



The Advent Review and Herald Sabbath

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No. 35



Not as I Will

Blindfolded and alone I stand
With unknown thresholds on each hand;
The darkness deepens as I grope,
Afraid to fear, afraid to hope;
Yet this one thing I learn to know
Each day more surely as I go,
That doors are opened, ways are made,
Burdens are lifted or are laid,
By some great law unseen and still,
Unfathomed purpose to fulfil,
"Not as I will."

Blindfolded and alone I wait;
Loss seems too bitter, gain too late;
Too heavy burdens in the load,
And too few helpers on the road;
And joy is weak, and grief is strong,
And years and days so long, so long!
Yet this one thing I learn to know
Each day more surely as I go,
That I am glad the good and ill
By changeless law are ordered still,
"Not as I will."

"Not as I will!" the sound grows sweet
Each time my lips the words repeat;
"Not as I will!" the darkness feels
More safe than light when this thought steals
Like whispered voice to calm and bless
All unrest and all loneliness.
"Not as I will!" because the One
Who loved us first and best has gone
Before us on the road, and still
For us must all his love fulfil —
"Not as we will."

—Helen Hunt Jackson.

THE WORK AND THE WORKERS

A recent Saturday's mail, opened the next morning, contained orders for 6,911 copies of "Life and Health," "Liberty," and the "Protestant Magazine."

Rush telegraph orders for one thousand or more copies of our magazines are frequently received at our office, several of them being occasionally received in one day.

We recently received two courteous notes from the White House Office, acknowledging, with thanks, the receipt of a bound volume and current numbers of the "Protestant Magazine."

One of the latest recruits to our large army of "Life and Health" agents is a well-known attorney and counselor-at-law, residing in Evansville, Ind. This gentleman recently sent us several yearly subscriptions.

A very interesting two-page letter was recently received by the manager of our magazine department, from Lyman Abbott, editor in chief of the "Outlook," with reference to the "Protestant Magazine" and the principles of Protestantism.

Referring to an order for 350 copies of "Life and Health" sent in by a young girl, the secretary of the New Jersey Tract Society says: "This agent is a girl about fourteen or fifteen years of age. She sold 50 copies in two hours on Saturday night."

"Liberty" is now being mailed regularly to all the legislators, governors, and leading public officials of 23 States. We trust that in the near future the senators and representatives of all the States will have the privilege of reading this valuable magazine.

A few days ago we sent 10 copies of "Life and Health" "on suspicion," to one of our sisters whom we believed would make a good worker. The following interesting letter has just been received from this new worker: "I received the 10 copies 'on suspicion,' as you wrote me, and this morning, with the help of the Lord, sold them all; also took one yearly subscription. Find enclosed money-order to pay for the same. Please send 20 copies each month until further notice is given." We are sure there are thousands of other good Seventh-day Adventist sisters who could do as well as this one if they would only try.

According to recent reports of periodical sales received from our workers in China, our American magazine agents in this land of plenty will do well if they keep up with the beginners in that far-off, difficult field. In a recent letter from Dr. A. C. Selmon, assistant superintendent of the China Union Mission, he says:—

"One of the Hankow men sold 600 papers in three days. On his best day he sold 225 copies. He has had no special training. . . . You remember the Korean,—the one with the cropped hair, and hat and clothing of his own manufacture. We set him at work selling our paper here in Shanghai. In the past all our Chinese brethren who have tried it have made signal failures, but this man has been selling for three days. He sells the papers for two cents each, both the Mandarin and Wenli editions. The first day he sold 57, the next day 63, the next 93. He gets along with the police and every one generally."

In a letter just received by the manager of our magazine department, from Brother B. A. Roberts, of the Seventh-day Adventist Mission Press, Shanghai, China, he says:—

"I just heard the other day that there was an earthquake in the southern part of China, and that one of our canvassers took advantage of it, and sold over 700 copies of our paper in one hour. The reason he did not sell more was because he ran out of papers. We printed 13,000 copies of our April Chinese 'Signs of the Times,' 12,000 of the May number, 20,000 of the June, 25,000 of the July, and 32,000 of the August. You see we shall soon be up to some of our home papers in the United States. You may ask what it is that causes this increase. Well, it is just this: We are turning out the truth, and there are some people here in China who want it. I would not be surprised if our editions ran up to the 50,000 mark before the end of the year. What we need here in China is a good man to train our workers to sell the literature."

May these encouraging reports from our little handful of laborers in China stir our home magazine agents to greater zeal, activity, and success in this more favored field.

What They Say of the "Protestant Magazine" for the Third Quarter, 1911

ATLANTIC UNION CONFERENCE: It seems to me that the "Protestant Magazine" becomes richer and better with every issue. As we near the great crisis, no doubt this will be more apparent. No. 3 is a splendid number; and if it could be placed in the hands of Protestants everywhere, it would certainly open their eyes to the danger that is threatening our nation. We shall do what we can to give it a wide circulation in this field.

W. B. WHITE, President.

WESTERN CANADIAN UNION CONFERENCE: The "Protestant Magazine," No. 3, is filled with important matter that ought to be read by every Protestant in the world, and especially in North America. This magazine can be used in any country with good effect. Its circulation means more in the near future than many realize.

H. S. SHAW, President.

SOUTHERN UNION CONFERENCE: No. 3 of the "Protestant Magazine" is an excellent number. It should not only be read, but studied by every minister. I keep every number for reference. This is a good number to circulate among reading people.

C. F. McVAGH, President.



Cover printed in two colors

CANADIAN UNION CONFERENCE: A very excellent number. Thousands of people should read the article "Making America Catholic," also "The Double Doctrine of the Church of Rome." I shall do all I can for the circulation of this excellent number.

WM. GUTHRIE, President.

NORTHERN UNION CONFERENCE: There are a number of splendid articles in this number, which will be much appreciated when read. The "Protestant Magazine" has become a sentinel upon the battlements, giving warning of the approach of danger, and many outside our own church have recognized it as such. Will do what I may be able to increase its circulation.

T. D. GIBSON, Secretary.

LOUISIANA CONFERENCE: There is no better champion of the cause of true Protestantism than this truth-filled magazine. It is a veritable beacon-light of freedom, exposing the designs of popery in sapping the foundations of our republic. Truly the "Protestant Magazine" is needed to stem the tide Romeward that is carrying away its thousands today.

E. L. MAXWELL, President.

WISCONSIN CONFERENCE: I think No. 3 is the best number yet issued. The "Protestant Magazine" is good all the time, from cover to cover. The articles are clear, forceful, and convincing, and the magazine should be placed in every home in the land.

W. H. THURSTON, President.

IOWA CONFERENCE: Have made a careful examination of the third quarter issue of the "Protestant Magazine" for 1911, and am more than pleased with it. This magazine is faithfully performing its appointed work as a watchman, and is giving the trumpet no uncertain sound.

M. N. CAMPBELL, President.

ARIZONA CONFERENCE: The "Protestant Magazine" has its mission. The rapid decay of professed Protestantism, and the sudden, bold attitude of the Papacy in the United States, make the duty plain for some one to "cry aloud" and tell men everywhere the true meaning of these eventful months, and also that there is more to follow.

H. G. THURSTON, President.

NORTHERN NEW ENGLAND CONFERENCE: The editor has evidently taken special pains with No. 3 of the "Protestant Magazine." I consider this magazine one of our best publications.

W. H. HOLDEN, President.

EAST PENNSYLVANIA CONFERENCE: I find the last issue of the "Protestant Magazine" to be especially good. I consider this magazine one of the very best papers we publish. It is to the point, and timely. It is a journal especially designed to educate, and enable one to know why.

W. H. HECKMAN, President.

EAST MICHIGAN CONFERENCE: I am delighted with the contents of the "Protestant Magazine," No. 3. Certainly no mistake was made in launching this new magazine. I feel that it is filling a most important place in our work, and that it should be read and used very largely by our people.

E. K. SLADE, President.

DISTRICT OF COLUMBIA CONFERENCE: Have carefully examined the "Protestant Magazine" for the current quarter. In my opinion it is the best number ever issued. I sincerely hope that the vital issues set forth in this number can be brought to the attention of every lover of religious and civil liberty.

J. L. McELHANY, President.

WYOMING CONFERENCE: I am decidedly of the opinion that the issue for the third quarter is a valuable and important number, worthy of having a wide circulation. I regard the "Protestant Magazine" very highly.

