5, 1909. Although he was anxious to help finish the work, he was reconciled to submit to the will of an all-wise and loving Heavenly Father, his last words being, "He will sustain me,"

and, "I am willing his will shall be done." He leaves wife, parents, brothers, and sisters, who mourn their loss. Services were held in the Baptist church at Leslie, Mich. Interment took place in the beautiful cemetery in that village. Discourse from Rev. 21:4, by the writer.

L. G. MOORE.

(Lake Union Herald, please copy.)

HARRIS.—Sister Sarah M. Harris fell asleep in Baltimore, Aug. 20, 1909. She was a member of the Williamsport (Pa.) church, having accepted the truth at Roaring Branch, near Williamsport, about fifteen years ago. She was in the seventy-second year of her age, and died in the full hope of a glorious resurrection. She had come to Baltimore on a visit to her son only three weeks before her death. Words of comfort were spoken by the writer.

CARLYLE B. HAYNES.

NASH.—Elsie May Nash was born in Campbellsburg, Ind., Nov. 19, 1908, and died in Ardmore, Okla., Aug. 3, 1909, aged eight months and fourteen days. Only four months previous, little Elsie's mother died; thus bringing a double stroke of affliction upon those who mourn the loss of these dear ones. Little Elsie leaves a father and two brothers to mourn their loss. Words of comfort were spoken by the writer, from Matt. 18:1-4, from the Friends church, at Good Hope, Ind., Aug. 8, 1908.

J. M. ELLIS.

BIRD.—Mary Elizabeth Bird, daughter of Elder Walter L. Bird and Sister Mary L. Bird, of the Tennessee River Conference, who are here on a visit because of the serious illness of their mother, died of hemorrhage of the brain, caused, as was not learned until after death, by a violent fall, sustained the day before, July 22, 1909, aged four years and seven months. Mary was a charming child, and a general favorite. The blow was a severe one to the parents, following, as it did, other heavy trials; but they rejoice that their sorrow is not as with those who have no hope, for they trust in the promise of a glad resurrection morn.

MRS. ELIZABETH ALDRIDGE.

SHEPARD.—Mrs. Frances Adelia Shepard died at her home in Otsego, Tuesday, Aug. 24, 1909. She was born in Genesee County, New York, May 8, 1845. The earlier years of her life were spent in teaching. In 1876 she was married to Charles Edwin Shepard. To this union was born one son, who was spared to minister to his mother. During her long and painful illness, which resulted in entire helplessness five years ago, she has been most tenderly cared for by loving hands. Hers was the life of the Christian. Her sunny, cheerful disposition all through her long period of suffering became an inspiration to others. Words of comfort were spoken by the writer, from Rev. 21:4. Elder M. S. Burnham assisted in the service.

CLIFFORD RUSSELL.

OWENS.—Mrs. Susie A. Owens was born March 10, 1863, and fell asleep at her home in Palmer, Miss., July 10, 1909, just as the Sabbath had passed. Sister Owens had been a church-member for twenty years, but accepted present truth only four years ago this month. Since that time she and her husband have been active members of the Adventist church, and have toiled and sacrificed that they might assist the youth to get a Christian education. Her home was opened for church-school, where they kept the teacher and several children. During her sickness, which lasted some months, she was patient, and dwelt much upon the promises of God's Word. The Monday previous to her death she read the twentieth and second chapters of Revelation, and gloried in the truths of the resurrection, and said she would be in the first resurrection. She exhorted her husband to live close to God, ever keeping his commandments, that Satan might not gain a victory over him. She truly sleeps in Jesus. Her works and godly life in Palmer will long follow her. The funeral services were conducted by Elder A. J. Haysmer, assisted by the writer, under the shade of the trees in open air, near Palmer, Sunday, July 11. She was laid to rest in the little cemetery in the pine woods, to await the call of the Life-giver.

F. R. ROGERS.

BROOKS.—Died at her home, in Madison, Wis., Aug. 17, 1909, Sister Janette Brooks, aged 79 years, 5 months, and 24 days. She removed with her parents from New York to Madison about seventy years ago. In 1850 she married Mr. Chauncy Brooks, with whom she lived happily nearly sixty years. Several years ago she accepted the message for this time, and became a faithful and honored member of the Madison church, and remained loyal till death. She fell asleep conscious to the last, and wholly resigned to God's will. A husband and three daughters are left to mourn, but are assured that Sister Brooks will have a part in the first resurrection.

