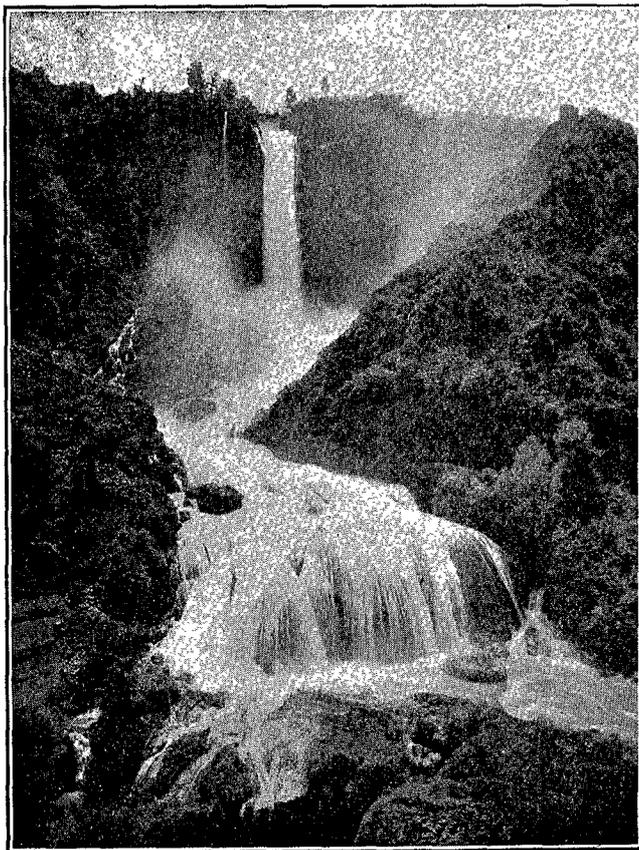


The Advent
Review and Herald Sabbath

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No. 37



NEAR TO NATURE'S HEART



THE WORK — AND — THE WORKERS

BROTHER D. D. FITCH, of Southern California, has already sent us over 100 yearly subscriptions for the *Protestant Magazine*. Our young people's societies in that conference are taking a lively interest in this our newest ten-cent magazine.

"I HAVE the *Protestant Magazine*," writes a Kansas gentleman not of our faith, "and hope you will be able to show up the crooked ways of Roman Catholicism, the greatest scourge known to Christianity. I have been interested in the second advent of our Lord ever since the year 1842. I am 80 years old. Enclosed find 25 cents for the *Protestant Magazine* one year."

OUR members are fast learning the practical value of selling our publications. Here is an example: "Enclosed please find \$3.75 in money-order to pay for the 100 copies of the *Instructor* received last month. I sold 95 copies, gave two copies away, and have three left. I enjoyed doing such work for the Lord, and in doing so I earned money to go to camp-meeting."

CONSIDER the following excellent report from Norman Strawn, Keene, N. H.: "Last Tuesday I received the 100 copies of *Life and Health* you sent me, and in just ten hours and fifteen minutes I had sold the last copy. These were not sold on the scholarship plan or by the scholarship arguments, but on the merits of the paper itself. I worked from house to house in the suburbs of this place, where the houses are scattered. I have not been long in the work, as you know, having sold only 250 copies in all heretofore. God has blessed me in this work. I hope to put in good time this winter. I am placing another order with the tract society for more papers."

"WHILE calling on one of my customers in Boston," writes a commercial traveler, "a bright young lady dropped into the office, where there are perhaps twenty clerks, to sell your magazine, *Life and Health*. She said she was selling the magazine to assist her in her education. I, of course, purchased a copy, as you seldom see a traveling man turn a person down. I think they all bought one. I put the magazine in my grip, with little intention of reading it; but one night, a short time ago, I read it. Now, little did I think that by assisting her I was assisting myself, other than by a spiritual feeling. I noticed, however, the article on —, for which I have doctored for about seven years. I even went to Asheville, N. C., for nearly two years, to seek help, but with poor results. The physicians did me no good, and I paid them hundreds of dollars. Well, to make a long story short, this — is curing me. Instead of dieting now, I eat just what I want. Thanks to the young lady and your *Life and Health*. You may use this to assist others any time you wish. Ever gratefully yours." This letter contains some good pointers for our agents.

R. C. SPOHR, missionary secretary of Indiana, writes: "Last week was the banner week for our scholarship company; 2,890 copies of *Life and Health*, *Liberty*, and the *Signs* were sold. One young lady sold 521 copies alone."

A YOUNG lady reports 2,700 copies of *Liberty* recently sold, and adds: "I shall never be sorry that I took up the canvassing work. It has done a great deal for me. I wish all our young people could have some experience in this work."

"THE first shipment of the *Protestant Magazine* came to hand a few days ago," writes a Michigan agent, "and the second shipment a few days later. I sold four copies in about fifteen minutes. I am a night-watch in a sawmill. I feel confident that I can sell them."

"WE are glad to see the magazine work growing to the proportions that it is," writes Brother G. C. Hoskin, secretary of the Iowa Tract Society, "and we look forward with pleasure every week to the inside front cover of the REVIEW. This is an interesting department for a great many of our people. I am sure it is so with us in the office here."

THE last volume of "Testimonies for the Church," Volume IX, is now ready for mailing. The entire contents of this number will be of great encouragement to every individual who is in any way interested in the special message for today. The one section dealing with "The Religious Liberty Work" will be found of vital importance to the church at this particular time. This one section is of sufficient present interest itself to demand its thorough study by every Sabbath-keeper. Every family of believers ought to be studying this book. Orders may now be placed with the tract societies. Prices, post-paid: cloth, 75 cents; limp leather, \$1.25; and thin edition, Bible paper, in limp leather binding, \$1.25.

HAVE you introduced the *Protestant Magazine* to the various pastors in your town? Note the following unsolicited testimonial just received from a prominent Baptist minister in the State of Washington: "Dear Editor: Enclosed find 25 cents for this year's subscription to the *Protestant Magazine*. It is too bad that it can be issued only quarterly. It ought to reach every man and woman in the world. I have not had such a feast of good, old-fashioned Bible doctrine for a long time. God bless and prosper your good work. I received Vol. I, No. 1, for the second quarter, having 'Christ or Diana' as frontispiece. Yours prayerfully." Let our conference officers secure the ministerial lists of the various denominations in their territory and send this sturdy magazine to all the Protestant ministers for one year. The yearly subscription price for ten or more subscriptions ordered at one time, to one address or to separate addresses, is only \$1.50. Send \$1 for 25 sample copies to hand out or sell to your neighbors and friends, or send \$4 for 100 copies. There are thousands of noble Protestants in the land. Let these be searched out and introduced to our magazine.

THE Temperance number of the *Instructor* is still being successfully sold. We have just received an order for 500 copies from Fannie Adams, of Nebraska, who is a successful scholarship student. She says she is having splendid success, and is sorry she has to quit to go to school.

WHO has read carefully our present notices of our new "Open-Flat Bible" — a book as good in every way as any made? It has India paper, large bold-face type, numbered chapters by books and consecutively throughout. It is a self-pronouncing Bible. It is silk sewed, and it is only 5½ x 8 x 7/8 inches outside the cover, and possesses many other desirable features. Prices: \$4, \$5, and \$6, according to bindings.

ON August 31 two of our scholarship students ordered 600 copies of the September *Life and Health* to complete the amount of their scholarships in South Lancaster Academy for the year to come. The periodical scholarship workers seem to be generally successful. As the time draws near for these workers to quit selling periodicals, they invariably express their regrets for having to stop a work they like so well. For every student leaving the field to go to school there ought to be several lay members to take their places during the winter months.

SISTER CORA BOWERS, in company with several other young ladies who have been working with our magazines during the past summer, sends us a very interesting report, from which we learn that our magazines can be successfully sold in large cities wherever the worker can gain access to the people. The problem, therefore, continues to be, how to gain access to the people in our large cities. The great bulk of papers and magazines in all large cities is sold from news stands and by newsboys on the streets. Perhaps we shall have to learn more perfectly the science of selling on the streets and the placing of our magazines in the news stands.

DID you ever have a desire to place something in the hands of the Chinese which would lead them to a knowledge of the third angel's message? If you have possessed this desire, you doubtless have been disappointed in your effort to secure anything printed in the Chinese language treating upon present truth. We are glad to announce that our New York House has recently received a large stock of Chinese publications, direct from China. The following is the list received: Gospel Hymn Book, 20 cents; Easy Steps in Gospel Study, 1 3/5 cents; Gospel Primer, 8 cents; Sabbath Poem, 1 cent; The True Sabbath, 3 cents; Know Thy Creator, 1 cent; Love of God, 1 cent; Sabbath Calendar, 1 cent; Second Coming of Christ, 3 cents; Sinner's Need of Christ, 1 cent; The Resurrection, 1 cent; Treatise on the Sabbath, 3 cents. Would you not like to have a foreign catalogue containing a complete list of all the foreign publications carried by the New York House? Address Review and Herald Publishing Association, 32 Union Square East, New York City, New York.

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

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Editorial

"THE angel of the Lord encampeth round about them that fear him, and delivereth them." "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

"AND as he [Elijah] lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat. And he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again. And the angel of the Lord came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God."

THERE is no more beautiful doctrine in the Scriptures than that of God's care for his children. Through the ministry of holy angels, he saves them from dangers, seen and unseen. Their ministry was not confined to Bible times or characters, but in every age of the church, and as truly in this age as in any other, they are the representatives of Heaven appointed for the ministry of the saints. The knowledge of this ministry should inspire courage, and at the same time impart solemnity. The record of our lives which the angels keep in the books

of heaven, must be met by us in the judgment. They become in our experience here the messengers of light, blessing, and power in proportion as we obey God and consecrate our hearts and lives fully to his service.

An Angry Mob Held Powerless

As a Methodist pioneer, Dr. Adam Clarke, of Ireland, author of the "Commentary," traveled all about Ireland, England, and Wales, and to the Channel Islands. In those days Methodism met the opposition of the established church and of "society," and the irreligious mob felt itself doing respectable service in assailing the sect everywhere spoken against. On one of these trips, Dr. Clarke experienced so remarkable an interposition of Providence to save his life that he records it in his "Commentary," as a note on the deliverance of Christ from the mob at Nazareth. Luke 4: 30. Writing of himself in the third person, he says a certain missionary was called to preach in a place where there was much prejudice:—

About fifty people who had received impressions from the Word of God, assembled. He began his discourse, and after he had preached about thirty minutes, an outrageous mob surrounded the house, armed with different instruments of death, and breathing the most sanguinary purposes. Some that were within, shut to the door; and the missionary and his flock betook themselves to prayer.

The mob assailed the house, and began to hurl stones against the walls, windows, and roof; and in a short time, almost every tile was destroyed, and the roof nearly uncovered, and before they quitted the premises, scarcely left one square inch of glass in the five windows by which the house was enlightened. While this was going forward, a person came with a pistol to the window opposite to the place where the preacher stood (who was then exhorting his flock to be steady, to resign themselves to God, and trust in him), presented it at him, and snapped it, but it only flashed in the pan.

As the house was a wooden building, they began with crows and spades to undermine it, and take away its principal supports. The preacher then addressed his little flock to this effect: "These outrageous people seek not you, but me; if I continue in the house, they will soon tear it down, and we shall all be buried in the ruins; I will therefore, in the name of God, go out to them, and you will be safe." He then went toward the door; the poor people got around him, and entreated him not to venture out, as he might expect to be instantly massacred. He went calmly forward, opened the door, at which a whole volley of stones and dirt was that instant dis-

charged; but he received no damage.

The people were in crowds in all the space before the door, and filled the road for a considerable way, so that there was no room to pass or re-pass. As soon as the preacher made his appearance, the savages became instantly as silent and as still as night; he walked forward, and they divided to the right and to the left, leaving a passage of about four feet wide, for himself and a young man who followed him, to walk in. He passed or through the whole crowd, not a soul of whom either lifted a hand or spoke one word, till he and his companion had gained the uttermost skirts of the mob. The narrator, who was present on the occasion, goes on to say:—

"This was one of the most affecting spectacles I ever witnessed; an infuriated mob without any visible cause (for the preacher spoke not one word) became in a moment as calm as lambs. They seemed struck with amazement bordering on stupefaction; they stared and stood speechless; and after they had fallen back to right and left to leave him a free passage, they were as motionless as statues. They assembled with the full purpose to destroy the man who came to show them the way of salvation; but he, passing through the midst of them, went his way. Was not the God of missionaries in this work?"

In the quietness that followed for a few minutes after the preacher disappeared, the people inside the church also went out and escaped. Then the mob awoke "as from a dream," and broke the windows and otherwise vented their fury on the house.

The One who, passing through the midst of the mob at Nazareth, went his way, has promised the gospel worker, "Lo, I am with you alway, even unto the end of the world." W. A. S.

National Reformism at Winona Lake, Ind.

Forming the Image

THE feature of this National Reform convention which drew the largest audience was the speech by Hon. William J. Bryan, who spoke under the auspices of the National Reform Association in the main auditorium on August 12. The audience was estimated at eight thousand. The theme of the address was "The Price of a Soul," and the text, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" The address dwelt almost wholly upon material exchange between man and man, the principles involved in such transactions, and the immense importance of the practise of justice and equity in building true character and fitting for the higher life. Many good things were said.

One declaration of the speaker is worthy of consideration for three reasons: First, because it is generally believed; second, because it is not literally true; and third, because it is not in harmony with the principles of the organization under whose auspices he was speaking. Nor can that organization take any credit to itself for differing with Mr. Bryan upon the principle involved, for their opposition to the principle is based upon grounds that are un-American. This seeming incongruity will be understood as we proceed. Mr. Bryan's statement was this:—

The people have a right to have what they want in government.

That statement is quite generally believed. But it is the *majority* of the people who decide such matters; and where there is a majority, there is a minority also. It is possible for a majority to pass a law by whose provisions a minority would be despoiled of rights that are truly inalienable. For instance, a law may be demanded by, and passed by, the majority which would require the minority to help support a system of worship in which they did not believe, or to attend worship at the place where or at the time when the majority worshiped, or even to refrain from labor on a certain day, after worshiping on another, because the majority chose to rest and worship on that certain day. No people have a just right to pass such laws, no matter how great the majority they carry with them. The majority may demand a kind of government that would imprison men or put them to death because of their conscientious convictions which could in no way interfere with the equal rights of others. They have no right to make such a demand or have such a government. Equal and exact justice to all men is the only true basis of government; and the government which grants to one class rights which it withholds from another is not founded on that basis. The people have no right to a government which puts a handicap upon any class because of its religious faith and legitimate religious practise.

The National Reform Association does not believe Mr. Bryan's statement, for they have repudiated the doctrine of majority rule. Rev. J. S. Martin, general superintendent of the National Reform Association, said at this convention on August 14:—

This association proposes that there shall be a recognition made in our nation's fundamental law of the great fundamental principles that are embodied in this national Christianity; namely, that God and not man is the ultimate source of all civil power and authority; that the Lord Jesus Christ, and not any earthly potentate, is the ruler of nations; 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 these fundamental principles shall be expressed by the nation itself, and that through its highest law, the national Constitution.

That association proposes that the national Constitution shall expressly declare that the will of the majority of the people *is not* the supreme law of the land; but that the law of God *is* the supreme law of the land. It is apparent, therefore, that the association can not indorse Mr. Bryan's position. It is further apparent that such a program would necessitate the transformation of this republic into a hierarchy, with the preachers acting in the capacity of the ancient prophets. If we ask, "How shall the legislators learn the divine will that they may legislate in harmony therewith?" Rev. J. M. Wylie, one of the lecturers at this convention, replies: "The man who speaks for God shall proclaim God's will concerning this department of the kingdom. . . . 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."

Under such a régime there is no question as to who would be master of the situation. No law would be passed without submission to the clergy, who, when they spoke, would be speaking for God, speaking *ex cathedra*, as does the Pope of Rome; and any refusal to submit to that authority would be considered both a mortal sin against God and treason against the government. Now in the analysis of the papal form of government and the form of government proposed by the National Reform Association a most striking similarity appears. They are both diametrically opposed to our present form of government. The Roman hierarchy has declared that this government is no government at all. The National Reform Association holds that the government never can be right until the Constitution is completely remodeled. Roman Catholic spokesmen declare that this nation must be made Catholic, that its citizens must have a master, and that there is no one competent to act in that capacity save the Roman Church. (See "Brownson's Essays," pages 380-383.) Says the National Reform Association: "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," and "God's spokesmen shall utter his will," and "the kings were compelled to consult them." The Roman Church also says, in this connection: "The state is only an inferior court, bound to receive the law from the supreme court [the church], and liable to have its decrees reversed on appeal."—"Brownson's Essays," page 284.

The papal system sets up one ultimate authority, dictating to prince and peo-

ple alike in spiritual and temporal things. The National Reform Association proposes that this government shall establish an authority which shall be ultimate in spiritual as well as temporal things—not a single individual, but a clerical group who shall hold in their hands the legislation of the country, and so shape the spiritual and temporal destinies of the people. All that spiritual Rome did was what the logic of purpose will make it necessary for these to do. What they propose to establish in this country is what Rome did establish wherever she had the power. This is the image of that. If that was the beast, of what is this the image? C. M. S.

What Doest Thou Here?

THIS was the question asked of Elijah, the prophet of the Lord, twenty-five hundred years ago. God had set him as a watchman unto his people. By his hand the Lord had brought judgments upon the nation, and had also wrought for them great deliverances. Elijah had been shielded by divine power from the wrath of King Ahab and his more wicked wife, Jezebel. The Lord had highly honored the faith and word of the prophet in the memorable events which occurred at Mount Carmel, resulting in the death of the prophets of Baal and in giving the generous rain which came to water the famine-stricken country.

But now, as the result of Jezebel's threat to take away his life, his courage had forsaken him, and he had fled to the wilderness. Utterly dejected and discouraged, he cast himself down upon the ground and wished for death. God graciously sent his angel to strengthen him and to supply his temporal needs, and then after Elijah had penetrated still farther into the desert solitude, the Lord himself spoke to him. Twice did the Lord address to his servant this question, "What doest thou here, Elijah?" It was a poor answer that Elijah had to give. He had traveled a long journey on his own initiative. He had left the charge committed to him. Instead of remaining as a light to Israel, instead of trusting God to deliver him from Jezebel as he had delivered him for three years from Ahab, Elijah felt that he must flee away from the influences which confronted him. The Lord sends him back again to his work. He says, Go, return, and on thy way anoint Hazael to be king over Syria.