E. A. CURTIS, President.

ARKANSAS CONFERENCE: No. 3 will do a good work. The "Protestant Magazine" is better every time it comes out. Will do all I can for it.

J. W. NORWOOD, President.

KENTUCKY CONFERENCE: I believe this issue is the best out, and wish it could be placed in every home in the land. Every Seventh-day Adventist ought to read this number, and endeavor to place it in the hands of his neighbors.

B. W. BROWN, President.

WESTERN NEW YORK CONFERENCE: The "Protestant Magazine" has its specific work. It can enter a field that none of our other publications are exactly fitted for. I feel a growing interest in its circulation.

H. W. CARR, President.

BRITISH COLUMBIA CONFERENCE: This number of the "Protestant Magazine" appeals to me so forcibly that I have decided to send for 100 copies for my own personal use. I will sell them after office hours. I will do all I can to interest our people in giving this number an extra wide circulation.

ANDREW RADEL, Secretary.

OHIO CONFERENCE: Have carefully scanned the pages of the "Protestant Magazine" for the current quarter, and find it brimful of important matter. Any one who may be in doubt as to the tendency of professed Protestantism toward Roman Catholicism, should read this issue. Do not see how any one can be up-to-date without reading the "Protestant."

J. I. CASSELL, Secretary.

GREATER NEW YORK CONFERENCE: The subject-matter is of great importance to Protestants, also a saving light to Catholics. Like John the Baptist, it is a voice upholding the principles of Jesus.

F. M. DANA, Secretary.

VIRGINIA CONFERENCE: After a careful perusal I must say I consider the "Protestant Magazine," No. 3, worthy of a wide circulation. It has a field distinctly its own.

A. M. NEFF, Secretary.

SOUTH DAKOTA CONFERENCE: A number of exceptional value. We are anxious to have it placed in the hands of all the clergy of South Dakota, as well as other leaders among the people.

NELLIE B. UNDERWOOD, Miss. Sec.

TENNESSEE RIVER CONFERENCE: I consider this the best number that has been issued.

T. E. PAVEY, Secretary.

NORTH MICHIGAN CONFERENCE: The last number of the "Protestant Magazine" stands true to its calling. It merits the hearty support of all true Protestants.

J. H. NIEHAUS, Missionary Secretary.

If you have not seen the last number of this quarterly magazine, send 10 cents for the same to your conference tract society. Or, better still, send \$2 for 50 copies to distribute among your neighbors and friends.

The Aug. 18, 1911, issue of the "Catholic Columbian," of Columbus, Ohio, contains an editorial one foot long devoted to an attack upon the "Protestant Magazine" and two other Protestant publications. This fearless quarterly is making thousands of friends, however, among all thinking Protestants. Lists of from 100 to 600 yearly subscriptions are being received from individuals and Protestant societies in various parts of the country. Remember that for introductory purposes, we send the magazine for one year to ten different names and addresses for only \$1.50.

Address all orders to your conference tract society. If you do not know the address of the tract society, write to the publishers of this paper.

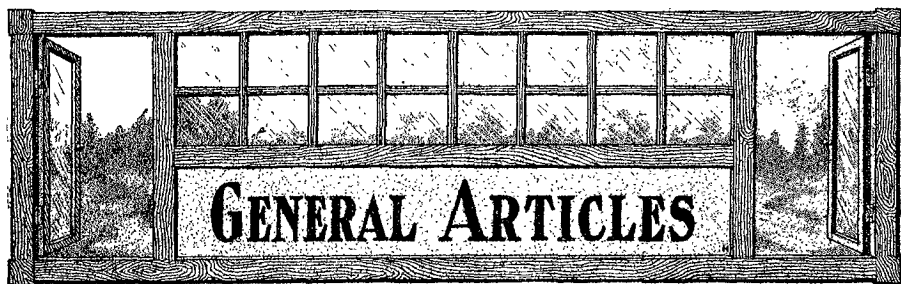
The Review and Herald

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

VOL. 88

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, AUGUST 31, 1911

No. 35



The Blessed Years of Heaven

L. D. SANTEE

I AM growing older, older,
As the years are passing by,
But my hopes have ne'er grown colder.
Of a home in yonder sky;
Even now that hope is dearer
Than the joys that earth has given,
And I feel each day I'm nearer
To the blessed years of heaven.

Beautiful in all their glory
Are the mansions I shall see;
Wondrous is the thrilling story
That the Lord has died for me.
All the prophecies are clearer
That the sacred Word has given;
I am only so much nearer
To the blessed years of heaven.

Let young manhood's season leave me,
And old age steal on apace,
All these changes can not grieve me,
Or their shadows cloud my face;
For the blessed hope supernal
To my waiting heart is given,—
I shall share the joys eternal,
In the blessed years of heaven.

O, the blessed years of heaven.
Where no life shall e'er grow old,
Where the gleaming walls are jasper,
And the streets are paved with gold!
We shall meet the loved and loving,
Where no ties will e'er be riven,
There shall gladness reign eternal
In the blessed years of heaven.
Moline, Ill.

Paul at Ephesus

MRS. E. G. WHITE

WHILE Apollos was preaching at Corinth, Paul fulfilled his promise to return to Ephesus. He had made a brief visit to Jerusalem, and had spent some time at Antioch, the scene of his early labors. Thence he had traveled through Asia Minor, "over all the country of Galatia and Phrygia," visiting the churches which he himself had established, and strengthening the faith of the believers.

In the time of the apostles, the western portion of Asia Minor was known

as the Roman Province of Asia. Ephesus, the capital, was the great commercial center of the West. Its harbor was crowded with shipping, and its streets were thronged with people from every country. Like Corinth, it presented a promising field for missionary effort.

The Jews, now widely dispersed in all civilized lands, were generally expecting the advent of the Messiah. When John the Baptist was preaching, many, in their visits to Jerusalem at the annual feasts, had gone out to the banks of the Jordan to listen to him. There they had heard Jesus proclaimed the Promised One, and they had carried the tidings to all parts of the world. Thus had Providence prepared the way for the labors of the apostles.

On his arrival at Ephesus, Paul found twelve brethren, who, like Apollos, had been disciples of John the Baptist, and, like him, had gained some knowledge of the mission of Christ. They had not the ability of Apollos, but with the same sincerity and faith, they were seeking to spread abroad the knowledge they had received.

These brethren knew nothing of the mission of the Holy Spirit. When asked by Paul if they had received the Holy Ghost, they answered, "We have not so much as heard whether there be any Holy Ghost." "Unto what then were ye baptized?" Paul inquired; and they said, "Unto John's baptism."

Then the apostles set before them the great truths that are the foundation of the Christian's hope. He told them of Christ's life on this earth, and of his cruel death of shame. He told them how the Lord of life had broken the barriers of the tomb, and risen triumphant over death. He repeated the Saviour's commission to his disciples: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." He told them also of Christ's promise to send the Comforter, through

whose power mighty signs and wonders would be wrought, and he described how gloriously this promise had been fulfilled on the day of Pentecost.

With deep interest and grateful, wondering joy, the brethren listened to Paul's words. By faith they grasped the wonderful truth of Christ's atoning sacrifice, and received him as their Redeemer. They were then baptized in the name of Jesus; and as Paul "laid his hands upon them," they received also the baptism of the Holy Spirit, by which they were enabled to speak the languages of other nations, and to prophesy. Thus they were qualified to labor as missionaries in Ephesus and its vicinity, and also to go forth to proclaim the gospel in Asia Minor.

It was by cherishing a humble, teachable spirit that these men gained the experience that enabled them to go out as workers into the harvest-field. Their example presents to Christians a lesson of great value. There are many who make but little progress in the divine life, because they are too self-sufficient to occupy the position of learners. They are content with a superficial knowledge of God's Word. They do not wish to change their faith or practise, and hence make no effort to obtain greater light.

If the followers of Christ were but earnest seekers after wisdom, they would be led into rich fields of truth, as yet wholly unknown to them. He who will give himself to God as fully as did Moses, will be guided by the divine hand as verily as was the great leader of Israel. He may be lowly and apparently ungifted; yet if with a loving, trusting heart he obeys every intimation of God's will, his powers will be purified, ennobled, energized, and his capabilities will be increased. As he treasures the lessons of divine wisdom, a sacred commission will be entrusted to him; he will be enabled to make his life an honor to God and a blessing to the world. "The entrance of thy words giveth light; it giveth understanding unto the simple."

