



Vol. 87

Takoma Park Station, Washington, D. C., August 4, 1910

No. 31

His Power Sufficient

How easily He turns the tides!
 Just now the yellow beach was dry;
 Just now the gaunt rocks all were bare,
 The sun beat hot and thirstily.
 Each seaweed waved its long brown hair,
 And beat and languished as in pain;
 Then in a flashing moment's space
 The white foam feet which spurned the sand
 Paused in their joyous outward race,
 Wheeled, wavered, turned them toward the
 land,
 And a swift, legionary band
 Poured on the waiting shores again.

How easily He turns the tides!
 The fulness of my yesterday
 Has vanished like a rapid dream,
 And pitiless and far away
 The cool, refreshing waters gleam;
 Grim rocks of dread and doubt and pain
 Rear their dark fronts where once was sea;
 But I can smile, and wait for Him
 Who turns the tides so easily,
 Fills the spent rock pool to its brim,
 And up from the horizon dim
 Leads His bright morning waves again.

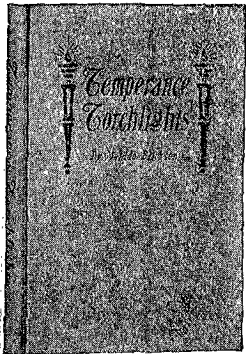
— Susan Coolidge.



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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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General Articles

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

Unholy Knowledge

MRS. E. G. WHITE

SATAN works in many ways where he is not discerned, even through men and women who are in positions of trust. He will suggest to their minds plausible errors of thought and action and speech, that will create doubt, and work distrust where they think there is assurance of safety. He will work upon dissatisfied elements, to put them in active operation. There will be a desire for greatness and honor. Envy will be excited in minds where it is not supposed to exist, and circumstances will not be wanting to call it into action. Doubts will be raised, and flattering promises of gain will be offered, if the cross is not made so prominent. Satan will tempt some to think that our faith stands as a barrier to great advancement, and bars the way to reaching a high worldly position, and being called remarkable men and women.

In his first display of disaffection, Satan was very cunning. All he claimed was that he wanted to bring in a better order of things, to make great improvements.

He led the holy pair away from God, away from their allegiance to his commandments, on the same point where thousands are tempted to-day, and where thousands fall; that is, by their vain imaginings. True knowledge is divine. Satan insinuated into the minds of our first parents a desire for a speculative

knowledge, whereby he declared they would greatly improve their condition; but in order to gain this, they must take a course contrary to God's holy will; for God would not lead them to the greatest heights. It was not God's purpose that they should obtain knowledge that had its foundation in disobedience. This was a broad field into which Satan was seeking to lead Adam and Eve, and it is the same field that he opens for the world to-day by his temptations.

God did not create evil. He only made the good, which was like himself. But Satan would not be content to know the will of God and do it. His curiosity was on the stretch to know that which God had not designed he should know. Evil, sin, and death were not created by God; they are the result of disobedience, which originated in Satan. But the knowledge of evil now in the world was brought in through the cunning of Satan. These are very hard and expensive lessons; but men will learn them, and many will never be convinced that it is bliss to be ignorant of a certain kind of knowledge, which arises from unsatisfied desires and unholy aims. The sons and daughters of Adam are fully as inquisitive and presumptuous as was Eve in seeking forbidden knowledge. They gain an experience, a knowledge, which God never designed they should have; and the result will be, as it was to our first parents, the loss of their Eden home. When will human beings learn that which is demonstrated so thoroughly before them?

The history of the past shows an active, working devil. He can no more be idle than harmless. Satan was found in only one tree to endanger the safety of Adam and Eve. He planned to attract the holy pair to that one tree, that they might do the very thing God had said they should not do—eat of the tree of knowledge. There was no danger to them in approaching any other tree. How plausible his speech! He laid hold of the very arguments which he uses to-day,—flattery, envy, distrust, questioning, and unbelief. If Satan was so cunning at first, what must he be now, after gaining an experience of many thousands of years? Yet God and holy angels, and all those who abide in obedience to all the Lord's will, are wiser than he. The subtlety of Satan will not decrease, but the wisdom given to men through a living connection with the Source of all light and divine knowledge will be proportionate to his arts and wiles.

If men would stand the test which Adam failed to endure, and would, in the strength of Jesus, obey all the requirements of God, because they are righteousness, they would never be-

come acquainted with the objectionable knowledge. God never designed that men should have this knowledge which comes of disobedience, and which, carried into practise, ends in eternal death. When men almost invariably choose the knowledge that Satan presents, when their taste is so perverted that it craves that knowledge as if it were a fountain of supreme wisdom, then they give evidence that they are separated from God, and are in rebellion against Christ.

Writing for the Press—No. 1

W. S. CHAPMAN

It has always been, seemingly, a perplexing question to prepare articles on religious subjects for the secular press in such a way as to insure their insertion. Possibly failures result, as a general thing, not so much from a lack, in the eyes of editors, of intrinsic value in the contributions themselves, as because of fatal defects in the composition and the arrangement.

If a few simple, fundamental principles are understood and followed in writing on a religious topic for a secular, or news, paper, it will seldom occur that the article will be declined. It is a fact that although hundreds of such manuscripts are yearly submitted to editors (said manuscripts often containing the very matter desired by them, which they would be glad to publish), only a few are ever accepted, or can be, because written in a manner which would make their use unprofitable or impracticable.

The writer must be brief—must study to be terse and laconic in the formation of every sentence—for two reasons:—

First, because a newspaper depends upon its advertising for its support; and an editor will not admit, to the columns of his paper, articles which, because of their length, may force him to trench upon his advertising space.

Second, because the advertising patronage depends upon the popularity of the publication with the reading public. To retain and increase the popularity of his paper is ever the uppermost thought in the mind of the editor. To this end, therefore, he seeks to present in each issue as great a variety as possible of what he believes will prove acceptable matter. To accomplish this he is compelled to select short articles, that there may be many of them, that every reader may find something satisfactory to himself, personally. Therefore, as a rule, beyond a single leading article, all else is condensed to the smallest possible extent, unless of extraordinary value as news matter.

Because of these two facts, the most prominent and fundamental principle to bear in mind, when writing for news-

papers, is this—to let each and every paragraph in the article be so complete in itself (or with those which precede it) that, if necessary, the editor can cut out all that follows any special paragraph, and still have as readable and interesting an article to publish as if the entire communication had been used.

But to enable one to prepare an article in such a manner, other fundamental principles governing the composition of newspaper stories must be understood and applied.

Any article appearing in a newspaper, other than editorial matter, is called, in newspaper parlance, a "story." The construction of a newspaper story, however, differs radically from a story prepared for a literary publication; and it is mainly because writers on religious subjects almost invariably fail to comprehend this difference, that their manuscripts are so persistently and generally declined.

Everything printed in a literary publication is to be considered from the story standpoint, invariably; but everything printed in a newspaper, including its editorials, is to be considered as, and is, news—pure and simple. Therefore a story written for a magazine must be written from a magazine-story standpoint, but a story written for a newspaper must be ever written, without any exception, as a news item—pure and simple.

More than this: it must be so written that the editor can condense down to a stickful or two, if necessary, yet retain its value as a news item; or expand it, with flaming headlines, if he so desire, and the needs of the hour demand, without any rewriting or editing on his part.

Short stories in both magazines and newspapers deal with a single incident, or happening, giving the details which will enable the reader fully to understand the occurrence. The effort of the magazine writer is so to tell the story as to keep his reader ever in suspense, with his curiosity unsatisfied, until a climax is reached, and the real point at issue (concealed all along) is suddenly and surprisingly presented.

Not so the story writer for the press. He studiously avoids leaving his reader a moment in suspense. He aims to state the facts—present the climax—in the opening paragraph; then he follows with details. In the second paragraph the main items may be given, in a general way; in the next succeeding, more fully, and with added minor details; following these will come explanations, possibly criticisms and suggestions, if the subject warrant these, leaving the editor free to cut out whatever he wishes, and yet retain the "story" as a news item. Such an article, so prepared, one that can be cut to suit "space," is not very likely to be declined.

Camp-meeting sermons, reported verbatim, and covering several sheets, closely written, are terrible apparitions to a busy and perplexed editor. A camp-meeting reporter ought to be able to restate the points of discourses so tersely

as to give, briefly, in a single opening paragraph, as an item of news, the salient points of the arguments used. This will leave room not only for amplification in succeeding paragraphs, for the benefit of interested readers, yet giving the busy man the facts in a nutshell at the beginning, but will enable the writer to present the "news" of the camp in closing remarks—all so arranged that the editor can cut as he desires, yet leave the article intact as a valuable news item.

As the eye of a weary editor would catch the "newsy" opening and closing paragraphs, his O. K. would follow as he murmured, "Good stuff," and framed his display head from the facts given in the opening and closing sentences of the contribution.

The Law, the Gospel, and Faith

T. GODFREY

Introduction

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." Rom. 1:16, 17.

A careful and prayerful consideration of the foregoing text will make it apparent to every thoughtful person that the law, the gospel, and faith are inseparable elements in the great plan of salvation. But in order more fully to elucidate this cardinal truth, we will briefly consider the law, the gospel, and faith, each in its respective office as revealed in the Scriptures of truth, and also their relation the one to the other, and to the plan of salvation.

Says the psalmist: "The entrance of thy words giveth light; it giveth understanding unto the simple." Ps. 119:130. Let us therefore turn on the search-light of Inspiration, that the truth may be revealed. Said the Saviour, praying for his followers, "Sanctify them through the truth: thy word is truth." John 17:17.

The Law

"Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." Ps. 90:2. "Thy righteousness is an everlasting righteousness, and thy law is the truth." Ps. 119:142. "My tongue shall speak of thy word: for all thy commandments are righteousness." Verse 172. "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple." Ps. 19:7.

The law of God, as revealed in the decalogue, includes the organic principles in the throne of universal empire. Therefore they are the eternal and unchangeable rule of his moral government. These eternal principles are inherent in God from eternity past, and are a revelation of the righteous and un-

changeable character of God. The transgression of these principles is sin (1 John 3:4); and it is said, "The soul that sinneth, it shall die." Eze. 18:4, 20. "For the wages of sin is death." Rom. 6:23. These principles are a condition of life. Matt. 19:16, 17. And as they are a condition and rule of life, it is evident they will be the rule of the Judgment. Eccl. 12:13, 14. It was the transgression of these principles that brought sin and death into the world. Rom. 5:12, 19. Disobedience is sin; sin is the transgression of the law; and the transgression of the law is lawlessness.

The Gospel

"Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." Mark 1:14, 15. "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned." Mark 16:15, 16. It was because of the transgression of the law that the gospel plan of salvation was laid, and introduced into the world. The gospel is God's means of grace to save a fallen world from sin and death. "Sin is the transgression of the law," and "the wages of sin is death." Therefore "the gospel of Christ" is "the power of God unto salvation to every one that believeth" that gospel, and obeys it. Rom. 1:16. The gospel is a message of salvation to a lost world; and it is a message of peace to the child of God. Rom. 10:15. The gospel of Christ is a message to the waiting saints. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14. So the gospel is a message of good news of the restoration of the kingdom of Christ. Micah 4:8; Isa. 52:7.

Faith

"And Jesus answering saith unto them, Have faith in God." Mark 11:22. Faith—what is it? where do we get it? how may it be obtained? The Word says: "Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Heb. 11:1-3. Faith is a gift from God (Eph. 2:8), and it is imputed to man through the hearing of God's Word. So, then, the Word of God becomes the basis of faith; and "whatsoever is not of faith is sin." Rom. 14:23. In other words, Whatsoever is not based upon the Word of God is presumption; and presumption is sin. Ps. 19:13. "Abraham believed God, and it was imputed unto him for righteousness." James 2:23. He not only believed God, but he obeyed him. Heb. 11:8; Gen. 26:5. Faith is accepting

what God says, and doing it. "Know ye therefore that they which are of faith, the same are the children of Abraham." Gal. 3:7. "But without faith it is impossible to please him." Heb. 11:6. The law and the gospel say: "Honor thy father and thy mother." Ex. 20:12; Eph. 6:1, 2. We believe, accept, and do it. That is faith.

The Conclusion

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:13, 14. The law of God reveals the whole duty of man, both to God and to his fellow man. Matt. 22:35-40. It will be the rule, or standard, of the Judgment. Eccl. 12:14. "Sin is the transgression of the law," and, "The wages of sin is death." Therefore, the gospel "is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein [in the gospel] is the righteousness of God [the law of God] revealed from faith to faith: as it is written, The just shall live by faith." Rom. 1:16, 17. The law of God is revealed in the gospel by faith, or from faith to faith. The gospel is the great remedy for sin; the law of God reveals the nature and character of sin. The law says, "Thou shalt not covet." Rom. 7:7. The gospel says, "Repent ye, and believe the gospel." Mark 1:15. Now that we receive the gospel by faith, we receive all that is revealed in the gospel; so we see that the law, the gospel, and faith can not be separated the one from the other in the great plan of salvation. "Where no law is, there is no transgression." Rom. 4:15. "Sin is not imputed when there is no law." Rom. 5:13. Were there no law, there could be no sin; therefore there would be no need of the gospel.

Huntington, W. Va.

Why We Believe the Bible

Proof of the Bible From Archeology

What is the value of the proof of the Bible from archeology?

THE discovery of records on stone, clay, or paper, that have lain buried for ages, carries us back to the very times of which the Bible speaks. So far as these records go, their testimony can not be doubted. It is as if Rameses, or Nebuchadnezzar, or Cyrus should rise from the dead, and confirm the accuracy of Scripture. Let us study a few specimens of archeological discoveries, that we may see in what way they prove the Bible:—

What is the Code of Hammurabi?

It is the most remarkable discovery ever made bearing on the Bible. It was found in December, 1901, and January, 1902, by the French archeologist, M. de Morgan, who was making excavations in Susa, in Persia (the Shushan of Esther).

He discovered a mass of black diorite eight feet high, six feet in circumference at the base, and five feet at the top. It is now in the Louvre, in Paris. Upon this monument are more than 3,600 lines of inscriptions, setting forth 248 laws formulated by Hammurabi, king of Babylon, about 2250 B. C. He was the Amraphel of Gen. 14:1, who joined with five other kings in the capture of Sodom, and from whom Abraham afterward wrested the booty, including Lot and the other captives. These laws are arranged in a very systematic way, and cover a large number of subjects relating to both person and property. Though written in the time of Abraham, they show that courts and a high state of civilization existed in Babylonia for centuries before his day.

How does this discovery tend to prove the Bible?

It had been held that the laws of the Pentateuch could not have been written by Moses, because they belonged to a state of civilization centuries after his time. Indeed, for a long time it was believed by skeptics that Moses and the men of his day did not even know how to write, and had no books. The Code of Hammurabi shows us a civilization as far developed as that of the Pentateuch existing a thousand years before Moses. The resemblances between the two sets of laws are in many parts so close as to show common customs of the two nations, or else some indirect or direct knowledge of Hammurabi's code on the part of Moses. The immense superiority of the Bible, however, is shown by the fact that, as Professor Price says, "The Hammurabi laws look rather at the external act, while the Pentateuch regards the inner thoughts, feelings, and desires." This is the element of inspiration.

What are the Tel-el-Amarna tablets?

They are more than three hundred tablets made of baked clay, found in 1887 by a peasant woman at the village of Tel-el-Amarna on the Nile, about one hundred seventy miles south of Cairo. They proved to be cuneiform inscriptions in the Babylonian language, and are a series of letters written to two Egyptian kings about 1400 B. C., by the governors of Syria, Palestine, Phenicia, and Philistia, and the kings of Assyria and Babylonia.

How do the Tel-el-Amarna tablets help to prove the Bible?

They show that Palestine was then tributary to Egypt, but that it had been for a long time previously a province of Babylonia. They show that Palestine was at that time (when the Hebrews were captives in Egypt) in a greatly disturbed state, and among the enemies of the Canaanites is named a people called Khabiri,—probably the Babylonian equivalent of "Hebrew,"—some part of the Hebrew race. In such a state the country would be far more easily taken by the Hebrews under Joshua. The letters contain the name Jerusalem, which

was not known to have been in use at that early date.

What is the Black Obelisk?

It is a famous monument of black marble, now in the British Museum. It was cut in the reign of Shalmaneser II, king of Assyria, B. C. 860-825. A series of sculptured pictures shows men of different nations bringing tribute to Shalmaneser, and among them are a file of Jews. The inscription says that these came from Jehu, whose career as king of Israel is fully set forth in the Bible.

How does this discovery help to prove the Bible?

This monument, with other Assyrian records of the time that have been deciphered, describes the wars that were waged by Assyria with Syria, and shows how Syria was a buffer state for Israel, and how the Assyrian defeat of Syria left Israel free to expand and become strong. This furnishes a perfect explanation of much in the history of the northern kingdom that the Bible does not stop to unfold, and it all fits in perfectly with the record in Kings and Chronicles.

What is the Moabite Stone?