At the present time in the history of this movement, this same question propounded to Elijah might properly be asked of some who have left the work given them of God, and traveled off into fields of their own seeking. In this closing message, God has set his children as lights to this dark world. He

has not congregated them in one great center. Here and there, in different sections of every country, in dark, out-of-the-way places of the earth, as well as in the more densely populated sections, has God raised up men and women to act as standard-bearers. How sad it is to see some of these forsake the places assigned them by God's providence, lower the standard of truth, leave their particular fields without representatives of the message, and for the sake of greater convenience or an easier time, move to some large church.

In many instances where this has been done, responsibility that had been carried in the smaller church has been entirely thrown aside, and instead of becoming workers and burden-bearers in the large congregation, they have settled back into a state of indifference and inactivity. We believe that, should the Lord speak to our churches as he spoke to Elijah of old, he would say to many families in our large congregations, What doest thou here? Why have you left the post to which I assigned you? Why have you permitted to go out in darkness the light which I kindled in your neighborhood, around which your neighbors might rally, and which should have been a nucleus for the upbuilding of a greater work? This is indeed a practical question which many should settle with the Lord.

We appreciate the fact that there may be conditions and circumstances which require that some of our people should leave the smaller companies, or their places of isolation, and connect with some of our larger churches, but while the providence of God has called one to do this, there are many others who have done it wholly on their own responsibility, and in consequence they have lost that spiritual vigor and spirit of missionary labor which they enjoyed while in the way of duty. Let each one carefully consider his relationship to God and to his work. If he stands alone in his locality, let him consider well if God has not placed him there in his providence as a savor of life unto his fellows; if he is one of a great company, let him inquire if God would not have him go out into the great unentered fields and raise up a standard for the truth where none now exists.

Every believer should determine, first, if he is *where* God wants him, and second, if he is *doing the work* God gave him to do. If he knows that he is meeting the purpose of Providence, let him earnestly persevere in his labor. If, however, he is led by prayer, study, and counsel, to see that he has missed his way, let him use due diligence in returning to the post of duty.

Every one should seek to know the right way. Each for himself, in prayer to God and in counsel with his brethren,

must settle the question of personal responsibility. Hence, let none judge others, but let each seek to determine his own duty before God and to his fellow men. Then will the Lord lead as he led Elijah of old, and in Israel to-day, as in Israel then, we shall see his arm made bare to save, and his truth brought to a speedy triumph. F. M. W.

France and the United States *Two Periods of History Contrasted*

In this time when there is such a tendency to exalt reason above revelation a lesson from history may be profitable. We go back only a little more than one century to the frightful scenes of the French Revolution. The seeds of infidelity had been sown broadcast throughout the kingdom. In the effort to break the yoke of the monarchy a false idea of liberty was fostered—a revolt from all restraint. The success of the Revolution made its leaders almost insane in their endeavor to obliterate the religion of the Bible, and the execution of Louis XVI led on to the crucifixion of Christianity and to the deification of Reason. The story is told by H. H. Northrop, in "The History of the French Revolution," from which we make the following quotation:—

The Convention decreed the service and worship of Reason alone. On the twentieth of December [1793] the new worship, of human vanity adoring itself, was inaugurated at Notre Dame. The Convention, the Commune, and all the authorities of Paris marched amid the sound of cannons, beating of drums, and martial strains, to the cathedral. A great throne had been erected in the nave. An actress, and it is said a prostitute, was borne in upon the shoulders of several men. She was Mademoiselle Maillard. The seat which she occupied was composed of oak branches. She was dressed as the Goddess of Reason. The atheists shouted with joy, while clubs, societies, fraternities, and female bands danced in hideous orgies around this new idol. Ancient pagan rites and ceremonies were restored to celebrate the reign of Reason. The dancing infidels raised before this new goddess a vast torch as emblematic of the light of philosophy. Pages knelt and waved incense prepared by Chaumette at her feet. The whole assemblage defied and mocked the name and worship of God, while hymns of liberty rent the air. In this way was the reign of the guillotine inaugurated. The terrorized Bishop Goebel was compelled to be present. Trembling and subdued, he could not prevent the tears rolling down his aged cheeks at the awful profanations and indecencies which he beheld.

The same horrible mockeries through the power of the atheistic republic, were enacted throughout France, though Robespierre and Danton took no part in these scenes. The madness and anarchy of the people under the rule of the committees, the Commune, and the temporary sway of Hébert, now became yet more excessive. Not satisfied with prisons full of their enemies, as they termed

them, and the daily falling of heads under the knife of murder, the anarchists resolved to profane the graves of the historic dead of France. What a spectacle of license and blind hatred!

The Convention decreed the destruction of the tombs of the kings of France in St. Denis. The Commune changed the decree into digging up the dead, casting away their bones, and out of their leaden coffins molding bullets. Could fanaticism go further? The beautiful gates of bronze in the church of St. Denis were broken up by the ax. Those gates had been presented to the church a thousand years before, by the great Emperor Charlemagne. Gratings, decorations, roofing, historic statues, all were dashed to pieces. Crumbling flesh, bones, skulls of kings, of queens, of princes, of the great warriors and statesmen, and bishops of the past, were dragged from their resting-places of centuries, and cast, profaned and pulverized, into the common sewers. . . . With every excess of atheistic and demoniac hatred and contempt, revolutionary France sought in wild frenzy to obliterate all vestiges of her historical and monarchical past.

Such insanity of revolution was never before manifested, and never since. Jacobin Paris and France, in 1793, alone present such a revolting spectacle. Atheism, dethroning God and destroying his churches and worship, endeavored to obliterate the resurrection by annihilating the dead of the past great ages.

The eye of God was on it all. The ear of God heard it all. "It is a fearful thing to fall into the hands of the living God," and only a few months were to pass before Chaumette and Hébert, Danton and Desmoulins, even Robespierre and Couthon, the whole dreadful band of atheistic or deistic tyrants, were to realize this truth.—Pages 534-536.

At the very time when France was indulging in these excesses of atheism, the new republic, the United States, was just "coming up out of the earth." Familiar with the direful results of a union of church and state in the Old World, the builders of this nation, with a true appreciation of the rights of conscience and the essence of true religion as a voluntary service, left the church free from the control of the state. The results have abundantly justified this action, and this republic has set an example to the nations of the world.

There are now, however, strong indications of a change in this wise policy, and we may again draw the contrast between France and the United States. After a century under the concordat made with the pope by Napoleon in 1801, France has repudiated this old bond between the state and the church, and is now giving equal opportunity to all forms of religious belief. At the same time an influential body of religious teachers in this country is clamoring for a union of religion with the state, while other leaders of thought are refusing to accept revealed truth, and are making reason their guide in the search for truth, and philosophy their interpreter.

What will be the outcome? Will this nation follow in the footsteps of the

France of 1789-95? Will the terrible lessons of that period of history be disregarded? Will Christianity again be crucified? It is time to spread the warning message, and to call upon all dwellers upon the earth to "fear God, and give glory to him." Reason should be subject to revelation. w. w. p.

Acquiring Foreign Languages

WE in the home lands are interested also in the resolution passed at the General Conference, as follows:—

Whereas, The Bible teaches, and missionary experience everywhere demonstrates, that the gospel most quickly and effectively reaches the various nationalities of earth if carried to them in their own tongues; therefore,—

Resolved, That we encourage our workers to make every possible effort to acquire the language of the people among whom they are called to labor.

It is a cheering message that comes to us from abroad when we hear that this one and that one sent out are preaching the message in a new tongue. And our missionaries are learning these languages. It must have brought gladness to many supporters of missions to hear, a little time ago, that at one station, German East Africa, our workers have put the four Gospels into a tongue that never before bore the good news, and the translations are to be printed on our own press in Hamburg.

Our missionaries will agree that the following homely proverb from a Scottish paper is good counsel for those struggling to acquire a foreign language:—

Better blunder than do nothing, if only you know you are blundering, and are really trying to do well, and are properly ashamed of yourself for not doing better.

The worker least afraid of making mistakes and most persistent in actually using the little he has gained, will make the most rapid progress. With this must go the painstaking study to acquire accuracy. The workers among strange tongues may know that at home we are praying God to help them to master the languages so that the precious truth may be clearly told. w. A. S.

Japan

SINCE the day that Commodore Perry dropped anchor in one of the beautiful harbors of Japan, that country has been more and more attracting public attention. It is only in recent years that the civilized nations of the West have come to know and appreciate Japan's progress and struggles for national growth. The fascinating stories told by travelers of Japan's enchanting beauties, seemed more like romance than reality, but today the world has come to know Japan, and those who know must acknowledge that the half was never told.

Japan is not simply a place of beauty, but by her push and enterprise, in both commerce and war, she has taught the world that she is a power to be reckoned with, and the Western nations concede that in all matters pertaining to the far East, Japan's wishes must be considered.

Probably history offers no parallel to Japan in the rapid progress she has made in adapting herself to Western civilization, in her growth in the arts and sciences, in manufacturing and commerce.

Forty-eight millions of people acknowledge the sovereignty of the Japanese government, and they are densely crowded into the rich valleys of the mountainous islands that compose the kingdom. Most of the Japanese people are short in stature, rather heavily built, and are intelligent, industrious, economical, and very ambitious to keep pace with the progress of the Western nations.

Perhaps there is no nation in the world to-day whose government is more highly regarded by its subjects than is the government of Japan. The emperor is considered almost divine, and his subjects have great respect for law. The government is a strong military administration; and when one sees the almost constant drills and maneuvering of troops, the military uniforms worn by the high-school and college boys, and the constant visits to the shrines of emperors and leading statesmen by the various schools of Japan, he is reminded of the military government of Germany.

The Japanese have a high regard for education, and believe their progress during the last half century is largely due to the education of the masses. Education of the children is compulsory by law. The government supplies the country with school buildings and with teachers. A tuition is generally charged, but is remitted in cases of extreme poverty. The teachers are required to have a certificate from one of the normal schools approved by the government. None are permitted to teach in the lower grades who have not received governmental recognition as qualified teachers. In this country, the lower grades are not provided for as in Japan. In our country, they are often supplied with inferior teachers, while in Japan the best teachers that can be secured are placed in charge of the children in the lowest grades of the school.

Japan is well supplied with daily papers and other literary matter, which is continually issuing from the press. Most of this educational growth and progress has been made in the last fifty years, and in this respect Japan is a marvel to the nations of the world. Judging from the progress made by Japan in the past, we may reasonably expect its future to be bright and propitious in both intellectual and material growth.

The Japanese as a people are what

the Christian nations would call heathen. Buddhism, Shintoism, and Confucianism are all blended together in various forms of worship, or are carried on as separate classes of religion, according to the taste of the individual. Costly temples, beautifully decorated, are in most of the larger cities, while simpler edifices can be counted in almost every village and hamlet. Ancestor worship is generally practised, from the emperor to the lowest coolie laborer, in some form or other.

The Japanese do not seem to be prejudiced against the Christian religion, and are ready to read the Christian Bible, though it is difficult for them to see the superiority of the Christian religion over the teachings of Buddha until they have given their hearts to God.

The teachings of our denomination are tolerated in Japan; and as the Japanese recognize no Sabbath, Seventh-day Adventists have the same opportunities, with the exception of the difficulties with the military laws, for teaching in the country as have other denominations. In our worship, we are protected by the civil authorities, and our meetings are never broken up.

We began our work in Japan in 1895. Since that time we have had some workers in Japan, but until recently our progress has been slow. To-day we have six foreign missionaries in Japan to teach the third angel's message. Besides these six workers, we have two competent native preachers, Brother T. H. Okohira and Brother H. Kuniya, who are earnest, faithful men in preaching the truth for this time.

But what are six foreign missionaries to do with a population of nearly forty-eight million, scattered on many little islands, as are the inhabitants of Japan? These six foreign missionaries in Japan each have a population of about eight million to look after, and to warn concerning the coming of Christ. That means that one man would have as much work to do in warning the Japanese people of the soon coming of Christ, as he would have were he placed in charge of all the territory in the United States west of the State of Iowa, from Canada on the north to Mexico on the south, and made responsible for warning the people by giving them the third angel's message. In other words, each worker will have to preach the truth to as many people as the following States contained in 1900: Iowa, Minnesota, North Dakota, South Dakota, Nebraska, Montana, Colorado, Idaho, and Kansas.

We must not forget that while the Japanese are making rapid progress in education and in the modern methods of civilized life, yet they remain a heathen people, worshiping at temples and shrines filled with heathen deities, and do not acknowledge the true God, nor do they recognize the Christian Bible.

During the last year our brethren in Japan have been very desirous of securing a little plot of ground, of about five acres, on which they might erect a little printing plant, a school, and a small sanitarium. They have not asked for any such facilities as we have in the United States, though they have more than half the population of this country. To-day Japan is conducting its printing work in a small room in the basement of Brother W. D. Burden's private house. They have a small cylinder press, which is turned by hand; and the running of this press requires all the strength of a strong man. The printed matter has to be carried up-stairs through a very narrow, dark stairway, and the facilities are in every way inadequate for the work of that kingdom.

Other denominations have gone into Japan, erected splendid printing plants, fine colleges, and costly hospitals, but up to date this denomination has invested comparatively nothing in Japan in institutional work. Last year a school was conducted by our brethren in Japan, at which there were thirty-eight grown people in attendance. This school was held in a room in Brother Burden's home. As I looked into the intelligent, earnest faces of the students, who study there about eight hours a day, my heart went out in great sympathy for them, and I could but feel that it was an injustice to our work in Japan to see them supplied with such meager facilities.

Up to the present time, the Mission Board has not felt that it was warranted in investing money in the purchase of land, and the starting of a printing plant and school in that country. But these conditions will have to be remedied, and if our work is not crushed in its infancy in Japan, the workers must have some facilities with which to reach the people.

Two boys who went out from the school conducted last winter, have raised up a nice little company of fifteen or twenty Sabbath-keepers. The literature that has come from the press has been taken by the students in the school, and the sales have been most encouraging. When I was in Kobe last winter, one brother, whom I met on the street, told me that he had sold, that week, five hundred copies of the Japanese paper.

Dr. Kiku Noma and her husband, with some of our native brethren and sisters, have erected a nice little sanitarium at Kobe. They have done this with money they borrowed from the Japanese, and the General Conference has not invested a dollar in the sanitarium. This little institution is bringing many people into the truth. A good spirit permeates the work, and I have never been in an institution where there seemed to be a more earnest desire on the part of those who were conducting the work to lead the employees and the patients to Christ than in the Eisein Sanitarium.

From every standpoint, Japan appeals to our denomination to quicken its pace in getting the message before the Japanese. There ought to be another physician to go to Japan at once and master the language. There ought to be at least three or four good strong evangelists placed in Japan this year, who would learn the language and be able to locate in different parts of the empire, to help direct the work.

If ever God has called to this people to arise and do something in these heathen lands, he is calling now. In our history there have never been such opportunities for service, there have never been such calls made to the denomination for men and means, as at the present time. If we fail at this time to do our duty, what will our future be? We earnestly ask our people to pray that God will raise up workers for Japan. May he give our people liberal hearts that the General Conference may have means with which to supply the much-needed facilities called for in that country.

I. H. EVANS.

Are We Losing Our Simplicity?

MUCH is being said and written to-day about a return to simple living. It is quite generally recognized that the world has departed a long way from simple, natural methods. This is true as applied to nearly every department of human experience. It is recognized that simple ways belong to our fathers, and that much that they considered luxuries have apparently become to us a part of life's necessities.

The question naturally arises whether Seventh-day Adventists are partaking of this spirit of departure from simple, natural ways. Has the spirit of worldly excess and expenditure found access to our hearts in common with the great majority of mankind? This certainly is a question for consideration, particularly in view of the demands now being made upon us for the carrying forward of great missionary enterprises.

Repeatedly we have been admonished to bind about our supposed wants, that we might have more to give to the needy cause of missions. How many have taken this seriously, and subjected themselves and their doings to careful scrutiny to see wherein proper application of the principle might be made? We are convinced that even among this people thousands of dollars are annually spent in the gratification of personal desires which are positively a detriment, physically and spiritually, to those who indulge in them.

How many costly house furnishings might be dispensed with! How much might be saved in the purchase of personal attire! How much might be given to missions now being spent for candy, chewing gum, and thousands of other useless and positively injurious articles

of confectionery and diet! Doubtless thousands of dollars might be saved in these ways, and saved, too, by those who would not only be none the poorer for so doing, but be benefited in both body and soul.

The heroes of the American Revolution pledged to the cause of freedom "their lives, their fortunes, and their sacred honor." Those who triumph with this cause can do no less. Every call that comes from the unwarned millions is a call to lay aside useless expenditure and dedicate to God the means he entrusts to our care. When the burden of this work rests with weight upon the soul, greater pleasure will be found in giving fifty cents or a dollar to the spreading of the gospel than will come in spending it for some idle pleasure of an hour, or in ministering to some abnormal desire of appetite or inclination.

The call of God is for simple and Christian living. With the demands upon us as a people, the blandishments and foibles of the world should lose their power. Who, in this great hour of opportunity, when all the world is waiting the proclamation of the message, will consecrate himself, soul, mind, and body, to a life of living sacrifice? Who will turn a deaf ear to the siren song of pleasure, the clamors of appetite, the demands of fashion and display, the enchantments of social pleasure, and dedicate himself, his substance, and all his powers to the service of the living God.

Are you losing your simplicity of life and experience? If so, may you return to God, and with the thousands who will triumph with this message, seek that preparation of heart and life that will enable you to be used as an instrument in the accomplishment of this great work.

F. M. W.

WRITING to the *Christian World* (London), Rev. F. B. Meyer sounds a clear note concerning the decadence of spiritual life in the church:—

We have heard a great deal of the arrested progress of the church; and, alas! there are but too many evidences of it. As I travel over the country, I meet with few exceptions to the general lament over the recession of the tide. But, in my judgment, it is not due to the New Theology, nor to the rise of Christian Socialism, but to the diluted spirituality of the church. The old-time temperature, in which prayer-meetings, missionary effort, family prayer, and twice-attendance at the place of worship used to flourish, is very sensibly lowered. . . . I am no sour-faced bigot; but it breaks my heart to see the decay of the old strong spiritual robustness of our forefathers, due to the material wealth, the love of pleasure, the superficiality and scrappiness of our age.