To-day many are as ignorant of the Holy Spirit's work upon the heart as were those believers in Ephesus; yet no truth is more clearly taught in the Word of God. Prophets and apostles have dwelt upon this theme. Christ himself calls our attention to the growth of the vegetable world as an illustration of the agency of his Spirit in sustaining spiritual life. The sap of the vine, ascending from the root, is diffused to the branches, sustaining growth and producing blos-

soms and fruit. So the life-giving power of the Holy Spirit, proceeding from the Saviour, pervades the soul, renews the motives and affections, and brings even the thoughts into obedience to the will of God, enabling the receiver to bear the precious fruit of holy deeds.

The Author of this spiritual life is unseen, and the exact method by which that life is imparted and sustained, is beyond the power of human philosophy to explain. Yet the operations of the Spirit are always in harmony with the written Word. As in the natural, so in the spiritual world. The natural life is preserved moment by moment by divine power; yet it is not sustained by a direct miracle, but through the use of blessings placed within our reach. So the spiritual life is sustained by the use of those means that Providence has supplied. If the follower of Christ would grow up "unto a perfect man, unto the measure of the stature of the fulness of Christ," he must eat of the bread of life, and drink of the water of salvation. He must watch and pray and work, in all things giving heed to the instruction of God in his Word.

There is still another lesson for us in the experience of those Jewish converts. When they received baptism at the hand of John, they did not fully comprehend the mission of Jesus as the sin-bearer. They were holding serious errors; but with clearer light, they gladly accepted Christ as their Redeemer, and with this step of advance came a change in their obligations. As they received a purer faith, there was a corresponding change in their life. In token of this change, and as an acknowledgment of their faith in Christ, they were rebaptized in the name of Jesus.

(Concluded next week)

Many Voices—No. 3 The Sanctuary Service

GEO. I. BUTLER

BEFORE considering the work and position of Christ in the heavenly sanctuary, it may be proper to notice some facts in Bible history bearing upon the subject of the Old Testament system of priesthood service, the sanctuary, etc.

From the fall of man till the erection of the sanctuary by Moses, B. C. 1491, according to Bible chronology,—that is, some twenty-five hundred years,—there was no temple building on earth, no sanctuary of worship on earth, and no *order of priesthood* among men but the patriarchal. That is to say, The head of each family, or possibly the head of each tribe in some cases, officiated in the simple act of offering sacrifices, and presided in religious rites and ceremonies and in the worship of God. Noah did this as they came out of the ark; Abraham and Jacob also made such offerings. Evidently this was the constant and continual custom of all who feared God during this long period of twenty-five hundred years. Gen. 8:20; 15:9-12; 22:1-13; 35:1-7.

The first instance mentioned of offer-

ing sacrifices to God was in the case of Abel. "And at the end of days [margin] it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering: but unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door." Gen. 4:3.

The result was that proud Cain slew his brother. The offering by Cain of the fruits of the field was simply an expression of gratitude for the blessing of life. But the offering of a lamb by Abel and the shedding of its blood was a recognition of the fact that he was a sinner, lost and undone, without a substitute. His life was forfeited because of sin. An innocent lamb was presented by the penitent sinner, thus showing his faith in the Lamb of God, "which taketh away the sin of the world," and by that act recognizing the fact that he could not save himself by his own righteousness. Cain made no such confession of sin, and felt no need of a Saviour; hence sin lay unforgiven at his door. There have been many Cains in the past, and there are many in the present, who feel not the need of a Saviour. In this first recorded sacrifice the great facts of the gospel of Christ are shadowed forth. True repentance and faith in Christ, as manifested in obedience to God, are now, and have ever been since the fall of man, the fundamental truths of the Christian religion.

Here is the remedial system, recognized by faith in the remotest ages. For twenty-five centuries these great facts were being constantly acknowledged by all true worshipers of God. Then came additional light to the people of God—the chosen people—in the sanctuary and its services. All the truths of the past were still held by them and constantly practised. But in the sanctuary services additional light was given. What was this light?—A knowledge of God's plan for the final disposition of sin in all his universe. He gave this light in an *object-lesson*, a yearly round of services which was a *miniature type*, or *representation*, of heavenly things. The type was a round of services *each year* constantly repeated. The sanctuary commanded by God to be made (Exodus 24) was composed of two apartments, the holy place and the most holy place, or as it was sometimes called, the holy of holies. In the first apartment the regular services were carried on every day in the year save one, repentant sinners bringing their victims to the door of the tabernacle. The sinner laid his hand on the victim's head, confessing his sins over him, thereby conveying in *figure* his sins to the victim, which was then slain, and its blood was sprinkled in the sanctuary,

conveying those sins to the sanctuary itself, there to remain till the last day of the year, the tenth day of the seventh month, the *great day of atonement*. This was the only day of the year when the collected sins brought in by figure could be disposed of. This, in brief, was done by the high priest entering into the most holy place (after making offerings for himself and family) and offering what was called the Lord's goat, confessing the sins of the people, and sprinkling its blood in the sanctuary and on the mercy-seat, thus cleansing the sanctuary and removing the sins conveyed there in figure to the other goat chosen, called the scapegoat, confessing over it the sins of the people. This goat was led away by the hand of a fit man into the wilderness, and there let go. Thus very briefly we have tried to describe the main features of the yearly round of services in the earthly sanctuary. Every intelligent Jew will tell us that this great day of atonement was to that people "*the day of judgment*."

This yearly round of services in the earthly sanctuary, we are informed by the Scriptures, represents the services carried on in the heavenly temple above. It was a feeble type of the greatest things occurring in the great scheme of redemption. During all the years of human history a record has been kept and preserved in the heavenly archives. Every one of those sins must be atoned for; every person has an account to settle with God. In the very last days of time the judgment will sit, and the books will be opened. The cleansing of the heavenly sanctuary will take place. All those books will be examined, and a decision will be made, eternal in its consequences. Sin will be forever removed from the heavenly sanctuary, and the responsibility of sin will be placed where it really belongs, on the head of the anti-typical scapegoat, which is no other than Satan himself.

The saints of God, those who have truly repented of their sins and have been true to him, will have their sins blotted out, and will be saved to all eternity, while unrepentant sinners will suffer for their own sins. Christ is the true Substitute shadowed forth by every sacrificial offering during all the ages of the past. Only the righteous choose to take Jesus as their Substitute. While all have the same privilege, only a small portion really make the choice, and the larger portion die in their sins, with no Saviour; and must suffer eternal death—the true penalty for their sins. The righteous are forgiven because they accept Christ as their Saviour after truly repenting of their sins; so it is but just that Satan shall become the *scapegoat*, upon whom these sins are placed in their final disposition. Thus the records of the sins of the whole world are examined, passed upon, and finally settled to all eternity. For this reason the sanctuary services under the Aaronic priesthood became a wonderful object-lesson to the children of men.

Bowling Green, Fla.

God's Love Story

EARLE ALBERT ROWELL

PROBABLY all who read this have indulged in the pernicious habit of reading, at some time, the so-called love story, the silly and nauseous sentimentalism of Satan's manufacture and inspiration. Millions read this trash, and think it profitable.

Great genius has been lavished upon the love story, to captivate the world, to enrich the author and build up his fame. My young friend, does your heart yearn for reading that has pure love in it, that feeds the longings of the heart?

There is only one love story in the world that is of supreme value. This one is worth all the others put together, because it is the love story of God, inspired by God. What can so thrill the imagination as the thought of God loving? When we read of some noble sacrifice made by the hero of some story, how it thrills our soul! But in the love story of God we read of a Sacrifice so much greater than any recorded in the highest flights of fancy, that it is like trying to outline the midday sun with a match.

Would you read a love story in which there is a hero worthy of imitation? then read of the divine Hero who bravely suffered a most agonizing death for you and me. What hero is there to compare with God's Hero?

"God so loved the world." Ah, do you want to read of love? Where is there love to compare with this? You will not want to hide this love story under the table when your mother enters the room unexpectedly.

Here is love unfathomable, infinite. Here is love that satisfies every longing of the heart. Do you hunger to read a love story? Then read God's love story; for "blessed is he that readeth."

Portland, Ore.

Tracings of the Prophetic Gift—No. 17

Its Necessary Adjunct

J. O. CORLISS

FROM what has thus far been said, it will hardly be necessary to state that true prophetic instruction is by no means of an independent order. God being over and above all things in mortals, his prophets must ever speak and teach in accordance with his will. To do otherwise would be to reveal one's disloyalty to Jehovah, and place him in the ranks of heaven's pronounced enemies. The *Logos*, or Word, being that from which creation sprang (Ps. 33:6), and that by which all things are upheld (Heb. 1:3), it must hold first place in the guidance of minds in the path of its operations.