It is a large slab of black-basalt, now in the Louvre. It was found in ancient Moab, east of the Dead Sea, and was cut in the reign of Mesha, king of Moab, about 850 B. C. The stone is a tribute to Chemosh, the Moabite deity, and the inscription relates how he became angry with his people, and allowed Omri, king of Israel, to conquer them, and exact from them a large annual tribute. After the death of Ahab, the Moabites revolted, and won back their independence.

How does the Moabite Stone help to prove the Bible?

In language and literary style it comes very close to the Bible, and reads like a chapter from Kings or Chronicles. It refers to Jehovah, illustrates a number of details of the Bible, and perfectly harmonizes with what the Bible tells us about the relations between Moab and her Hebrew neighbors.

What are the Egyptian discoveries of the times of the Hebrew bondage?

The mummy of Rameses II, the Pharaoh of the bondage, has been found. The city of Pithom has been discovered, and the actual storehouses built by the Hebrew slaves, the lower portion built of bricks containing straw, but most of them being made of bricks without straw. We also have the mummy of Menephtah II, the Pharaoh of the Exodus. We possess a hymn of victory addressed to him and mentioning Israel. It is probable also that the inscriptions show the death of his son, while yet young, in the last of the plagues.

How do these Egyptian discoveries confirm the Bible record?

They all fit in perfectly with the Bible account. Other researches show the location of Goshen, where the Hebrews lived, and the line of boundary forts that turned the escaping host of slaves down

to the Red Sea. The Bible harmonizes with all that is known of Egyptian civilization.

How do discoveries regarding the Hittites confirm the Bible?

There are in the Bible many references to the Hittites, and they are pictured as a considerable nation. Until recently nothing was known of this nation except what the Bible tells us, and therefore some scholars denied that there ever was such a people. But now the records of Egypt and Assyria show us the Hittites as a people that for nearly seven centuries was one of the greatest in the world, occupying northern Syria and southern Asia Minor. In that region there have been discovered many of the ruins of Hittite buildings, and many of their crude rock carvings, together with inscriptions in strange hieroglyphics that have not yet been deciphered.

What are the Oxyrhynchus papyri?

They are very ancient manuscripts, on the brittle papyrus, found recently in a low mound near the Nile in the Libyan desert of Egypt. Among these is a fragment of a book of sayings of Jesus. The scholars conclude that it was written at some time between A. D. 100 and A. D. 150, very close to the time when the Gospels were written. Some of these sayings are also in the Gospels, and some, like the saying quoted by Paul in Acts 20:35, are not recorded by the evangelists.

What other archeological discoveries are important as confirming the Bible?

They are so many that they can only be indicated roughly. The ruins of Abraham's birthplace, Ur of the Chaldees, have been found. We have portraits of some of the Canaanites whom Joshua fought. We have Shishak's sculptured account of his campaign against Rehoboam, the images of captives bearing the names of Gaza, Adullam, Ajalon, Gibeon, Shunem, and perhaps Jerusalem. We have Tiglath-pileser's records mentioning Uzzian, Ahaz, Menahem, Pekah, and Hoshea, five kings of Judah and Israel. We have Sargon's account of his capture of Samaria, and Sennacherib's history of his invasion of Palestine, mentioning King Hezekiah. Manasseh is mentioned in an Assyrian list of tributaries. Belshazzar, whose existence was so long denied by the skeptics, because he was not named outside the Bible, is recorded in the Babylonian inscriptions as being the son of King Nabonidus and coregent with him. The unearthing of Nineveh has proved its vast extent, and the extrication of the palace of Susa from the dust of ages has confirmed the book of Esther. These and many other discoveries have not only proved the Bible correct at definite points, but they have authenticated the whole trend of Bible narrative, and every year they are explaining what had not been understood in the Bible, and removing difficulties which have been the infidel's stock in trade.—*Amos R. Wells, in Christian Endeavor World.*



The Heart of the Woods

SUCH beautiful things in the heart of the woods!

Flowers, and ferns, and the soft green moss;

Such love of the birds in the solitudes,
Where the swift wings glance, and the tree-tops toss;

Spaces of silence, swept with song,
Which nobody hears but the God above;

Spaces where myriad creatures throng,
Sunning themselves in his guarding love.

Such safety and peace in the heart of the woods,

Far from the city's dust and din,
Where passion nor hate of man intrudes,
'Nor fashion nor folly has entered in,
Deeper than hunter's trail hath gone,

Glimmers the tarn where the wild deer drink;

And fearless and free comes the gentle fawn,

To peep at herself o'er the grassy brink.

Such pledge of love in the heart of the woods;

For the Maker of all things keeps the least,

And over the tiny floweret broods,
With care that for ages has never ceased.

If he care for this, will he not for thee —
Thee, wherever thou art to-day?

Child of an infinite Father, see;
And safe in such gentlest keeping stay.

—*Margaret E. Sangster.*

The White Slave Traffic—No. 1

MRS. I. H. EVANS

IN November of last year there appeared in one of the leading magazines an article entitled "The Daughters of the Poor," charging the existence in New York City, under political patronage and protection, of an organization, or syndicate, having for its object the recruiting and sale of young girls, especially of aliens, for purposes of infamy. It was further charged that the leaders in this business had "established recruiting systems in every large city in the United States."

So serious and far-reaching were the accusations made, that a special grand jury was impaneled the first week in January to investigate the so-called white slave traffic. At the time of the appointment of this grand jury, of which John D. Rockefeller, Jr., was chairman, the opinion was widely expressed by men in high positions in New York City that the charges were either wholly false or greatly exaggerated. Mr. Rockefeller himself has been widely quoted as say-

ing, "If these stories are true, they should be proved; if they are false, they should be silenced."

As time passed, less was said about the falsity of the statements made; and in February an appropriation of \$25,000 was voted by the board of estimates for the purpose of carrying on the work of the grand jury. Arrests, indictments, and a number of convictions followed.

However, in view of the gravity of the charges made, the report finally submitted by the grand jury has been called "distinctly inconsistent, contradictory, and unsatisfactory." Certain politicians and political papers are openly exultant at what they term the "vindication" which the city has received at the hands of the grand jury in its statement of its failure to find any "evidence of the existence in the County of New York of any organization or organizations, incorporated or otherwise, engaged as such in the traffic in women for immoral purposes," etc. Yet this exultation would appear to receive slight encouragement from the report itself; for it immediately goes on to say, in the most forcible language, that "a trafficking in the bodies of women does exist, and is carried on by individuals acting for their own individual benefit, and that these persons are known to each other, and are more or less informally associated."

Continuing, the report says: "We have also found that associations and clubs, composed mainly or wholly of those profiting from vice, have existed, and that one such organization still exists. These associations and clubs are analogous to commercial bodies in other fields, which, while not directly engaged in commerce, are composed of individuals all of whom as individuals are so engaged."

Mrs. Rose Woodallen Chapman, writing in the *Union Signal* on the results of this investigation in New York City, says:—

"The results may seem meager. Two facts, however, must be borne in mind: First, that the evidence now required under the law to secure conviction is of such a character as to make it almost impossible for it to be obtained. Certain definite facts must be proved. The testimony of the victim is not enough; it must be corroborated by another witness. But the very character of the acts is such that a man would see to it that no one else was put in a position to have knowledge of them. Hence, in numberless cases where guilt is morally certain, it can not legally be proved.

"Second, the restricted meaning which it seems must necessarily be placed upon the word 'slave,' enables

the statement to be made with some show of reason that there are very few 'slaves.' Too many of these unfortunate girls are ready to say that they are in the life willingly. Some say it through fear of their keepers, doubtless, while others have become so hardened to the life that, seeing nothing else for them, they speak the sad truth."

On the difficulty of securing legal evidence, the report submitted by the grand jury has this to say:—

"Owing to the publicity given to the inquiry at its inception, it has been difficult to get legal evidence of the actual purchase and sale of women for immoral purposes, and our investigators have been informed in different quarters that a number of formerly active dealers in women had either temporarily gone out of business, or had transferred their activities to other cities. However, five self-declared dealers in women had agreed upon various occasions to supply women to our agents; but, because of their extreme caution, and the fear aroused by the continued sitting of this grand jury, these promises were fulfilled in only two instances, in each of which two girls were secured for our agents at a price, in the one case of \$60 each, and in the other, \$75 each. Indictments have been found against these two persons; one pleaded guilty, and the other was convicted on trial.

"All of these parties boasted to our investigators of their extensive local and interstate operations in the recent past. They specifically mentioned the cities to which they had forwarded women, and described their operations as having at that time been free from danger of detection. Our investigators also testified as to the methods and means used by these people in replenishing the supply of women, and in entrapping innocent girls."

A study of a few of the cases in which definite information was secured will give a better idea of what this traffic really is than can be gained in any other way:—

"The first conviction was that of Guiseppi Picone, who induced fifteen-year-old Wanda Boshka to leave home with him, and afterward forced her to support him. The next was that of Emilio Dicio, who, with Joseph Marfio, took three young girls on a trip to Hartford, Conn., and sold them to the keeper of a resort.

"Samuel Buckle abducted his sister-in-law, who was fifteen years old, and brought her from Philadelphia to New York, and sold her into a life of infamy.

"The stories of these girls, when secured in detail, are most pathetic. Take, for instance, the case of Louise Gunderman, a comely Swedish girl, who came to this country to be married to the faithful sweetheart who was at last able to make a home for her. Through some misunderstanding of his directions, she found herself alone on the streets of New York. Her inquiries brought her no knowledge of her lover's whereabouts. She found her way, however, to the

house of some of her countrywomen, and soon secured an honest position. At a social gathering she met Gustave Lagerman, one of the most noted cadets and panderers in Greater New York. He used all his arts of fascination upon the poor, lonely girl, painted a rosy future for her, and, telling her great tales of the different customs of this new land, succeeded in getting her to come and live with him. It was not long before she was forced upon the streets to earn the shameful money that enabled him to live in idleness.

"On the last night of the old year, the poor victim suddenly met her old sweetheart face to face. To him she sobbed out the story of her misery and shame, and he promised to aid her to a reformation. They were starting away together; but Lagerman, who had been spying upon them from a doorway, drove the lover away at the point of his revolver, and chased the girl to her room, where he beat her cruelly, and then destroyed most of her clothing, that she might remain a prisoner."

"With hope newly aroused, however, the girl did not give up, but managed to send word to her brother-in-law, who rescued her, and caused the arrest of her 'master.'

"Unlike the stories of most of these victims, this one has a happy ending. The 'slave-driver' was sentenced to five years in the penitentiary. The victim was married to her faithful lover, and sailed with him for the old country, where in time she might forget a part, at least, of her terrible experiences.

"In contrast to this finale is the fate of the girl wife of eighteen, who refused to return to a life on the streets to support her husband, just released from the Elmira reformatory, and was shot by her husband as a consequence.

"Another case was that of a young girl of fine family who came from Venezuela to go on the stage. She has stated upon oath that she was forced into a life on the streets at the point of a revolver; she bears marks which she asserts were received in beatings which the man gave her; and since her escape from his clutches, she has lived in constant fear for her life. Threatening letters which were written her by the man were put in the hands of the district attorney."

These few instances give some idea of what is going on in New York City, and in greater or less degree in other large cities, especially the port cities, of this favored "land of the free." While it is a fact that the grand jury found no evidence that would be accepted in a legal court, of an organization or syndicate engaged, as such, in this unholy traffic, yet a consideration of the evidence submitted, by the wider court of Public Opinion, must certainly result in a verdict of "Guilty" to the defendant.

The influence of the investigation conducted by the grand jury was not confined to New York City. Other large cities took up the work with good results. As indicating the extent of this traffic

it may not be out of place to cite in this connection the statement of Elmer E. Todd, United States district attorney at Seattle, Wash. He says: "There are between *seven and eight hundred men* in Seattle who live from the revenue from the white slave traffic, almost all of whom could be reached by the State courts, if proper efforts were made."

Facts such as these, which might be added to almost without limit by every court of inquiry on this subject, form a dreadful warning to fathers and mothers, and to all others who prize innocent girlhood and virtuous young manhood.

Takoma Park, D. C.

Hot-Weather Hygiene

DAVID PAULSON, M. D.

DURING the heated season one can hardly pick up a daily paper without reading a list of heat prostrations. In nine cases out of ten these could have been avoided by giving heed to a few simple principles.

A Cooling Diet

Avoid mustard, pepper, and highly spiced foods that taste hot when they are cold. Such continue hot after they are swallowed, and even after they are absorbed into the blood. Mustard plasters may properly be applied externally, but they should not be used internally.

The department of health of the city of Chicago gives the following advice as to hot-weather dietetics: "Be temperate in all things. Drink plenty of water. Far more important than anything else, eat lightly; cut your usual winter rations in half. Eat soups, vegetables, and buttermilk. Avoid particularly meats, butter, and heavy foods of all sorts. Keep your bowels open, your stomach empty, your skin clear, and you will avoid sunstroke."

Move Outdoors

Many a housewife sweats her life away hovering over a red-hot stove in a stuffy kitchen, never dreaming that she might just as well move her kitchen out under the trees, or out on the shady side of the house. It would be a little more inconvenient, but a thousand times more comfortable. Try it, and you will wonder why you did not make the move before.

This is also the time of year to form the outdoor-sleeping habit. Move your bed out on the veranda. Screen the bed with netting, or, better yet, screen the whole porch with wire, to exclude flies, mosquitoes, etc. After you have slept outdoors a few nights, you will wonder how you ever existed in the close, sultry bedroom; and when you discover how beneficial and restful such sleep is, you may possibly venture to stay out all winter, or at least until the holidays. And that will mean deliverance from your annual crop of colds.

Cool Bathing

Some years ago on a hot July day a patient said to me, "O, I wish I was at home to-day! I am afraid I am going

to have a spell." I inquired if she thought it was any cooler at home. "O, no; but you know if one is to have something awful happen to her, she prefers to be at home." I asked if she would not enjoy some delightful May weather, and she assured me she certainly would. So I told the nurse to take her down and give her a prolonged dose of May weather. The patient looked at me, half wondering whether I was in earnest, but the nurse understood.

She took her to the bath-room, put her in a bath that was just the temperature to feel as comfortable as a May morning. Her dinner was served on a tray put on a board placed across the bath-tub. In the middle of the afternoon a cool breeze came up, and she was taken back to her room. I saw her later: she was all smiles, and said that it was the best day she had had since coming to the institution. She said the provoking part of it all was that she had a bath-tub in her own home, and it had never occurred to her to get into a bath-tub and cool off when suffering from these spells that came when she was overheated.

Do not be afraid to take a bath that is comfortable. The skin is wet on the inside all the time: it will not do it any harm to get wet on the outside. Very hot baths are relaxing, very cold baths are depressing; but a bath that is near the temperature of the skin is restful and refreshing. Be sensible, and you will enjoy the summer just as much as the winter.

Hinsdale, Ill.

How to Choose Friends

IN a matter so important as the making of friendships, there should be the greatest care. A distinct choice should be made. We think it would be well for young people to observe a few rules in the choice of friends. Let the following, at least, be thought of:—

Never choose others as friends simply because they have money, or belong to what is called "good society." There are many belonging to wealthy families and moving in fashionable circles who are entirely worthy of confidence; but they should be selected for their worth, and never for the material advantages their friendship seems to offer.

Never choose others as friends merely because they dress well, or are attractive in appearance. Young people often make serious mistakes in choosing their friends by externals.

Never choose as friends those who make a mock of religion. True friendship and religious reverence are twins.

Never choose as friends the superficial or the selfish. True friendship must have depth of nature, and must be as willing to give as to receive.

Choose as your friends the pure, the good, and trustworthy, no matter what their station in life, or the amount of money they may have at their command. And, having chosen, hold your friends as a sacred possession.—*Selected.*

THE WORLD-WIDE FIELD

Russia

J. T. BOETTCHER

OUR meetings this spring were full of interest. The public press gave excellent reports of our work, even desiring our pictures. We are also receiving encouraging reports from the field. Four families from Siberia write: "Since 1910 we have decided to pay a tithe to the Lord. There is yet time to give of our gold and silver to this cause. [Each of the four families sent tithe for the first time, although they are not yet members.] There are a number of families near us who also wish to be baptized and unite with us. Can you not send a minister to establish us in the faith?"

In about a month I hope to be in Si-

"The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

Riga.

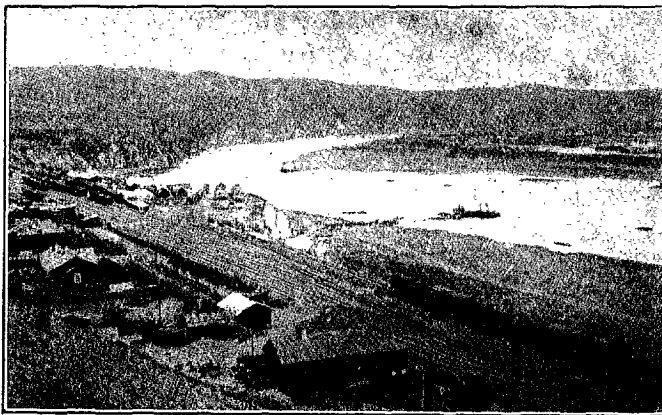
North Brazil Mission

JOHN LIPKE

THE harvest is great, but where are the laborers? This we can truly say of our large field. Many calls from interested persons come to us, but we are not able to answer because we lack laborers. Our mission consists of one part of the state of Minas Geraes, the state of Bahia, and all the states north of this,—a very large territory with only one ordained minister. Think of it! I will give you some facts in order to show you how needy we are:—

The State of Bahia

The work in this state was begun by a Brazilian who, by reading the Bible, became convinced that he should keep the commandments, observe the Sabbath, and be baptized. He began to keep the Sabbath, thinking there was no one else in the world who kept it. He talked and preached



A TOWN IN SIBERIA

about what he had learned from the Bible, and the result was that others accepted the truth. When Brother F. W. Spies finally visited them, he found five persons ready to receive baptism.