This testimony from one who is well prepared to speak on the subject, but who is not an alarmist, is clear and impressive. We now face the falling away of Protestantism.

CONTRIBUTED ARTICLES

Better Things

BETTER to feel a love within
Than be lovely to the sight,
Better a homely tenderness
Than beauty's wild delight.

Better to love than to be beloved,
Though lonely all the day;
Better the fountain in the heart
Than the fountain by the way.

Better to be a little wise
Than learned overmuch,
Better than high are lowly thoughts,
For truthful thoughts are such.

Better to have a quiet grief
Than a tumultuous joy;
Better than manhood age's face,
If the heart be of a boy.

Better a death when work is done
Than earth's most favored birth;
Better a child in God's great house,
Than the king of all the earth.

— George Macdonald.

An Appeal for Self-Sacrificing Effort

MRS. E. G. WHITE

THE Lord claims the service of all who believe the truth for this time. They are to be laborers together with Christ in proclaiming the message of mercy to the world. God has committed to each talents to be used for his name's glory. The vineyard is the world. The soil to be cultivated is found in every city, in every village, in the highways and byways, in places near and afar off. Seed is to be sown in good works that will benefit those who have not had the light of present truth. The kind of ministry brought to view in the fifty-eighth chapter of Isaiah is to be faithfully done. Those who are arrayed in Christ's righteousness, the beautiful garments of truth, and whose lives are being sanctified by the truth, will go forth to labor for all classes with equal solicitude. They will not be bound about by bands of selfishness, but will regard all the world as the field.

"Let your light so shine before men," the Saviour declared, "that they may see your good works, and glorify your Father which is in heaven." There is to be no limit to the places where the light should shine. It is to reach to the regions beyond. Tell it, urge upon all with earnest force, to give their service for those who are in the darkness of error. To teach the word of God to unbelievers, to unite our prayers for them, are duties that we owe to our Redeemer.

This is a time when every church and every family should be exercised unto godliness. I feel sad as I see men and women and youth spending time and

energy in self-gratification. Selfishness is occupying much time that the Lord would have devoted to religious activities. I have been shown that the money that is lavishly spent by many believers for unnecessary things should be given to the work of winning souls that are ready to perish. It is time that our people felt the need of being laborers together with God. Self-denial and self-sacrifice are highly appropriate for this time. "We are laborers together with God," the Spirit through Paul declares. If unbelievers see in our works and lives devotion and self-sacrifice in order to save souls ready to perish, they will be impressed with the reality of the truths we profess. The truth that sanctifies the receiver will make its impression upon them.

This is a time when every soul needs to cling earnestly to God. Those whom the Lord is leading to do his last work in the earth are to stand as Micah and Zephaniah and Zechariah stood in their day, to call to repentance and good works. The writings of these prophets contain warnings and instruction applicable to this time, and should receive our careful study. They should teach us to shun every phase of evil that made such warnings essential to the people of the past. Let every soul arouse and make diligent examination of self, that everything that would separate the people of God from righteousness may be put away.

O that our people would arouse and put away all weakness of the flesh and spirit! It was for this that Christ wept and prayed. The heart of Infinite Love was stirred as he saw souls being snared and selling themselves for worldly gain. "Lay not up for yourselves treasures upon earth," he said, "where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also. The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness! No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye can not serve God and Mammon."

I have thought much of how little burden is carried by those who know the truth for those who know it not. Christ came to this world to call sinners, not the righteous, to repentance. Those who know the truths of the Word of God are

not to hide their light in obscurity, but as faithful missionaries are to give the warning message to unbelieving neighbors and friends. They are to work as Christ has given them example. All who have a knowledge of the testing truths for this time should ask themselves the question, Am I giving the time and labor to the work of saving souls that Christ requires of his followers?

I would say to all our people, Place yourselves in the light, that you may reflect light, and that souls may be led to see the great and soul-saving truths of the Word of God. Every believer in Christ should be a laborer together with him in drawing souls from sin to righteousness. We are to keep in view the life that measures with the life of God. We are to watch for opportunities to bring the truths of the Word before those who do not see and understand. Christ is not now with us in person, but through the agency of the Holy Spirit, he is present to impart his power and grace and great salvation.

A review of our churches is being made by the One who says, "I know thy works." The need of the church to-day is true conversion, consecration, zeal, and whole-hearted service. These elements, brought into the life, will make church-members vessels unto honor, men and women through whom the Lord can communicate the teachings of his Spirit.

Another great need of the church is humility,—the deep humility of Christ. Believers need to see the necessity of working as Christ worked. O for that devotion and humility of heart that will lead God's people to do those things that Christ has commanded, and still in all humility and truth say, We are unprofitable servants; we have done only that which it was our duty to do! But many, many are swelling with pride and importance, who in God's estimation are lukewarm. Self-gratification is revealed because of a few things accomplished. Where do we hear the testimony of hearts that are broken in repentance and confession before God? Where do we see professed believers wearing the yoke of Christ? How little time is given to fervent prayer, the result of which would be the possession of a meek and quiet spirit, which in the sight of God is of great price.

When the Captain of our salvation descended to earth, he brought with him the interests of all heaven. He advanced to Calvary with all the lovers of mercy and the friends of mankind in his train. I ask, Had angels of God taken the place of human agencies in the administering of the gospel, think you there would be whole regions to-day sitting in darkness and in the shadow of death? Were angels given power to revolutionize and prescribe the duties of the church, would they not say, "Go, stand and speak . . . to the people all the words of this life"? How can those who have been converted, be so indifferent? I call upon them in the name of the Lord, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

The Lord demands the cultivation of

every talent. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Our words, our prayers, our voluntary and sincere service, our humble, earnest efforts to represent precious, saving truth,—by all these we are to show our love for him who gave his life for us. O that our efforts to bless others might be in proportion to the light we have received! But we do not render to God returns that are proportionate to the wonderful truths we claim to believe.

My brethren and sisters who claim to believe the truth for this time, let the books of heaven record of you a righteous zeal; let it be said there, as God views your self-denying, self-sacrificing works, that you are laborers together with God. I speak to all, lay members as well as ministers: Be laborers together with God. Let humility be cultivated. Christ will be your efficiency if you will look unto him, the Author and Finisher of your faith.

Spiritual Gifts for the Church in All Ages

(Concluded)

GEORGE I. BUTLER

"AND God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." 1 Cor. 12:28.

The apostle has been teaching a lesson of unity in the church, likening it to the human body and its members. He sums his arguments up in these words: "Now ye are the body of Christ, and members in particular." Verse 27. Then come the words quoted above. The gifts of the Spirit are the agencies designed to bring about and maintain union in Christ's spiritual body; they, especially the spirit of prophecy, are absolutely essential for the accomplishment of that object. Human nature, unaided by the Holy Spirit, since the moral fall of man under Satan's temptations, is selfish, morally weak, given to pride and vainglory. It can not raise itself to holiness, love of God, and fitness for the life eternal. The body of believers in Christ is simply a company of human beings full of human infirmity. The Spirit of God with its heavenly agencies, placed in the church, will enable the church to rise above human infirmity, and be a unit, even as Christ and the Father are one. John 17. The apostolic church was thus a unit, and was a mighty power for good in this world of sin. The gospel, through the help of this divine influence, went in one generation to the ends of the earth. Rom. 10:18; Col. 1:23. But gradually the church backslid, and did not realize its need of this constant Helper; it began to absorb the spirit of the world, and became more and more like the world, by mixing heathen doctrines and practises with the pure doctrines which Christ and the apostles taught. Corruption was the sure result.

The church was tainted with the doctrines of paganism. Many false doctrines were believed and advocated. Error seemed to hold well-nigh supreme control, and truth was at a discount. It might be classed as an axiom, a self-evident truth, that God's Spirit could no longer acknowledge such a church as his true representative on earth. Then there came the great Reformation of the sixteenth century. The Bible, and the Bible alone, was the motto of this great religious movement. Tradition was rejected. An excellent work was done, and God wrought mightily in behalf of his servants to bring the church back again to apostolic purity of doctrine and holy living. But soon the spirit of reformation lost its vitality. The great Protestant churches became converted by the influences which they opposed, and at the present time we see many so-called Protestant churches rejecting the Word of God and accepting modern traditions and theories. The doctrine of the Sunday Sabbath, the immortality of the soul, the conscious state of the dead, sprinkling instead of the true mode of baptism, and other beliefs which might be mentioned and which are still believed by Protestants, show that the Reformation failed in fully accomplishing the work that God designed it to do. And added to these evils are other great errors which are sapping the very foundations of Christian faith, such as the modern doctrine of evolution as taught in some of the great Christian universities and colleges.

It is time now in the providence of God for a new movement to rise which will staunchly stand for the Word of God as a basis of Christian faith, and reject all fellowship with these disintegrating and infidel-making theories that are now revolutionizing the great religious world. It is a time to cry aloud and spare not, to lift up our voices like a trumpet, and show God's people their transgressions and the house of Israel their sins, as the prophet of old declared. Isa. 58:1. This is the last great religious movement of God's people in our world, proclaiming the coming of the Son of man the second time without sin-offering unto salvation.

Can such a movement be carried on successfully without those spiritual gifts God "set" in his church? We see no possible hope that it could be. Every evidence of God's dealings in the past with his people in important crises in the earth demonstrates that the presence of the special gifts of the Spirit were essential to the accomplishment of his work.

In Noah's time, when the world was to be warned of the coming deluge, God had inspired Noah as a preacher of righteousness to understand his will about the flood and warn all who would listen. When the great mass of mankind again had gone into idolatry, he raised up Abraham, Isaac, and Jacob, and commenced an important work with them, which accomplished vast results in preserving the knowledge of God in the world. All of these were inspired men of God.

, After a long captivity in Egypt, and such a wonderful schooling in sorrow that they felt a great need of help from God, the time came for their deliverance. Moses and Aaron were raised up, and a wonderful work of miraculous power was manifested. God's servants had special spiritual gifts imparted to them, or nothing could have been done for the deliverance of that people. It was a great era in the history of God's work in the world, and a wonderful record concerning it has been left for the world's perusal.

So it has ever been. Samuel was a mighty prophet. The era of David and Solomon was the most glorious in the history of Israel. Spiritual gifts and power were most manifest. It was so in every important crises. In the return of the captivity, Ezra, Nehemiah, and other prophets were spiritually endowed to enable them to do their work successfully.

What a remarkable display of spiritual agencies was manifested at Christ's first advent. It far exceeded any previous movement. The Son of God came down and was incarnated among men. His apostles were inspired, and the world was wonderfully blessed by these agencies.

And now after ages of backsliding, apostasy, false doctrine, and perversions of God's truth, we have come down to the very last days of this world's history. The cry has gone forth, "Behold, the bridegroom cometh!" Some thirteen lines of prophecy all center here at this time, and are fulfilled before our eyes. The Lord is coming in this generation. We are in the very closing of the time of the end. The message is sounding to the ends of the earth, solemnly announcing the rapid approach of the greatest event of all the ages. The Lord of glory is about to come as a triumphant conqueror, to put down forever all rebellion in God's universe, and gather every true believer into the mansions of glory. Will any person in his senses, in view of such an event, suppose for a moment that there will be no spiritual gifts in connection with it, no manifestation of spiritual agencies out of the ordinary routine of Christian work? Such a conclusion would be preposterous. It would be in direct contradiction of Christ's words to the revelator, when speaking to him of the remnant of God's church, the last church of this world's history, which has the testimony of Jesus Christ, defined to be the spirit of prophecy.

Bowling Green, Fla.

Turkey in Prophecy Six of the Seven Last Plagues

PERCY T. MAGAN

LAST week we spoke of some general features relative to the seven last plagues. This week we desire to present six of these plagues; viz., the first five and the seventh, and to notice especially one striking feature prominent in all of them.

The opening verse of the sixteenth chapter of Revelation relates the commission which is given to the angels hav-

ing charge over the seven last plagues: "And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth."

The word "ways" would indicate that all these angels do not go the same way. Some go one way, and some go another way. In other words, these plagues are not universal. Some fall upon one place, and some upon another.

"A Noisome and Grievous Sore"

"And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark [brand] of the beast, and upon them which worshiped his image." Rev. 16:2.

From this it is evident that the first plague falls without any warning. Men will awaken to the fact that a new disease—"a noisome and grievous sore"—is working devastation and death. There is no train of events beforehand which indicates the approach of this malady. It is, to use a legal phrase, "an act of God," that is, something which is in no sense the act or deed of men. It "falls," says the scripture; it falls as the rain. Men suffer from it; but beyond this they have no part in it. It is a judgment of God upon men, but it is not the deed of man. Ever since the fall of the human race, God, from time to time, on account of their sins, has visited judgments upon the inhabitants of the earth. Frequently in the administration of these punishments, God uses one nation to scourge another. Thus he used Assyria to scourge Israel. Hence the words, "Woe to the Assyrian [margin], the rod of mine anger, and the staff in their hand is mine indignation." Isa. 10:5.

But this plague, this visitation of judgment, is of a different character; no man or men are used as agents for the chastisement of their fellows. The pain and torture of this plague are an inevitable necessity arising by reason of the operation of God, unaided and unmixed with human agency of any name or nature. The plague is wholly and altogether an "act of God."

This plague falls upon those who have the mark, or brand, of the beast, and upon them who worship his image. The specific sins which call down this judgment are definitely stated.

"As the Blood of a Dead Man"

In nature and kind the second plague resembles the first: "And the second angel poured out his vial upon the sea; and it became as the blood of a dead man; and every living soul died in the sea." Rev. 16:3.

There is no indication that this plague gives any warning of its advent. Ships will be sailing the ocean as they have since the time of the flood, when the water will become, or, more literally, be "congealed," "as the blood of a dead man." This also is an act of God in which no human agency is used.

There has been, according to the Scriptures, great persecution. Men have slain saints and prophets, and this is why God gives them blood to drink. And the third

plague is similar, affecting the rivers and fountains of waters.

"And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which had power over these plagues: and they repented not to give him glory." Rev. 16:8, 9.

This plague, therefore, is caused by the sun being so hot that men are scorched with fire. Scorching is the very next thing to burning. And this is also an "act of God," without the employment of any human instrumentality to administer it.

A Kingdom Full of Darkness

"And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds." Rev. 16:10, 11.

This "act of God" is localized. It falls upon "the seat of the beast and his kingdom." The beast is the papacy; consequently Rome, the city of the Vatican, is the seat of the beast. The term "his kingdom" may apply to Roman Catholic countries, or to that territory formerly embraced by the Papal States, but which was made a part of United Italy under Victor Emmanuel in 1870. A plebiscite was held in the Papal States, Oct. 2, 1870. Out of 167,548 votes, 133,681 were cast for union with the kingdom of Italy, and 1,507 against such union. The remainder of the votes were not cast. From this it will be clear that the entire movement was a popular one. It was the people against the pope.

Nevertheless, the papacy has ever held that the whole transaction was a most iniquitous one. It was likened to the taking of Naboth's vineyard by the wicked Ahab. See "Life of Pius IX," Mgr. Bernard O'Reilly, chap. 34, par. 11. From that day to this there has been a constant agitation emanating from the Vatican, clamoring for the restoration of the temporal sovereignty of the papacy. Present events would indicate that it is not at all beyond the realm of possibility that the papacy may yet succeed in her endeavors to possess herself of the much-coveted civil scepter in the near future. The event of the plague, however, will make manifest the exact extent of its operation.

Voices, Thunders, Lightnings, Earthquakes

Passing by the sixth plague, for the present, we come to the seventh and last. "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God. to

give unto her the cup of the wine of the fierceness of his wrath. . . . And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." Rev. 16:17-21.

Let it be noted that there are a number of separate and distinct acts in these plagues; but all of them, like the five plagues already considered, are acts of God without the use of any human agency. There are voices, and thunders, and lightnings. There is a great earthquake, such as never was since men were upon the earth. The cities of the nations fall. Great Babylon comes in remembrance before God. Islands flee away, and mountains are not found, and great hail falls from heaven.

It is very evident that when this plague is poured out, the destruction of this old earth has arrived. Certainly when there is an earthquake such as was not since men were on the earth, when islands are fleeing away, and mountains can not be found,—certainly when all this is going on,—the foundations of the earth are giving way, and everything is going to pieces. In short, with this seventh plague comes the end of the world; for, according to the seventeenth verse, this plague is poured out into the air. This is the time when the heavens depart as a scroll when it is rolled together, and a great voice from the throne speaks the words, "It is done."

Now all the things which occur under this plague, considered by themselves, come without warning. How true this is of "voices, and thunders, and lightnings," and of earthquakes, of the disappearance of islands and mountains. In fact, to come without warning is in the very nature of all these things.

Nowadays men scoff at the idea that earthquakes are divine judgments. We are told that a good and merciful God would not cause his creatures such suffering, sorrow, and death. Such a course is supposed to be utterly out of harmony with the nature of a divine and beneficent Creator.

But God himself, in the Inspired Book, distinctly and specifically takes the responsibility for these very things. "For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains." "The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein. Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him." Deut. 32:22; Nahum 1:5, 6, R. V.

Yea, verily all of these things are "acts of God." Men may reason that they are *strange acts*. Aye, aye, they are; the Scripture styles them so: "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*." The entire record

makes it clear that these plagues are *his act, his strange act*. They are strange because they are so different from God's ordinary way of dealing with the human family. They are strange, for they are not commingled with mercy. They come only when divine patience is exhausted, when the limit of God's forbearance is reached, when the Lord God of hosts hath "determined" "a consumption" "upon the whole earth." They do not fall until the fiat has gone forth: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." Rev. 22: 11.

Will there be no warning? no way by which men can tell when these terrible calamities are nigh at hand? Has God left the human family to sail an uncharted sea into the vortex of this Charybdis? — O, no; for "the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."

And in a most striking manner, and by a most wonderful way — marvelous because of its simplicity — God has provided a sign whereby men may know when these things are close at hand.

That way is made clear in the story of the sixth plague, the only one of the seven not considered in this article. It will be the subject of the next article.

Madison, Tenn.

The Time to Help the Colored People

C. F. MCVAGH

"To everything there is a season, and a time to every purpose under the heaven." Eccl. 3: 1. October 2 has been appointed for the annual offering to the work for the colored people. God frequently commends in the Bible those who recognize the time of their visitation and obey the instructions that he sends by the testimonies of his Spirit and by the providences set before them.