Again, Christ having come to earth as that creative and sustaining Word, sent by, and with the authority of, High Heaven, he must be acknowledged as the principal actor in the race for life. The true prophet's words must therefore be

the "testimony of Jesus Christ," the eternal Word. So to pay heed to the utterances of a loyal prophet, is not to worship the prophet, nor to pay undue respect to him, but to reverence the word of the Lord in his tongue, which the Holy Spirit causes him to speak. 2 Sam. 23:2.

The prophet's work, therefore, must not only find its limit within the bounds of the original Word, but it must look to the same end as that Word. To do this, the prophet is bound to be controlled by the same Spirit which underlies and animates that Word. This clothes the prophet with the same power of mind penetration that the Word contains. How great this power is may be learned from the following acknowledged authority: "The word of God is quick [living], and powerful [energetic], and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." Heb. 4:12.

To gather the force of this text, one should consider the illustrative picture it contains. It is said that the ancient Hebrew custom was to have all flesh meats officially pronounced free from disease before the flesh was eaten. This was the task of the priest. His examination was to cover more than a cursory observation of the beast's heart, liver, and other viscera; he was to sever the leg joints, for the examination of the lubricating substance, and even to penetrate to the very marrow, in search of physical contamination.

The text uses this figure to convey the searching power of the Word, showing that it penetrates to the innermost depths of soul and spirit to search for sin's corruption. It thus becomes a *discerner*—that is, a discriminating and thorough judge—of one's thoughts, and also of his secret intentions. This being a preeminent quality of the Word itself, in order for the prophet to penetrate beyond the surface of that Word, and so be able to teach its subtle significance to the obtuse human heart, he must be endowed with a special dispensation for that purpose. The same illuminating vision will also grant a spiritual discernment of erring minds to whom the prophet may be divinely sent, because this is the power of the Word which the prophet is sent to unfold.

This may seem an overdrawn picture; but judged by historical statements in Holy Writ, it appears a sane and safe conclusion. One reference will suffice on this point. At a time when the king of Syria went to war with Israel and secretly laid careful plans to overthrow that people, he found that all his schemes were fully anticipated and provided against by the king of Israel. Being greatly troubled about the matter, an investigation was made which revealed that the prophet Elisha had kept his people warned of every design upon them. The conclusion was therefore drawn—and rightly, too,—that the prophet was

able to tell the king of Israel the very words his enemy spoke in his own bed-chamber. 2 Kings 6:8-12.

This was further made clear when, with his attendant, the prophet went forth to the limit of the city, where they saw the Syrian host spread abroad before them. The young man was greatly alarmed at the sight, and cried: "Alas, my master! how shall we do?" In calmness the prophet replied: "Fear not: for they that be with us are more than they that be with them." The prophet was able to answer thus because his inner vision viewed a sight which was till then hidden from the young man. To give his attendant confidence, the prophet asked the Lord to open his companion's eyes to see the true situation. Then the young man saw the mountains round about lined with chariots of war in heavenly array.

In the same way God opens blind eyes to behold wondrous things out of his law. Ps. 119:18. The fact that men in sin are in darkness, and need the help of God's Spirit to give them understanding, is proof that he provides the remedy needed. It is not designed to ignore in these studies the gift of a personal Holy Spirit for every one. It is well known that his work is to convince of sin, and of righteousness, and of judgment. John 16:8. All will readily grant that the Spirit does his office work in darkened minds, calling them to repentance. But he points all these to the Word for definite instruction in the way of reform.

The Word, then, is the foundation of righteousness. But even though the Spirit has said to the individual, "Repent," God does not leave him to grope his way alone through the apparent difficulties of understanding the inner sense of the Word, especially the requirements of the fundamental rule of all righteousness. The Spirit of God was just as available to the Jews in their day as he is to the present generation. But after they rejected the voice of their prophets, they wandered in darkness farther and farther from God, because they could not of themselves, with all their zeal, see that the life of Christ was in the law, and that he was the real aim and purpose of its teaching. Rom. 10:1-4.

Prophets have not been in the habit of calling attention to themselves, but they have invariably pointed souls to God and to the principles of his government. Their work has been the same as that assigned to Christ, to "magnify the law and make it honorable." Isa. 42:21. They could not help doing this, since they are commissioned to bear the "testimony of Jesus" to the world. The law and the prophets being inseparable in purpose, it follows that when the law shall have been dishonored by persistently substituting a man-prescribed duty in the place of a divinely and definitely marked service enjoined by the law, God himself is dishonored, and his prophetic entreaties to such a people cease.

Especially must this be the case with a people who openly boast of having

abolished a requirement which they say was instituted, and especially *consecrated to God's honor*, as was the Sabbath of the fourth commandment. But having gone so far in dishonoring Jehovah, the head of the papal church has assumed to speak in the place of God in the earth, as his divinely appointed prophet.

The Papacy, having departed from the principles of God's law, has shown that it, together with the whole system it represents, is under the censure of that Word to which true prophets ever direct the minds of men. God is, however, zealous to maintain his honor against all competitors, not from a selfish motive, but because when men lose sight of his power and authority, they place themselves beyond the pale of salvation. He therefore sends a special message to the last living generation, asking them, in view of the judgment they must soon meet, to "fear God, and give glory to him." Rev. 14:6, 7.

The thought of the text is further extended by exhorting all to "worship him that made heaven and earth, the sea, and the fountains of waters." This implies that the world has been worshipping one not entitled to the honor,—one who has in some way robbed the Creator of his own standing in men's minds. This calls for reform which will cause men to change masters. What will such a reform involve?—Much indeed. But this phase must wait for another study.

Mountain View, Cal.

Sound an Alarm

WORTHIE HARRIS HOLDEN

STEALTHILY the night approaches
While the sun is sinking low;
All unheard the shadows lengthen,
All unseen the day-beams go;
For the world knows not its danger,
As the shades of night fall fast.
It is sleeping, fondly dreaming
That all dire alarm is past.

'Tis the lull of earthly treasure,
And the hope of power or fame,
That are lullabies for conscience
Lest it fear its Maker's name.
And the souls at ease in Zion,
Half asleep as night draws nigh,
In the drowse of selfish stupor,
Fail to give the watchman's cry.

Wake! Arouse! Gird swift thine armor.

Thou shalt perish ere thou know!
Soon the hosts of sin will triumph,
Bringing thee eternal woe.
Cry alarm, and look not backward,
Lest thou, lingering, seal thy doom!
Speed, ere sets the day of mercy
For earth's night of endless gloom!
Portland, Ore.

Awake, Thou That Sleepest

OLIVER EATON

"WHAT meanest thou, O sleeper? arise, call upon thy God." Thus spoke the shipmaster to Jonah when he went down in the side of the ship, and found the prophet asleep. How many there are to-day who, like Jonah, are asleep in the ship. The tempests of life may

roll, but they are asleep, drifting with the tide, and blown about by the wind. Some day they will wake up to the fact that they are face to face with destruction. If they do not arise, and call upon their God, before it is too late, they will go down with the ship.

"I saw that the remnant were not prepared for what is coming upon the earth. Stupidity, like lethargy, seemed to hang upon the minds of most of those who profess to believe that we are having the last message. My accompanying angel cried out with awful solemnity, 'Get ready! get ready! get ready! for the fierce anger of the Lord is soon to come. His wrath is to be poured out, unmixed with mercy, and ye are not ready. Rend the heart, and not the garment.'"—*Early Writings.* page 119.

"I saw that God's people are on enchanted ground, and that some have lost nearly all sense of the shortness of time and the worth of the soul. Pride has crept in among Sabbath-keepers,—pride of dress and appearance. Said the angel, 'Sabbath-keepers will have to die to self, die to pride and approbation.'"—*Id.* page 120.

Christ said to his disciples, when he found them asleep in the garden: "Why sleep ye? rise and pray, lest ye enter into temptation." Three times he found them sleeping, and three times he admonished them to watch and pray. At last he came to them, and said, "Sleep on now, and take your rest." The wrath of the Almighty is hastening on apace, and soon it will fall upon the earth. God bids us now to watch and pray, to shake off the lethargy that is creeping over us, and to call upon him as we have never done before. How sad will be the words, when all efforts to arouse us have been in vain, "Sleep on now, and take your rest!"