One man, a sergeant, had heard our brother speak about the truth, and had received some literature from him. Later this sergeant went far into the interior of the state of Bahia. There he spoke to some of his friends about the Sabbath, and gave them copies of the *Arauto da Verdade* (Herald of Truth). An interest was aroused, and one man began to keep the Sabbath. This man wrote to the brother, who provided him with more literature for others, and now three more are keeping the Sabbath. These four and many other interested ones are waiting for a minister to come and instruct them in the truth and baptize them. The brother who first accepted the truth wrote that every month for a whole year, at the time when the steamers were due, he sent a man with animals a day's journey, expecting a minister to come, but none came. Brother E. Schwantes started once, but could not get a steamer, and had to return. The people desire to obey, but they have no teacher. A

beria, and expect to visit some of these people. It is wonderful how they find the truth. Sometimes it is through a friend who sends them some reading-matter; or a simple conversation with some one starts them to investigating; and again they find the truth all alone from studying the Word of God.

A brother, an ordained minister, is also ready to go to Harbin as soon as we can arrange to enter that field. The brethren from that far-off country send their tithe regularly to our office in Riga. The minister who goes there will remain some time, organizing those who are ready, and interesting others. We are glad that we can enter China from the north, and pray that the influence of the work done may spread to many other places.

The tithe received for the first three months of this year was nearly double that of the first quarter of 1909. Our conference supports about twelve workers, besides paying two tithes to the union. We are thankful to God for this. The field is so great that we have dozens of governments, or states, without a single worker. So every dollar increase of tithe assures us that the Lord will have the message go to these fields.

minister ought to go there as soon as possible to harvest the ripe grain. He would have to travel from the city of Bahia two days by train, fifteen days by steamer, and one day on horseback.

In Jeguie, a town of Bahia, there is a church whose members have shown an interest in the truth. This interest was aroused by one of our brethren who wrote articles on the Sabbath question for one of the papers. After the people had read these articles, they became convinced, and began to keep the Sabbath; but as no one could visit them to establish them in the truth, they lost their hold again. This church ought to be visited by a minister of the gospel.

In Margem Grande, Olho d'Agoa, Arreias, and near Ilheos are interested persons. At Peruhype, where Brother Schwantes held meetings, one hundred have declared themselves ready to obey. If we had some one to labor there, for a time, souls would be gathered. At the capital, where the writer lives, we must by all means work.

Is not this large state of Bahia, with its 236,666 square miles, too much for one minister?

The State of Alagoas

We have a work at Maceio, the capital of the state of Alagoas. One of the members of the Rio de Janeiro church, a government nurse, was sent from there to the city of Maceio. He began to speak about the truth to others, and soon souls were interested. Brother Spies worked there for a time, and a number were baptized. A public effort was made later, and others took their stand. Not long ago we received word that four others are ready for baptism. We ought to have one laborer for the state of Alagoas, who could build up the work.

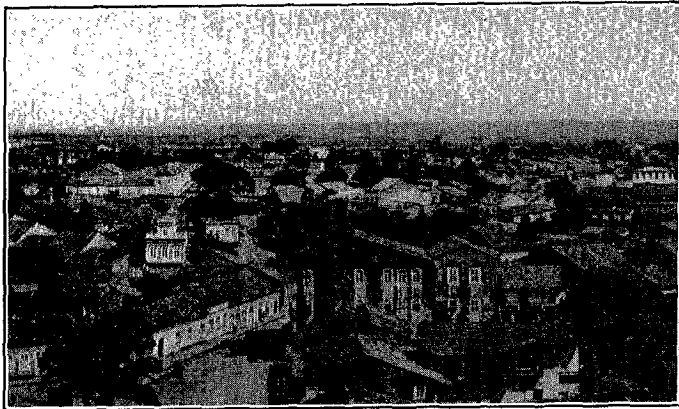
The State of Pernambuco

I wish to tell you of an interest at Recife, the capital of Pernambuco. One of our brethren moved from Bahia to Pernambuco, to make that state the center of his business operations. Soon he became acquainted with some Protestants, who came to him for instruction. Sabbath after Sabbath the number of interested ones grew until he had on Sabbath at his house a regular attendance of about thirty persons. He wrote for a minister to come and finish the work, and the writer is now in Recife, expecting to baptize the believers and organize a church. Though not yet members, some are already paying tithes.

News of this movement has spread into the interior of the state, and at three different places there are more than thirty interested persons who ought

to be instructed. One is an employed local minister. We ought to have a worker to stay right here in Pernambuco. If I could divide myself into several parts, so as to do the work that is needed, I would be glad to do so.

The Lord is working, souls in need are calling for help, and many of our brethren in the United States have means to divide with this so long neglected field. There are some conferences with many laborers who could surely spare us a few. It is true that Brazil is a hard place to work, on account of the climate and many inconveniences; but we have been here now for more than twelve years, and are still able to work. Why can not you, strong young men whom



VIEW OF MACEIO, BRAZIL

the Lord has called to do his work, lay yourselves on the altar for service? Leave your good homes and the many comforts you have in the United States, and come over to Brazil and help us. The harvest is great, and the laborers are few. If you were in my place, you would understand why I so earnestly appeal to you for help. We are in need; and if I could, I would write this appeal in your hearts with a pen of fire.

The Baptists and Presbyterians have missionaries in almost all the states of north Brazil, who labor with success for the Brazilians, and have built up some good churches. Can not we do the same?—Certainly we can. Give us men and means, and with the help of God we will plant the standard of our Lord Jesus in these states.

We are glad that two of our members from Pernambuco expect to move to the state of Amazonas. They will be witnesses in the "farthest north" of Brazil.

The States of Maranhao and Ceara

These are two states north of the state of Pernambuco from which our pioneer canvasser has lately returned. He reports good sales, and interested ones in Lao Luiz, the capital of Maranhao, and in Fortaleza, the capital of Ceara. A minister ought to locate in Ceara.

I plead with you to send us the needed help in men and means. This large field, with its many interests, is too much for one man. He may break down under the burden, and there is no one ready in the field to take it up again.

Sao Paulo.

Institutes in Korea

MIMI SCHARFFENBERG

I VISITED Soonan recently, where we held a one week's teachers' institute. Eleven native church-school teachers were present. A good spirit prevailed, and we had a very profitable time together. Papers were read, which were followed by interesting discussions, showing that the native teachers are full of good ideas. Many would tell also about their own experiences in teaching the different branches, and this was helpful to the others. All returned home with a determination to work more faithfully than ever before.

Following the teachers' institute we had a three days' Sabbath-school convention in Pyeng Yang. All who were present voted to give all their Sabbath-school donations for foreign mission work, and also to use their influence to help increase these donations. Elder C. L. Butterfield and Miss May Scott were present to help in these meetings.

From Pyeng Yang ten Korean women who had gathered there from different places left with me for Chinnampo, where we were going to hold a Bible institute for women. As the river was frozen, we had to go overland. We had five horses, and took turns walking and riding. We made the journey in two days. The first night we had to stop in a village where there was but one hotel. We managed to get some rooms, and nine of us slept on the floor, as all Koreans do, in a room eight by sixteen feet. The following night eleven of us slept in a room eight by ten feet. I managed to lie next to the door, and hoped to get a little fresh air once in a while; but as soon as I would open the door a little, some one would exclaim, "Please close the door; it is cold, and I am catching cold." During the institute we lived and held our meetings in the Chinnampo Girls' School.

Our attendance, including women, girls, and our native Bible workers, was about thirty most of the time. Some could not leave their homes for any length of time, so would stay only for a week, but the majority stayed through the whole month. I gave special instruction to our Bible workers, and they in turn helped take charge of other meetings. Living all together as we did, I had a good opportunity to become better acquainted with them. The four Bible women and I occupied a room eight by ten feet. The room next to ours had from ten to twelve occupants, and the rest of our company stayed in a house near by.

The work of the day began with the rising-bell, at 6 A. M. Morning worship was held at seven o'clock, conducted by one of the workers. An interesting feature of this service was that each one present was called upon to repeat a Bible verse of her own choice. About once a week all present would repeat as many verses as they could remember. Breakfast was at eight; a workers' meeting was held at nine; and at ten o'clock

two meetings were held, one for the children, and another for the older ones. A general Bible study was given at eleven o'clock, and at 2:30 P. M. another meeting was held for the children. Dinner was served at half-past five, and the public Bible study held at seven-thirty. The retiring-bell at nine-thirty, and "lights out" at ten o'clock, closed the program for the day.

From one o'clock till four each afternoon we worked among the people in Chinnampo. One thousand invitations were distributed every afternoon, telling the people the subject of our evening Bible study, and inviting them to come. This gave the Bible workers an opportunity to put in practise what they had learned in the morning. At the same time four or five went out canvassing. This was a new experience for the women here in Korea. A number of books and tracts were sold. More might have been done had I gone with them oftener, and given them more instruction. But one month was too short a time to give them instruction in all branches. I have found that, by going with them, much might be done in the canvassing work if we only had a suitable book for which to canvass. What we have so far is not suitable for the people in general, who know nothing about our truth. I found that the average number of books sold was three to every ten canvasses given. Two persons have decided to keep the Sabbath, as the result of our evening Bible studies.

As far as our own people were concerned, perfect harmony prevailed. All felt that they had been greatly blessed during the month's study, and were sorry when the time came to part.

A week before the close of the institute Elder C. L. Butterfield and Brother R. C. Wangerin came to Chinnampo. On the last day of the meeting nine precious souls were buried with their Lord in baptism. One dear sister, sixty years of age, who is the mother of one of our Bible workers, had desired baptism for a long time. When she heard that Elder Butterfield had come to Chinnampo, and that we were going to have baptism, she left home and came at once. She had to walk a distance of thirty *li*, and being very feeble, the journey was too much for her, so that she was laid up the next day, and not able to receive baptism with the others.

When this sister arrived, she was so glad to see me that she put both arms around me. I said, "You make me think of my own dear mother at home." Her daughter said to me, "You know Jesus is coming soon, and it will not be very long till you can meet all your loved ones, nevermore to part." To hear these words of comfort from a Korean sister did me more good than I can tell. Our people here in Korea are beginning to realize more what this truth means to us as a people. It is true, there are only a few so far who realize this, but they have had little opportunity to learn the truth. They have to be patiently taught the same thing over and over.

Every time I go out among the people, I learn to love them better, and I wish I might work among them all the time. But the translating work keeps me at home a great deal. I am thankful to be here, and have enjoyed much of God's rich blessing.

Seoul.

Chile Conference

J. W. WESTPHAL

THIS conference, the first that has been held in the south, was held at Gorbea, March 25 to April 3. It was the largest meeting Chile has ever had, about one hundred fifty being present more or less of the time. As there is no church at Gorbea, all came to devote all their time to the meeting, and this resulted in a good, regular attendance. Besides the writer, Elders N. Z. Town and A. N. Allen attended from abroad. All the Chile laborers were present.

The outside attendance was not large. Elder F. H. Westphal and the writer each held a meeting among the Boer colonists three leagues and a league and a half respectively from the city. We think the way is open for further work among them.

On the first Sabbath the funeral of a Boer sister from South Africa was held from our place of meeting, Elder Westphal preaching the sermon. Before the conference closed, her husband and children began to observe the Sabbath. In all, eighteen persons were baptized, the largest number ever baptized at a single conference in Chile. The meeting was a success in every way. The counsels of Elders Town and Allen were appreciated, and the former's assistance in planning for the book work will materially assist in its healthy development.

The Chile Conference had made progress during the year. The membership had increased about one hundred. The income, including tithe and all donations, had increased nearly one thousand dollars. The tithe was \$2,308.41 gold (nearly \$11,000, *pesos chilenos*), an increase of \$480.55 gold over the previous year. Not so many papers were used as during the previous year, but the book sales were much larger.

A resolution was adopted accepting the invitation to assist in raising the \$300,000 for institutional work in foreign lands, and 534 *chilenos* (over \$100 gold) was paid or promised. A fund was begun to assist sick canvassers. Several hundred pesos was pledged, besides promises of monthly payments.

A fund was started for the purpose of building a meeting-house in Santiago, and 1,165 *chilenos* (\$250 gold) was promised. The conference decided to endeavor to raise 2,000 *chilenos* by means of Sabbath-school donations during this year. Last year the donations were over 1,700 *chilenos*. In these enterprises the brethren took an active and enthusiastic interest. The conference by a unanimous vote supported the recommendation of the union conference to unite the west coast printing work with

the River Plate press at Florida, Buenos Aires.

The old officers were re-elected, and the number of the conference committee was enlarged to seven. There is prospect of a prosperous year in the work before the brethren in Chile. Harmony reigned in all the deliberations; and if this continues, it can not but bring the blessing of the Lord into the work.

Buenos Aires.

A Hindu Temple in San Francisco

THE religions of India are invading the United States. There has lately been completed in San Francisco a Hindu temple which is three stories high, and has in its chapel a seating capacity for three hundred persons. This is only one step in the advance that heathen and Oriental religions are making in America. What the people of that city can find worthy of following in that religion, is hard to understand.

This seems to verify the expression that it matters not what is preached, some will believe it, and fancy they have found something that is wonderful. Every system of religion that does not grow and expand is doomed to destruction. Perhaps the Hindu leaders understand that principle, and, regarding America as a good missionary field, are sending hither their missionaries.

We have much to do. The foe is actively engaged in his work of destruction.—*Selected.*

IN a certain village of North India there resided an aged Brahman, skilled in the use of *mantras*,—magic spells to work good results or ill,—and especially in the art of casting the evil eye on any whom his clients wished to harm. He was resorted to from far and near by those who desired his services, and derived from them a fair income. He had taught the "black art" to his son, and at his death left to him his books and papers. It chanced that in some way this young man obtained an old copy of the Bible in Roman characters. In order to read the book, he learned the Roman alphabet, with which he was not previously acquainted. The result was that he gave up casting the evil eye, destroyed his books of magic, and was found by a missionary to be already a confessed Christian, although unbaptized.—*Selected.*

THE tract society office at Cape Town, South Africa, seems to think something rather unusual has seized the people up about the Somabula Mission, for an order for four hundred thirty-five books came in unexpectedly upon them, and besides this one large order, some side orders took all the books they had on hand of several other kinds. Evidently something is being done in the sale of books in the vicinity of some of our African missions. The distribution of religious literature is a valuable agency in the world's evangelization.



WASHINGTON, D. C., AUGUST 4, 1910

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

Editorial

A Gloomy Doctrine? — In the REVIEW of March 14, 1865, Elder J. N. Andrews suggested some thoughts to those who regarded the Bible doctrine of the sleep of the dead, between death and the resurrection, as a gloomy doctrine. He wrote: —

You say the doctrine is full of gloom; and that the departed saints have experienced a bitter disappointment in being consigned to the cold grave for long ages, instead of being received into glory. You think the idea full of gloom to the living, and dreadful to the dead. But you forget that if the doctrine be true, there is no chill, no gloom, no darkness, no disappointment, no lapse of time, no waiting through long ages, to the dead. The interval between their decease and their resurrection will to them be no time at all. The twinkling of an eye, in which the righteous will be changed to immortality, will be to them as long as the whole period will be to righteous Abel that he has slept in death. And to him, so far as his own knowledge of the case is concerned, it will be precisely as if he entered heaven the very moment he was slain.

You say that this helps the matter a little; but that, for all this, the sleep of the dead will no more compare in consolation with the soul's immortality and the reward at death, than the desert of Sahara will compare in beauty with the garden of Eden. Do not be too hasty, friends. You may discover facts that will change this opinion. You find great consolation in the thought that the soul is immortal, and that men are rewarded as soon as they die. Answer me a few questions: How large a part of mankind lead lives of holiness, and die with good evidence of their acceptance with God? Truth compels you to answer that a minority are all that can be said to do this. What becomes, then, of this great majority of men who have died out of Christ and entered their reward? — O, they have gone into the furnace of fire, where there is wailing and gnashing of teeth. What is the condition, then, at this very moment of the greater part of the dead, according to this cheering doctrine of yours? You have to answer, They are in unspeakable torment. You admit that this dreadful fact somewhat abates the consolation you have hitherto found in this doctrine. But I want you to answer one question more: If the soul is immortal, as you affirm, how long are these impenitent men thus to suffer? You answer again, and this time surely with a shudder, *They must suffer to all eternity.* Before we part, will you not

own that yours is the gloomy doctrine? Is it not a relief to your mind to think that men are to be judged *before* they are rewarded or punished? and that till the day of Judgment, men wait for their reward? And is not that doctrine best which teaches that immortality is the gift of God, and that it is given only to the righteous?