"And of the children of Issachar, which were men that had understanding of the times, to know what Israel ought to do." 1 Chron. 12: 32. If God's people ever had evidence of anything, they have evidence of the fact that a strong and united effort should be made for the colored people in the South just now. In almost every discourse at the recent General Conference at Washington, D. C., the servant of the Lord referred to the great work to be done in the South and in the East. From a Testimony entitled "A Call for Colored Laborers," I quote: "There is the greatest need for all kinds of missionary work in the South. Without delay workers must be prepared for this field. Our people should provide a fund for the education of men and women in the Southern States, who, being accustomed to the climate, can work without endangering their health.

"Promising young men and young women should be educated to become teachers. They should have the very best advantages. Schoolhouses and meet-

ing-houses should be built in different places, and teachers employed."

"Our churches in the North, as well as in the South, should do what they can to help support the school work for the colored children. The schools already established should be faithfully maintained. The establishment of new schools will require additional funds. Let all our brethren and sisters do their part whole-heartedly to place these schools on vantage-ground."

Aside from this plain instruction God is telling us by his providences that now is the time to work for the colored people. Never since the days of the climax of the abolition sentiment has there been such a universal interest in, and widespread study of, the negro and the race problem in the South as at the present. In evidence of the popular interest in the subject, I need only refer to the articles in the June and August numbers of *Hampton's Magazine* by Judge Harris Dickson, entitled respectively, "The Unknowable Negro" and "The Negro in Politics," together with William Archer's "White and Black in the South," in the July number of *McClure's*. The question is a live one just now. All shades of opinion on the problem are being freely expressed and publicly discussed.

Ex-Gov. Hoke Smith of Georgia, in his last message to the legislature, took occasion to deal specifically with the race question as related to the public-school system; and Mr. P. A. Bruce, in his "Rise of the New South," voices this significant opinion: "Already it is the ultimate fate of the negro that is in the balance, not the ultimate fate of the Southern States in consequence of the presence of the negro."

Again: a Southern health officer, in presenting and studying statistics, makes this comment: "The negro is with you for all time. He is what you will make him, and it is 'up to' the white people to prevent him from becoming criminal, and to guard him against tuberculosis, syphilis, etc. If he is tainted with disease, you will suffer; if he develops criminal tendencies, you will be affected."

What is the significance of all this interest and agitation? It is God's providence telling his people that now is the time to give the message to the colored race. Ought not these things to stir our people to make a liberal offering October 2?

Nashville, Tenn.

The Lord's Supper—No. 1

L. F. STARR

"THE Lord Jesus in the night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, This is my body, which is for you: this do in remembrance of me. In like manner also the cup, after supper, saying, This cup is the new covenant in my blood: this do, as often as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come." 1 Cor. 11: 23-26.

The Lord's supper was given to commemorate the great deliverance wrought by the death of the Son of God on Calvary. Till he shall come the second time in power and glory, this ordinance is to be celebrated by the followers of our Lord and Master. This blessed sacrament is the means by which his great work for us is kept in mind. "But let a man examine himself, and so let him eat of that bread, and drink of that cup." 1 Cor. 11: 28.

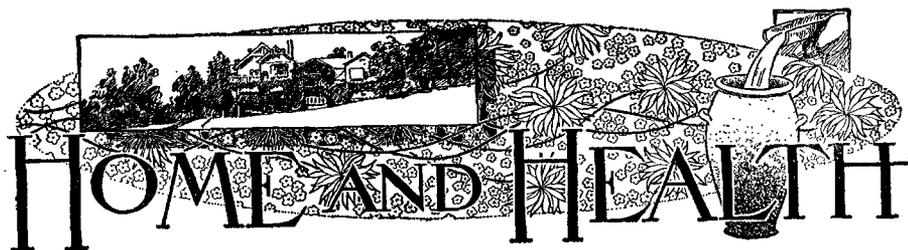
The examination is not the investigation of the life of another, but the solemn, sober scrutiny of one's own life. The implication is also made that the bread is to be eaten, and the cup to be drunk. This is the duty in perpetuity upon those who name this name, and having named his name, it is a perpetual accountability. It is in no sense whatever a matter that we may lay off at pleasure. It is a solemn covenant which we have entered into with him, and these vows are to be a perpetual liability. It is not a question of opinion, but of solemn obligation and blessed privilege upon every member of the church.

To those who are Christians, there is not a more solemn and sacred obligation. It is a duty which we, as Christians, owe to him. When the ordinances of the Lord's house are being celebrated, the members of the church should bear in mind that this is a time for all to search their hearts to see if they are willing to humble themselves as little children, to walk the pathway of obedience.

Many members of the church have misunderstood this ordinance, and their duty toward this memorial. The church at Corinth misunderstood it. They had turned it into a common feast, or banquet, and did not discern the Lord's body. They had brought disgrace upon this solemnity; and the apostle instructs them and tells them to eat as unto the Lord. They had gone astray in this, and yet they were taught: "Let a man examine himself, and so let him eat of that bread, and drink of that cup," according to the result of that examination. The bread is to be eaten, and the wine to be drunk, according to the nature of this responsibility and the result of this personal examination of ourselves.

There are a number of terms by which the holy ordinances or observances are named; and each one is significant of certain characteristics that belong to the ordinance. First and last, it is a memorial service. In performing it, ye do it "in remembrance of me," says Christ, "for as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come." 1 Cor. 11: 26. It bridges the whole dispensation from his first advent until he comes again with power and great glory. But many who profess this name seldom appear around the Lord's table with the people of God to "proclaim the Lord's death till he come." Can we deny him in this so sacred and important responsibility?

"Some men never make a mistake because they never make a move."



"Smile, Woman, Smile!"

HELEN A. STEINHAUER

My dear dead mother scarce would recognize

This haggard face,— these dreary, mirthless eyes,

The anxious brow, beneath the graying hair,

Once glossy brown, her pride and special care.

Friends of my youth would startled gaze To see the changes — less of time and place

That circumstance. A saddened, bruised heart

And weary, painful days all bear a part In changing her whom they of yore

Called "Sunshine-maker,"— now, alas! no more

Loved and praised for bonnie, blithesome ways

As in the old and happy girlhood days!

Smile, woman, smile! What if thy heart be sore

Burdened and sickened, saddened to the core?

Smile, woman, smile! for friends depart When faces shadow forth the tingling smart

Of secret suffering.

Smile, woman, smile! Expected 'tis of thee

To set thy griefs aside. Know friends and neighbors flee

From saddened faces such as thine; those only care

To linger who would have thee share — nay, bear —

Their sorrows. Smile, woman, smile! For Jesus knows thy grief; and in a little while

Sweet rest and peace, where silent heart-aches cease,

Where friendships deepen, and where joys increase,

Where pain and sadness are fore'er unknown,

Where no tears fall, before God's great, white throne,

Heaven's bliss shall amply make amends to thee

For all the pain and grief which now must be!

Battle Creek, Mich.

How Christian Women Should Dress

D. H. KRESS, M. D.

"Be not fashioned according to this world: but be ye transformed by the renewing of your mind." Rom. 12:2. The Word of God does not encourage carelessness in dress, neither does it sanction extravagance. Christian women should be models of neatness, and their attire should be simple, appropriate, and becoming. Their aim should not be to be odd or peculiar in their dress, but to dress modestly and healthfully, and to have their dress conform to the stand-

ard of God's Word. If in so doing they find themselves out of harmony with the existing fashion, it does not matter.

If the world should introduce a convenient and modest attire, there would be no virtue in dressing differently merely to appear peculiar; but when the fashion demands distorted, crippled, and useless feet, as in China, it is a sin to conform to fashion. If it demands compression of the waist by tight lacing, thus crippling the lungs and interfering with their action, preventing the waste matter from being eliminated, and making it impossible to take in the full supply of life-giving air, Christian women should refuse to conform to such a fashion. They can not comply with a fashion which calls for heavy, trailing skirts that sweep the filth and germs off the streets, for it is both extravagant and unhygienic. The wearing of artificial hair pads or rolls produces unnatural heat of the brain by bringing an excessive amount of blood to it. This congestion causes headache and neuralgia. Christian women should therefore avoid such a fashion.

The high-heeled boots and shoes are another modern abomination. Nature calls for elasticity in walking, but the high heels prevent this; the walk becomes stiff, the sensitive spinal cord, nerves, and brain are jarred, causing irritability and nervousness.

To be compelled to conform to these fashions would mean spiritual death in a short time to the most saintly woman, for in order to have spiritual health, every organ must be permitted freedom of action to do its appointed work; and the brain and the nerves, through which the Creator communicates, must be sacredly guarded. It is safe to say compliance with the demands of fashion have done more to mar the image of God in man and to destroy the human family than any other one thing. Here is sufficient cause for the rapid degeneracy of the race, to which attention is everywhere being called. Deformities, displacements, cancers, and a host of other diseases are among the evils due to these fashions. Infants, as a result of conformity to fashion, are born with weakly bodies and dwarfed minds; they come to remain but a few days, not having sufficient vitality to survive their advent into the world.

How should Christian women dress? — They should dress sensibly, healthfully, and neatly. They should study the Word of God and the human body instead of the fashion-plates. There should be no extravagance in dress. It is the character that should attract, and not the oddities or extravagance of what a woman wears. "A woman's attraction

should not depend on such external things as the arrangement of her hair, the jewelry she wears, or the style of her dress, but upon her inner life, the imperishable beauty of a quiet and gentle spirit; for this is very precious in God's sight. That was how those holy women of old, who placed their hopes in God, made themselves attractive." 1 Peter 3:2, 3.

It is related of a great artist, that in drawing a picture of Christ seated at a table with his disciples, he put his whole being into it, making every effort to produce a face just as expressive of Christ's character as possible. After the work was complete, he viewed it with satisfaction. Upon the table in front of Christ were some golden drinking vessels. Some ladies, in passing by, looked at the grand picture, and one of them exclaimed, "See the beautiful glasses!" The artist, it is said, took his brush and drew it over the glasses, saying, "I will have nothing in the picture that will detract from the loveliness of that face."

The aim of every woman should be to reveal Christ's life. Any other attraction, or anything worn that detracts from that face, should be laid aside. The attraction of Christian women should be that inward adorning of a meek and quiet spirit. There is little use, however, in urging any one not to wear this or that. As long as the love of these things exists in the heart, the laying of them off would only be like cutting the foliage off a tree. Every reform must come from within. When the heart is converted, changes will be cheerfully made, and everything out of harmony with God's Word will drop off as soon as light reveals the wrong.

The King Reproved

WHEN Frederick the Great, of Prussia, was ridiculing Christ and his church before a company of his nobles and generals who were convulsed with laughter at the king's coarse witticisms, there was one brave general who remained gloomily silent. It was Joachim von Zieten, one of the ablest and bravest generals there. Rising at last and shaking his gray head solemnly, he said to the king: "Your Majesty knows well that in war I have never feared any danger, and everywhere I have boldly risked my life for you and my country. But there is One above us who is greater than you and I — greater than all men; he is the Saviour and Redeemer, who has died also for your Majesty, and has dearly bought us all with his own blood. This Holy One I can never allow to be mocked or insulted; for on him repose my faith, my comfort, and my hope in life and death. In the power of this faith your brave army has courageously fought and conquered. If your Majesty undermines this faith, you undermine at the same time the welfare of your state. I salute your Majesty." Frederick looked at the man in admiration, and, then and there, in the presence of the illustrious company, apologized to him for what he had said. — *Selected.*

THE WORLD-WIDE FIELD

The Barotseland Mission, Africa

R. C. PORTER

IN company with Mrs. Porter, I left Cape Town, May 23, for the Barotseland Mission. After a ride of two days and nights we reached Bulawayo, where we lay over one day and two nights, waiting for connections for Pemba. As there are none of our people living in Bulawayo, it was necessary for us to lodge at a hotel. We took our meals at a café, to lessen the expense. One item will show something of the cost of living

tage under construction for Brother and Sister J. R. Campbell, and another brick building for the natives' dining- and study-room. The native thatched huts for the students' living quarters, and a native cattle kraal, reminded us that we were in the wilds of Africa. The flower garden and the fruit orchard showed the care of an experienced manager.

After a good, hearty breakfast we started out to look over some of the places of interest on the station. We tramped until nearly noon, but touched only a little corner of the five-thousand-

acre farm. Aside from this, there are two hundred acres with each of the six out-stations. This land is given by the government on condition that it be used continuously for mission purposes. When it fails to be used thus, it falls back to the government. At the central station they have a great blessing that is not found on every five-thousand-acre farm; it is a spring of pure living water. There is sufficient

to step faster, and our burden is to set these darkened lands all ablaze with the light of the message. Every station established is a torch that lights the territory for miles around, so let the money flow into the treasury that more torches may be lighted, for the African darkness is very dense. There are forty boys and ten girls at this station. Since Brother C. Robinson, a graduate nurse from the Plumstead Sanitarium, and Brother Campbell and wife from the Solusi Mission, have connected with the Barotseland Mission, it is well equipped with laborers,



Elder W. H. Anderson and daughter Naomi and Elder R. C. Porter and wife leaving the Barotseland Mission, the two latter to take the train

in this city. We had arranged for meals at fifty cents each. As we ate no meat, we called for eggs instead. We then called for milk in place of tea or coffee. About half a glass of nice rich milk was furnished to each. Thinking we were entitled to a full glass, we called for another order, receiving another half glass. It was all done with such grace on the part of the waiters that we ate our breakfast with a hearty relish. What was our surprise on receiving our bill to find that, in addition to the price agreed upon for meals, there was an extra charge of fifty cents for milk. The next meal we tried another café, but with similar results. This is a sample of the surprises awaiting an American while becoming initiated in traveling in Africa.

We had a pleasant trip from Bulawayo to Monze, where we were met by Elder W. H. Anderson and daughter, Naomi, with an ox team. We left the station at about 2 A. M., reaching the mission, a distance of six miles, at 7 A. M. We were happily surprised to find that, instead of a wild-looking frontier station, the surroundings were such as to remind us of home life and civilization,—a neat brick cottage for the superintendent and helpers; a brick chapel for school and Sabbath services, and another brick cot-

water here to irrigate a large field for cultivation. Mealies (corn) does well here, and there is a good profit in dairy farming. Elder Anderson has a nice herd of native cows, so their table is supplied with delicious separated cream and sweet butter. The stock is in good condition. We remarked that their oxen must be well fed to look so sleek and fair. Elder Anderson replied, "We never feed them anything. They get their living the year round on the veldt when not in use." And it is true of the cows and other stock as well. The native cow does not give a great amount of milk, but it is usually rich. The calves can not be weaned, as in America, else the mother cow will give no milk after three or four days; the calf must be kept with her, and this lessens the milk for the separator.

Each out-station is equipped with an ox team of six yoke, and a plow, that the work may be made self-supporting. As fast as possible these out-stations are also furnished cows. Some of Elder Anderson's out-stations are even now a little more than meeting expenses, and all above what is needed for the support of the teachers, is returned to the central station. The need is for means to open up more out-stations and equip them faster. The instruction to us is



DARKEST AFRICA

Areas in white represent territory occupied by mission stations or Christian communities. Area in black shows the unevangelized or heathen portions of the continent. Total population estimated at 150,000,000. Area, 12,000,000 square miles

and is pushing the work vigorously and successfully into the vast field of North-west Rhodesia. We are confident that the plans now being laid by this mission will result in the rapid extension of the work in this part of the field.

Returning from our visit to this mission, we spent one day at Victoria Falls. We greatly enjoyed seeing what is known as the greatest waterfall in the world. This fall is four hundred feet high, or twice the height of Niagara, and more than twice the width, and the river at this point is a mile and a quarter wide. The channel below the falls is narrower, but the regular flow at any one point is not so great except during the rainy season. The natural scenery is grand, but the surroundings have not been beautified by the expenditure of large sums of money, as is the case at Niagara Falls.

Cape Town.

A Plea for China's Women

MRS. E. A. LAIRD

We do not see much written about China's women. True, their condition socially, and in the home, is less deplorable than that of Indian women, who live behind the purdah; yet they are heathen, and are the ones who keep alive the altar fires of idolatry.

The aged Chinese are held in great veneration. Four and five generations

may be found living under one roof. The eldest woman usually rules the others, and generally gets her own way. A Chinese woman's greatest ambition is to present her husband with a son, to keep the male line intact, and to sacrifice to deceased ancestors. It appears that women perform these rites by request only, and then usually join with the men. While daughters are not so welcome as sons, they are often greatly petted.

Women at Chang-sha enjoy considerable liberty. But foot binding and other customs confine them closely to their

to gain an entrance into these homes unless one has met some lady of the household through medical work or otherwise. However, we have a class of women who do go out.

To reach the women I have been following this plan: Monday and Thursday afternoons of each week, we give a special invitation to these women and children to come to meeting. The whole afternoon is devoted to receiving, and to studying with them in the Word of God. After some songs and prayer, we have our Bible lesson. This has been learned well by previous study with our own

women. All who can read characters are asked to read in rotation with the rest. If they do not wish to read, they seem to delight to look on the book as others read. After reading, we have a talk about the lesson, thus bringing out as many points as we can concerning God's love, the sinner's need of Christ, his promises to all who repent and believe the gospel.

They think it strange that I make my own clothes. At Chang-sha it is common for nearly all classes to wear tailor-made garments; but they usually make their own tiny embroidered shoes and white muslin hose.

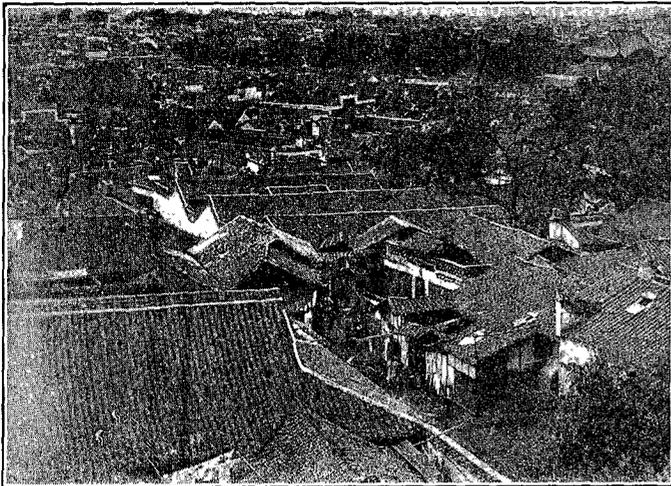
After they have finished looking at things, they are ready to learn the simple crocheting, knitting, etc., which have been prepared. By the help of those who have acquired some proficiency, they practise at this until it is time to return home to prepare the evening meal.