"Awake, awake; put on thy strength, O Zion; put on thy beautiful garments. . . . Shake thyself from the dust; arise, and sit down, O Jerusalem; loose thyself from the bands of thy neck. . . . The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God." "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising."

Paul, too, raised the cry to the slumbering people of God: "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil."

We are in the shaking time, and all that can be shaken will be shaken. If our feet are planted firmly on the Rock of Ages, if we are awake to the times in which we are living, we shall not be shaken out. It takes wide-awake Chris-

tians to keep pace with the message, to live it, and to teach it.

"It is no small thing to be a Christian, and to be owned and approved of God. The Lord had shown me some who profess the present truth, whose lives do not correspond with their profession. They have the standard of piety altogether too low, and they come far short of Bible holiness. Some engage in vain and unbecoming conversation, and others give way to self. We must not expect to please ourselves, live and act like the world, have its pleasures, enjoy the company of those of the world, and reign with Christ in glory." Every Christian must awake out of sleep, watch and pray, and have on the whole armor of God if he expects to join the throng around the great white throne. It will take the meekness of Moses, the chasteness of Joseph, the patience of Job, the firmness of Daniel, and the lowliness of Christ to pass through the trial.

The end is very near. There is danger that we may become like the unfaithful servant, who says in his heart, "My Lord delayeth his coming." If we give way to spiritual slumber, and become drunk with the cares of this life, the day of vengeance will take us unawares. But to the faithful, "to him that overcometh," the Master says, "will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Then shall we reign with Christ forever, throughout the endless ages to come.

"Therefore let us not sleep, as do others; but let us watch and be sober. . . . Let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. . . . See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men. Rejoice evermore. Pray without ceasing. In everything giving thanks: for this is the will of God in Christ Jesus concerning you. Quench not the Spirit. Despise not prophesyings. Prove all things. Hold fast that which is good. Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

Nashville, Tenn.

RUSKIN was right when he declared that true greatness of style consists chiefest of all in the choice of noble subjects; that is, "of subjects which involve wide interests and profound passions, as opposed to those which involve narrow interests and slight passions." This is a truth worthy to be given a prominent place in the mind of the minister of the gospel.—*Presbyterian of the South.*

"He that is afraid to do right is a coward; he that is afraid to do wrong is a hero."



WASHINGTON, D. C., AUGUST 31, 1911

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Editorial

Profession and Possession

PROFESSION does not necessarily imply possession. There are many make-believes in the world. On every side we find imitations and imitators. This is true even in the great church of Christ; there are many who profess to be Christians who are not such in reality. Their names are on the church-books, they are enrolled in the record of membership as members of the church of Christ; but by their lives and daily experience they disprove the genuineness of their profession.

The apostle Paul thus exhorts the believers in Corinth: "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain." Formally they had received the gospel of the Lord Jesus Christ, and professed allegiance to it. The burden of their teacher's heart now is that this grace shall work out in their lives its great purpose; that the gospel shall not be held in mere form, but that its power shall be felt and experienced.

The effect this grace was designed to have upon the believers is expressed by this same apostle in his epistle to Titus:—

"For the grace of God that bringeth salvation has appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

This grace, or gospel, of God teaches both a negative and a positive truth,—the truth of self-denial, of putting off, of laying aside, of surrender, and then in the place of the things thus given up, the putting on of soberness, righteousness, and godliness.

The gospel of Christ can accomplish this for the believer only as that gospel is received into the inmost heart, and is

welcomed in the life as the most precious portion. Only as we come to hate sin and love righteousness shall we reap the fruits of righteousness in our lives. The gospel must not only be held in form, but it must also be received in love.

The second epistle to the church at Thessalonica brings to view a class of persons who "received not a love of the truth, that they might be saved." "For this cause," says the apostle, "God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." It is the privilege of the believer to have his life so transformed by the grace of God that he shall find pleasure in righteousness. The service of God becomes a joy in his life. That service may involve toil and trial and darkness, even persecution and death; but he goes joyfully to his labor, with the love of the Master as the inspiration of all his service.

In the trying times before the church of God in these last days, we need this close connection with Heaven. No theory of the truth will save us, no formal profession will enable us to stand. We must gain an experience in God which will bring us into the secret of his presence, into that fulness and joy of communion which will hold us in the hour of darkness.

Job says: "I have heard of thee by the hearing of the ear: but now mine eye seeth thee." Job's experience brought him nearer to God. He had known God largely in a theoretical sense, he had heard of him and known about him; but now he had so entered into communion with him that he saw him. He laid hold upon him. The divine life had entered into him. The result of that revelation to the patriarch was to lead him to abhor himself and repent in dust and ashes.

This revelation of God to us will lead us to recognize, as never before, the exceeding sinfulness of sin. The nearer we come to God, the less worthiness we shall see in ourselves, the less merit in our own efforts, and the more we shall be entranced with the beauty of righteousness, and the more its power will take hold upon our experience. This revelation of God in the beauty of his character will come to us as the result of full surrender of self; by our removing from the door of our hearts all rubbish of sin which would prevent his entrance; by our opening the door wide, and bidding him to come in and take full and complete possession; by casting down every idol, and enthroning him as the supreme object of our affections.

For this complete consecration, for this infilling of power, for this fulness and sweetness of communion, for this

possession as the true complement of profession, we need to pray. Earnest, prevailing prayer, which pleads God's promises and knows no denial; simple, trusting faith, which takes the Word and appropriates its power to daily and practical needs,—this experience is for every disciple. This is the heritage of God's sons and daughters. Let us live up to this high privilege in Christ Jesus.

F. M. W.

Notes on the Friedensau Council

IN addition to the regular report of the biennial council in Europe, we may give a few miscellaneous notes further, which are sure to be of interest to those who watch the onward progress of the message.

Twenty Years

To be in the great gathering of believers—umbering about three thousand—representing well-organized conferences spread over Europe, and to see the evidences of sturdy strength in our work in the land of the German Reformation, one could scarcely realize that all this had grown up within a score of years; that just twenty years ago the first little mission was organized in Germany.

In the opening meeting of the council, reference was made to a report printed in the REVIEW of June 27, 1893, in which Elder L. R. Conradi wrote:—

It was exactly two years ago [in 1891, twenty years ago] that the German mission was organized and presented at your last General Conference. So thus while South Africa appeals to you as the youngest child of the sisterhood of conferences and expects your tender care, we as one of the newest mission fields call for your tenderest care. It seems strange that the great cradle of the Reformation, whence the great truth of justification by faith spread with lightning speed all over the world centuries ago, should have been so far behind in this last great movement; but while the providences of God are at times mysterious, we know they are for the best; and we are glad and thank God that while we are so far behind in time, yet we are, with the help of God, catching up a little in rapidity of growth.

Seventeen years ago the light of the Sabbath was kindled again in central Germany from God's ever-burning lamp of truth, and some forty embraced it and came in harmony with us when Elders Andrews and Erzenberger visited them; yet not until 1889 was the work taken up here. The two small churches but few miles apart, had increased to five in 1891 [when the German Mission was organized], and now we have seven, one being on the border of Denmark, in the north, while another is in the extreme south, on the very border of Bulgaria, and the membership has increased from forty in 1889 to 220 at the present date, doubling itself during the last eighteen months. Besides we have about thirty scattered Sabbath-keepers, making 250 in all. About half our membership, 106, is in the city of Hamburg-Altona.

Twenty years have swiftly passed,—years of steady preaching of the third

angel's message, by voice and literature, — and now in the two German union conferences is a body of about twelve thousand earnest believers, reaching forward to push the work into every unentered region. In that report of twenty years ago, plea was made in behalf of the peoples beyond the borders of Germany. Elder Conradi wrote:—

It is not only the sixty-five millions of Germans in these countries we are pleading for, but the millions of Hungarians, Bohemians, Poles, etc., under German rule and accessible through the German language as in no other way. Yes and more than two thirds of all the Jews in the world are in these countries, and all of them, be it in Holland, Bohemia, Poland, Hungary, or the farthest end of Russia, speak the German jargon and read it. Then there are the German colonies in Africa and Australasia, and the Russian empire, extending its influence clear across Asia, all along China, knocking at the very door of India and reaching into Asia Minor. This is the great field before us.

So twenty years ago, with faith in God, and helped by gifts and a few laborers from America, a little band went into the field; and wondrously the Lord has witnessed by his Spirit to the preaching of the Word.