The Child's Reading

In these times when the tendencies of education are so strong toward mythology and "light literature," it is well to give heed to the admonitions of the Lord in reference to the proper food for the spiritual needs of the child. Even periodicals that pose as Christian are often found advising the reading of fiction by the young.

The Lord's instruction to parents is this: "But teach them [that is, teach God's law and the story of his dealings with his people] thy sons, and sons' sons." Deut. 4:9, 10. "And ye shall teach them [that is, God's words] your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up."

Is this narrowness? If so, it is the narrowness of infinite wisdom. There are some things that are better narrow than broad; as, for instance, a leak in a dike. It is the very essence of wisdom to be narrow toward evil; it is the sum of foolishness to be narrow toward God. But he who fills his mind with the folly of this time or of ancient times is broadening toward the evil, and narrowing toward the good. God makes no provision, he sets apart for us no time, for the study of the foolish and frivolous things of the age in which we live.

One prominent religious journal recommends for the children a list of books of fiction which it plainly states is composed of books whose contents would be a senseless jumble to the adult mind. Whatever they appear to such a mind, that is what they are; and the one who places before his child a senseless jumble, instead of that which the Lord has directed, is guilty before God. He is not only starving the intellect of the child, but he is turning the intellect of that child away from the love of God and the love of the truth to the love of the unreal, the unsatisfying, the foolish.

Upon every parent rests a weighty responsibility in this matter. It is not the responsibility of seeing that these channels of folly are led into the home to flood the soul, and drown its longings for God and the good,—it is the responsibility of seeing to it that there is a strong barrier set up against any such invasion. The wise parent will give to his child that which is "meat in due season;" for "what is the chaff to the wheat? saith the Lord." c. m. s.

Delivered From Cannibals

THE early days of the China Inland Mission represented a work built up and carried forward without a recognized constituency; and many a victory of simple faith in asking and receiving is recorded in their early mission story. The founder was the late J. Hudson Taylor.

On his first voyage out to China, as a youth, Hudson Taylor had an experience in the power of prayer for specific deliverance. It was in 1853, when the China seas were infested by pirates, and the islands of the Malay Archipelago inhabited by cannibal savages. The story is told in "These Forty Years," by F. Howard Taylor, as follows: —

By the way, the ship was becalmed on one occasion in the tropics, and an unfavorable current began to carry it rapidly toward an unfriendly shore. There was not enough wind to move the listless sails, and as the long, hot afternoon wore away, they drew nearer and nearer to what they found by the chart to be a cannibal island. The natives, seeing the straits the ship was in, lighted their fires, and began to dance around on the beach in eager prospect of the feast they expected so soon. On that boat there were but four Christians — the captain, the carpenter, the colored steward, and Mr. Taylor. Mr. Taylor suggested that each of them should go to his cabin, and wait on God for a wind to carry them away from the impending and horrible fate. After a short time of prayer, Mr. Taylor felt that the petition was granted, and coming up on deck, said to the first officer, who was then in charge: "Won't you let loose your mainsail? A breeze is coming." With an oath the man replied: "I would rather see a breeze than merely hear of one."

"And don't you see, away up in the topsail, a breeze is coming?"

"O, it's nothing but a cat'spaw," the mate replied, as his eye followed Mr. Taylor's upward.

"Cat'spaw or not, we might as well take advantage of what there is."

And as the breeze continued to freshen, the officer very gladly let out his clewed-up sails, and in a short time they were sailing away from the disappointed cannibals at a good many knots an hour.

This was another modern illustration of the fact that God "delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions." w. a. s.

Assuming Divine Prerogatives

It is the nature of sin to seek its own exaltation. This was the object of its author in his rebellion against God. He declared, "I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High."

Cast down from high heaven, Satan sought to instil into the human family the same unholy purpose which possessed his own heart. He promised the race, on condition of rebellion, "Ye shall be as gods." This evil principle he made the pivotal idea of the great counterfeit systems of religion by which he has sought to turn men from righteousness. Out of this principle have grown the deification of the dead, the veneration of relics, Mariolatry, and all the evils and abuses incident to the creation of this false ideal of worship.

But while paganism worshiped as gods its dead heroes, ascribing to them the possession of divine attributes, it was reserved for the development of that system named by the Holy Scriptures the "mystery of iniquity," under the fullness of the light of the gospel dispensation, to evolve a system of false worship even more Heaven-defying than the most presumptuous paganism.

The apostle Paul says that this mystery of all evil was working in his day, and would later develop into the "man of sin," opposing himself to God, and exalting himself "above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God."

The prophet Daniel, looking down through the long vista of the ages, beholds this same power speaking great words against the Most High, wearing out the saints, and by its own teachings and mandates opposing the laws and ordinances of high Heaven.

It requires no special gift of discernment to see that these prophetic utterances meet their fulfilment in the great papal system of religion. This is the great antichristian power against which the church is so clearly and so emphatically warned.

Taking to itself the name Christian, the better to accomplish its purposes, and borrowing for its uses the rites and ordinances of paganism, which, with skilful modification and adaptation, it has sought to employ most subtly for its own ends, the papal hierarchy has built, upon the ruins of obsolete and crumbling pagan beliefs, a system more destructive of the divine plan of salvation and more arrogant in its daring assumptions, than the systems of error it supplanted.

Paganism contented itself for the most part with deifying its dead heroes. Romanism canonizes its dead heroes, and deifies its living ones. Thus it is enabled the more effectively to exert unbounded power over its credulous followers.

The great head of the system it invests with the attribute of infallibility. He is named the Vicar of Christ, Lord God the Pope. In his hand are the resources of divine grace, to be dispensed or withheld

at will. He can remit sin, or refuse absolution at pleasure. And not only does the head of the system clothe himself with these divine attributes, but every priest and prelate claims to possess them in greater or less degree.

These assumptions of Rome are strikingly expressed in the words of "Father" Bleckmann, in a sermon delivered recently in St. Mary's church, Michigan City, Ind., on the occasion of the celebration of his first mass by "Father" Healion, a newly consecrated priest. We are indebted to the *Evening Dispatch* of Michigan City, of June 20, 1910, for the quotations which follow. Mr. Bleckmann speaks first of the dignity of the priesthood:—

If we consider the dignity to which God has raised the priest, we can not find one greater in the whole universe. If we consider the duty he will henceforth have to perform, we must honor him not only above men, but even above the angels; and if we look at the person whom he represents, we must acknowledge there is none greater either on earth or in heaven. . . . Gifted with the power of God as is the priest, he is greater even than the patriarchs, greater and more exalted than the prophets of old. . . . The priest of the Catholic Church is greater than the prophets of old, who beheld the Redeemer only from afar, and in the dim future. The priest beholds him present before his eyes; yea, he touches with his very hands the long-wished-for Redeemer, and offers him to our Heavenly Father. He carries him through the streets to the sick and the dying. He receives him into his heart, and nourishes the souls of the faithful with the precious blood of the Holy One.

Not only does the priest declare himself greater than the prophets of old, but he claims to occupy a more exalted station than the heavenly potentates:—

It is the priest alone who has the power to declare the sinner either a true child of God, in the state of his grace and friendship; or to pronounce him the slave of the devil, groaning under the yoke of sin. For to the priest alone did Christ address these words, "Receive ye the Holy Ghost: whose sins you shall forgive," etc. It is in this wonderful power given to priests that the mighty princes of heaven, angels and archangels, must yield to poor mortals.

The saints in heaven, Mr. Bleckmann asserts, may obtain for us many graces, and especially the Virgin Mary, who is the queen of saints and angels, whose "prayers are all-powerful with God," and whose "very name is the terror of hell;" "but not even she can forgive a single sin." But of the priest he says:—

Go where you will throughout heaven or earth, and you will find but one created being who can forgive the sinner, who can free him from the chains of sin and hell, and that extraordinary being is the priest of God.

This, it might seem, were enough to assume for poor, fallen man; but not so:

even the Omnipotent is subject to the priestly word:—

But the priest has still a greater power. He exercises authority over the souls of men; and at the same time he has power over the Almighty God himself in the sacrifice of the mass. At the sound of his voice in the holy sacrifice, "*Hoc Est enim Corpus Meum*," he changes bread into the true and living body of the Lord, and wine into his true blood. With a word he calls the God of heaven and earth from his abode in the kingdom of heaven down upon the altar to take up his dwelling in the humble stable of the tabernacle.

So great, indeed, is this power given to the priest, according to this speaker, that he could possess no more. God exhausted his resources, subordinating not only men and saints and angels to the priestly function, but literally placing himself in the priest's hands, to be handled, carried about, and dispensed, according to priestly pleasure:—

Verily, indeed, does God seem to have exhausted all the treasures of his power and mercy in establishing the priesthood. Ah, indeed, when we see the priests of the Catholic Church, weak, sinful men, as they are, gifted with a power which angels could not and did not dare to claim, when we see them possessing power over God himself, possessing power to bear him, to give him to whom they will, to hold him in their hands, we can not help exclaiming, in amazement, O wondrous miracle! O unheard-of power!

These are not the words of an isolated priest, nor of one living a thousand years ago, in the so-called era of darkness and superstition; but the claims of a great system of religion in this our own day, as might be shown by quotations from authoritative Catholic Church publications. By this teaching the Lord Jesus Christ is brought down from his position as the one true Mediator between God and man, and the priest of Rome is exalted as his superior. These words of "Father" Bleckmann are but an echo of the purpose which possessed the heart of Lucifer in the beginning of his sinful reign. They are a striking fulfilment of the divine prediction of the work of this antichristian power.

It is for us to labor to give Christ his rightful place in the hearts and worship of men. It is for us to seek to enlighten those who are deluded by the sophistry of this false teaching. It is not against the adherents of the system that we are to war, but against the evil principles involved. There are many noble men and women in the Catholic Church to-day, who are following the best light they know. Doubtless there are priests of Rome who believe, as did Paul of old, that by their ministrations they are verily doing God service. But God has sent the light of his gospel into the

world to clear away the fog, the mysticism, and the delusions of error, and reveal to those who are seeking to know the better way, a knowledge of the truth, and the beauty of righteousness as it is in Christ Jesus the Lord.

With love for God and our fellows, let us seek to let the light of truth shine, in order that Christ may be revealed in his true and rightful position as the head of the church and the Saviour of the race; and that man may be brought to salvation through the merits of his grace, and not be left to seek to climb up to heaven through man-made devisings.

F. M. W.

Overcoming to the End

One of our most influential exchanges declares its belief that the kingdom of God can not triumph in the earth so long as the business that ruins the bodies and souls of men continues. It refers to the saloon business. Now, while the saloon business is one of the most nefarious businesses in the world, it is not a fact that the triumph of God's kingdom in this world is dependent upon its suppression. We would gladly see it suppressed, and would do all in our power to help suppress it; but the triumph of God's children — and therefore the triumph of God's kingdom — are assured, whether men succeed in suppressing the liquor traffic or not.

If the writer referred to is looking for the establishment of a temporal kingdom in this present world, with Christ as its ruler, the observation would not be out of place; but no such thing is promised anywhere in the Word, and it could not be, without an entire remodeling of the teachings of the Scriptures. We notice the matter here, simply because so much credence has been given the idea that Christians must work politically to bring about moral and religious changes in the nations. It is the belief of that writer, and many others, that the important work for the church just now is to influence the state to take steps to make all soul-destroying vices illegal, and then, afterward, resume its work of soul-saving. But if the kingdom of God can not triumph until the business of wickedness in this world is stopped by legal enactment, then it must be indeed the work of the church to make politics its one work until that object has been accomplished.

We can not admit for one moment that such is the case. We would be the last to plead for the licensing of any kind of vice; but God will purify a people out of the midst of the darkest period of this world's history, and they will be the subjects of his kingdom of righteousness. The kingdom of God will triumph over sin. The eternal reign of

righteousness will be ushered in at a time when wickedness has reached its climax. There will be something for Christians to overcome up to the very time that they are declared to be overcomers. Here are the promises of God:—

"To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Rev. 2:7.

"He that overcometh, the same shall be clothed in white raiment." Rev. 3:5.

"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out." Verse 12.

"To him that overcometh will I grant to sit with me in my throne." Verse 21.

"He that overcometh shall inherit all things." Rev. 21:7.

Christ's followers are to overcome, to conquer; and the earth, sin-soaked as it is, is the place where their battles are to be fought and won. The battle is not one-sided: both parties are on the field up to the time of the victory. Those who win, who overcome, do so in spite of the wickedness that is all about them; because the gospel, whose ministers they are, "is the power of God unto salvation." Rom. 1:16. The ministers of God are not to look for a reign of legal righteousness to usher in the consummation of their work. Those who do so will be found unprepared for that consummation when it comes; for the plain testimony of the Lord is against the existence of such a condition of things in the earth while his work is drawing to a close. He declares, through Paul, that "evil men and seducers shall wax worse and worse, deceiving and being deceived." 2 Tim. 3:13. A reading of the chapter will show that Paul is telling conditions that would prevail in the last days; but, notwithstanding the discouraging conditions, "he that endureth to the end shall be saved." Matt. 10:22.

Although Paul saw that wickedness would continue to the end, he never for a moment lost hope that the kingdom of God would triumph; for he says:—

"I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." 2 Tim. 4:7, 8.

Through the smoke of the long battle Paul saw the glittering crown of the victors, and he who has the faith of Paul will look through the few remaining days of the conflict, and see what he saw. There is no provision for waiting till the state shall come to our aid, and make all wickedness illegal. The success of the kingdom of God does not hang on the tangled thread of political success; and if we have learned the teachings of Emmanuel, we shall not look

for it, nor slacken our labors in anticipation of it. God's call now to all who profess his name is, "Watch ye, stand fast in the faith, quit you like men, be strong." 1 Cor. 16:13.

We know that wickedness will augment its forces and its work; we know that no moral regeneration can be produced in the hearts of the people by law; but we also know that out of a world of wickedness the church of God will come forth "a glorious church, not having spot, or wrinkle, or any such thing;" that out of the whirlpool of destruction that is raging in the earth the people of the Most High will come forth "more than conquerors through him that loved us." Rom. 8:37.

He who is looking for the conversion of the world, and considers such conversion the triumph of God's kingdom, is forced to conclude that, as long as there is wickedness in the world, the kingdom of God can not triumph; for wickedness is the work of unconverted men. But God does not authorize the hope that the world will be converted. More than that, he teaches that it will not be. "Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand." Dan. 12:10. "Then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thess. 2:8. This certainly shows that there will be wickedness in the earth at the time of Christ's coming; that the great multitude, instead of turning to God, and giving him glory, will utterly reject him, and be smitten with his glory when he comes. Listen, also to this testimony of Inspiration:—

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Thess. 1:7-9.

Peace will one day reign upon the earth, and all who dwell in it will be righteous; but it will not be through the enactment of human laws. It will not be until God has cleansed the earth by the destruction of those who persist in working wickedness; until he "shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire." Matt. 13:41, 42. Then will peace reign, in the person of the Prince of Peace, and the history of sin will be finished. "Whatsoever is born of God overcometh the world: and this is the victory that overcometh [conquereth]

the world, even our faith." 1 John 5:4. Have we been born of God? Then let us have faith—faith in God and the triumph of his kingdom, no matter how terrible the wickedness we may see in the earth to-day, or how great the numbers of them that know not God.

C. M. S.

Our Work for the Cities—No. 1

IN response to the counsel that has come to us through the spirit of prophecy in behalf of the masses in the cities, a new movement is being set on foot in our evangelical work. To enable the weak conferences in which so many of our large Eastern cities are situated to enter upon a stronger campaign, the General Conference Committee, in December, 1909, made the following appropriations in addition to what was already being given to these conferences:—

Portland, Maine	.....\$ 500.00
New York City, N. Y.	..... 5,000.00
Philadelphia, Pa.	..... 1,500.00
Baltimore, Md.	..... 1,500.00
Richmond, Va.	..... 1,500.00
Washington, D. C.	..... 500.00
New Jersey Conference	..... 1,500.00

Total\$12,000.00

In order to develop the work in the cities more rapidly and efficiently, the following action has recently been taken by the General Conference Committee:—

In view of the earnest messages given by the spirit of prophecy to the effect that special efforts should now be made to warn the masses in the cities; therefore,—

Voted, That a committee on city work be appointed, as follows: A. G. Daniells, chairman; W. C. White, G. A. Irwin, S. N. Haskell, W. B. White, G. B. Starr, O. O. Bernstein, R. D. Quinn, C. F. McVagh, W. H. Saxby, W. W. Prescott, B. G. Wilkinson, W. A. Hennig, A. T. Robinson, O. A. Olsen, L. H. Christian, David Paulson, and J. S. Washburn.

We recommend, That this committee be organized in sections, as follows:—

1. EASTERN: W. B. White, chairman; A. G. Daniells, G. B. Starr, O. O. Bernstein, R. D. Quinn, W. W. Prescott, B. G. Wilkinson, and W. A. Hennig.