W. W. STEBBINS.

LAURSEN.—Karen Laursen was born March 8, 1852, in Jylland, Denmark. She came to America in 1888, and settled on a farm near Luck, Wis. She died in the Lord, Aug. 9, 1909, aged fifty-seven years. Sister Laursen has been a staunch advocate of the third angel's message for more than thirty years. She accepted the truth by reading the Bible alone, and became a faithful witness for the Master. A husband and nine grown-up children and many relatives and friends mourn their loss. All but one of her children were present at her funeral August 11, and she was laid to rest at Bone Lake Cemetery, to await the call of her Master. Words of comfort were spoken to the congregation from the text, 1 Thess. 4:13-18, by the writer.

GABRIEL LOFTFIELD.

PEFLEY.—Vera May Pefley was born Jan. 15, 1903, in Eureka, Cal. With her parents and younger sister she came to Phoenix, Ore., in January, 1908. She died July 4, 1909, while on a visit to the writer at Woodville, Ore. Vera was a sweet, lovable child, and a devoted little Christian. She loved to hear the Bible read, and would talk intelligently of the soon coming of Jesus, and the pleasant things God had laid up for those who are faithful. July 5 the remains were shipped to her home at Phoenix, Ore., for burial. Comforting words were spoken by Elder W. L. Black from Jer. 31:15, 16, to the bereaved parents and relatives, who sorrow not as those who have no hope. A large number of sympathizing friends gathered with floral tributes to pay the last respect to the little one.

MRS. W. L. BLACK.

TELYEA.—Charles A. Telyea was born in Jefferson, Jefferson Co., Wis., Sept. 19, 1851, and died June 2, 1909, at Sparta, Wis. Shortly after his birth his parents moved to Iowa, where they resided until the father's death, when the mother, with her children, returned to Wisconsin. In 1875 Brother Telyea was united in marriage to Nettie Kenyon. To them were born two sons. In 1878 Brother Telyea and wife accepted the message under the labors of Elder T. B. Snow, to which faith he adhered till the day of his death. He leaves a wife, two sons, other relatives, and friends to mourn their loss. The funeral services were conducted by the writer, who dwelt largely upon the thought found in Acts 4:12, that there is life only in Christ. May these sad experiences cause us to labor with more zeal to prepare to meet him in peace.

M. H. SERNS.

FARRAR.—After an illness of nine months, Sarah Rhoades Farrar, widow of the late Dr. M. C. Farrar, passed peacefully away Wednesday evening. Sister Farrar was born in Akron, Ohio, July 1, 1830, being seventy-nine years and eleven days old at the time of her death. In her youth she was married to Michael Kniss, with whom she crossed the plains with an ox team to California. They made their home in Oregon, her husband subsequently dying there. She was again married in San Francisco, Nov. 23, 1869, to Dr. M. C. Farrar, and to this union was born one daughter. After the doctor's death a year and a half ago she made her home with her daughter in San Rafael. About twenty-eight years ago she was baptized by Elder W. M. Healey, and united with the Seventh-day Adventists, and was a true and consistent member till death. The funeral service was held at her home, and comforting words were spoken by Rev. Eby, a friend of the family.

* * *



WASHINGTON, D. C., SEPTEMBER 9, 1909

W. A. SPICER Editor
 F. M. WILCOX
 C. M. SNOW
 W. W. PRESCOTT } ASSOCIATE EDITORS

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

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We call attention to the announcement, made on the second page of this issue, of the new volume of "Testimonies for the Church." This book will be ready to mail by the time this notice reaches our readers. All should have Volume IX of this important series of books.

WITH much satisfaction we announce that Brother I. A. Ford, for some years the manager of the Southern Publishing Association, has been secured as the manager of the Review and Herald book department. Brother Ford has had a broad and practical experience in the circulation of our publications, and we believe he will prove a valuable addition to our force. Brother D. W. Reavis, who has so efficiently conducted the book department, will now take charge of our periodical department. Brother Reavis, in consequence of his long and valuable experience in connection with the circulation of our books and magazines, requires no introduction. We trust that these two departments of our work

are now equipped with permanent managers, and that the excellent success of the past in both departments will be greatly increased in the months to come.

ELDERS I. H. EVANS AND F. GRIGGS, left Washington, D. C., last week to attend camp-meetings in Canada, and Elder M. E. Kern to attend the camp-meeting in New York. Elder A. G. Daniells reached Washington last week, having been in attendance at camp-meetings in the Northern and Lake Union conferences.