Difficulties

The way has often been beset with difficulties. In fact, year after year some portions of the field were worked with the laws and the local government seeking to block the way. But the truth of God has won victories all the time, and sooner or later the barred gates have usually given way. And in the last two years, where has the truth made, perhaps, the greatest gains in numbers received, in proportion to the laborers? Where have we grown most rapidly? — In the most difficult field of all, in Russia.

This shows how the power of God is the strength of the third angel's message.

In a subcommittee meeting one day, at the council, mention was made of difficulties. "Difficulties!" said Elder K. A. Reifschneider, of the Caucasus; "if any one wants to avoid difficulties, he should keep out of Russia. We are accustomed to difficulties, from childhood up."

But where the need abounds, there divine help much more abounds.

Greetings From Japan

In behalf of our Japanese brethren, Elder T. H. Okohira, of Tokio, sent a message of greeting to the council, which is a greeting to all our brethren. The original, in Japanese characters, is a beautiful document. From the translation we quote:—

Representing the Japanese people who believe in the third angel's message in the far East, I present to you their hearty salutation, and we send up our earnest prayers to the Heavenly Father, asking that during your council our good Lord may richly bless you all. . . .

Dear brethren, we desire at this oppor-

tunity, to express our appreciation of what you have done for us, giving us "this gospel of the kingdom," which "shall be preached in all the world for a witness unto all nations; and then shall the end come."

Dear brethren, "of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." O, I thank God for this, and that in his great mercy he has already accepted many souls in this spiritually benighted land!

As a result of your last General Conference, Elder I. H. Evans was sent over as a general man in the great Oriental field, and his frequent visits to this field have been a great encouragement to us in various ways. Also a year ago you spared Elder F. H. De Vinney as our new superintendent. Indeed, we are glad and thankful that you could spare such an experienced man for us; so our work is progressing more and more. We have now three tents which you have sent us. We are thankful for these gifts, and now we are earnestly proclaiming the blessed message day and night to the people. . . .

However, dear brethren, while we have good reason to praise the Lord for what he has done for this field, yet we feel very anxious for the extension of the work. We very much need permanent quarters where we can build up our school, sanitarium, and publishing interests. We have been making some efforts in these lines, but lack of suitable buildings has hindered progress. So we earnestly pray to the Lord, and leave these requests with you and with the Lord, who will direct you by his good Spirit how to act on this appeal. "The grace of our Lord Jesus Christ be with you all, Amen."

The needs of the growing work in the far East especially call us to hasten on with the \$300,000 Fund for the providing of facilities.

What a view we get of the expanding work of God as we review the widespread interests pressing for attention wherever the brethren gather in general council. The Lord is leading us out into all the world, that he may bring us in to give us the inheritance promised.

What we see in the older fields, which were appealing for help twenty years ago, but which now are towers of help and strength to the work, should encourage us to throw resources into the newer and still unworked fields.

W. A. S.

The National Reform Institute A Change of Policy

THE character of the program being carried out at the National Reform Institute this year is decidedly different from those which it has carried out in previous years. It is held at the same place, Winona Lake, Ind., and covers the two weeks beginning August 7. Dr. J. S. Martin, the general superintendent, is in charge; but of the speakers who have been prominent in these institutes in the past none are on the program, save the

superintendent. In past years the burden of the addresses has been what we would term political Christianity,— saving the nation by remodeling the Constitution so as to place Christian laws, rules, and usages on "an undeniable legal basis in the fundamental law of the land;" bringing in the kingdom of Christ by political means; setting up a national standard of religion, and bringing all other religions into harmony with it by force of law and penalty; etc.

This year, during the first half of the institute practically nothing has been presented of that nature. The themes dwelt upon have had to do, first, with the problem of receiving and properly assimilating the thousands of immigrants who annually come to our shores, and, second, with the progress of Christianity in heathen lands and the attitude of the nations toward it. The nations represented in these addresses are China, India, Arabia, Turkey, Persia, the Philippines, Japan, and the Greek Catholic countries. The discussion upon both these themes has been interesting, because, in the main, it has been conducted by those who have had to do with the problems they have discussed.

In every address presented by these experienced missionaries, their recitation of experiences and conditions has condemned the principles for which the National Reform Association stands. For instance, in the address of Dr. Charles L. Baer on India, this statement was made: "The attitude of the British government to all these religions is the attitude of a Christian government; that is, it is neutral." This is strikingly different from the attitude of the National Reform Association toward other religions. Its attitude is this: "Let the government simply set up the moral law, and acknowledge God's authority behind it, and lay its hand on any religion that does not conform to it." If the attitude of the British government in India is the attitude of a Christian government, how must we designate the attitude of the National Reform Association, which is the very opposite of that?

Dr. Baer also made this statement, which is strikingly out of harmony with National Reform principles: "While the British government has never sought to disguise the fact that it is religious, yet that government has never thought it wise to enforce its religion upon the people." That, too, is a Christian attitude; for the moment force is used in religion, that moment the kingdom of darkness begins to masquerade in the garb of the kingdom of light, and the result produced is not Christianity, but baptized paganism. The key-note of paganism is religion by force of compulsion; that of Christianity, religion by force of conviction. And when Na-

tional Reformism is worked out, it will not be upon the lines on which the British government is operating in India, but rather upon the lines on which Roman Catholicism is operating in South America and elsewhere, and Greek Catholicism is operating in Greece and Russia.

Rev. V. Losa, in an address upon "Why the Immigrant Is Here," stated that he was often asked whether it was worth while to work among those immigrants who already have a type of Christianity when they come here. His reply was that, "spiritually, those people are as thoroughly in darkness as the people of China or Africa or any other place; and even Protestants who come from those lands [Austria and Germany] are nothing more than mere formalists, and have to be converted here, whether they are Lutherans or Reformed. They are mere formalists, with no spiritual knowledge—they have never been converted."

This is a striking statement, and strikingly illustrates the baleful results of such a policy as that proposed by the National Reform Association. For centuries those countries have had in force just such a régime as that which the National Reform Association proposes to establish here—a union of religion and the state. It led to formalism there, to formal profession without conversion, a form of Christianity without the power, a shell without the substance. It produced "Christians" who needed to come for conversion to a country where there is no union of religion and the state. This ought to demonstrate to the officials of the organization that their movement is one which is bound to produce the same deplorable religious conditions which exist in Bohemia, Galicia, Croatia, and other European provinces where religion and the state are united.

In previous institutes the lecturers have relegated individual work to a second place, and have put the securing of "Christian" legislation in the forefront, and that is the present attitude of the association; but in answer to a question of the superintendent as to how the Christianizing of these foreigners could be brought about, the speaker replied: "You must individualize; it is an individual problem." That is true. Individual hearts must be touched by the gospel, and each soul must respond individually and for itself. But this is not National Reformism, which proposes to "save" the people by having the nations, as such, make formal recognition of God, and begin to enact laws to control the religious practises of the people.

In the discussion on August 10 over the question of teaching religion in the public schools, the fact was brought to light that in the Netherlands each denomination is permitted to have its re-

ligious teachers visit the public schools regularly, and teach the children in the faith to which they belong. Dr. Martin objected to this arrangement for America, as it would, to his mind, be the teaching of sectarianism in the public schools, and set forth thus the attitude of his association upon this question: "I am thoroughly persuaded that there is no rational reason why the state or nation itself, in its own institution, and through its regularly employed instructors, should not impart to its own youth that instruction which is in keeping with its own life, and which is absolutely essential to the maintenance of its own life and character. I would not compel any child to believe; but I would teach what is in accordance with the nature and character of the institution."

That means, though in very guarded language, the teaching of a national religious creed in the public schools of the country, at the expense of the general taxpayer. It would be a creed that the most powerful religious force or federation of forces in the country would formulate, and the children of all denominations must listen to this creed without regard to the wishes of parents or children. Nothing more un-American or unchristian in policy or result could be proposed as a solution of the question of how to bring the people of this nation to the feet of Christ. To let the preachers of each denomination teach the children belonging to their respective churches would be sectarianism, and could not be tolerated; but for the state to make a creed of its own—to institute another sect, or enforce the creed of some one sect upon all—that would not be sectarianism. Truly, great is logic!

Dr. V. Losa, in his address upon "How the Immigrant Is to Become a Safe Citizen," emphasized again the pre-eminent importance of individual effort upon the part of the missionary among the immigrants. There was no hint of the possibility of bringing about the desired conditions by legal enactment, and yet the spiritual teaching of that man among his immigrant countrymen was followed by civilization. "Their souls have to be opened first," said he, "and then civilization follows very quickly."