True, many come out of curiosity, but we are promised that if we "sow beside all waters," "my word . . . that goeth forth out of my mouth: it shall not return unto me void, but it . . . shall prosper in the thing whereto I sent it." One very apparent effect of these meetings is seen in the breaking down of prejudice after a few visits.

I am training our own women as fast as possible so that they may be able to give Bible readings and visit the women in their homes, thus opening the Word of life to thirsty and hungry souls. They take great interest in their daily study with me.

What do you plan to do for these very interesting women during the coming year? You can have as definite a part in this work as those who are on the field in co-operating with God in prayer.

Chang-sha, Hunan.



HOMES OF CHANG-SHA, HUNAN, CHINA

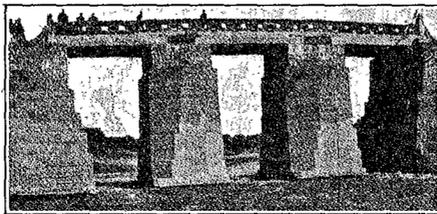
homes. In the better families, women seldom go out except in a covered sedan-chair. They take their meals in rooms separate from the men. Their time is taken up largely with gossip brought in by servants. They also take special care with their toilet. The hair must be done in the prevailing fashion, which changes but little in this respect. It must be well-oiled, kept smooth, and patted down close to the scalp, with a fancy coil at the back. Fancy pins and ornaments of gold, silver, and various colored stones are used to keep these twisted coils in place. The finger-nails may be permitted to grow very long, and are carefully manicured; they are often tinted pink, as are the palms of the hands. The face is powdered, and highly tinted with red, which does not add to their appearance.

In wealthy homes, children are reared by a wet nurse. Relieved of care and responsibility, these mothers readily resort to the water-pipe for smoking tobacco, or card playing and other kinds of gambling; and, alas! too often they fall victims to the terrible opium habit, which has slain myriads.

How these heathen sisters need those with the love of Christ in their hearts to visit them in their homes, teach them to do different kinds of needlework, knitting, and crocheting, and such other work as they can be inspired to do. They need reading-matter telling the simple story of Jesus, and some one to read with them, thus opening the way for Bible instruction in the home for those who do not go out. I have not done much visiting, not having a trained Bible woman as yet. It is also quite difficult

These women, never having been at a Christian meeting before, know nothing about order and quiet. When one point has been told them, it is necessary to rehearse it again and again. They often ask questions, and our Sabbath-keeping women are very ready to answer them. They also help out by telling of other lessons which have not been brought out.

Our evangelist's wife, Mrs. Chang, thinks no lesson is complete until she tells and explains about the ten commandments, and shows their relation to



BRIDGE IN HUNAN, CHINA

sin. After about an hour's study in this simple way, Bibles are set aside, unless some desire to question further. Mrs. Chang talks to them, and the rest are invited to see my little three-room house, which is an object of great curiosity to them. Their first question is, invariably, "How do you get the floors so clean?" The foreign cook-stove is a wonder to them, not having seen one before. "How wise the foreigner is," they say, "to make a stove so that no smoke or ashes will come out into the kitchen, and that will cook so many things at one time." They are quite surprised to find that our bed is much like their own, having been made in China.

The German-Swiss Conference

L. R. CONRADI

AT Uster, about twelve miles from Zurich—the old home of Zwingle—the German-Swiss Conference had its session from July 14 to 18. When Elder O. A. Olsen and myself arrived on the fourteenth, we found above the town a village composed of about thirty neat dwelling-tents, the preaching tent (which would seat about five hundred persons), and the dining-tent.

At the first business meeting all the churches were well represented, and on the Sabbath there were three hundred of our people on the grounds,—the best attendance we ever had. The German-Swiss Conference had a prosperous year. From July, 1908, to July, 1909, they had nearly one hundred additions to the church, bringing up their membership to five hundred eighteen.

Before the meeting, they had a short institute for the canvassers, who have had quite good success in securing subscriptions for our periodicals and in selling our smaller publications.

The evening services were well attended by the people from the town and the surrounding country, and on Sunday the camp was crowded. The business of the conference went forward very harmoniously. Elder J. G. Oblander was re-elected president of the conference.

While strong churches are developing in Zurich and in Basel, we are glad that of late there has been also quite a growth in Bern, the capital of Switzerland.

As suitable tents for the climate of

Switzerland are quite expensive, and the brethren had to pay about fifteen hundred dollars for the new tent they had purchased, and as only two hundred dollars had thus far been collected toward the payment of the bill, we extended an urgent call at this meeting for funds to apply on the payment of their tent, and in a short time five hundred dollars in cash and pledges was given toward the enterprise. Also, when we set before the people the needs of our missions on the Sabbath, their Sabbath-school offerings amounted to over fifty dollars; and on Sunday they gave twenty-two dollars more toward the work in "the regions beyond." Several persons also promised larger amounts for the mission field.

Although at first the work in German-Switzerland moved rather slowly, and they had quite a good deal of difficulty to secure brethren who would be pillars in the church, yet of late a change has come in this respect. Quite a number of young people have also taken their stand. At the time of this meeting an educated lady, a state teacher, who had been formerly impressed with the truth, decided fully to cast her lot with us.

There is much work yet to be done, especially in the Catholic cantons, as well as in the other parts of German-Switzerland. The prospects are bright for the future of the work, and we are sure that among the two millions of this conference there will yet be many witnesses raised up for the precious truths of this message.

Hamburg.

Fiji

C. H. PARKER

We had a good time at our native council, and the Lord came very near. There were about two hundred present, fifty-seven of whom were delegates. Perfect harmony existed throughout all the meetings and deliberations. The spiritual tone was of the best. Our people manifested much greater intelligence in the meeting than has been shown before. In speaking to the recommendations, they spoke right to the point.

One recommendation was on tithing. We spent an hour considering this question, and it was a most profitable hour. There was the greatest interest taken in it. Many had had the idea, though they never had expressed it openly, that tithe should not be paid until all debts had been settled. We had copious showers of the latter rain.

A resolution was introduced to build a ten-fathom Boys' Home with iron roof, and that all of our people in Fiji should be invited to help. After the service in the evening, those who were present were asked how much they felt like giving. There was no urging or compelling. The Spirit alone worked. What was our surprise, when the amount and pledges were added up there was about thirty pounds. This was one of our best meetings.

All of the services were heart-searching, and sin became very hateful. There

was a great deal of confessing and putting away of the works of the devil. Our social meetings were feasts. The last one lasted from six in the morning till nearly nine. There were two to four on their feet all the time. There was not a moment lost. We had to close the meeting before all had spoken, so we asked all those who had not had the opportunity to speak, to stand. All that remained were on their feet in a few moments.

A wife of a native Wesleyan minister took her stand, and a few more from the outside. Our meeting adjourned, and we went to the water, where I baptized twelve dear souls. The minister's wife was one of them.

It was the expression of one and all, that this was the best meeting that we have yet had in Fiji. Well, it was all because the Lord did the work. The week before the meeting, we, as workers, spent in seeking the Lord together. We studied the Bible and the Testimonies, and laid our hearts bare before the Lord. Each morning after the social service, we, as an executive board, went off by ourselves, and pleaded with God for his special guidance and help in the exercises of the day. The Lord did not disappoint us, but granted his help far beyond our expectations. The work went very easy, and the clouds which I so much dreaded, broke with blessings over our heads. We praise God for his wonderful help, and what has been accomplished.

The past year has shown some fruit. There have been sixty-four added to our numbers. In this time, six have died, and four have apostatized, thus the actual increase had been fifty-four. A large amount of reading-matter has been placed in the hands of the public, and quite a number of books have been disposed of. Forty-one have been baptized. We were able to add one additional laborer to our staff of workers, and hope before the close of the year to appoint another to the work. All of our people and workers are of the best courage, and there was no discouraging word or report borne.

We have quite a little matter waiting our August council, which will take some good, solid consideration. The church building question for Suva will be considered, also the publication of literature. We are anxious to get the message into every part of these fields as fast as we can.

The press engine has been installed and runs nicely. Its first trial in printing will be next week. It will be some time yet before the engine for the "Cina" [their boat for work among the islands] will be here. Sister Williams will be going into her house next week. There are ten girls who will live with her. Others will soon be coming. If it were not for a native law, which makes it very difficult for a girl to leave her town, we would have quite a number more girls at the present. Several more students have entered the school, and others are planning to attend.

Buresala, Levuka, Ovalau.

Some Interesting Facts Concerning the Bible

It is said that the learned Prince of Granada, heir to the Spanish throne, was imprisoned by order of the crown and kept in solitary confinement in the old prison in the Palace of Skulls, Madrid, for fear he would aspire to the throne. After thirty-three years in this living tomb, death came to his release, and the following researches taken from the Bible, and marked with an old nail on the rough walls of his cell, tell how the brain sought employment through the weary years:—

"In the Bible the word 'Lord' is found 1,853 times; the word 'Jehovah' 6,855 times; and the word 'reverend' but once, and that in the ninth verse of the one hundred eleventh psalm. The eighth verse of the one hundred seventeenth psalm is the middle verse of the Bible. The ninth verse of the seventh chapter of Esther is the longest verse; thirty-fifth verse, eleventh chapter of St. John, is the shortest verse. In the one hundred seventh psalm four verses are alike—the eighth, fifteenth, twenty-first, and the thirty-first. Each verse of the one hundred thirty-sixth psalm ends alike. No names or words with more than six syllables are found in the Bible. The thirty-seventh chapter of Isaiah and the nineteenth chapter of 2 Kings are alike. The word 'girl' occurs but once in the Bible, and that in the third verse and third chapter of Joel. There are found in both books of the Bible, 3,586,483 letters, 773,693 words, 31,373 verses, 1,189 chapters, and 66 books. The twenty-sixth chapter of Acts is the finest chapter to read. Psalm twenty-three is the most beautiful chapter in the Bible. The four most inspiring promises are John 14:2; John 6:37; Matt. 11:28; Ps. 37:4. The first verse of the sixtieth chapter of Isaiah is the one for the new convert. All who flatter themselves with vain boasting of their perfection should learn the sixth chapter of Matthew. All humanity should learn the sixth chapter of Luke, from the twentieth verse to its ending."—*New York Indicator*.

THOMAS GOODWIN, who writes to such purpose on this as on every other spiritual subject, says, in one place, that this is the best definition of conversion that he had ever met with: "Conversion is the total change of a man's chief end." Before his conversion every man's chief end is himself; always and in everything his chief end is himself. But after every true conversion, God, sooner or later comes to his own. God, sooner or later, comes to his throne and his scepter in that man's heart. And the truly converted man—the ideally converted man, shall I say?—lives no longer to himself, but to his God and Saviour. He has been redeemed with a price, and he knows it and acknowledges it. "There is a new lodestone," says that great preacher, "let into every renewed heart, till every renewed man sails henceforth according to another compass."—*Whyle*.



THE FIELD WORK

Sojourning in the South

ON the last day of June, 1908, I reached Nashville, Tenn. This was my first visit to the Southern States, and naturally I was anxious to see our various institutions and other places of interest in a field so frequently referred to by the spirit of prophecy.

In the year that I spent in the South I learned to love the people and the place. I visited our institutions in Chattanooga and Atlanta, and the Florida Sanitarium at Orlando, where Dr. Lydia E. Parmele is doing a good work. I also visited Elder G. I. Butler and Brother W. H. Hall, who are both pioneers in our work.

From Florida I went to Washington, D. C., to attend the General Conference; and as I arrived there before the meeting opened, I had an opportunity to visit the different institutions there.

I am carrying away with me very favorable impressions of the South. Its people are genial and warm hearted,—the very best people I ever met to listen while the truth is presented to them. They will take time to talk and to listen when the Westerner will not. The climate, which I had heard spoken of in such uncomplimentary terms, agreed perfectly with me. I slept outdoors most of the time, winter and summer, and found it delightful. I can not understand why so few of our people heed the Lord's call for workers in the South.

It is my special burden to see the health work developed. There should be many small sanitariums scattered throughout the South; and treatment-rooms, conducted, not on an elaborate basis, but in a modest, economical way, can do an untold amount of good.

Restaurant work ought to be started in all the large cities. If begun in a small way, possibly two or three in the larger places, the workers might easily be self-supporting, and have an excellent opportunity to visit the people and scatter literature. It is not expensive equipment that is needed so much as the neat dining place, with health foods palatably prepared. Such, it seems to me, might be wonderfully blessed of God.

While in the South, I made my headquarters at the Nashville Agricultural and Normal Institute. I was in their Rural Sanitarium, a very simple institution, located on the school farm in a delightfully quiet spot. It is an innovation in the sanitarium work in these respects: the buildings are very simple, the nurses are members of the school family, and the institution is not on heavy expense when not filled with patients.

People of Nashville are learning of the advantages of this quiet retreat, and at present the sanitarium is practically filled with guests from some of the first families in the city.

Sister E. C. Gray, of California, has been arranging her affairs so as to connect with the institute as business manager. Sister Eva Piper, of Iowa, is matron of the sanitarium. From the opening of the school, Elder S. N. Haskell has planned eventually to make that

his home, and he writes that he hopes soon to have a cottage on the school farm.

It was a great pleasure to me to mingle with the students. They are an earnest, devoted class of young people who have consecrated their lives to the work in the South. The institute gives them a training in self-support that prepares them to start rural industrial schools without any promise of a salary.

I visited several of the highland schools conducted by the students. I saw, also, the work of Hillcrest, the school conducted by Brethren O. R. Staines and F. Bralliar for training colored workers to do self-supporting work for their race. It does me good to see these people endeavoring to carry out the instruction of the Lord through the Testimonies.

The Testimonies say these schools will be the means of bringing many people into the truth. Two new churches have been organized, and two or three more companies are nearly ready for organization.

I have great confidence in the work of these schools as long as they follow the instruction of the Testimonies. I hope some day the way will open for me to return to the South to help carry out the instruction in what the Lord calls one of the most needy fields in the world.

JOSEPHINE GOTZIAN.

Bolivia

LA PAZ.—We have arrived safely at La Paz. Although at first we were all quite sick on account of the high altitude, we are at this time enjoying good health. For this and countless other blessings, we thank our Heavenly Father.

When we arrived in Peru, we noticed preparations for war, and found there were very strained relations between Peru and Bolivia, so we hastened to La Paz as rapidly as possible, not stopping in Arequipa a few days to become accustomed to the altitude, as we had at first planned. We visited with Brother Hinkley for a few hours. This faithful brother is alone in this part of Peru, living the truth. He has charge of the observatory in Arequipa.

At Puno we had to stop two days, waiting for the lake steamer. We spent the time in a most profitable way, by visiting our brethren there. These are native Peruvians, having accepted the truth through reading our Spanish paper, *Señales*. They kept Elder E. Thomann very busy answering questions concerning the progress of the work in other parts of the world, and also about the General Conference. I spoke once to them, Elder Thomann interpreting. This was a new experience, and it made me wish more than ever for a thorough knowledge of the language of this people.

After we crossed Lake Titicaca, and arrived at Guaqui, where is the customhouse, we were told that all our goods would have to be opened and inspected before they could be brought to La Paz.

This would mean much delay, as our baggage consisted of fourteen pieces, iron-bound, nailed, and renailed. We made this a subject of prayer, and God gave us favor with these agents, and they passed our goods on without inspecting them. This saved us much expense and delay. Surely the Lord had gone before us.

Elder Thomann and I are now on our way to Cochabamba, in the interests of the mission, as there are some believers with whom I should keep in touch. From there Elder Thomann returns to his home. He has been a great help to us.

F. A. STAHL.

Kansas Camp-Meeting

THIS meeting was held, according to appointment, at Council Grove, August 19-29. The universal testimony was, "This is the best meeting Kansas ever had." The attendance was large, and the weather conditions ideal, there being only one rain during the meeting. The weather was very warm, but the camp was pitched in a forest of natural timber along the banks of the Neosha River, furnishing abundant shade and excellent facilities for baptism. About two hundred family tents were pitched and occupied. Besides the large pavilion, where meetings were held in English, smaller ones were erected, where daily meetings were held in the German and Swedish languages, and for the youth and children. The results of these meetings were encouraging. About fifty souls were baptized before leaving the ground, and others will be baptized at their home churches.

Those who attended from abroad and assisted in the meetings were Mrs. E. G. White, Elders W. C. White, W. A. Spicer, H. R. Salisbury, H. H. Votaw, Dr. W. A. Ruble, of the General Conference; Elder E. T. Russell and Prof. C. C. Lewis, of the Central Union Conference; Elder R. A. Underwood, of the Northern Union Conference; and Brethren H. H. Hall and C. G. Bellah. There were also present Elder F. W. Spies, of South America; Elder Miller, of Texas; Professor Grauer, of Union College, to aid in the German work; and Elder S. Mortensen to aid in the Swedish. These, in addition to our conference laborers, provided an abundance of help.

The business meetings of the conference were very harmonious, and as spiritual as any of the others. No backward steps were taken. Every move was toward the finishing of the work. The reports showed the conference to be in a healthy condition. Two new churches were added. The tithe showed an increase of one thousand dollars over the previous year, and the Sabbath-school offerings an increase of fifteen hundred dollars. Twelve new schools were added. The offerings for the two Sabbaths we were on the ground broke the record for Kansas. The donation was two hundred fifty dollars. The last Sabbath it was one hundred seventy-two dollars.

The brethren, and sisters manifested a willingness to share with the General Conference in hastening the message to its final completion, by voting four thousand dollars of our surplus tithe to the General Conference Committee to be used for the foreign work, and recommended the State conference committee to work to the end of passing

regularly to the General Conference Committee one fourth of the tithe. There were also raised in cash and pledges, about ten thousand dollars for missions, four hundred fifty dollars for the work for the blind, fifteen hundred dollars for the Oswego Academy, and two hundred seventy-five dollars for the endowed bed; quite liberal responses were also made to minor appeals. We were glad to see a growing spirit of response to the Saviour's instruction, "Sell that ye have, and give alms."

The corps of officers chosen to bear responsibility the coming year is almost identical with that of last year, the difference being that Elder B. W. Brown was chosen secretary of the young people's department, thus leaving Prof. H. M. Hiatt free to devote his whole time to the educational work.