WE direct particular attention to the appeal from Brother C. H. Jones, on page 22, in behalf of the special series of the weekly *Signs*. These numbers of our missionary journal will be found particularly helpful in interesting our friends and neighbors in the truths of the message. We hope there will be a general response to the appeal.

SUBSCRIPTIONS for our new magazine, *Christian Education*, are coming in quite encouragingly, but as the time draws near for the issuing of the first number, all orders should be sent in at once. Every home should have a copy. It will surely prove to be, as one of our workers predicted of it, "the educational inspiration and qualifying medium of our people in giving the gospel message to the world in this generation."

The Harvest Ingathering for Missions

"No retreat!" This should henceforth be our motto until the gospel has accomplished its mission in every land, and the saints are gathered home. At the camp-meetings that I have had the pleasure of attending this season, this has been the universal sentiment of God's people.

Every year we are gaining ground in foreign mission fields. The funds are increasing, and additional laborers are being sent out. Now, we must maintain those who have been sent, and provide additional recruits to answer the many earnest appeals for more help which are coming to us, especially from such lands as China, India, Japan, and Africa. In order to do this, we must not only do as well as we have done in the past in providing mission funds for the support of these workers, but each year there must be a steady gain.

The success of the Thanksgiving effort with the Missions number of the REVIEW last year was a great encouragement and help. It was an organized missionary effort of the highest order, which proved a great blessing wherever our people made missionary calls upon their neighbors and friends. The funds collected in this way were sufficient to pay all the expenses of the campaign, and provide in addition about thirty thousand dollars for missions. This enabled us to send to foreign lands twenty-five additional missionaries, pay their transportation expenses, and support them for one year.

As already announced in the REVIEW, this work is being organized again this year as a harvest ingathering for foreign missions. The special number of the REVIEW is about ready to go to press. Arrangements have already been perfected for handling the work. Information, instruction, and the necessary plans will soon be ready for all the workers.

What shall be our purpose this year? Certainly we must not do less than last year, for the workers we have sent out must be supported. Shall we not double the results of last year, so that we may send twenty-five more missionaries to answer the urgent calls from needy fields?

We trust that our brethren and sisters everywhere will respond promptly and enthusiastically to the call. We anticipate that plans for this work will be thoroughly organized in every conference, and in all churches, young people's societies, colleges and other schools, sanitariums, and publishing houses. In fact, it is our confident hope that every Seventh-day Adventist will take an earnest part in this campaign, and at least double the effort of last year. May the Lord's blessing rest abundantly upon the plans and efforts of all his people.

A. G. DANIELLS.

How to Order the Missions Number of the "Review"

BROTHER J. H. ROBISON, of Florida, has the honor of sending in the first order for the forthcoming Missions number of the REVIEW. He says:—

"Will you please send me one hundred copies of the special REVIEW? I used fifty copies last year, but think I can do better this time, as I have had some experience."

Judging from the enthusiastic letters already received from our conference presidents and other workers, we believe that Brother Robison but voices the experience of most of those who participated in the campaign last year.

To expedite matters, kindly bear in mind these four suggestions when placing your order:—

1. All orders for this special Missions number of the REVIEW, and for circulars, canvasses, and other campaign supplies, should be sent to the secretary of your conference tract society.

2. Where there is no conference tract society, or in case the tract society address is unknown, order direct from A. J. S. Bourdeau, Takoma Park, Washington, D. C.

3. To avoid confusion, do not order the Missions REVIEW, nor any supplies for this campaign, from the Review and Herald Publishing Association.

4. Give us as much time as possible to fill your orders. Tardiness in ordering last year caused disappointment to hundreds of faithful workers.

A. J. S. BOURDEAU,
 Miss. Sec. Gen. Conf. Pub. Dept.

Census Report of Religious Bodies

CONFERENCE officers and others who desire a valuable publication (sent free to applicants) giving statistics and information regarding religious bodies of the United States, may secure the same upon application to Mr. S. N. D. North, Director Bureau of the Census, Washington, D. C., stating that they desire Census Bulletin No. 103, entitled "Religious Bodies: 1906." This bulletin, just issued, is a summary of the report on religious bodies, and will be ready for circulation in a few weeks. It contains ninety-one pages, and will be very valuable for reference in many matters connected with the religious bodies of the United States. H. E. ROGERS,

Statistical Secretary Gen. Conf.