It was a characteristic of each address given by Dr. Losa, and by the speakers who had labored in foreign countries, that the conditions which they found, the only methods of work which they found effective, and the remedies which they suggested for those conditions, emphatically contradicted the fundamental hypotheses of the National Reform Association. The conditions which it is seeking to bring about here are the very conditions which have made necessary real Christian missionary work among foreign nations and among foreigners in

America. The principles which that association advocates for America are the principles whose outworking so seriously handicaps the work of the missionaries of the cross in foreign lands.

The program for the remainder of the institute has in it more of the real National Reform propaganda, and will set forth what it is expected to accomplish at the next World's Christian Citizenship Conference.

C. M. S.



The Privilege of Serving¹

AMONG the many beautiful word pictures that are painted for us in the Scriptures, there is perhaps none which surpasses that found in the twenty-first and a portion of the twenty-second chapters of the book of Revelation: the New Jerusalem coming down from God out of heaven; the throne and tabernacle of God with men; every tear wiped away; death no more, neither mourning, nor crying, nor pain; the first things passed away, and all things become new. There is given a description of the New Jerusalem, with its gates of pearl, its streets of gold, its foundation of precious stones; the glory of God is the light over all, and the Lamb is the temple; the gates are open continually, and there is no night there; from the throne of God flows the river of water of life, and on either side of the river is the tree of life, yielding its twelve manner of fruits. Finally, as if it were the last stroke in the picture, are these words: "And there shall be no curse any more: and the throne of God and of the Lamb shall be therein: and his servants shall serve him."

This suggests the theme for the hour: The service of God, the highest aim of our lives here, and our joy hereafter.

If we should attempt to present what the Scriptures say concerning this question of service, it would require a presentation of the whole Scriptures; for, from first to last, this view is held before our mind,—service, service, service. We can touch upon only a few points that may be suggestive of others.

First, in that remarkable history which we find in the deliverance of the children of Israel from Egypt, this thought of service is repeated again and again. Note the message sent to Pharaoh: "Israel is my son, my first-born; . . . let my son go, that he may serve me." And this deliverance from Egypt, which is typical of our personal bondage, is to teach us this lesson: God delivers us from bondage, not that we may bless ourselves, not that we may serve ourselves, but that we may serve him; and the word to him who holds us in

¹ Baccalaureate sermon delivered by Prof. W. W. Prescott in the Seminary chapel, Takoma Park, D. C., May 20, 1911.

bondage, or who would do so, is the same word which was sent to Pharaoh, "Let my people go, that they may serve me."

When Moses was rehearsing to the children of Israel their experiences, and giving to them final instruction, we find these very significant words:—

"And now, Israel, what doth Jehovah thy God require of thee, but to fear Jehovah thy God, to walk in all his ways, and to love him, and to serve Jehovah thy God with all thy heart and with all thy soul, to keep the commandments of Jehovah, and his statutes, which I command thee this day for thy good? Behold, unto Jehovah thy God belongeth heaven and the heaven of heavens, the earth, with all that is therein. Only Jehovah had a delight in thy fathers to love them, and he chose their seed after them, even you above all peoples, as at this day. Circumcise therefore the foreskin of your heart, and be no more stiff-necked. For Jehovah your God, he is God of gods, and Lord of lords, the great God, the mighty, and the terrible, who regardeth not persons, nor taketh reward. He doth execute justice for the fatherless and widow, and loveth the sojourner, in giving him food and raiment. Love ye therefore the sojourner; for ye were sojourners in the land of Egypt. Thou shalt fear Jehovah thy God; him shalt thou serve."

As Joshua gave his farewell address, after completing his work as the leader of Israel in Moses' place, he said:—

"Now therefore fear Jehovah, and serve him in sincerity and in truth; and put away the gods which your fathers served beyond the river, and in Egypt; and serve ye Jehovah. And if it seem evil unto you to serve Jehovah, choose you this day whom ye will serve; whether the gods which your fathers served that were beyond the river, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve Jehovah."

These words have come down to us for many generations, and have been oftentimes repeated as a personal decision when one has decided to turn away from the service of evil to serve the true and living God: "As for me and my house, we will serve Jehovah."

So also when David was speaking concerning the temple, and giving instruction to his son Solomon, we find him saying:—

"And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind; for Jehovah searcheth all hearts, and understandeth all the imaginations of the thoughts. If thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever."

And the Old Testament canon closes with a remarkable statement as to the difference between serving God and refusing to serve him. These are the words:—

"Your words have been stout against me, saith Jehovah. Yet ye say, What

have we spoken against thee? Ye have said, It is vain to serve God; and what profit is it that we have kept his charge, and that we have walked mournfully before Jehovah of hosts? and now we call the proud happy; yea, they that work wickedness are built up; yea, they tempt God, and escape. Then they that feared Jehovah spake one with another; and Jehovah harkened, and heard, and a book of remembrance was written before him, for them that feared Jehovah, and that thought upon his name. And they shall be mine, saith Jehovah of hosts, even mine own possession, in the day that I make; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."

This is sufficient for a suggestion of the instruction which forms the warp and woof, as it were, of the Old Testament Scriptures,—deliverance from sin, not to bless ourselves, but that we may serve the living God. The example of this, that example to which we look for both instruction and power, is found in the life of Christ himself on earth. Those words spoken by the father of John the Baptist concerning Christ relate to this very theme:—

"Blessed be the Lord, the God of Israel; for he hath visited and wrought redemption for his people, and hath raised up a horn of salvation for us in the house of his servant David. As he spake by the mouth of his holy prophets that have been from of old, salvation from our enemies, and from the hand of all that hate us; to show mercy toward our fathers, and to remember his holy covenant; the oath which he sware unto Abraham our father, to grant unto us that we being delivered out of the hand of our enemies should serve him without fear in holiness and righteousness before him all our days. Yea and thou, child, shalt be called the prophet of the Most High: for thou shalt go before the face of the Lord to make ready his ways; to give knowledge of salvation unto his people in the remission of their sins, because of the tender mercy of our God, whereby the dayspring from on high shall visit us."

This was the purpose of the salvation promised to Abraham, this was the purpose of the revelation of the gospel, that we should be delivered, and that we might serve him in righteousness and holiness all our days. So the very purpose of sending Christ was to bring about this changed condition: That those who were in bondage, and unable to serve under a hard taskmaster, and who had been made to serve with rigor, might be delivered, and might serve without fear in righteousness and holiness.

This service is an exclusive service. There can be no partnership with any power of evil. This is clearly shown in the reply that Christ made to Satan in the time of temptation:—

"Again, the devil taketh him unto an exceeding high mountain, and sheweth

him all the kingdoms of the world, and the glory of them."

Only a small part of the kingdoms of the world, only a small part of the glory, can he show to us, yet that little glimpse oftentimes makes us waver; but he showed Christ "all the kingdoms of the world, and the glory of them."

"Again the devil taketh him unto an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and he said unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

In the face of the severest temptation that can be brought to bear upon the Son of man, after that period of fasting, in that condition of physical weakness, his reply is our reply: "Thou shalt worship the Lord thy God, and him only shalt thou serve." This, again, is the purpose of deliverance.

The work of Christ and the plan of salvation are set forth in many places in the Scriptures; for example:—

"For if the blood of goats and bulls, and the ashes of a heifer sprinkling them that have been defiled, sanctify unto the cleanness of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish unto God, cleanse your conscience from dead works to serve the living God?"

The gift of Christ, the sacrifice of Christ, the work of Christ, the ministry of Christ, the whole purpose, is that we may be able with clean hands and pure hearts in holiness and righteousness to serve the living God.

The experience of Christ, our example and helper for this work, is set forth in this scripture:—

"Have this mind in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men."

"But emptied himself, taking the form of a servant." Here we shall see more clearly as we proceed, that it was in harmony with the divine fitness of things that Jesus should take the form of a servant. He was to serve, he had been serving, he was to serve in another capacity; only that service, however, required a wonderful self-effacement, a wonderful sacrifice.

The message in his own words to his disciples sets forth in a very clear way the principles which underlie this whole question:—

"And there arose also a contention among them, which of them was accounted to be greatest. And he said unto them, The kings of the Gentiles have lordship over them; and they that have authority over them are called benefac-

tors. But ye shall not be so: but he that is the greater among you, let him become as the younger; and he that is chief, as he that doth serve. For which is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am in the midst of you as he that serveth."