It was a great privilege, and a rich blessing as well, to have the presence and labors of Sister White. She spoke three times to the English and once to the Germans. Her appeals were stirring, and the Lord gave her strength to speak so that all could hear distinctly.

The mayor and other city officials did everything in their power to show that the city of Council Grove appreciated our coming, and gave us a hearty invitation to return next year.

We left a tent in the city, with Elder A. S. Bringle, Brother Minner, and Sister Hiatt to follow up and develop the interest. We expect to see fruit as a result of the united efforts. Brother J. L. McGee, assisted by H. H. Hall, conducted a canvassers' institute on the ground at the close of the camp-meeting. Five tent companies were organized and sent into the field for a fall campaign.

Altogether we feel to thank God for the progress of the work in Kansas, and we desire to give all credit to him.

CHAS. THOMPSON, *President.*

Tennessee River Camp-Meeting

THE twenty-second annual session of the Tennessee River Conference was held in connection with the camp-meeting, in a beautiful grove, in the outskirts of Dickson, a town about forty miles west of Nashville. Elder R. M. Kilgore had been conducting a tent-meeting for several weeks, with a good interest, so the outside attendance was greater than the seating capacity of the tent. Several accepted present truth, and Brother and Sister H. C. Balsbaugh remained with Elder Kilgore to develop the work. The prospect is bright for a good strong church at Dickson.

The conference has had the most prosperous year in its history. During the year one hundred members have been added, and the tithe was one thousand dollars in excess of the previous year. Two new churches, the result of hill schools started by Madison students, were received into the conference by vote.

Elder W. R. Burrow was unanimously elected president for another year, and Thos. Pavey secretary and treasurer. The following-named persons are members of the conference committee: W. R. Burrow, R. M. Kilgore, J. S. Washburn, T. D. Rowe, C. F. Parmele, H. E. Simkin, and A. Jones.

The spiritual interest was good, and the people responded liberally to the calls for means to carry forward the work. Nearly five hundred dollars was pledged for a tent and emergency fund, and one

hundred fifty dollars for improvements at the Hazel Industrial Academy. The people agreed cheerfully to sell one thousand copies of "Ministry of Healing" for the benefit of the Nashville Sanitarium. The Southern Publishing Association was represented by a neat book stand, which did a good business. The food factory, the Nashville Agricultural and Normal Institute, the Graysville Training School, and the different lines of departmental work all came in for a share of attention.

Taken altogether, the Dickson camp-meeting was a blessed season of refreshing, and an omen of hope and progress.

C. F. McVAGH.

The Neglected Continent

SOUTH AMERICA is quite well known among missionary societies as the Neglected Continent. Commercially, the continent has not been neglected, as all leading European countries carry on a large commercial business with it. Even the United States is making great efforts to establish closer business relations with this country.

The upper class and the young men from colleges are seeing the fallacy of the Roman doctrine, and are throwing off its yoke; but instead of accepting the Protestant religion, they are becoming infidels, being without any religion at all.

Many have a very vague idea of Protestantism. Now, as these people are without a religion, what is our duty? Is it not to offer them something worth while?

The other day, while reading about the burning of the church called the Comania, in Santiago, Chile, in the year 1863, I was quite strongly impressed by an incident in connection with the disaster. There were about two thousand people assembled at the early morning mass, mostly women and children. Suddenly the *manto* of the saint caught fire from a candle, and this great mass of humanity made a rush for the door, blocking it almost entirely. A few escaped naked, and they were mad with fright. Some of the great crowd on the outside, seeing these few who were fortunate enough to escape, without clothing, offered them their outer garments, so that their nakedness would not be seen.

Is not this a lesson for us? and should not we, on seeing the people of the large cities of South America without a religion, offer them the third angel's message, which is the only cloak of righteousness to cover their shame when Jesus comes?

As our books are being translated into Spanish, South America bids fair to be one of the most profitable fields in the world for the sale of our subscription books. As the people are not accustomed to buying books by subscription, it is a novelty to them, and works well. The Lord surely has this field prepared for the canvasser to enter and distribute our works like the leaves of autumn.

We need about four self-supporting canvassers from the States, to work the west coast. All the large cities have many who understand English, as for years English colleges have been established here. While these canvassers are learning the language, they can be working with our English books. Such canvassers would be a back-bone to our work here. Foreigners have easier access to the upper class of people than natives.

As the doors are open for our workers, we should enter at once, for we learn from the Testimonies that what we should have done, but did not do, in times of peace, we shall have to do in times of trouble.

THOS. H. DAVIS.

The School Work in Europe

THE union school building at Skodsborg is nearing completion. It is to be dedicated next month. Of the twenty thousand dollars which it is to cost, about half is now raised. We dedicated the new school building at Friedensau July 29, during our recent camp-meeting. This building also will cost about twenty thousand dollars; about one fourth had been raised before the meeting, and another fourth during the meeting; so this new building is half paid for. We have it none too soon, for more students desire admission than ever before.

The British Union Conference is expecting to begin its new building soon. The Latin Union Conference will make arrangements to turn their lower building into a school building when the addition to the sanitarium will have been completed next year. Then we expect to find a site for the Russian school, and something must also be done for the Levant.

We are obtaining fine results from our African schools. Brother Kotz, the chief teacher in German East Africa, is with us on his furlough. His small grammar of the Chasu language found so much favor with his former professor in the Oriental Seminary that the professor mentioned the matter to a high government official. This official had visited our school at Kihurio, and was impressed not only with what he saw of the pupils there, but also with the fine trees and gardens around the mission. This favorable impression led him to be more inclined toward the publication of this small grammar, and it was printed at government expense, at an outlay of several hundred dollars. Thus you see we are getting right into real mission work.

The British Bible Society is also favorably inclined toward helping us to publish the four Gospels in that language. We are trying to secure all the help we possibly can for our work, and I am glad that all our people have a heart for these missions.

What we need is not simply to talk so much about God's Holy Spirit, but to be so thoroughly imbued with it that there will be a real willingness and disposition on the part of young and old to do some solid, hard, consecrated service. I fear there is where there is a lack in our schools, and one reason why they do not turn out more young people into the field.

L. R. CONRAD.

Rock City Sanitarium, Nashville, Tenn.

WE are very glad to report progress in all branches of work connected with this institution.

At present our sanitarium is enjoying a very encouraging patronage. We have a few patients from the best class of colored people of the city; these came to us very sick; the Lord blessed the treatments given, so that their improvement becomes the subject of much comment and satisfaction among their many friends who come to see them daily.

Some of these friends had never heard of the establishment of the sanitarium, others had no idea that any relief could be obtained without the administration of drugs, still others had no confidence in our methods of treatment, but these wrong impressions were changed by the results witnessed.

We have started a class in nurse-training, and so far three earnest young people have entered; others will join later. It was thought advisable to start the class early, and give those who join at the start special advantages, so that they can render valuable assistance when needed, as competent help is very scarce. These early students are making splendid progress.

In order to better advertise our institution, six hundred special copies of *Life and Health* were prepared, containing a picture of the institution, and considerable educational matter concerning our methods of treatment and the benefits which may be derived from them. These journals were to be sold in the city by our nurses. Notwithstanding the busy time we have had and are having, we have been able to dispose of quite a number of these papers. Two of our student nurses went out one evening after the Sabbath, and sold eight dollars' worth in the space of about two hours' time. We shall improve every moment of our spare time in this important branch of the work.

Several needy cases have received free care and treatment. For this they express the greatest appreciation. On account of our limited resources we are able to do but little of what should be done in charity work.

The attention of many is now turned toward this institution; some who never before heard of us as a people have become acquainted with us, and are beginning to inquire about our faith. We are glad for this, and desire so to relate ourselves to the Lord that a wholesome influence can go out to these inquiring ones.

In less than a month from this, nearly all the colleges in the city will be opened, and another splendid opportunity will be given for the circulation of thousands of copies of our denominational papers among the teachers and students of these educational institutions.

Will not some of our young people's societies and churches pay for a club of such papers as the *Signs, Watchman, Life and Health, Protestant Magazine*, and *Liberty* for missionary work among the colleges in this important city?

Excellent opportunities are before us for such a work. We are certain that these messengers of truth will be received and read with intense interest. Let us improve these opportunities before they are lost. The writer will be glad to correspond with any who may be willing to assist in this important work.

D. E. BLAKE.

Kentucky

ONE of the best camp-meetings I ever attended was that at Louisville, August 19-29. In connection with it was held the second annual session of the Kentucky Conference. The meeting was small, but considering the size of the conference, the attendance of Sabbath-keepers was good, about twenty of whom testified that this was their first Seventh-day Adventist camp-meeting. The new

family tents, neatly pitched in a good part of the city, made a pleasing appearance; and from the first, the power and blessing of God were manifest in all the meetings. Revival and consecration services, in which nearly all present took part, were held on both Sabbaths of the meeting. The people of Kentucky are of good courage, and the work is onward.

Aside from the regular conference laborers, there were present, for a whole or part of the time, Elder J. W. Christian, Dr. W. A. George, Professor Van-Kirk, Brethren A. F. Harrison and R. Hook, Jr., and the writer. Elder A. O. Burrill was re-elected president, Mrs. Clara Russell secretary and treasurer, Miss Dollie Callender Sabbath-school secretary, and C. F. Dart field secretary. Elder E. G. Hayes is following up the work in Louisville. C. F. McVAGH.

Sunday Laws in Vermont

THE press of the State is busy just now discussing the Sunday law and what amusements or work are proper for Sunday. The first trace of a Sunday law in all the history of the world, Scriptural or secular, is one made by the pagan emperor, Constantine, March 7, A. D. 321. Constantine was one of the most bloody and depraved men who ever occupied the imperial Roman throne, and was a sun-worshiper. Consequently his famous law speaks of the day as the "venerable day of the sun." It was a rather loose affair, and permitted almost any kind of work and amusement, so long as one complied with the ceremonies prescribed by the church trust which he was then organizing. This law was copied into English law from the Romans, was brought to America by the colonists, and is the original of all modern Sunday laws. A study of this father of our present law would be edifying to modern reformers.—*Green Mountain Press, Burlington, Vt., Aug. 24, 1909.*

Field Notes

BROTHER JOHN T. JONES reports that two persons are ready for baptism at Plymouth, Pa.

SIXTY-FIVE persons signified their desire for baptism at a revival service at Nevada, Iowa.

THE work in West Philadelphia has resulted in thirty-four accepting the third angel's message.

FROM Elder I. M. Martin, of Asheville, N. C., comes the word that sixteen persons have decided to obey the truth.

ELDER W. M. CUBLEY reports a very profitable camp-meeting at New Hope, Tex. Eight have taken their stand for the right.

AUGUST 1 seven were baptized in the Antietam Creek at Funkstown, by Elder John F. Jones, the result of a tent-meeting conducted by Elder L. E. Sufficool at Hagerstown, Md. Others are keeping the Sabbath.

A TEN-DAYS' series of meetings was held at Eau Claire, Wis., after the dedication of the church there, at the close of which eleven candidates were baptized. A number of these were children that had been attending church-school.

Christian Education

Conducted by the Department of Education of the General Conference

FREDERICK GRIGGS - - - - - Secretary

The Correspondence School

Some Principles for the Correspondent Student

A FEW more words about correspondence study before the opening of the Correspondence School, Monday, October 4. So many expressions of appreciation and of encouragement regarding this new enterprise have come to our desk, that we are moved to more determined effort to make it a decided success. Our office correspondence is so heavy that we can not say through that means all that ought to be said before correspondence study is actually entered upon. A little heart-to-heart talk with our prospective students might not be out of place at this juncture.

Down deep in your soul you have cherished for years a longing to become something better than you are, to do something better than you are doing, and to do the thing you are doing, better than you are doing it. This is good; no nobler desire could burn within you. "Be not simply good; be good for something." "Thousands pass through life as if they had no definite object for which to live, no standard to reach. Such will obtain a reward proportionate to their works." If you have ever belonged to this class, you have left their ranks by determining to take up correspondence study, by forming a definite purpose and by entering upon a definite work to accomplish it.

There are a few well-defined principles which you should look squarely in the face before laying hold of the plow, in order that you may "plow in hope." "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." The wise man says, "The sluggard will not plow by reason of the cold [winter, margin]." He puts his hand to the plow doubtless with the best of intentions. The delightful days of autumn cheer his spirits. He revels in bright visions of a bountiful harvest. All the earth and the things therein seem to move parallel to his purpose. But the season advances, winter settles down, his face stings from the chill winds, his hands grow stiff on the plow handles, his feet clog with adhesive earth, his visions vanish, and he vanishes from the field with them. What is the sequel? "Therefore shall he beg in harvest, and have nothing."

This is not a fanciful picture. It forecasts an experience awaiting him who "sitteth not down first, and counteth the cost." This is principle number one: Count the cost. The longer life continues, the more clearly we see that the really desirable thing costs effort to obtain it. "There is no excellence without great labor." This is why the Saviour so often urges us to "seek," to "strive," to "dig." This is why Paul says, "I follow after," "I press toward the mark." This is why we are told in "Christ's Object Lessons:" "Remember that you will never reach a higher standard than you yourself set. Then set your mark high." This is principle number two: Set your mark high.

The reason for this need of energetic action is that there are always lions in the street to success. No hunter ever goes on a chase without equipping himself beforehand with suitable trappings. It is well for us also to get a "good ready" before we enter the race. The correspondence student works alone. He is without the stimulus of associates who are pursuing the same study, and without the encouragement of daily personal contact with Christian teachers. There will come times when his interest will lag, when the way will seem hard. He will be strongly tempted to think that this correspondence study is not what it was represented to be. Some byway or "retreat" will look more attractive. He will be inclined to say, "Well, I haven't the time anyway. I can't study with so many interruptions. I think next year I'll have more time and better conditions for study. Perhaps, too, I can go to college then. I'll drop it for now." And, like the sluggard plowman, he vanishes from the field of knowledge and power to beg along the highway of possibilities the rest of his days. But—

There Is a Remedy

for these human ills. Nature and revelation unite to provide it. When you feel a wane of interest creeping over you, work the harder. There is nothing like hard work to kill a lagging spirit. There is nothing like thoroughly acquainting one's self with a good subject to develop a real interest in it. *Know* it, and you'll *like* it; this is principle number three. But do not hold yourself to the task too long at one sitting. Hard work will hurt nobody as long as he enjoys it and keeps sweet-tempered about it; but the laws of nature say, Take a change — principle number four. Refresh yourself. Go briskly on an errand you want to do. Take a run in the open air. Do a little intensive physical work. Then go back to your task, and you will find its whole complexion has changed while you were gone.

If time seems scarce, stop studying for one day, take a note-book, and while you go about your other duties in the usual way, jot down the minutes, the quarter- and half-hours, you might have employed in your study if you had at hand a book or a lesson sheet, or something copied from them for the purpose. Make a note of the time also that you observe some one else about you let run to waste. Before retiring at night, foot up your columns, and note the results. With this revelation, try your lesson again the next day. But before beginning it, read pages 342-344 in "Christ's Object Lessons." Picture to yourself how many people you have observed sitting in a street-car or a train looking idly out of the window, gazing vacantly about the car, or that you have seen standing "doless" at the waiting station. Think how many people you have heard blame others for taking their precious time by being late at an appointment or by delaying dinner. Ask God to help you not to be as other men are in these respects, and then seize upon your task anew. Let this be principle number five: "Only let the moments be treasured"—be a minuteman.

On the general principles of self-denial and perseverance, note the expressions Paul uses in rehearsing his Christian experience: "If by any means I might attain." "I count all things but loss for the excellency of the knowledge [I am seeking]." "I have suffered the loss of

all things, and do count them but dung, that I may win." "I can do all things through Christ which strengtheneth me." Reflect that "opportunity is the command of God." Then note these striking words from "Christ's Object Lessons":—

"As the will of man co-operates with the will of God, it becomes omnipotent. Whatever is to be done at his command, may be accomplished in his strength. All his biddings are enablings."

And these: "Remember that you will never reach a higher standard than you yourself set. Then set your mark high, and step by step, even though it be by painful effort, by self-denial and sacrifice, ascend the whole length of the ladder of progress. Let nothing hinder you. Fate has not woven its meshes about any human being so firmly that he need remain helpless and in uncertainty. Opposing circumstances should create a firm determination to overcome them. The breaking down of one barrier will give greater ability and courage to go forward. Press with determination in the right direction, and circumstances will be your helpers, not your hindrances."

The spirit of these words suggests principle number six — Make circumstances your helpers; and principle number seven — Press toward the mark you yourself have set. Only one more principle need be mentioned now: Make your teacher your confidant. Tell him all your troubles. Ask him all the questions you need to for a clear understanding of the subject you are studying. The teacher in correspondence study esteems it his duty and his pleasure to help you in every time of need. Copy out of this article the eight principles that have been mentioned, write them neatly on a card, and keep them in sight while you study.

Special Mention

Correspondence School announcements and registration blanks have now been sent out to all parts of the country. It is our purpose to keep a supply in the hands of all Missionary Volunteer and educational secretaries of the union and local conferences. To save time, requests may be sent to them. All registration blanks, when filled out, should be sent direct to the Correspondence School. October 4 is now drawing very near. Will all who can register as charter members of the school, please send in their application blanks properly filled out, *as soon as possible*, in order that all the details of classification may be attended to before the opening day? The school will be continuously open for the admission of students, but the more who can begin at the opening, the better for all concerned. Remember that first correspondence lesson we had August 5 on promptness — the second P in your watchword for success.

W. E. HOWELL.

Saving Property and Human Beings

BEN LINDSEY, the boys' judge of Denver, Colo., tells, among other stories, how a gang of seven boys were accused of stealing five bicycles. Immediately, of course, the whole machinery of the law was in operation to save the bicycles.

The leader of the gang was caught, and because he refused to tell anything, the police gave him the third degree,

beat him, and strapped him to a bed. The other boys were not found at once, but their records were looked up, and it was found that every one of them had been in jail.

Lindsey went in to see the boy, who was strapped to the bed. The first thing the boy said to him was: "You can't make me snitch on the gang."

"That's right," said Lindsey, "I'm glad you won't."

With his insight into human nature, the judge saw that the finest quality in the boy was his sense of loyalty. Instead of trying to destroy this one good quality, he tried to strengthen it. By this means he gained the boy's confidence. He told the judge all about himself, and brought the other boys in, one at a time, to tell about themselves. This is called "snitching on the square." Incidentally the bicycles were recovered.