2. CENTRAL: O. A. Olsen, chairman; A. T. Robinson, L. H. Christian, and David Paulson.

3. WESTERN: W. C. White, chairman; G. A. Irwin, and S. N. Haskell.

4. SOUTHERN: C. F. McVagh, chairman; J. S. Washburn, and W. H. Saxby.

Voted, That A. G. Daniells be released from camp-meeting work and from the Australasian Union Conference to be held in October, in order to give the time and attention to the city work which the messages from the spirit of prophecy indicate should be given.

Voted, That all union and local conferences be requested to give special attention to the cities within their borders, in harmony with the counsel being given through the spirit of prophecy.

Whereas, The carrying forward of this strong effort in the large cities in

the Eastern part of the United States will require a large amount of money and many workers; therefore,—

We urge our conferences in the West, which have had so much efficient labor during the last half-century, and which have large resources in membership and means, with but a small population, to share their means and laborers with the weak conferences in the East, in which so many of the large cities are located.

In order to do our utmost to quickly give our message to the inhabitants in these cities, we appeal to our people living in them to take an active part in all kinds of missionary work, such as the circulation of our literature, Bible work, and house-to-house visitation.

It will be seen that a committee of seventeen members has been appointed to give special attention to city work. This committee will study the conditions and needs of our cities, and take such steps as are deemed necessary to carry on our work in the cities, according to their varied conditions.

This committee will also study methods of developing our evangelical work, which is undoubtedly the most important department of the great movement we are carrying forward throughout the world. It is mainly the evangelical work that has led people everywhere, from the beginning of our efforts, to accept the message we are proclaiming; and it is to this that we must continue to look for the conversion of sinners in all parts of the world. We are very hopeful that the work of the committee in charge of this Evangelical Department will result in improving our methods, in strengthening our endeavors, and in speedily finishing the work given us by the Master.

Next week we shall give a report of the excellent convention just held in New York City for the development of our evangelical and city work.

A. G. DANIELLS.

Note and Comment

Making the People Good

IN these days when pulpit politicians are saying so much about the duty of the state to regulate morals, and promote the religious interests of the people, it is refreshing to read such a plain, forcible, and sensible statement as that which comes from Mayor Whitlock, of Toledo, Ohio. It seems that he was elected on a "reform" platform, and, as the reforms did not progress as rapidly as a class of clergymen believed they ought to, these clergymen called recently on Mayor Whitlock to urge upon him his responsibility for the enforcement of certain laws. The mayor promised to consider their protest and admonition, and later gave out publicly the following statement as to his attitude toward their demands. He said:—

Men are not made good by legal declaration or by official action; they are not good because of the fear of policemen or of the pains and penalties of the law. They are good when they follow the best and highest impulses of their souls; goodness is developed from within, and there is no other way by which any one can become good.

The mayor has set forth statements of fact which ought to be patent even to the political clergymen. The passage of laws may hold the immoral in restraint, but can not put morality into an immoral heart. The preacher who occupies his time in seeking to obtain the enactment of certain laws, or the election of certain men to places of political preferment, is wasting just so much of his time. The business of the preacher is with the souls and the hearts of men, and these can never be reached by any sort of legislation. Time spent by a preacher of the gospel in securing the election of a man to public office might have been spent in a much greater work—the work of saving a human soul from perdition. The mayor's declaration that men are good when they follow the best and highest impulses of their souls, is a terse declaration of a great truth, but against that truth every advocate of religious legislation necessarily sets his face as a flint. Wherever religious legislation is in vogue, the people are not permitted to follow the best and highest impulses of their souls, but must follow the impulses and commands of some one else, even in religious things, and this makes of them hypocrites, and ruins character.

Baptists and Civil Liberty

SPEAKING of the reasons Baptists have for a separate existence, J. W. Thomas, in the *Baptist Standard* of June 2, says this of the principles held by Baptists with respect to civil and religious liberty:—

Baptists have ever been the vanguards of civil and religious liberty. This, too, grows out of the voluntary principle in religion. Bancroft, the great American historian, says: "Freedom of conscience, unlimited freedom of mind, was from the first the trophy of the Baptists." Dr. B. H. Carroll declares: "There was never a government in the world that allowed full liberty of conscience to all men until a Baptist established the colony of Rhode Island. For liberty of conscience, both for themselves and others, Baptists have sought in the ages that are passed; for this they have lived, and for this they have died."

In the same number of this journal, the editor cites the refusal of Mayor Gaynor of New York City to permit a Methodist minister to preach on the streets in the Jewish quarter. The editor truly observes:—

There might be good reasons for not allowing street preaching, but the may-

or's conduct in this case was an unwarranted meddling with the rights of free speech in religion. It was not for him to say whether the Jews needed converting or not. It is altogether probable that he is a very poor judge of religious matters in general, and of doctrine in particular. But the point is, public officials are not elevated in America to pass on such subjects. Free preaching is a corollary of free religion. . . .

But let it be said again, that it was none of Mayor Gaynor's business about the proselyting. His only business was with two points,—the right of every man to preach his religion, and the public peace. All the rest was pure meddling in things beyond his sphere, and too high for him, as his letter shows.

Will the Baptists be true to these principles which they have so nobly espoused in the past? The times in which we are living will afford abundant opportunity to test this. It is to be feared that already evil influences are at work in this strong denomination to divert them from some of their old-time principles. Subtle elements are seeking to commit the great religious bodies to a course of procedure which, in principle as well as in fact, will utterly repudiate the doctrines of liberty which some of these denominations have upheld in bygone days. Will the Baptists remember the past, refusing federation with some of these present-day movements? or will they repudiate the principles of religious liberty for which some of their fathers have suffered persecution for the cross of Christ?

Fishing on Sunday

It is when Sunday laws are put into operation, and men begin to feel the hand of oppression, that the evil character of religious legislation is more fully disclosed. Pennsylvania has a law against fishing on Sunday. At a recent meeting of the United Sportsmen of that State, Commissioner of Fisheries William E. Meehan spoke strongly in favor of repealing this anti-Sunday fishing law. As reported in the *Washington Star* of June 6, he said:—

The Sabbath, according to the Scriptures, is made for man and not man for the Sabbath. It is not a question of whether or not Sunday fishing is prohibited by the Bible, but a case of being practical, and providing recreation and legitimate rest on the day set aside for that purpose. We can not afford to restrict these men, who toil six days a week, from this good which might be theirs on the sabbath. Fish were not given to our streams alone for the well-to-do anglers, who can afford to journey whenever they wish, but they were given to the poor man also. We are throwing aside the best means of bettering our citizenship, and then some of us complain because the laboring men of our cities are not abler and better men. I sincerely trust that at the next meeting of the legislature this anti-Sunday fishing law will be crossed off the

code, and I trust that our United Sportsmen of Pennsylvania will do all in their power to bring this about.

These statements of Commissioner Meehan are a good illustration of the difficulties produced by mixing religious and civil affairs. Sunday fishing is not prohibited by the Bible; and if it were, there would be no reason for placing the prohibition upon the law-books of the nation. We agree with Commissioner Meehan that this law ought to be "crossed off the code." To make either work or play a crime on one day of the week only, is manifestly wrong, and can only be done from a religious view-point.

C. E. H.

A "New Christianity"

IN the current number of the *Biblical World*, issued by the University of Chicago press, there appears an editorial, responsibility for which is accepted by thirteen editors, which points to the coming of a "new Christianity,"—a Christianity which shall result in "the releasing of men's minds from the bonds of tradition and creed." The Christianity of Jesus Christ honored the Word of God, especially "Moses and the prophets." The attitude of the new Christianity is thus stated:—

If there be a controversy between Genesis and geology, the new Christianity will stand with geology. The record left in the strata of the earth can not be impugned by a poet of the prescientific age, even though that poet be also a prophet of a higher conception of God than had before his day prevailed. In conformity to the same principle, the new Christianity will accept the assured result of historical investigation into the records of ancient times. Religion has its rights, but so also has history; and one of these is that it be studied by historical methods.

He who has received the Bible "not as the word of men, but as it is in truth, the word of God," and who has experienced the power of its effective work in his own life, will put this "new Christianity" in the category of "another gospel," and will regard its science as a science "so-called." Truly, departure from the faith is a prominent characteristic of our times. J. N. O.

Belief in a Personal Devil

WITH the growing tendency to depart from the simplicity of Bible faith has come a marked tendency on the part of many to spiritualize away plain Scriptural teaching. The personality of God is denied, and Deity is regarded as a sort of essence filling all space, without any definite existence in fact. The same reasoning denies all personality to satanic agencies, making of them evil impulses only. Prof. James Orr, D. D., discusses in the *Sunday School Times* of June 4 the belief of Christ in a per-

sonal Satan. In affirming that Jesus believed in a personal devil, he sums up a very able argument as follows:—

We come, therefore, by exclusion of the others, to the third of our alternatives: that Jesus *did* believe in an evil spiritual world, and in its action among men; in a personal Satan and his kingdom; and that *his belief is true*. Christ was not in error in what he affirmed. Popular or figurative language he may have used, but the seriousness of the belief at the heart of it is unmistakable. He did *not* share in the error of his contemporaries: traces of these are absent from his teachings. He did *not* confound all diseases with demonic possession; he clearly distinguished them. He saw to the heart of disease in man; for he cured it. There is no improbability—rather analogy suggests the highest probability—of realms of spiritual existence outside our sensible ken. That evil should enter this spiritual world, that human life should be deeply implicated with that evil, that its forces should have a presiding mind and will organizing and directing them,—these are not beliefs to be dismissed with scorn. Jesus held them; facts verified them; history is not without abundant corroboration of them. We do well to be not high-minded, but to fear, in our own relations to them.

As Professor Orr states, we do well to fear in our relations to these evil powers. Keeping pace with the growth of the no-devil theory has been the rise of modern Spiritualism, claiming as its mission the demonstration of the immortality of the soul, and the establishment of communion between the living and the spirits of the dead. These purported spirits of the dead are nothing more than personal demons, as clearly taught in the Scriptures of truth; and their work of deception is made all the more effective from the belief taking possession of men that Satan does not exist in fact. Cunningly and adroitly is he leading men from the simplicity of their faith, and preparing them for the last great deception, which will engulf their souls in impenetrable darkness.

The Agencies of God

It seems a part of the divine purpose that in the day of the Lord's preparation, in the period when there is to be carried to all the world in a short space of time the warning message of the last great judgment, agencies should be prepared whereby this work may be made possible. To the point are the following words from an address given by Dr. Naphtali Luccock, as printed in the *Northwestern Christian Advocate* of May 25:—

All lines of progress are converging in these days. More than a century and a half ago, Sir Isaac Newton made a prophecy almost as startling as his announcement of the law of gravitation. "I believe," he said, "from the study of God's Word, that in the future he will greatly accelerate the movement of converting the world, and accomplish the

work suddenly. But I am convinced, also, from the study of the Word, that before that comes to pass, there will be a marvelous increase in the speed of transportation on the earth. I believe that, in the providence of God, though the method now be entirely hidden, men will yet travel on the earth at the rate of fifty miles an hour." The world laughed at him; an increase of speed from eight to fifty miles an hour was utterly beyond the frontier of its thought. The keen and caustic Voltaire said, in bitter scorn: "One can see how stupid the old Bible is, in that it has added the intellect of Sir Isaac Newton, the most acute on the earth, until he talks like a fool. He says the time will come when a man will be at one point on the earth's surface at the beginning of an hour and fifty miles away at the end of it. Absurd! unthinkable!" But this day the prophecy of Newton is fulfilled before our eyes, both as to the rate of transportation and communication and as to accelerated missionary movements.

Says the prophet Nahum: "The chariots shall be with flaming torches in the day of his preparation. . . . They shall seem like torches, they shall run like the lightnings." Prepared to hand are the agencies of God. The railroad train, the steamship, the telegraph, the telephone, the printing-press, the mail service,—all these, and other means, have been brought into existence for the giving of the last message. Let us utilize these agencies to the utmost in the fulfillment of the great commission.

Prize-Fight Pictures

THE action taken by many cities in the United States and throughout the world in prohibiting the exhibition of pictures of the recent prize-fight is to be strongly commended. The youth of the present day do not need education in these matters. There can not possibly be in these exhibitions one redeeming quality. The whole influence makes for the cultivation of wrong ideals and the corruption of the morals. It is to be hoped, as has been expressed by many, that the recent prize-fight will be the last brutal exhibition of this sort which shall be witnessed in the civilized world. Such exhibitions of physical, and we might add brute, force, do not make for the good of the human family, from whatever standpoint they may be regarded.

A Great Agency

As illustrating the very general use now made of the telephone, one of the world's great utilities, the following, by *Engineering*, is of interest:—

There are in the whole world 9,600,000 telephones, and the lines have an aggregate length of about 12,500,000 miles. There are 1,800,000 telephones in Europe, 56,000 in Asia, 9,000 in Africa, 7,700,000 in America (of which 7,590,000 are in the United States), and 53,000 in Australia.



Loma Linda College of Medical Evangelists

THE question of establishing a denominational medical college has received more or less thought and discussion among us for a number of years. Such a school has been greatly desired by our young people wishing to secure a medical education. The parents of these young people have had the same desire, and many of our medical men and women have felt that we should establish a medical school that could give our young people the advantages they need in preparing for the medical work we aim to do.

Such a school would no doubt have been established before this had it not been for the great expense and the many difficulties that such an undertaking involves. Not knowing how to surmount these, we have hesitated to launch the enterprise.

But in view of counsel given to those in charge of the Loma Linda Sanitarium, the brethren on the Pacific Coast took the matter up last December in the Pacific Union Conference, and passed resolutions looking to the establishment of a medical college in connection with the Loma Linda Sanitarium. These resolutions led to the appointment of a large committee to take this enterprise in hand. The committee met at Loma Linda the sixth of last May. After giving the question in all its phases the best study of which they were capable, the members of this committee decided that, notwithstanding the greatness of the undertaking, there could not consistently be any further delay in establishing a good medical school.

When the committee met at Loma Linda, and gave the problem earnest, prayerful study, light and courage came to them. Some of the difficulties that had stood in the way were removed, and the undertaking began to seem more possible than it had before. It was found that the Loma Linda Sanitarium plant offered many advantages for the work of the new school.

When we began our study of the question, it was understood that a medical school would be added to the sanitarium; but it became evident that the better plan was to turn the sanitarium plant into a medical school. This would place the buildings, land, orchard, dairy, food factory, and the entire equipment in the hands of the medical college trustees, to be used to the advantage of the college. This was agreed to by the trustees of the sanitarium, and in a few days the transfer was made in due legal form, thus starting the school with more than a hundred thousand dollars' worth of property.

This action was not intended to terminate the existence of the Loma Linda Sanitarium, but this institution will continue as a part of the college plant. It has already established an excellent record as a sanitarium, and has built up a large patronage which it should not only hold but enlarge. This sanitarium is

well managed and is doing a good work. It will continue to be known as the Loma Linda Sanitarium, and will be conducted as heretofore, but will be under the ownership and management of the medical college board.

To meet the requirements of the medical students, it will be necessary to build a hospital and carry on hospital work. This has been recommended by the board of trustees, and the funds required to erect and equip the building are now being solicited. It will also be necessary to build a dormitory for the medical students.

It will be the aim of the Loma Linda College of Medical Evangelists to furnish three classes of workers. One class will be regular physicians, who can meet the requirements of medical boards, and take charge of our sanitariums. It will not be the aim of the college to graduate a very large number of physicians each year. It is thought that only ten or fifteen will complete this course annually.

There is great demand for another class of medical workers,—those who will go to foreign mission fields as medical missionary evangelists. The work of this class will be very different from that of the physician working on strictly professional lines in the home land. It is hoped that each year a large number of this class will go out to the great fields where their services are sorely needed.

A third class who will receive training at Loma Linda will be the regular nurses. There is great demand for Christian missionary nurses in the home land and in foreign fields. There is scarcely any limit to the helpful service such nurses can render.

It should be understood by all our people that the one great aim of this medical college will be to educate and train our young people to render the most efficient service possible in carrying forward the work of the third angel's message. It is not the purpose of this school to turn out merely professional physicians and nurses to carry on private work. Every one who goes from that school is to be a medical evangelist.

This undertaking is so great that it must have the earnest prayers, and the hearty, continuous co-operation of all our people.

A. G. DANIELLS.

Our New Swedish Seminary

As our work has developed, our brethren have seen wisdom in the plan of establishing a seminary exclusively for the training of Swedish workers. In studying the field, and the situation in general, it is apparent that when we get a Swedish school established near the center of the Swedish colonies of this country, where we can surround the students with a Swedish atmosphere, there will be better opportunities for them to become perfected in the Swedish language.

The Swedish department at Union

College has done much good; but it has been located to one side of the Swedish colonies, and the English language has been used most of the time outside of the class-room. For these reasons the department has not served the purpose for which it was designed as well as a school differently situated would be able to do.

In looking over the field we have found that there are about two million Swedes in a territory having Chicago as its most central point. Chicago itself has one hundred sixty thousand Swedes,—a larger number than any other city in the world except Stockholm,—and there are as many more in the State outside of Chicago. This situation seems to indicate Chicago as a central location for the Swedish school.

Last April it was decided to buy a seventy-eight-acre farm twelve miles west of Chicago, near Broadview, a station on the Central Illinois Railroad. This farm has a very rich, productive soil, and is all under cultivation, except a few acres used for pasture. The farm has good buildings, which can be utilized for our purpose. There are two houses, a frame house with six rooms, and a brick house with eleven rooms, both in good condition. We plan to use the brick house for a dormitory, and shall have room for over thirty students in it. There is also another building which can be used as a dormitory after a few alterations are made. With these buildings we shall be prepared to begin the school on the farm this fall.

We paid twenty thousand dollars for the farm, a very reasonable price, when we compare it with the price generally paid for property in the neighborhood. Four hundred dollars an acre is usually paid for land with fewer improvements than are found on our farm, and three hundred dollars an acre for land without improvements.

In this new Swedish school we shall not only be able to give students some work on the farm; but those who are adapted to the work can sell our magazines in the city, and in that way scatter the truth while at the same time they are securing money for their support.

We earnestly ask the co-operation of our American brethren in this enterprise planned by the General Conference. We need their financial help, and we would also like to have them encourage our Swedish young people to come to this school, and receive a preparation that will fit them to take an active part in the message. All those who desire further information concerning this school should write to me at 5942 Peoria St., Chicago, Ill. S. MORTENSEN.

A School for Workers in Mexico

Two years ago there came to Mexico four young men from California to enter the canvassing work. They spent six months in study and work, beginning in the City of Mexico very shortly after arriving here. At the end of six months they went out into the field as canvassers, and had good success. One young man died, and lies in the Dolores Cemetery not far away; another returned to the United States to pursue his studies further; two are still in the country, and several others have joined them.

Our experience with these young men

has led us to believe that we can do a successful training work on a larger scale. At a recent meeting of the Mexican Mission Committee, plans were laid to open a school in Tacubaya to accommodate twenty or thirty young persons. We want those who are ready for their last year's work in school to take it with us here, making Spanish one of their principal studies. Living in the country, and hearing the language continually, and practising it during one year, will give these young people a better working knowledge of the language than two or three years of study from books in schools in the United States.

Brother W. A. Yarnell, who has been working in California during the present year, writes that a number there desire to come. As our accommodations are limited, we must know beforehand just who will come. We have made quite a careful study of expenses, and can offer



TENT-MEETING AT TRINIDAD

board and good accommodations for four dollars a week, this to include room, lights, and plain laundry.

Our committee here has asked the writer to take general charge of the school, with Brother Yarnell, Mrs. Cavinness, and a Mexican young lady as the other teachers. Having spent thirteen years in this country in literary work, my wife and I are prepared to help somewhat in this school, although we have many other duties to look after. Brother Yarnell is a graduate of Union College, and has spent nearly two years in Mexico in study and preparation. Our Mexican sister is a graduate of the Mexican schools here, and has had some experience in teaching; so we believe we can offer a good course to the young people who may come,—a course that will be worth a great deal to any one who is thinking of laboring in a Spanish field. The course begins September 21, and continues thirty-six weeks.

The Spanish-speaking people of the world number some seventy millions, and our work is only just begun among them. Many workers will be needed. The design of this school is to prepare workers for Spanish fields.

We hope that the blessing of the Lord will rest upon this enterprise, and that in the future we shall have a goodly number of young persons for this needy and promising field. Address the undersigned at 1599 Avenue 22, Tacubaya, D. F., Mexico. G. W. CAVINESS.

British West Indies

TRINIDAD.—February 8 we pitched a tent, and continued a series of meetings for seven weeks. The field was not a new one, as years ago some of our workers did some work in the village by open-air meetings and canvassing. An interest was then created, and an attempt was made to build a place of worship on a lot that was offered; but the matter was neglected, the place was sold, and the man who had offered it became an enemy to our work.

We worked against many obstacles, such as sickness, bad weather, and opposition; but to the praise of God, nine persons accepted the truth, and others are interested. The Lord moved upon the heart of the man who had before offered the ground for a church, and he has given another spot, and is now very friendly. The land has been cleared,

and we are trying to put up a place of worship, though it will mean quite a struggle, as all the people are poor.

Elder F. G. Lane, of Barbados, by invitation kindly spent the last week and a half of the effort with us, and his labors were much appreciated. Pray for the work here.

A. N. DURRANT,
P. C. CARRINGTON.

Our Supreme Opportunity

Of the grand opportunity in missionary evangelization before this generation, J. Campbell White speaks thus optimistically:—

“The fair share of the United States in the solution of the missionary problem, is to provide for the evangelization of about 560,000,000 people in the non-Christian world. This will require the quadrupling of our present force of missionaries, and a corresponding increase in contributions from approximately \$11,000,000 last year to about \$45,000,000 annually. As we spend over \$300,000,000 annually for religious purposes in our own country, one sixth of this amount to reach a population equal to six times that of the United States is surely a conservative estimate of our financial responsibility. I believe that the churches of the United States are going to accept this task and perform it.”

Sanitarium Relief Campaign

The Spiritual Side of Sanitarium Work

MUCH could be quoted from the Testimonies to emphasize the fact that, in general and in detail, the work of our sanitariums should advance the third angel's message and be a blessing to souls. This work was not given to this denomination as a means of financial income, for its own support and that of other branches of the cause. However, this is not to say that we should not try to make it self-supporting, nor that it is out of place to use surplus earnings in the advancement of other interests of the message.

We can not estimate the full strength of our sanitarium work as an evangelical factor in reaching persons with the truth, but there are some facts that indicate its possibilities in this respect. Figures for last year show that more than twenty-five thousand persons were in our sanitariums either as guests or as patients. The average stay is five weeks each. Taken as a whole, this gives a vast audience for a time sufficiently long to receive much instruction in principles of truth. The sanitarium facilities for successful spiritual work are usually very good. Those in attendance are in a state to be especially susceptible to real spiritual help, it being often their greatest need. They have plenty of time to spare for attending services, at the regular worship hour and at special services on Sabbath or at other times. If the workers are awake to their opportunity and privilege of helping souls to the fullest extent, it is an easy matter to secure the attendance of patients at worship. The routine work can usually be so planned as to permit both patients and workers to be free at that hour, physicians making their prescriptions accordingly, and heads of departments co-operating, so that nothing will hinder any one from attending who wishes to be there.

From experience I can say that the worship hour may become the most precious part of the day to many. Serving as chaplain for a number of years in two of our smaller sanitariums, in connection with other duties, it has been my privilege to have, night after night, an audience of from ten to forty persons who showed the deepest interest in the services. The exercises may be varied by reading suitable selections from our own or other good books, timely articles from our periodicals, giving Bible lessons on doctrinal points or of a practical character, etc. Often request is made for some special subject; and then it becomes an easy matter to present a theme that might otherwise be thought out of place. Thus by exercising care there may be given a very full line of truth that will be well accepted. An anxiety to be present at worship will be seen, outdoor games and pleasures, visiting, or anything else of the kind not being sufficient to detain. Even persons who are much prejudiced on first coming often show a gradually growing interest, until they are seated in the inner circle of those most interested in the principles we hold.

Special Opportunity

A matter of special interest in this line of work is that of reaching people of all classes, from the poorest to the most wealthy. While the greater part of the patronage is drawn from the more common classes, there is also a goodly number of persons of special prominence or influence. A knowledge of the truth is to be given to all, and we can readily see that many would hardly have the opportunity of receiving it through our canvassing work, Bible work, or public services. We should be grateful that God has given us a means whereby these may be reached.

Is it not proper that we give due consideration to what is being done by our sanitariums as evangelical factors, and recognize that this work is deserving of credit? This denominational work is done without cost to the denomination, except that in a few instances conference support is given to the chaplain, or to the physician who is serving as conference medical secretary while also employed in an institution. Should we not recognize that there is something definite to show for the outlay of means that has been made in the establishment of our sanitariums? Is it too much to say that some of their deficits in earnings might be properly accounted for in the work that has been done in evangelical lines?

Can we not even say that it is a good thing to have these institutions as undoubted means of extending the truth, and that, as such, they are worthy of our support? Then let us respond heartily to the call that is now being made in the present relief campaign. It is not much that is asked, after all, nor is it in the form of a bill to the denomination for services rendered, but at the same time it comes to us as a legitimate call for help.

L. A. HANSEN.

Christian Liberty

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

Conducted by the Religious Liberty Bureau

K. C. RUSSELL - - - - - Secretary
C. M. SNOW - - - - - Corresponding Secretary

Religious Liberty — a Bible Reading

Force Not a Gospel Agency

1. How is the work of God in saving men carried on in the earth? Zech. 4: 6.
2. How are men's hearts purified? Acts 15: 8, 9.
3. How does Christ dwell in the heart? Eph. 3: 17.
4. Can faith be forced? or is it a voluntary act? Note 1.
5. What is our Saviour's attitude toward freedom in belief? John 12: 47; note 2.
6. What does Paul say of the weapons of the Christian warfare? 2 Cor. 10: 3, 4.
7. What is the only sword he mentions in enumerating the whole armor of God? Eph. 6: 13-17.
8. What does he say of its power? Heb. 4: 12.
9. What reason did Christ give for his servants not fighting in his behalf? John 18: 36.

10. When Peter attempted to defend his Master with a sword, what did Christ say to him? Matt. 26: 52.

11. When two of Christ's disciples desired to use force against the Samaritans, who "did not receive him," how did he rebuke them? Luke 9: 51-56.

12. To whom does vengeance belong? Rom. 12: 19; note 3.

13. What kind of worshipers does the Lord seek? John 4: 23, 24.

14. What did the Saviour say of his attitude toward those who refused to believe his word? John 12: 47.

15. What course does he pursue with every soul? Rev. 3: 20; John 12: 32.

16. What course does he forbid among his disciples? Luke 22: 25, 26; Matt. 20: 25, 26.

17. What Scriptural expressions indicate proper methods of gospel work?—*Answer:* "Go ye into all the world, and preach the gospel;" "I entreat thee;" "We persuade men;" "We pray you;" "I beseech you;" "Who-soever will, let him take the water of life."

18. How is the servant of the Lord to labor for the erring? 2 Tim. 2: 24-26.

19. In seeking to convert men, how does God appeal to them? Isa. 1: 18.

Notes

1. Faith is the gift of God, but it is ours to exercise. God leaves it optional with us whether we will use the faith he gives. All the nations of earth have not sufficient power to force a single soul to believe anything. If one believes, it must be through force of conviction from accepting certain testimony, and not by outward constraint. Faith is voluntary. Its foundation is the Word of God (Rom. 10: 17); but no one can by force compel another to believe the Bible. "Where legal enactment begins, moral suasion ends."—*Christian Union*.

2. "Almighty God hath created the mind free; all attempts to influence it by temporal punishments or burdens, or by civil incapacitation, tend only to beget habits of hypocrisy and meanness, and are a departure from the plan of the holy Author of our religion, who, being Lord both of body and mind, yet chose not to propagate it by coercion on either, as was in his power to do."—*Thomas Jefferson*.

3. Vengeance, or retributive justice, belongs to God to execute, and not to man, because all men are alike accountable to God for their conduct. Therefore we are not to become angry and avenge ourselves for the wrong-doings of others, but we are to "give place unto wrath," that is, God's wrath,—for it is written, "Vengeance is mine; I will repay, saith the Lord." The Lord's wrath will be visited in harmony with the principles of justice, love, and righteousness. God has not committed to men the work of judging, condemning, and executing vengeance upon any one. The Papacy has often shown its antichristian character by engaging in such work.

C. M. S.

A Questionable Communion

QUOTING from the *Association Men*, the *Western Recorder* (Baptist) of June 16 refers to a communion service held in a certain city in which twelve churches, including the Baptist, engaged in the communion service. It says:—

"The writer assures us that 'never before in America' has such a service been held. We are at least thankful that this unscriptural, spectacular performance has never occurred before, and we sincerely trust that it will never occur again in America, or any other portion of the civilized or uncivilized world. We would recommend to the Baptists who participated in this Corinthian celebration of the supper, that they take a course of instruction from the janitor of some Baptist theological seminary, and learn the A B C of Bible truth and practise."

This communion service was brought about by the influence of the Y. M. C. A. The *Recorder* gives this friendly advice to this association:—

"We would modestly suggest to the Y. M. C. A. that it 'stick to its knitting,' and let the question of church union severely alone. It has been said that some men have made fortunes by attending to their own business, and it is probably equally true that some have marred their fortunes by trying to attend to the business of others. As much as we think of the Y. M. C. A. and its work, we have never felt called upon to ask it how to run our church. Nor do we hesitate to say that, should the Y. M. C. A. become sponsor for the destruction of our denominational tenets, we would feel it our duty to oppose it to the extent of our ability and influence. Baptists have, through the ages, had a divine and distinct mission; and this mission, by the help of God, they propose to fulfil, without interference or dictation."

More Catholics Than Protestants

THE *Christian Advocate* for July 21 is responsible for the statement that in sixteen States and Territories in this country, the majority of church-members are Roman Catholics, and gives the following percentages in support of this claim:—

"New Mexico, 88.7; Rhode Island, 74; Montana, 73.1; Massachusetts, 69.2; Nevada, 66.7; Arizona, 66.2; New York, 63.6; New Hampshire, 63; Louisiana, 61.3; Connecticut, 59.6; California, 58; Vermont, 55.9; Maine, 53.3; New Jersey, 51.5; Wisconsin, 50.5; Michigan, 50.1."

From this list it is apparent that in all the New England States, Roman Catholic communicants outnumber those of the combined Protestant churches.

Waste in Denominational Effort

MUCH has been said of late about the large amount of waste in Christian effort due to the fact of duplication of effort on the part of the various churches. This charge, however, seems not to be well founded, as applied to some sections of the country. Says the *United Presbyterian* of July 21:—

"A joint committee of forty, representing twenty-one denominations, undertook an investigation of conditions in Colorado, to discover whether or not there was such duplication of religious privileges and waste of missionary funds in that State. There has been a report made of the findings, and it gives little or no support to the familiar charge. It was found that there are 133 towns having populations of from one hundred fifty to one thousand which have no Protestant church of any sort."

The Missionary and Publishing Work

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

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

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

Forward to All Nations

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

In harmony with the spirit of this great commission, the following resolution was adopted by the General Conference in its last session:—

"Whereas, The good hand of God has been with our publishing work, and the Lord has begun to fulfil to us his promise that 'the publishing work is to be revived;' and,—

"Whereas, The sale of literature has increased during the past quadrennial term from half a million dollars a year to one million two hundred eighty thousand a year; therefore,—

"Resolved, That we render thanksgiving to God for all his dealings with us; that we renew our vows of consecration to this department of his service; and that we do our utmost to provide the necessary trained workers, literature, organization, and facilities for the speedy proclamation of the third angel's message to all nations, kindreds, tongues, and peoples by means of the printed page."

The foregoing resolution was discussed with much enthusiasm, and was unanimously adopted. We are glad to be able to report that this resolution has not suffered the fate of many which are passed by such large assemblies. The providences of God have opened wide the doors of opportunity for us in all nations; and one by one these doors are being entered, and the pioneers of this message are rapidly taking possession, and with such success as God alone can give they are publishing the good news of the gospel of the kingdom.

Pursuant to the policy adopted in passing this resolution, general agents have been sent out to important fields during the past year as follows:—

Carl E. Weaks, formerly general agent of the North Pacific Conference, to India.

G. H. Clark, formerly field agent of the Chesapeake Conference, to Africa.

E. Max Trummer, formerly general agent of the German canvassing work in the Mississippi Valley, to the east coast of South America.

Henry Tonjes, formerly field agent of the Greater New York Conference, to Brazil.

E. T. Wilson, formerly a student at the Foreign Mission Seminary, and a man of mature experience in the distribution of literature, to Peru.

C. F. Innis, formerly field agent of the Western Colorado Conference, to Panama.

In addition to these general leaders, we have sent four experienced canvass-

ers to Mexico, two to Porto Rico, one to Cuba, and one to India. Another, also, is under appointment to India, and expects to sail in a few days.

The success which these workers have attained in their respective fields almost from the beginning of their efforts, indicates that the time was fully ripe for this movement; and we are encouraged to press forward in harmony with this missionary policy, as expressed in the resolution given above.

On the last page of the previous number of the *Review*, there appeared two brief articles, one from the president of the General Conference, calling for one hundred twenty missionaries, and the other from Elder N. Z. Town concerning the twenty-five canvassers whom we wish to secure as soon as possible.

We want twenty-five strong, experienced young men who give promise of developing into reliable, permanent leaders of our colporteurs in the respective fields to which they may be assigned. After having given satisfactory evidence to the Mission Board of their fitness for the work, these twenty-five candidates will be placed under provisional appointment, and brought to the Foreign Mission Seminary for a brief, special course of training. Those who are unable to pay their own expenses will be given a sufficient salary to cover school expenses, and will be assigned to the foreign work, and sent forward as soon as they are fitted for the work.