Some of the police officials, however, thought the judge was entirely wrong. His business was to protect property and get back the bicycles. "Which would you rather do," asked Lindsey, "save five bicycles, or save seven boys?" That was a staggerer. "You have sent all these boys to jail at least once," continued the judge, "and you haven't saved them; so your plan is a failure. Neither did you save the bicycles, for the boys took them after they had been in jail. I think it is more important to save the boys than the bicycles, and if I save the boys, the bicycles will be saved anyhow."

Because of Judge Lindsey, six of the boys are to-day upright and successful citizens. Only one of them was a backslider.

Judge Lindsey put his healing touch upon the sore spot of nearly all our law administration. The judges are sitting up nights trying to save property, and never give a moment to trying to save human beings.

The highest court in New York has decided that a law forbidding women to work nights in factories is unconstitutional. If they did not work all night, certain property might be produced less cheaply than it is now. Many of these overworked factory women are mothers. Because of their long and painful labor, their boys and girls are, of necessity, neglected. Neglect is the father of crime. The high court saves a little property, and makes more criminals to give the other courts an occupation.

Suppose our learned judges devote themselves to trying to protect and rescue human beings? Can any one imagine but that the number of criminals would be less, that crime would be less frequent, and that in the long run the learned judges would be surprised to find that in protecting human beings first, they had really given a greater protection to property than they did when they made property their first and only consideration?

Down in New Zealand they have been doing this for some little time, and one curious result is that the people can go away for weeks at a time, and do not even have to lock their front doors.— *Selected.*

"A LIVING, loving Christian, true of tongue, honest of heart, pure of conduct, and yet lovable in daily life, is the most unanswerable argument for Christianity."

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

Off to Spain and South America

WEDNESDAY, September 8, Brother N. Z. Town sailed from New York on the "Teutonic," bound for Southampton, England. That is the first stage of his long journey to Spain, Brazil, Argentina, Chile, Peru, Bolivia, and Panama, where he is to labor during the next six to eight months in the interests of the Spanish publishing work.

Our interest and our prayers will follow Brother Town in his long voyage. We shall hope to hear from him often, and report the success of his work. He will join the workers in these fields in holding conventions, and in organizing their field work. We trust that under the blessing of God a great era of successful work is dawning upon these Spanish fields, which for centuries have been groping in ignorance and superstition beneath the dark, overshadowing cloud of Roman Catholicism. E. R. P.

Encouraging News

A RECENT letter from Brother H. H. Hall, of the Pacific Press Publishing Association, states that the actual sale of books in their territory (comprising five union conferences) during the first seven months of this year, shows an increase of thirty-one per cent over the corresponding period for 1908.

Brother C. H. Jones, manager of the Pacific Press, recently sent us the following interesting memoranda of work in hand in two of their departments:—

In the Type-room

Home and Health, Spanish
Bible Lessons, No. 2
Bible Lessons, No. 3
Bible Nature Studies
The Spirit World (pamphlet)
True Education Reader, No. 4
True Education Reader, No. 6

In the Pressroom

10,000 The Great Controversy, English
3,000 The Great Controversy, Swedish
3,000 The Desire of Ages
5,000 Home and Health, Spanish
5,000 Ministry of Healing
5,000 Practical Guide to Health
5,000 Bible Lessons, No. 2
5,000 Bible Lessons, No. 3
10,000 New Testament Primer, Spanish
10,000 The Gospel Primer, Spanish
3,000 Christ Our Saviour, Dutch
5,000 The Spirit World (pamphlet)
3,000 Christian Science (pamphlet)
36,000 Spanish Tracts
100,000 English Tracts
48,000 Sabbath-School Quarterlies

All this is in addition to the regular work on the *Signs of the Times* weekly, the *Signs Monthly*, and *Our Little Friend*. It should also be borne in mind that all work in the type-room must go through the foundry, and all work in the pressroom, through the bindery.

The Review and Herald Publishing Association are also very busy manufact-

uring supplies of our various publications, as will appear from the following interesting note just received from Brother S. N. Curtiss, the manager:—

"We have binding orders in our bindery this morning (September 8) for nearly 70,000 copies of our various books. Of these over 12,000 are large subscription books, like 'The Great Controversy,' 'Daniel and the Revelation,' and 'Practical Guide to Health.' Over 11,000 are small subscription books, such as 'The Coming King,' nearly 25,000 are 'helps,' such as 'Best Stories,' 'His Glorious Appearing,' etc. About 18,000 are trade books, including 'Christ in Song,' 'Testimonies for the Church,' etc.

"We have just completed the printing of 10,000 copies of 'The Great Controversy,' 5,000 of 'Daniel and the Revelation,' 20,000 of 'Christ in Song' (the third edition of the enlarged books), and have on our presses a 5,000 edition of 'Patriarchs and Prophets.' Also the art work and composition on the Missions number of the REVIEW are going forward rapidly."

At an early date we hope to publish information regarding the publications in process of manufacture in our other publishing houses. Doesn't it look good to see our printing plants engaged exclusively in the production of Seventh-day Adventist literature instead of devoting their energies to commercial work?

E. R. P.

Our Union Conference Papers

A Model Number

OUR union conference papers are becoming a powerful factor in their local fields. Through these little journals our laborers in all departments can report interesting items and plans of work, which, for lack of space, can no longer find room in our church paper, the REVIEW AND HERALD.

As we look over these local papers, which come to our desk, we notice a wide difference in them. Some are filled with abstract subjects, which in their proper place would do very well, while others are brimful of interesting reports, which tempt one to read every number almost with the interest of a personal letter. To this last class belongs the *Northern Union Reaper* of Aug. 24, made up as follows:—

1. "The Secret," a poem on the power of prayer to give a fresh, new life daily.
2. "Our Duty to the Missionary Work," by Mrs. E. G. White.
3. "Closing up the Summer's Work," by W. L. Manful, the general canvassing agent.
4. "The Iowa Conference"—five brief encouraging reports from field laborers, and ten news items.
5. "South Dakota Conference"—an announcement, a brief report from the field, a quarterly report of home missionary work, and eleven news items.
6. "North Dakota Conference"—four reports from field laborers, and nine news items.
7. "Minnesota Conference"—three reports from field laborers, and seven news items.
8. An itemized summary of the book work for one week in the union conference.
9. A brief description of the September number of the *Watchman Monthly*,

and the September number of the *Signs of the Times Monthly*, statistics concerning the circulation of *Liberty*, a note concerning the undertaking to place the REVIEW AND HERALD in every Sabbath-keeping family in Minnesota, and several pointed paragraphs.

Several other union conference papers come to hand which are of similar character, dealing, as they do, with living, progressive issues in their respective territories. To the writer's mind, there is a wide difference between the value of such a paper as the one outlined above and another conference paper which we have before us. It begins with an abstract, argumentative article on "The Sleep of the Dead," and closes with an obituary,—a rather lifeless affair. From the first page to the last no reference whatever is made to the progress of any department of the Lord's work.

We enjoy the living papers which deal with living things, and the same is doubtless true of most readers.

Will not our conference presidents, ministers, canvassers, Bible workers, colporteurs, physicians, and other workers help the editors of these local papers to make them just what they should be? This can be done chiefly through sending them brief, live reports of the progress of the cause in its various departments.

E. R. P.

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

A Mayor Arrested for Refusing to Enforce Sunday Laws

THE Sunday-closing crusade in Atlantic City, N. J., reached a sensational climax on September 4, when the mayor, Mr. Franklin P. Story, was arrested on the charge of "misdemeanor in office for alleged failure to enforce the Sunday-closing laws." Two weeks before, the mayor had refused to receive an order from State Attorney-General Wilson, placed in the hands of one of the local "reformers," demanding that he give immediate attention to forty-eight alleged violations of the Sunday laws. His excuse for this was that the order was "not served legally." The order for his arrest was likewise sworn to by an agent of the local reform organization, and served by the secretary of the New Jersey State Law and Order League. The mayor gave five thousand dollar bail for his appearance later before Magistrate Hughes, but up to date no further attempt has been made to prosecute him. In the meantime, however, the reformers have kept up their crusade. W. A. C.

Religious Liberty Notes

Strangely enough, a new Catholic weekly, named *America*, made its appearance in the world of journalism at about the same time as the *Protestant Magazine*. Its aim is to interpret current history from the Catholic view-point.

Current Mention

The Missouri Conference sent a thousand copies of the July *Signs Monthly* to as many editors in the State, each containing a slip calling attention to the article containing Mrs. J. S. Wightman's address before the Missouri Legislature.

A Sunday-closing campaign was recently on in Burlington, Vt. Several small dealers, principally Jews, were arrested, and each was fined two dollars and costs for keeping open shop. They all paid but one, who took an appeal. The mayor appeared to be the prime mover in the campaign, but other interests evidently were back of him.

The "blue-laws" of Maryland have been revived in Montgomery County, the proprietor of Glen Echo Park, near Washington, having received notice from the county sheriff that the gates of the park must be closed on Sunday. The proprietor is inclined to yield to the demand, it is said, inasmuch as he "paid five hundred dollars into the coffers of Glen Echo last year for keeping his place open on Sunday."

Learning that the aldermen of Marion, N. C., had passed a law forbidding the sale of soda-water, ice-cream, and candy on Sunday, the young women residents of the place, on August 21, rushed to the office of the mayor, and there "made a demonstration to prevent him from approving the ordinance," protesting that the drug stores were the "social clubs on Sunday." "Being too cautious to admit that he had signed the law," it is said that the mayor "leaped into his buggy and went fishing, intending not to return until after Sunday."

Rev. Dr. Pierce, of this city, President Taft's pastor, said some strong things on a recent Sunday against trying to make people Christians by law. "The plan of forcing people to go to church by closing other places won't work," he said. "Man must have the sense of goodness in his soul and heart. He must recognize the authority of God's Word on earth. . . . Compulsory church going would only tend to make hypocrites of men, who would delude themselves with the idea that they were doing their duty to God and their fellow men, when in fact they would only be pretenders." The President was in the congregation.

"Religion by law" did not get much encouragement from a recent sermon by Rev. Dr. Jefferson, pastor Broadway Tabernacle, New York, the largest Congregational church in America, if not in the world. At the great Moody Summer School at Northfield, Mass., a few days ago, referring to the modern effort to secure all moral and spiritual advance by the law process rather than by the slower but surer and more Biblical methods of the gospel, he said: "We, too, have tried this, but have failed. We have more murders and more murderers than old Europe; we lead the world in divorces and lawbreaking. What use are all our laws? They are impotent. Law can not settle one of our problems to-day." His text was, "They saw no man, save Jesus only" (Matt. 17:8), and his conclusion was, "We must see Jesus only."

"We ought to obey God rather than men." "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's."

—The bubonic plague has appeared in Ecuador, thirty-nine cases having developed during the month of August, eight of which were fatal.

—The Allan line steamer from Boston for Glasgow went aground at Mistaken Point, near Cape Race, on September 6, in a dense fog. Her sixty-three passengers and crew of ninety men were safely transferred to the shore in small boats.

—The captain and crew of the French schooner "Qualite," engaged in recruiting laborers in the New Hebrides Islands, were massacred by natives of the island of Mallicollo recently, when the vessel was driven ashore by a storm. A British war-ship is investigating the occurrence.

—Lieut.-Gen. H. C. Corbin, a veteran of the Civil War, and an active officer in the war with Spain, died at New York City on September 8, following a surgical operation. General Corbin had been in the military service of the United States continually for the past forty-seven years.

—Reports from Mexico City, dated September 10, state that another terrible flood has visited the Jamiltepec district in the state of Oaxaca. Sugar plantations and mills have been destroyed, and many domestic animals and scores of farm laborers have lost their lives. It is said that 100,000 persons will suffer from this flood.

—It is now believed by the Mexican authorities that the total casualties in northern Mexico from the recent floods is not less than 3,000. Floods in south-eastern Mexico have also done great damage to property, and caused the loss of many lives. The loss to the Mexican railroads alone from these floods will amount to \$2,000,000.

—The government has lost its case against the Barber Lumber Company, which had been accused of fraud in connection with the entry of 40,000 acres of timber land in Idaho. This tract of land is valued at \$1,000,000. All the cases of the government in this connection have failed thus far, including the prosecution of Senator Borah.

—A dressmaking establishment in Boston, operated almost entirely by electricity, has an electric cutter capable of cutting 250 thicknesses of cloth at once, a button-sewing machine capable of sewing on 3,000 buttons a day, a buttonhole machine making 400 buttonholes an hour, sleeve sewers, tucking machines, and waist and skirt machines making from 1,800 to 3,500 stitches a minute.

—Mr. E. H. Harriman, one of the greatest factors in the American railroad world, died at his home, Arden, N. Y., September 9, after a lingering illness. Mr. Harriman controlled the following railroads: Union Pacific; Southern Pacific; Southern Pacific of Mexico; the San P., L. A., and St. L.; the St. Joe and Grand Island; the Illinois Central; and the Central of Georgia; and held an interest in the following: Baltimore and Ohio; Delaware and Hudson; Erie; New York Central; the Atchison; the Chicago and Northwestern; and the St. Paul. His personal wealth is estimated at from \$50,000,000 to \$100,000,000.

—Work is actually in progress on the construction of another mountain railroad across the Andes, this one to connect La Paz, Bolivia, and Aricas, Chile. This road will reach an altitude of 13,000 feet above sea-level.

—The reports from the cotton-gins of the country up to the first of September show the amount of cotton ginned in the United States to be 377,552 bales. Reports for last year show that 402,229 bales were ginned during the same period. The general crop reports of the Department of Agriculture indicate that the crop conditions are about the same as last year, some of the products averaging higher than last year, and others not quite as high.

—Prof. W. W. Campbell, director of Lick Observatory, has just returned with an astronomical expedition from Mount Whitney, and brings the report that water vapor has been discovered on Mars. He says: "We are now in a position to issue the strongest statement that has ever been given out as to the existence of water vapor on Mars." This, he states, proves that the conditions on Mars are favorable to the existence of life. It does not, however, actually prove that life exists there.

—Lord Northcliffe, owner of the London *Times*, in a speech at Winnipeg, Manitoba, on September 7, declared that war between Germany and Great Britain was certain to come within a few years, and named the year 1912 as the probable date. He stated that the Krupp Gun Works had recently increased the number of their employees to 100,000, who were being worked day and night and on Sundays, preparing munitions of war, while all Germany's ship-building yards were busy turning out fast cruisers and battle-ships. He further stated that this threatened war could be averted only by thorough preparation on the part of England. England will therefore do all she can to meet preparation with preparation. Thus the merciless competition will go on while the people groan under the burden of taxation made necessary by this competition.

—Six days after the publication to the world of the exploit of Dr. Cook in reaching the north pole, an announcement came down from the northern shores of Labrador that Commander Robert E. Peary was on his way back to civilization from a north polar exploration trip, claiming also to be the first man to reach the pole. He also sent down a despatch casting discredit upon the claim of Dr. Cook. Commander Peary's story of his trip, telegraphed from Labrador, was published under copyright in the public press of September 9, 10, 11. Commander Peary's effort to discredit the claims of Dr. Cook has aroused a heated controversy, which will not be settled for months, if it is ever settled. The opinion is quite general that both men have reached the goal of arctic explorers. In Denmark great honors have been conferred upon Dr. Cook both by scientists and by royalty, and except by a portion of the British press he is generally acknowledged to be the first man to stand at ninety degrees north latitude. Both explorers are now en route for New York, and will arrive there at about the same date, when it is expected that the exploration data of both men will be laid before competent judges.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1909

CANADIAN UNION CONFERENCE
Maritime, Hopewell Cape Sept. 9-19

CENTRAL UNION CONFERENCE
West. Colorado, Grand Junction... Sept. 16-26
Indiana, Linton Sept. 9-19

LAKE UNION CONFERENCE
Wisconsin, Milwaukee..... Sept. 23 to Oct. 4

SOUTHEASTERN UNION CONFERENCE
Florida, Orlando Oct. 21-31

Notice!

WE wish, through the REVIEW, to say a word to all those who expect to attend the meeting of the General Conference Executive Committee to be held in College View, Neb., beginning October 5: All who anticipate coming to this meeting should send their names to the undersigned at an early date. We wish to state to those coming that, on arrival in College View, they should report at the college business office in the basement of the college building, where they will be met by members of the locating committee, and be assigned to their lodging places.

F. M. BURG,

For Committee on Entertainment.

International Publishing Association

THE sixth annual meeting of the constituency of the International Publishing Association will be held at the office of the International Publishing Association at College View, Neb., beginning Oct. 5, 1909, at 9 A. M. The meeting will be held for the purpose of electing a board of trustees and counselors, and for the transaction of all other business which may properly come before the meeting. The constituency of this corporation includes the executive committees of the General Conference, Central Union Conference, Northern Union Conference, and the Southwestern Union Conference.

WM. ASF, Secretary.

Opening of Union College

To give the canvassers more time for their delivery, the opening of Union College this year has been placed two weeks later than usual. Registration will begin Tuesday, September 28, and will continue until Sunday, October 3. During this time no registration fee will be charged. Students may enter later on payment of a registration fee of one dollar; but it is a great disadvantage to enter late. Come early, and have plenty of time for classification. Tuition and room rent begin September 29, and will be no less for later entrance until October 11. Rooms are fast being taken. They will be reserved without charge till October 1, but no longer unless request is accompanied by one month's tuition and home expenses—ten dollars. Write at once to C. C. Lewis, President, College View, Neb.

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.

A Perplexing Problem

ONE of the most perplexing problems that this country, or any other country, for that matter, has had to deal with is that of capital and labor, and the relation they should sustain to each other. Millions of dollars and thousands of lives have been sacrificed in trying to solve the problem.

This question will be fully discussed in the *Signs of the Times Monthly* for October.

Articles have been secured from prominent



FACSIMILE OF COVER PAGE. ORIGINAL PRINTED AS A THREE-COLOR HALF-TONE

writers, representing the different sides of this controversy, thus making it an intensely interesting number, and one that will appeal to all classes. The subject will be taken up in the following order:—

“From the Manufacturer's Standpoint.” An article by John Kirby, Jr., president of the National Association of Manufacturers, will present the subject from the manufacturer's standpoint.

“From the Standpoint of Organized Labor.” Selected statements from the recent utterances of Mr. John Mitchell, the great labor leader, will present the subject from the viewpoint of organized labor.