The Lord has greatly blessed us thus far in the selections that have been made. Valuable men have been secured through the unselfish co-operation of leading men in our union and State conferences and publishing houses. By the same means we hope to secure the full number required.

All correspondence relating to this matter should be directed to N. Z. Town, Takoma Park, Washington, D. C.

E. R. P.

The Summary

THE accompanying summary is one of the best we have ever published. The success of our agents is well distributed. While there is an apparent decline in some of the unions of the United States, due partially, at least, to the heavy contributions made during the past year to foreign fields, there are, on the other hand, a strong upward tendency and better regularity in the reports from many foreign fields. The total sales in foreign lands have averaged from twenty to thirty thousand dollars a month for two or three years, but recently they have sprung upward to thirty-five and forty thousand dollars a month.

It is too early for us to say whether there has actually been a decline in the union conferences of the United States for the month of June. In 1908 our banner month was July, because during that month nearly all the recruits from our schools were working for their scholarships. In 1909 the schools closed earlier on account of the time of the General Conference, therefore June was the banner month. This year it was near the middle of June before students from many of the schools were at work on their scholarships, and it is quite possible that their work will affect the month of July as much as the month of June.

Whatever the results may be, it is evident that our union conferences are strengthening their organization for handling our literature, and the breaches that have been made in the leadership by calling strong men to foreign fields are being made up, and the Lord is giving steadily increasing success to the men who have taken on new burdens. Therefore, while there may be occasional fluctuations in the summaries from our union conferences, there is no indication of chronic weakness.

Our hearts are cheered by this splendid report, and we trust it will be an inspiration to all.

E. R. P.

Protestant Books in a Spanish Convent

THE influence of gospel literature under conditions the most unfavorable has been the wonder of every age since the art of printing was discovered. Incidents illustrating this fact are a constant source of encouragement to the canvassing evangelists of to-day; and they never tire of relating them. I recently ran across the following in the "History of the Progress and Suppression of the Reformation in Spain," which will be of interest to missionary workers:—

The attention of some of the members of the convent of San Isidro, near Seville, had been called to the fact that true religion "did not consist in chanting matins and vespers; . . . but if they expected to obtain the approbation of God, it behooved them to have recourse to the Scriptures." A quiet investigation followed, until 1557, when history says:—

"A more decided change in the internal state of this monastery took place in the course of the year 1557. An ample supply of copies of the Scriptures and Protestant books, in the Spanish language, having been received, they were read with avidity by the monks, and contributed at once to confirm those who had been enlightened, and to extricate others from the prejudices by which they were enthralled. In consequence of this, the prior and other official persons, in concurrence with the fraternity, agreed to reform their religious institute. Their hours of prayer, as they were called, which had been spent in solemn mummeries, were appointed for hearing prelections on the Scriptures; prayers for the dead were omitted, or converted into lessons for the living; papal indulgences and pardons, which had formed a lucrative and engrossing traffic, were entirely abolished; images were allowed to remain, without receiving homage; habitual temperance was substituted in the room of superstitious fasting; and novices were instructed in the principles of true piety, instead of being initiated into the idle and debasing habits of monachism. Nothing remained of the old system but the monastic garb and the external ceremony of the mass, which they could not lay aside without exposing themselves to imminent and inevitable danger.

"The good effects of this change were felt without the monastery of San Isidro del Campo. By their conversation, and by the circulation of books, these zealous monks diffused the knowledge of the truth through the adjacent country, and imparted it to many individuals who re-

Canvassers' Summary for June, 1910

	AGTS.	HRS.	ORDERS	VALUE 1910	VALUE 1909	VALUE 1908
Atlantic Union Conference						
Maine	5	311	48	\$ 262.80	\$ 833.15	\$ 759.40
Northern New England	15	1238	190	882.40	813.35	624.05
Central New England	2	307	85	290.05	795.25	1215.55
Southern New England	2	54	26	97.00	481.15	320.85
New York	6	571	136	529.25	687.70	1000.25
Western New York	20	1989	626	2070.15	1779.30	1017.50
Greater New York	1	70	12	60.25	84.25	279.75
Totals	51	4540	1123	4191.90	5474.35	5217.35
Columbia Union Conference						
Ohio	17	1798	574	1467.65	2719.10	1240.50
West Virginia	12	1260	852	1553.40	1008.40	243.50
Virginia	10	1428	967	2160.65	256.05	859.50
Chesapeake	9	856	354	925.60	1301.30	2005.60
Eastern Pennsylvania	11	1128	404	1029.45	1414.60	392.20
West Pennsylvania	10	836	317	922.24	691.20	182.65
New Jersey	7	331	124	403.24	1061.70	2078.60
District of Columbia	3	251	60	358.75	....	....
Totals	79	7888	3652	8820.98	8452.35	7008.85
Lake Union Conference						
East Michigan	12	490	127	461.85	1007.60	630.45
West Michigan	7	597	131	348.85	472.80	49.55
North Michigan	9	543	82	223.25	1401.85	258.05
Wisconsin	18	1301	321	1009.10	1440.15	1163.15
Northern Illinois	14	1577	489	1793.40	1144.70	873.95
Southern Illinois	21	1525	535	1591.85	1983.60	375.45
Indiana	9	1032	405	843.70	1146.20	635.05
Totals	90	7125	2090	6272.00	8596.90	3985.65
Canadian Union Conference						
Ontario	9	727	278	555.20	473.85	467.00
Quebec	1	54	12	24.00	173.00	150.50
Maritime	10	692	309	696.50	742.45	64.65
Newfoundland . . . . .	...	...	...	....	....	....
Totals	20	1473	599	1275.70	1389.30	682.15
Southern Union Conference						
Louisiana	9	1209	621	964.60	1145.90	807.85
Alabama	15	2100	1428	1928.25	1649.40	822.28
Kentucky	14	1980	722	1253.70	822.45	1063.15
Mississippi	19	2468	1234	2227.75	1038.30	764.10
Tennessee River	8	1616	719	967.40	567.70	676.15
Totals	65	9373	4724	7341.70	5220.75	4133.53
Southeastern Union Conference						
Cumberland	13	1288	399	914.45	1398.40	1526.00
Georgia	13	882	330	1051.36	1388.95	771.50
North Carolina	14	2058	741	1736.60	820.05	721.00
South Carolina	7	872	527	841.75	1444.50	560.35
Florida	8	935	578	1247.12	163.50	....
Totals	55	6035	2575	5791.28	4331.25	4463.00
Southwestern Union Conference						
Arkansas	10	1379	551	1739.15	4208.50	1946.80
Oklahoma	21	3128	1478	5445.25	5852.55	2109.60
Texas	21	2953	1682	5597.10	10248.45	1516.80
West Texas	12	1195	480	1824.90	1144.80	319.40
South Texas	13	1396	671	2417.50	....	....
New Mexico	5	664	104	208.55	570.05	34.50
Totals	82	10715	4966	17232.45	22024.35	5927.10
Central Union Conference						
North Missouri	13	578	238	824.90	809.50	1902.85
Southern Missouri	21	1407	394	1087.90	1847.83	....
Kansas	23	1325	325	1400.00	1418.20	6825.07
Colorado	9	622	142	717.00	504.85	....
West Colorado . . . . .	...	...	...	....	611.30	886.50
Nebraska	22	1766	528	1786.05	3105.15	1787.70
Wyoming	2	113	39	129.00	947.35	856.75
Totals	90	5811	1666	5944.85	9244.18	12258.87
Northern Union Conference						
Iowa	10	822	267	885.55	2500.00	1092.50
Minnesota	16	1775	468	1574.55	2598.20	2049.90
North Dakota	12	1567	488	1781.00	2908.00	956.75
South Dakota	9	1346	334	1263.10	3109.00	1343.10
Totals	47	5510	1557	5504.20	11117.20	5442.25

Current Mention

	AGTS.	HRS.	ORDERS	VALUE 1910	VALUE 1909	VALUE 1908
Pacific Union Conference						
Arizona	2	174	107	\$ 396.20	\$ 8.75	\$ 245.00
California-Nevada	10	864	237	1541.50	2568.15	2024.80
Southern California	4	107	35	170.50	1747.50	1770.45
Utah	1	153	61	142.70	....	370.20
Totals	17	1298	440	2250.90	4324.40	4410.45
Pacific Union Conference (Not previously reported)						
Arizona .....	...	...	...	26.70	....	....
California-Nevada .....	...	...	...	2139.15	....	....
Southern California .....	...	...	...	1094.90	....	....
Utah .....	...	...	...	182.00	....	....
Totals .....	...	...	...	3442.75	....	....
North Pacific Union Conference						
Alaska .....	...	...	...	....	133.25	....
Western Washington	12	434	250	1442.35	2696.84	2493.55
Upper Columbia	12	939	505	1676.45	3179.09	1620.00
Southern Idaho	9	583	165	730.10	431.15	723.25
Montana	10	530	155	614.00	2115.05	998.15
Western Oregon	24	1016	429	1336.75	1560.85	2130.70
Southern Oregon	3	132	84	162.50	....	....
Eastern Oregon Miss. Field	1	19	...	85.00	....	....
Totals	71	3653	1588	6047.15	10096.23	7565.65
Western Canadian Union Conference						
Alberta	10	1021	374	1665.15	1989.40	863.00
Manitoba	2	203	124	504.05	1177.40	854.35
British Columbia	10	740	302	1270.50	166.65	873.85
Saskatchewan	5	794	534	1591.10	1560.65	803.95
Totals	27	2758	1334	5030.80	4894.10	3395.15
Foreign Union Conferences and Missions						
British	72	5038	1771	5457.36	6142.37	3642.76
Scandinavian	79	9923	6227	3477.67	6749.96	....
East German	111	10593	...	2420.25	801.66	6202.55
West German (two months)	101	10904	...	3104.85	....	....
Russia	57	...	...	1700.22	795.98	....
Latin	13	2130	3430	473.15	156.10	540.95
South African	17	1046	385	1495.06	....	....
Australasian	77	4782	1702	6447.44	5678.17	5543.36
Mexican Mission	7	497	316	2144.04	117.72	550.10
West Indian	33	...	...	2640.73	....	....
Korean .....	...	...	...	17.90	....	....
Philippine Islands .....	...	...	...	2.97	....	....
Levant Union	4	...	...	50.18	....	....
India Mission	2	281	92	111.20	....	....
Brazil	15	774	...	316.85	....	....
South American Union	35	2431	...	3599.52	....	....
Total North American union conferences	....	....	....	\$79146.66	\$95165.36	\$64890.00
Total foreign union conferences and mission fields	....	....	....	33459.39	29246.98	17988.67
Grand totals .....	....	....	....	\$112606.05	\$124412.34	\$82878.67

Comparative Summary

	1905	1906	1907	1908	1909	1910
Jan.	\$14,000.00	\$21,000.00	\$26,325.50	\$25,920.06	\$40,677.06	\$42,532.23
Feb.	10,000.00	15,000.00	26,309.61	30,466.40	48,748.21	50,990.34
March ..	12,000.00	18,000.00	36,253.65	35,757.15	52,703.85	55,711.55
April ...	16,000.00	24,000.00	35,276.76	43,858.29	55,109.54	64,042.39
May	24,000.00	37,000.00	51,097.51	67,455.44	82,971.94	86,333.58
June	31,000.00	46,000.00	65,317.23	82,878.67	124,412.34	112,606.05
July	35,000.00	52,218.04	75,691.57	120,973.89	95,445.21	....
August .	24,000.00	36,555.39	46,590.68	66,946.38	71,652.97	....
Sept. ...	15,000.00	22,038.63	32,503.48	51,148.56	55,625.41	....
Oct.	18,000.00	26,382.61	40,646.45	62,719.91	52,670.03	....
Nov.	21,000.00	43,733.16	30,016.77	53,787.31	49,964.99	....
Dec. ...	17,000.00	29,756.47	25,361.54	39,873.18	45,759.73	....
Totals,	\$237,000.00	\$371,684.30	\$491,450.75	\$681,794.24	\$775,741.28	....

—The Japanese liner "Tetsurei-Maru," running between Kobe and Darien, sank off Chin-do, Korea, on the night of July 23. Forty of the 246 passengers on board were landed, but the rest, with the ship's crew, perished.

—Now that the sultan no longer stands in the way, Constantinople is to be provided with an extensive trolley system. The sultan's objection to the installation of a trolley system is said to have been because of its association with the word "dynamo," which in his mind was unpleasantly associated with "dynamite."

—Da Vinci's famous portrait, "Giconda," better known as the "Mona Lisa," was stolen from the Louvre, in Paris, about a month ago, and a copy of the painting substituted in its place. A New York collector is said to have possession of the original. It has been said that the British government offered \$5,000,000 for this painting, but that the offer was declined.

—The Census Bureau presents a report giving the results of the attempt of that bureau to secure official statistics concerning salaries paid to ministers: "The figures cover 164,229 religious organizations, representing 102 denominations, and show an average salary of only \$663. The salaries range from an average of \$1,223 in cities of the first class, to \$1,110 in those of the second class, \$1,063 in those of the third class, \$972 in those of the fourth class, and \$573 in the area outside the principal cities."

—Judge Richardson, of Boston, in an injunction granted to the Meade-Morrison Company of Cambridge against the officers and members of Boston Lodge, No. 264, of the International Association of Machinists, recently voiced the following significant words: "Every man is entitled to work for any number of hours, for any wage that is satisfactory to him, without interference or threats of violence. The combination of capital into what is known as trusts has aroused much criticism throughout the country, but it seems to me that the labor unions have formed a trust, inimical to that freedom which the laws of the State guarantee to every citizen."

—Rabies is increasing at an appalling rate in the United States. In Washington, since June 1, over forty dog suspects have been examined for rabies, and nearly every one is said to have given evidence of the presence of the disease. In several instances mad dogs have been killed after biting children. In one popular suburb of the city three children were bitten before the animal was killed. On July 21, in a residence neighborhood, three children, the oldest ten years of age, were badly bitten and torn by a mad dog. In view of the increase of this most agonizing disease, and the danger to which all are subjected, physicians and health officers earnestly recommend the muzzling of all dogs. This has been proved an effective agent in stamping out the disease. In England, where a muzzling law prevails, there has been no case of rabies, either in man or beast, since 1905.

sided in towns at a considerable distance from Seville."

But they were in the home of the Inquisition, and the convent could not long conceal the fact that it had turned Protestant. They desired to flee, and finally "twelve of their number left the monastery. Soon a storm of perse-

cution burst on the heads of their brethren who remained in San Isidro."

Let us pray that the more than \$43,000 worth of our publications shipped into Spanish fields during the past six months may find hearts as open to truth as were the inmates of this foremost convent of Spain. H. H. HALL.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1910

ATLANTIC UNION CONFERENCE

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

CANADIAN UNION CONFERENCE

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

CENTRAL UNION CONFERENCE

Southern Missouri, Springfield ... Aug. 4-14
 Kansas, Ottawa Aug. 18-28
 Colorado, Denver Aug. 18-28
 Nebraska, York Aug. 25 to Sept. 4
 Western Colorado, Grand Junction, Sept. 15-25

COLUMBIA UNION CONFERENCE

Virginia, New Market Aug. 4-14
 Ohio, Marion Aug. 11-21
 West Virginia, McMechen Aug. 18-28
 Chesapeake, Chestertown, Md.
 Sept. 22 to Oct. 2

LAKE UNION CONFERENCE

East Michigan, Jackson Aug. 11-21
 West Michigan, Battle Creek Aug. 18-29
 North Michigan, Traverse City
 Aug. 25 to Sept. 4
 Indiana, Indianapolis ... Aug. 25 to Sept. 4
 Wisconsin, Grand Rapids Sept. 1-11
 Southern Illinois, Shelbyville Sept. 8-18

NORTHERN UNION CONFERENCE

Iowa, Calmar Aug. 15-21
 Iowa, Storm Lake Sept. 5-11

PACIFIC UNION CONFERENCE

Southern California, San Diego (general)
 Aug. 4-14
 California, Berkeley (general).... Aug. 18-28
 California, Visalia (local), Sept. 29 to Oct. 9
 Utah, Salt Lake City (conference only)
 Oct. 4-9
 Arizona, Phoenix (conference only), Nov.

SOUTHEASTERN UNION CONFERENCE

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

SOUTHERN UNION CONFERENCE

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

SOUTHWESTERN UNION CONFERENCE

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

WESTERN CANADIAN UNION CONFERENCE

British Columbia (Western) ... Aug. 12-21
 British Columbia (Eastern), Vernon.....
 Aug. 24-31

European Division

BRITISH UNION CONFERENCE

Wales Sept. 29 to Oct. 2
 North England Oct. 6-9

WEST GERMAN UNION CONFERENCE

Holland Aug. 4-7

LATIN UNION CONFERENCE

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

Kentucky Camp-Meeting

THE third annual meeting of the Kentucky Conference of Seventh-day Adventists will be held on the same grounds as last year, on the corner of Magnolia and Brook streets, Louisville, Ky., Aug. 25 to Sept. 3, 1910. Officers for the coming year will be elected.

A. O. BURRILL, *President.*

The Florida Sanitarium and Benevolent Association

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

R. W. PARMELE, *President.*

Florida Conference Association

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

R. W. PARMELE, *President.*

Alabama Conference Association

THE annual session of the Alabama Conference Association of Seventh-day Adventists will be held in Calera, Ala., in connection with the camp-meeting. The first meeting of the association will be held at 9 A. M. on Thursday, Aug. 11, 1910. This meeting is called for the purpose of electing officers for the ensuing year, and the transaction of such other business as may properly receive attention.

W. H. WILLIAMS, *Secretary.*

Indiana Association of Seventh-day Adventists

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

MORRIS LUKENS, *President.*

Indiana Medical Missionary and Benevolent Association

NOTICE is hereby given that the annual meeting of the Indiana Medical Missionary and Benevolent Association will be held Monday, Aug. 29, 1910, at 9 A. M., at the camp-ground at Indianapolis, Ind. At this meeting four members of the board, to serve for a term of two years, will be elected, and such other business transacted as may properly come before this body.

MORRIS LUKENS, *President.*

Seventh-day Adventist Association of Colorado

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

C. R. KITE,
President.

Indiana Conference

THE thirty-seventh annual session of the Indiana Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Indianapolis, Ind., Aug. 25 to Sept. 4, 1910. The first meeting of the conference will be called Friday, August 26, at 9 A. M. Officers will be elected to serve during the coming year, and other important matters will be considered. All churches in the State should have a full delegation present at this conference.

MORRIS LUKENS, *President.*

Southern Illinois Conference

THE first meeting of the eighth annual session of the Southern Illinois Conference will be held on the camp-ground in Shelbyville at 7 P. M., Thursday, Sept. 8, 1910. Each church in Southern Illinois is entitled to one delegate for its organization, and one for each full ten members.

E. A. BRISTOL, *President;*
R. B. CRAIG, *Secretary.*

Southern Illinois Conference Association

THE Southern Illinois Conference Association of Seventh-day Adventists (a corporation of Illinois) will hold its annual meeting at Shelbyville, Ill., in connection with the camp-meeting, Sept. 8-18, 1910. The first meeting will be held at 10 A. M., Friday, Sept. 9, 1910. A board of trustees will be elected, and such other business transacted as may properly come before this meeting. All accredited delegates to the Southern Illinois Conference are delegates to this association.

E. A. BRISTOL, *President;*
NETTIE EATON, *Secretary.*

Wisconsin Conference Association

THE Wisconsin Conference Association of Seventh-day Adventists will hold its annual session on the camp-ground in Wood's Grove, Grand Rapids, Wis., between Sept. 2 and 11, 1910. The first meeting will be held at twelve o'clock noon, Friday, Sept. 2, 1910. A business and financial report of the association will be rendered by the secretary and treasurer, the regular officers will be elected for the ensuing year, and such other business will be transacted as may be properly brought before the association.

C. McREYNOLDS, *President;*
JOHN C. McREYNOLDS, *Secretary.*

West Virginia Conference

THE twenty-third annual session of the West Virginia Conference of Seventh-day Adventists will be held in connection with the camp-meeting at McMechen, W. Va., Aug. 18-28, 1910. The first meeting will be held at 9 A. M., Friday, Aug. 19, 1910. At this session much business of great importance in connection with the conference will be considered, and it is earnestly hoped that a full representation will be present at the opening meeting. Each church in the conference is entitled to one delegate, without respect to the number of members, and one additional delegate for every seven members of the church.

F. H. ROBBINS, *President.*

Southern Illinois Camp-Meeting

THE annual camp-meeting of Southern Illinois will be held at Shelbyville, Ill., Sept. 8-18, 1910. In connection with this camp-meeting will be held the eighth annual session of the Southern Illinois Conference. This will be an important meeting for Southern Illinois, also for those who attend. The meeting will be held on the Shelbyville Chautauqua Grounds, a beautiful location. There is plenty of shade, and the ground is covered with a heavy sod. Good walks, electric lights, and pure water help to make the grounds both beautiful and convenient for our gathering. Shelbyville is situated on the Big Four and the Chicago and Eastern Illinois railroads. Those coming by way of the Chicago and Eastern Illinois can stop, and have their baggage left, right at the grounds; and there are plenty of omnibus lines from the Big Four to accommodate all. We expect a large attendance from the city and the surrounding country. Some work has been done by our canvassers in this territory, and the people of Shelbyville extend to us a cordial invitation to hold our meeting there this year. All the members of our churches should plan to attend this meeting.

E. A. BRISTOL.

Wisconsin Medical Missionary and Benevolent Association

THE annual meeting of the Wisconsin Medical Missionary and Benevolent Association will be held in Wood's Grove, Grand Rapids, Wis., between Sept. 5 and 11, 1910. The first meeting of the session will convene at 10:30 A. M., on Monday, Sept. 5, 1910. A full business and financial report will be rendered by the secretary and treasurer of the work of the past year and its present standing. Officers of the association will be elected for the ensuing year, and all legal business that may be properly brought before the meeting will receive attention.

C. McREYNOLDS, *President*;
P. L. LARSON, *Secretary*.

The Wabash Valley Sanitarium

THE above-mentioned institution wishes to announce that a new nurses' class will be started October 1. The course will be three years in length, and the curriculum followed will be the one outlined at the last session of the General Conference. The Wabash Valley Sanitarium is conveniently located in a rural district on the "banks of the Wabash" River. Only those are admitted who have a determined purpose in life, and are willing to devote themselves to the service of God and humanity. Booklet descriptive of the training-school will be forwarded upon request. If interested, write at once, as we desire to have the class made up as soon as possible, that class work may begin promptly on the date mentioned. Address the Wabash Valley Sanitarium, La Fayette, Ind.

Wisconsin Conference

THE fortieth annual session of the Wisconsin Conference of Seventh-day Adventists will convene on the camp-ground in Grand Rapids, Wis., Sept. 1, 1910. The first meeting of the session will be held at 10:30 A. M., Sept. 1, 1910. During the meetings of the session, reports of the different departments of the conference,—the tract society, Sabbath-school, academy and primary school work,—also reports from the superintendents of the various districts, will be given. The usual officers will be elected, and such other business transacted as may properly be brought before the conference. A two hours' meeting will be held for conference and association business each day during the camp-meeting except on the Sabbath; this will afford time for all business to be done deliberately and without confusion. All delegates should be in their seats in the first meeting, and remain until all the business is done. Send the list of the names of your delegates to John C. McReynolds, Box 57, Grand Rapids, Wis., as soon as you have elected them, that the roll may be ready to call without loss of time at the first meeting.

C. McREYNOLDS, *President*.

Business Notices

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

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

Conditions

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

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

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

No discount for several insertions.

WANTED AT ONCE.—A strong man or woman to take charge of the laundry. Must give reference. Address Madison Sanitarium, Madison, Wis.

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

FOR SALE.—Good frame house. Six rooms; pantry; large front porch; wood-shed; good cellar, well, and cistern; ¾ acre land; excellent soil. Twenty rods from Monterey church and church-school. John M. Wilson, Allegan, Mich.

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

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

FOR SALE.—Strictly modern seven-room bungalow, and four lots set to fruit, located in the best residence portion of College View, Neb. Would make a most desirable home for those desiring college or church-school privileges. W. Earl Rentfro, Arlee, Mont.

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

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

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

FOR SALE.—Nine-room house with all modern conveniences; barn and henery; two lots containing 1¾ acres in grass, a good garden, and fruit-trees. The house is arranged for two families; four rooms will rent for enough to cover the interest on the entire investment. Located one block from the Sanitarium and Foreign Mission Seminary. Church-school privileges. Address I. D. Richardson, care Seminary, Takoma Park, Washington, D. C.

TEMPERANCE WORKERS.—Have you seen that most striking temperance folder ever issued—"The Time-Table of the Dark Valley Railroad"? It exactly resembles a railroad time-table. Attracts attention everywhere. Everybody reads it. Full of telling temperance facts, forcibly presented, and strikingly illustrated in colors. It will surely please you. Price, 5 cents a copy; \$1.50 a 100. Liberal discounts in larger lots. Send all orders to W. L. Sims, Logan, Utah.

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

Publications Wanted

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

W. W. Grant, 210 Alconze St., Pensacola, Fla.

Mrs. E. B. Francisco, R. F. D. 7, Jackson, Mich.

Miss Johnnie Gifford, R. F. D. 2, Box 58, Shreveport, La., copies of all our papers for distribution in hospital and jail.

T. L. Payne, National City, Cal., *Signs of the Times, Watchman, Instructor*, and other papers, for an indefinite period.

Mrs. D. A. Fitch, 201 Isabel St., Glendale, Cal., a continuous supply of our magazines, especially *Life and Health, Signs, and Instructor*.

Obituaries

DUNLAP.—Died at her home in Davenport, Iowa, Sister Jessie Dunlap. Death resulted from a serious operation, from which she was unable to rally. For many years Sister Dunlap has been a faithful member of the church at Davenport, and she died with a bright hope of having a part in the first resurrection. A husband, one son, and two daughters are left to mourn. The funeral was largely attended. Words of comfort were spoken by the writer, from 1 Cor. 15:49. L. D. SANTEE.

WINFIELD.—Died near Gentry, Ark., July 17, 1910, Sister Ellen Winfield, in the fifty-first year of her age. She lived a consistent Christian life; and in the fall of 1905, as the result of a meeting held in Logan, Ark., she accepted present truth, and was baptized. Death was due to paralysis. We laid her to rest in Fairmount Cemetery to await the coming of the Life-giver. The funeral service was conducted by the writer, assisted by C. N. Eastman. JOHN RAFFERTY.

CANFIELD.—Frank E. Canfield was born in Ward, N. Y., Aug. 31, 1861, and died at his home in Friendship, N. Y., June 18, 1910. At the age of seventeen he came to hope in the pardoning mercy of Christ, and united with the Seventh-day Baptist Church. A few years ago he came to a knowledge of the third angel's message, but like many another isolated convert, had no opportunity of joining the Seventh-day Adventist Church. His life was perfected in the virtues of patience and unselfish devotion to others. He leaves a wife, four children, a brother, five sisters, and a large circle of relatives and friends to mourn his death. MARTHA N. CANFIELD.

ALTHER.—Cora Alice, wife of Solomon Alther, was born Jan. 20, 1865, and died near Quicksburg, Va., July 16, 1910, aged 45 years, 5 months, and 26 days. Sister Alther was in poor health for a number of months, but recently she suffered a stroke of paralysis, which was the immediate cause of her death. She was a member of the New Market church. During her affliction she expressed a desire to get well for the sake of her children, but felt resigned to the will of our Heavenly Father. The funeral service was held in the Methodist Episcopal church in Quicksburg, and was conducted by the writer, assisted by Elder A. C. Neff. R. D. HOTTEL.

HITCHCOCK.—Delinda Jane Mills, daughter of Stephen and Elizabeth Mills, was born at Camillus, N. Y., Oct. 3, 1852. For about thirteen years she lived at Wolcott, N. Y. In 1845 she came with her parents to Michigan; and on April 16, 1850, in Conway, she was married to Rufus Hitchcock. They established their home at Locke, Ingham County, and three children were born to them. In 1852 or 1853 she accepted present truth, and united with the Seventh-day Adventist Church. Her husband came into the truth one year later. At the beginning of the Civil War he enlisted, went to the front, was taken prisoner, and died in prison. She died at the home of her brother, Dr. W. J. Mills, of Howell, Mich., and in the Lakeside Cemetery she is sweetly sleeping in Jesus, awaiting the summons of the Life-giver. Discourse from 1 Cor. 15: 51, 52. L. G. MOORE.



WASHINGTON, D. C., AUGUST 4, 1910

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To all who may at any time in their experience write for publication, the series of articles beginning in this number on "Writing for the Press," will be found especially helpful.

AFTER spending several weeks in the East, visiting various hospitals, and several of our own sanitariums, Dr. G. K. Abbott, dean of the Loma Linda School of Medical Evangelists, spent several days in Washington last week.

ON account of the condition of his wife, who remained in the United States after the General Conference, it has been necessary to cable for Elder J. N. Anderson to return from China. It is expected that Brother Anderson will soon reach California, to join his family in Wisconsin. Sister Anderson labored faithfully for several years in China, acting as treasurer of the mission. Let us unite in the prayer that she may recover.

A PART of the work to be accomplished by the third angel's message is the evangelization of our great centers of population. Our cities with their cosmopolitan population represent a wonderful field for missionary effort. The evil influences which are working in the world are particularly active in these centers. Hence the work that should be done must be done quickly. During the last few months, earnest witness has been borne by Sister E. G. White as to the need of immediate and decided action in the prosecution of city mission work. The General Conference brethren have been giving earnest heed to this counsel, and plans are already matured for the active prosecution of this work. Read on page 14 what Elder A. G. Daniells says regarding the plans that have been laid.

THE sad word has reached the Mission Board of the death of Mrs. Rebecca Mohala Hall, wife of Elder Frank Hall, of Jamaica. She died Thursday, July 14, after a short illness. Further particulars will be given later. Brother Hall will have the sympathy of all in this hour of his great loss. Sister Hall was a valuable assistant to him in his labors.

Do you want an education?—Of course you do. But how much do you want it? If you are really in earnest about the matter, or especially if you are not, send for a copy of the Campaign number of *Christian Education*, which has been prepared especially to assist every young man and young woman who desires an education. Price of single copy, ten cents; yearly subscription, fifty cents.

THE Review and Herald Publishing Association is desirous of securing immediately a competent lady stenographer. She must possess a fair education, and be capable of doing efficient work in taking dictation and in transcribing it. In answering this notice please state age, education, experience in stenographic work, ability in same, and if possible give references. Must be a Christian and a member of the Seventh-day Adventist Church. Address Review and Herald Publishing Association, Takoma Park, Washington, D. C.

THE revelations which have been made of late regarding the so-called white slave traffic are indeed startling, and should speak in warning tones to parents of the dangers threatening their daughters. In the Home and Health department this week, Mrs. I. H. Evans begins a short series of articles dealing with this question. The *Youth's Instructor* of August 2 also has an article from Mrs. F. D. Chase on this same subject. It would be well for parents to read all of these articles, in order better to understand the specious character of this great evil, and be the better prepared to shield the young from falling a prey to its snares.

BEGINNING June 5, and continuing for six months, China holds at Nanking its first great national exposition. A lively interest is taken in the affair, and thousands will attend the exhibit. The first ticket was sold at a competitive sale for \$4,500, and was purchased by a Chinaman in Java. Dr. A. C. Selmon writes that our workers are preparing to take advantage of the gathering, and circulate a large amount of gospel literature. A special edition of our Chinese paper will be printed. This will contain pictures of the exposition grounds, buildings, etc., and a number of articles on Bible subjects. This special, which will be printed in September, will make an excellent paper to place in the hands of the Chinese in every land. It is hoped that our people in the United States will order a large number to distribute to the Chinese in this country. These may be obtained through the State tract societies. Price of paper, five to twenty-five copies to one address, four cents each; twenty or more copies to one address, three cents each.

IN this movement in which we are engaged to-day, as in the work of God in other ages, Providence outruns all human effort, leaving men to follow into opened ways. Read in the World-Wide Field department this week how this has been done in connection with the work in Brazil.

Physical Examination of Missionaries

CANDIDATES for foreign fields are frequently making application for appointment. The Mission Board requires a physician's certificate of health before any candidate is voted to a distant field. It is also desirable that students who have been selected to connect with the Foreign Mission Seminary, expecting after a short period of training to be sent on to some field, should furnish a certificate of health before coming to Washington. In view of these requirements, on July 26 the General Conference Committee passed the following recommendation:—

"Voted, That we request all our physicians to give candidates for foreign fields a thorough physical examination, furnishing them with a written report of same without expense, whenever application is made by our prospective missionaries for such examination."

This is a service to missions that is within the power of all our physicians, both in institutional and in private practice, to render; and we feel sure it is in their hearts to cheerfully give it. In return we know that the physician will receive the heartfelt thanks of the candidate volunteering for service in foreign fields, as well as the appreciation of the Mission Board. T. E. BOWEN,
Asst. Sec. Gen. Conf.

A Training-School in Mexico

ON page 17 is an article from Elder G. W. Caviness, announcing the opening of a missionary training-school in Mexico. We feel a keen interest in this effort to secure a limited number of mature young people, and give them the closing year of their school work in the mission field where they expect to labor.

About twenty students can be accommodated this first year. Arrangements have already been made with about one half the desired number to attend. Students who are looking toward Mexico or some other Spanish country as a prospective mission field, will do well to consider this opening. Professor and Mrs. Caviness have had a long, successful experience in our leading training-schools, and with the assistance of Prof. W. A. Yarnell, a graduate from Union College, they will be able to offer a good, practical course of study. For about thirteen years they have stood faithfully by the work in Mexico, and the Lord is richly blessing their labors. They understand the field and its missionary problems, and their school will in a special sense be a missionary training-school.

We have much confidence in this new enterprise, and trust that a good, sturdy class will be enlisted in it.

Address all correspondence to Prof. G. W. Caviness, 1599 Avenida 22, Tacubaya, D. F., Mexico.

A. G. DANIELLS.