“From the Socialistic Standpoint.” A special article on “Capitalism and Socialism,” by Eugene V. Debbs, will present the matter from the Socialistic standpoint.

“From the Prophetic and Christian Standpoint.” This view of the problem will be handled by the editor, who has given years of study to the question, and who will present to the reader the only true solution of this most perplexing problem.

General Articles

Other leading features of the magazine will be an article on “The Sabbath Institution,” by Elder H. W. Cottrill, president of the Pacific Union Conference.

“Struggles for Religious Liberty in the Western World” is the subject of a very timely article on Religious Liberty, by Elder J. O. Corliss, member of the Religious Liberty Bureau.

Dr. D. H. Kress, of the Washington [D. C.] Sanitarium, writes upon the much-thought-of

theme, “What Constitutes Divine Healing.” Mrs. E. G. White has an article on the great divine mission, “Go Ye Into All the World.”

Elder Clarence Santee, president of the Southwestern Union Conference, writes on the subject, “The Nations and Prophecy.”

Elder Wm. A. Westworth, president of the Southeastern Union Conference, has a very helpful article, “The How of the New Birth.”

“The Jubilee of Calvin in Geneva” is the title under which Jeha Vuilleumier tells of the celebration of the birth of Calvin, and of the founding of Calvin's Academy in Geneva. Preparations for this event have been in progress for the last four years.

The cover for this number is a three-color half-tone, the original drawing made by Mr. Charles Mente, our New York artist, and it represents in striking figures the only true solution of the capital and labor problem. It is a beautiful conception, and tells the story at a glance.

The October number of the *Signs of the Times Monthly* magazine will be one of the most interesting, attractive, and important yet published, and is sure to sell readily. Orders should be sent in early.

Agents wanted in every city and town.

Prices

5 to 25 copies, 5 cents a copy; 25 to 500 copies, 4 cents a copy; 500 to 1,000 copies, 3½ cents a copy; 1,000 copies or more, 3 cents a copy.

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

A Swedish Temperance Number

WE are preparing a Temperance number of our Swedish paper, *Sions Vaktare*, to present the true principles on this important theme. Among other good features will be a translation of the touching temperance story, “The Name;” also a good temperance song with music, and articles presenting the terrible prevalence and effects of intemperance, not only in regard to strong drinks, but in diet and other habits of life; also articles on the commendable efforts and movements now made for temperance reform. It will be well illustrated, and contain diagrams and maps which strikingly present various phases of this subject. The cover will have a beautifully designed front, printed in colors. In short, we aim to make it a splendid number, well adapted for its purpose.

We feel that this number ought to have a wide circulation, and to this end we ask the co-operation of our American brethren and sisters, living in communities where there are Swedish people. Since the year of the Review and Herald Office fire when our American brethren assisted us in circulating forty thousand copies of a special number of our Swedish paper, we have not made any special appeal to you in this line; but now, when so much stir is made everywhere to promote temperance reform, we would like to have you help us make this effort for our Swedish people a grand success. With your co-operation, we feel that at least fifty thousand copies ought to be sold in this country. We expect that Sweden and Finland will also assist in this good cause. The thousand workers who now are especially engaged in selling our English periodicals, and who doubtless meet many Swedish people, could give us a good lift in this effort for temperance, and thus at the same time make our Swedish paper favorably known in this country.

Brethren and sisters, we appeal to you to lend us a helping hand at this time. We shall greatly appreciate anything you can do to give this number a wide circulation. But we ask you to decide quickly how many copies you want, and let us know either directly or through the usual channels, before the end of this month, so we may know how large an edition to print.

The terms are: Single copy, 10 cents; 5 copies, 5 cents each; 25 copies, 4 cents; 100 copies, 3¼ cents; 500 copies, 3½ cents; 1,000 copies, 3 cents. Address The International Publishing Association, College View, Neb.

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. Elsie Leatherberry, Ladysmith, Wis., periodicals for missionary work.

Mrs. Kate Taylor, 6503 Cedar Ave., Cleveland, Ohio, papers for missionary work.

A. L. Manous, Cartersville, Ga., denominational literature suitable for missionary work.

Mrs. J. E. Carlson, 2023 Hillside Ave., N., Minneapolis, Minn., Swedish, Danish, and English reading-matter.

J. L. Kelley, 1114 First Ave., N. E., Birmingham, Ala., denominational periodicals and tracts for missionary work.

Addresses

THE address of J. V. Willson has been changed from Kimberley, South Africa to 56 Roeland St., Cape Town, South Africa.

The address of F. A. Stahl is Mission Boliviana de los Adventistas del Septimo Dia, Casilla 7, La Paz, Bolivia, South America.

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.

FOR SALE.—Good, small ripe olives, 50 cents in 5-gal. cans; order these now for first cool weather, as I can not send new crop much before November 1. Pure extracted honey, 7½ cents, 60 lb. cans., Address W. S. Ritchie, Corona, Cal.

FOR SALE.—Sanitarium Cooking Oil, pure and healthful; no odor, keeps indefinitely: 5-gal. can, \$3.50; 10-gal. can, \$6.75; 61 cents a gal. in half-barrel and barrel lots; 30 gal. and 50 gal. Address Sanitarium Cooking Oil Co., Louisville, Ky.

WANTED.—A lady or gentleman teacher for two girls, eight and twelve years of age. Good home and reasonable salary to competent person. Very healthful location, quiet country life — near town. Address G. W. Mitchell, Box 14, Austen, W. Va.

WANTED.—By October 1, man to run gentleman's side treatment-rooms. Must be of good appearance and capable of holding patronage. We have good business. Wages one half. Detail experience in first letter. Address Dr. Alace Mantz-Kani, Old Boston Store, Omaha, Neb.

FOR RENT.—82 acres land and dairy of 8 or 10 cows, to a man (with family) who understands farming. Must give recommendation. No one but Sabbath-keepers need apply. 1¼ mile from railroad market. A desirable place to live. Address Isaac Hague, Shreve, Ohio.

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.

"LIFE'S TEMPEST."—A new solo, the words composed by Clifford G. Howell, principal Cumberland Industrial School, Daylight, Tenn. Price twenty-five cents a copy. Address the author for one or more copies, and obtain a pleasing song, and also aid in the Southern work.

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.

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.

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, Takoma Park, Washington, D. C.

SPECIAL OFFER.—Send \$10 and get 225 of our new beauties. The whole world is waiting for a new Father and Mother motto, size, 12 x 16. Father and Mother mottoes, if taken alone are \$12 for 225. Beautiful roses and pansies, with many other nice flowers. We pay all express charges; so try a nice order before the holidays. We expect to sell one million of the Father and Mother motto alone. Address Hampton Art Co., Hampton, Iowa, or L. N. Muck, College View, Neb.

CUBAN FARM FOR SALE.—Sixteen acres, in the American colony of San Claudio. All cleared, and half under cultivation. Five hundred banana plants, bearing; one hundred fifty orange and grapefruit trees two years old, other native fruits, and two acres in sugar-cane. New six-room frame house, also smaller house, frame. Good water. Church-school and church privileges. Reason for selling, unable to occupy owing to position in work. Further particulars on application. Enclose stamp. This ad. appears but once. Address E. W. Snyder, Box 35, Marianao, Cuba.

Obituaries

MILLER.—Sister Magdaline Miller died Aug. 28, 1909, aged seventy-eight years. She was born in Switzerland in 1831, and came to America thirty-nine years ago. She was married a second time, and was the mother of seven children. Three sons survive her. She was converted early in life, and accepted present truth ten years ago, through the preaching of Elder J. N. Summerville. She was a consistent Christian, and a faithful member of the Seventh-day Adventist church at Black Rock, Ark. She was laid in the cemetery, by a large gathering of relatives and friends, to rest until the Life-giver comes. Words of comfort were spoken by the writer. J. F. STRINGER.

SHARP.—Elizabeth Jane Prickett was born near New London, Iowa, Feb. 10, 1839, and died July 29, 1909, at the home of her daughter, near Mounds, Okla., aged 70 years, 5 months, and 16 days. She united with the Methodist Church when young. About forty years ago she commenced to keep the Sabbath, and united with the Seventh-day Adventist church at Mt. Pleasant, Iowa, but at the time of her death was a member of the Perry, Okla., church. She was married to William Sharp, May 27, 1857, but was left a widow April 29, 1865. She was the mother of two children, both of whom remain to mourn their loss. Mother was a devoted Christian. She has been an invalid for several years, but was a patient sufferer, and died in the hope

of a part in the first resurrection. The funeral was conducted at the home; words of comfort were spoken by the elder of the Christian Church, and the remains were laid in Oakwood Cemetery, to rest until Jesus comes.

Mrs. J. H. DURK.

PROUTY.—Died at the home of his brother, in the house in which he was born, at Whitman, Mass., Aug. 14, 1909, Brother William Prouty, aged seventy-four years. Brother Prouty was converted when young, but about five years ago he and his wife accepted present truth, and have since been loyal members of the Boston church. He was a great sufferer, a cancerous growth on the neck being the cause of his death. Two or three days before he died, he gave this testimony, "I am weak and feeble in body, but strong in the faith, and stand fast for the truth, the commandments of God, and the faith of Jesus, and nothing can turn me or make me depart from it." His warfare is accomplished, and he is resting till the time when he shall receive his reward with the overcomers. Words of comfort were spoken by the writer.

H. C. HARTWELL.

VORIS.—Died at Glenwood Springs, Colo., Aug. 2, 1909, Emily Voris, aged 65 years, 11 months, and 29 days. Sister Voris was born at Lincolnshire, England, and at the age of six years came, with her parents, to America, locating for a time in the State of New York, but later traveled westward to Marshall County, Iowa, where, on July 4, 1861, she was united in marriage to W. W. Voris. To this union were born seven children, five of whom remain to mourn the loss of a good and faithful mother. After patiently suffering for a period of nine weeks of cerebral hemorrhage, the deceased fell asleep in Jesus to await his call at the first resurrection. For twenty-five years she remained a faithful and devoted member of the Seventh-day Adventist Church, and though our loss will be keenly felt, we rejoice in the hope of the speedy return of the Live-giver to call forth his sleeping saints. The funeral services were conducted by the writer.

WM. M. ANDRESS.

KELSO.—Brother J. F. Kelso was born Jan. 5, 1851, in Franklin County, Missouri. He died Aug. 5, 1909, being fifty-eight years and seven months old at the time of his death. He was married to Vienna V. Vaughn, Sept. 1, 1873. To this union were born seven children, six sons and one daughter. The daughter and two sons fell asleep in Jesus before the death of their father, but the remaining four sons and wife mourn the loss of the loved one, but not without hope. Brother Kelso embraced present truth under the labors of Brother R. S. Donnell, at Excelsior Springs, Mo., in 1887, and without the shadow of turning from the truth he first loved, he was faithful to the moment of his death. His hope was in the first resurrection. At his request, the writer chose words from the fourteenth chapter of Job as a basis of remarks made at the funeral. He was laid to rest at West Kimswick, near St. Louis, Mo. A large number of sympathizing friends followed the remains to the grave. L. F. TRUBEY.

SEVERSON.—Mrs. Maren Severson fell asleep in Jesus July 19, 1909. Sister Severson was born in Christiania, Norway, April 29, 1863. She was confirmed in the Lutheran faith Sept. 30, 1877. June 9, 1889, she came to America, and married Mr. Jergen Hagen the following year. To this union three children were born, two of whom are still living. Brother Hagen fell asleep in 1894. On Dec. 24, 1899, she married Mr. John Severson. To this union were born two children who survive their mother, as also do her first two sons. Shortly after her first marriage, she, with her husband, embraced the third angel's message, to which she faithfully adhered till the day of her death. She was a member of the oldest Scandinavian Seventh-day Adventist church in America, now called the Oakland church of Wisconsin. The writer used 1 Thess. 4: 13-18 as the basis of his remarks to the people on the funeral occasion. May we, with Paul, ever be zealous to "comfort one another" with the words of this text.

M. H. SERNS.



WASHINGTON, D. C., SEPTEMBER 16, 1909

W. A. SPICER - - - - - EDITOR
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 W. W. PRESCOTT }

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.

CONTENTS

Editorial
 An Angry Mob Held Powerless — National Reformism at Winona Lake, Ind. — What Doest Thou Here? — France and the United States — Acquiring Foreign Languages — Japan — Are We Losing Our Simplicity? 3-7

Contributed Articles
 An Appeal for Self-Sacrificing Effort, Mrs. E. G. White 8
 Spiritual Gifts for the Church in All Ages, George I. Butler 9
 Turkey in Prophecy, Percy T. Magan... 9
 The Time to Help the Colored People, C. F. McVagh 11
 The Lord's Supper, No. 1, L. F. Starr... 11

Home and Health
 "Smile, Woman, Smile!" (poetry), Helen A. Steinhauer 12
 How Christian Women Should Dress, D. H. Kress, M. D. 12
 The King Reproved 12

The World-Wide Field
 The Barotseland Mission, Africa, R. C. Porter 13
 A Plea for China's Women, Mrs. E. A. Laird 13
 The German-Swiss Conference, L. R. Conradi 14
 Fiji, C. H. Parker 15

The Field Work 16-18

Christian Education 18, 19

The Publishing Work 20

Christian Liberty 20

Miscellaneous 22, 23

VOLUME IX of "Testimonies for the Church," is ready for mailing. Every reader should provide himself with a copy.

Do not fail to read the article on page 11, "The Time to Help the Colored People," by C. F. McVagh, president of the Southern Union Conference.

A SPECIAL program is being prepared for the next second Sabbath missionary service, October 9, which, along with notes from the mission fields, will deal with the campaign for missions with the special Harvest Ingathering REVIEW.

WE acknowledge receipt of the following catalogues of schools, giving date of school opening: The Shenandoah Valley Training Academy, Newmarket, Va., September 14; Adelphian Academy, Holly, Mich., September 7; the Central California Intermediate School, Armona, Cal., September 13; the Strode Industrial Academy, Oswego, Kan., September 8; the Otsego Academy, Otsego, Mich., September 7; Lornedale Academy, Lorne Park, Ontario, September 15; the Berean Industrial School, Malaga, Wash., September 13.

NEXT week a full and definite statement will be made of the program of the coming Harvest Ingathering campaign for missions. Watch for it. It is a most interesting outline.

THE artists are just finishing their work on the special Harvest Ingathering number of the REVIEW. This issue, to be used in gathering funds for missions, will give the public a strong review of the world-wide work we are engaged in.

WE learn that last month Brother A. F. Haines, formerly with the Pacific Press, of Mountain View, sailed from New Orleans for Panama, where he is now in charge of our West Indian printing-office, recently established at Cristobal, Canal Zone.

THE General Conference brethren, returning from camp-meeting work, report splendid meetings, with a spirit of courage and devotion among the people. The Lord has been good to us, and has given us a glorious message to carry to all people. Let us be true and faithful to him in the service.

AFTER a brief visit in the West, since the General Conference, Brother J. V. Willson, secretary of the South African Union Conference, returned to Washington last week and sailed with his wife for Africa. Though glad of this brief furlough, after eleven years abroad, Brother Willson is rejoicing at the prospect of soon being at work again in his field of labor.

LAST week Brother V. E. Toppenberg, of Iowa, sailed from New York for Europe, en route to East Africa, where he will join the Abyssinian Mission. This mission is now in the Italian colony of Eritrea, on the borders of Abyssinia, and our brethren are studying the language and working among the people while praying and watching for the open door into Abyssinia proper.

ON the eighth, Elder N. Z. Town, assistant secretary of the Publishing Department, sailed from New York for South America. He will be absent for six months or more in the interests of the book work in that continent, in accordance with plans laid at the General Conference for the thorough organization of the Spanish and Portuguese publishing interests in South America.

The Next Special Effort

ON Sabbath, October 2, comes the annual offering for the work among the colored people of the South. We should plan definitely for liberal gifts at this time. The organization of the new department for work among the colored people has brought new courage to our workers in the South, and has brought into the field those who are giving special attention to the organization and extension of this work. Let church officers call attention to this coming offering, so that all may be prepared.

WE were glad to greet in Washington last week Elder F. I. Richardson, who has come from Southern California to accept the presidency of the Chesapeake Conference. He will make his home in Baltimore, where the conference office is located. Elder Richardson was for years in missionary service abroad, in the West Indies and South Africa.

FROM Brother T. D. Gibson, of Minneapolis, Minn., we have received the sad announcement of the death, in that city, of Elder H. F. Phelps, known to many of our people as a faithful laborer in the cause of truth. For some years failing health had kept Elder Phelps from active field work, but by pen and voice he labored almost to the end. In former years he was especially active in religious liberty and health and temperance work. We are assured that our brother fell asleep in "the blessed hope" to which he had devoted the service of his life.

The Temperance Cause

OUR brethren connected with the International Publishing Association, College View, Neb., are planning to issue a special Temperance number of the *Sions Vaktare*, our Swedish paper. Full particulars regarding this special issue will be found on page 22 of this number of the REVIEW.

THE Lord has greatly blessed the efforts of our English-speaking people in the dissemination of over one hundred fifteen thousand copies of the Temperance number of the *Youth's Instructor*. The judgment day alone will reveal the good that this effort has accomplished. The vice-president of one of the leading universities in the country ordered five hundred copies to be placed in the rooms of the university students. The temperance committee of a large denomination asked the privilege of using articles and cuts from the magazine, as did also the Anti-Saloon League of a Western State.

IN a recent bulletin of the Associated Prohibition Press, Seventh-day Adventists are classed as one of six leading Protestant denominations doing all in their power to abolish the crime-making, soul-destroying liquor traffic. This is as it should be, and we should do even more in this direction. Several years ago we were admonished that "the honor of God, the stability of the nation, the well-being of the community, of the home, and of the individual, demand that every possible effort be made in arousing the people to the evil of intemperance." And again: "Let the danger from the liquor traffic be made plain, and a public sentiment be created that shall demand its prohibition. Let an army be found to stop the sale of the drugged liquors that are making men mad."

THE special number of the *Sions Vaktare* will be issued on or about the first of October. Our English-speaking brethren and sisters everywhere should now assist the Scandinavian brethren in giving this paper a wide circulation. Many live near Swedish communities, where many copies can be sold. Thousands of this nationality will also be found in our large American cities. Let these be searched out and introduced to this special Temperance number.

A. G. DANIELLS.