Wonderful words! The Lord of glory, the express image of the Father, taking the form of a servant, made in the likeness of men, humbling himself even as a man, being obedient even unto the death of the cross, speaking of himself, says, "I am among you as he that serveth." Certainly if any words or example could dignify service, service rendered unto God, this example, these words, ought to do it. Again referring to his experience under these circumstances, he says:—

"Not so shall it be among you: but whosoever would become great among you shall be your minister; and whosoever would be first among you shall be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

We are accustomed to judge all these things differently. He who can command a large retinue of servants to serve him, is counted great. Of him in whose train follow many ready to do anything at his beck or nod, we say, Behold the greatness of this man! This lesson is contrary to the world's way and to the world's policies; yet it is even a lesson to us, that we may understand the nature of true service, that we may render it heartily as unto God, and not to man. These words have been written concerning this very thought:—

If we live to ourselves, and for ourselves only, our life must necessarily be a small and poor life, since it is limited by our circumstances, our situation, and our powers. But if we forget ourselves, and open our doors of work, thought, and sympathy into the great overflowing life of the whole world, we step into so large and full an existence that we can never exhaust nor tire of it. "No man is happy until his first object is outside of himself."

He who looks only within to find joy and happiness, finds misery multiplied, and the more he looks, the worse he grows. In the very nature of things we have been so created.

No man can be unhappy who throws himself, self-forgetfully, into any effort to share in and better the world's wide life.

These are words worth remembering and principles worth applying. It is not always easy, I grant you, to do this; but in our very nature, it is where we find our truest happiness, and our best and most useful service. Here are other words worth reading:—

Our Saviour's joy was in the uplifting and redemption of fallen men. For this he counted not his life dear unto himself, but endured the cross, despising

the shame. So angels are ever engaged in working for the happiness of others. This is their joy. That which selfish hearts would regard as humiliating service,—ministering to those who are wretched, and in every way inferior in character and rank,—is the work of the sinless angels.

This may be worth remembering and emphasizing in view of the thought that may sometimes come to our minds: Why should we go to far-off, distant fields, to the interior of China, for example, far away from the forms of civilization; or to India, to spend our lives, after a careful preparation for good service in ministering, for those who appeal to us as being on a lower plane, where life seems a wretched condition, an unutterable woe? Why should we place ourselves in such surroundings as these? Measure, if you can, the distance between the glory of heaven and the wickedness of this world, and compare that with the distance between our spiritual rank and theirs. Think you there is as great a gap between our plane of thinking and working and living and that of the lost for whom we may be called to labor, as there was between the plane of living and thinking of him who had the glory of the Father before the world was, and a lost world?

The Saviour's life on earth was not a life of ease and devotion to himself, but he toiled with persistent, earnest, untiring effort for the salvation of lost mankind. From the manger to Calvary he followed the path of self-denial, and sought not to be released from arduous tasks, painful travels, and exhausting care and labor. He said, "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." This was the one great object of his life. Everything else was secondary and subservient. It was his meat and drink to do the will of God and to finish his work.

So those who are partakers of the grace of Christ will be ready to make any sacrifice that others for whom he died may share the heavenly gift. They will do all they can to make the world better for their stay in it. This spirit is the sure outgrowth of a soul truly converted. No sooner does one come to Christ, than there is born in his heart a desire to make known to others what a precious friend he has found in Jesus; the saving and sanctifying truth can not be shut up in his heart. If we are clothed with the righteousness of Christ, and are filled with the joy of his indwelling Spirit, we shall not be able to hold our peace. If we have tasted and seen that the Lord is good, we shall have something to tell. Like Philip, when he found the Saviour, we shall invite others into his presence. We shall seek to present to them the attractions of Christ, and the unseen realities of the world to come. There will be an intensity of desire to follow in the path that Jesus trod. There will be an earnest longing that those around us may behold "the Lamb of God which taketh away the sin of the world."

And the effort to bless others will react

in blessings upon ourselves. This was the purpose of God in giving us a part to act in the plan of redemption. He has granted men the privilege of becoming partakers of the divine nature, and, in their turn, of diffusing blessings to their fellow men. This is the highest honor, the greatest joy, that it is possible for God to bestow upon men. Those who thus become participants in his labors of love, are brought nearest to their Creator.

While we seek to get nearer to our fellow men, let us get nearer to them by serving them.

This is a sufficient foundation upon which we may rest certain statements concerning this service to God. First, let us notice that this service rests upon the right of ownership:—

"Know ye that Jehovah, he is God: it is he that hath made us, and we are his; we are his people, and the sheep of his pasture."

This same thought is brought out in these words in speaking of those who should be looking for the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ:—

"Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works."

Perhaps no one whose record has come to us through the Scripture, illustrates this truth more clearly than did the apostle Paul after his conversion. It was the whole thought of his life to give himself in service. He recognized that God had a right to that service, and he acknowledged that right. In that time of peril when the ship was likely to be lost, he said:—

"There stood by me this night an angel of God whose I am, whom also I serve."

And his whole life was a development of that principle. Every power of his being he recognized as belonging to God, and he devoted it to the service of God. That is true Christian ownership, divine rightful ownership. By creation, by redemption we are his. "Ye are not your own: for ye were bought with a price."

(Concluded next week)

SISTER MIMI SCHARFFENBERG writes from Korea:—

To-day I received a letter from a new believer, a man I have never heard of before, saying that he had just come into the truth. He saw our paper, which he liked very much; and as he wanted to have a part in giving the last gospel message to the world, he asked us to send him 150 copies of the January special within ten days if possible. We could not fill his order for this special, and I had to ask him to take our summer special, which came out in July. The summer being a hard time for our people to sell papers, we planned to get out only a small edition; but to our surprise, orders have kept coming in, until at present we have orders for 11,680 copies of this number.



The Coming of the Master

L. D. SANTEE

I LONG for the Saviour's appearing,
I watch, and I wait, and I pray;
The signs tell the advent is nearing,
And my hopes are as roses in May.
My faith reaches up from the mortal,
Far swifter than eagles can fly,
And I catch the white gleam of the portal
That shineth in heaven's fair sky.

There the saints, clad in heavenly
splendor,
Cast their crowns at the Saviour's
dear feet,

With a love that is holy and tender,
A rest that is endless and sweet;
And they thrill with unspeakable glad-
ness,

Where the glory of God covers all,
Where is never a shadow of sadness,
And tears o'er the cheeks never fall,

And never is sickness or crying,
And never a heartache or pain;
No partings are there, and no dying,
No mourning o'er hopes that are vain;
But fashioned in wonderful brightness,
They shall rise to the Eden above,
Where the bosom for aye keeps its light-
ness,
And the songs are evangels of love.

I wander through life as a stranger,
I have grieved o'er earth's sin and its
scorn,
I have toiled on the mountains of danger,
In hope of a soon-coming morn.
But those that in heaven would have
freedom,
Must water the seed with their tears;
O, every soul hath its "Edom,"
Before the fair Canaan appears!
Moline, Ill.

Itinerating in the Southeast China Mission

W. C. HANKINS

ONE morning not long ago the writer arrived in Swatow, and made arrangements with Brother Hung to start at once for the interior, to visit the little companies of Sabbath-keepers who live from fifty to seventy miles inland from Swatow. We took the launch to Kit-yang, arriving there about four o'clock in the afternoon. It was raining, and the little footpaths that serve as roads in that vicinity were in such a state of slipperiness, sticky muddiness that we thought it wise to hire a Chinese "Pullman sleeper." This consisted of a flat-bottomed boat about thirty feet long and six feet wide in the middle, with a good bamboo cover over about two thirds of it, and with two men to row or pole it.

We finally agreed with the owner of a nice, clean boat to take us wherever we wished to go for about four cents

a mile,—two cents a mile apiece. This is as cheap as traveling by train in America, with no extra charges for baggage or sleeping accommodations. There was a dining-car attachment to our "Pullman," but we had to furnish our own food, and cook it ourselves; so the first thing we did after hiring the boat was to go into the town and buy a supply of provisions and charcoal. Kit-yang does not have any wells, so we were obliged to cook our food in the river water. As long as we have been in China, we have never really become accustomed to using river water for cooking purposes; but sometimes one must do as the Chinaman does. At such times it is best to forget all about germs, else the desire for food might be taken away. We had a small quantity of good well water with us for drinking purposes. This we carefully hoarded, to make it last throughout the trip; for—such is the inconsistency of human nature—even if we did have to eat the river water, we didn't wish to drink it.

Having arranged our beds to our satisfaction, we proceeded to cook and eat our supper,—we had had no dinner,—and as soon as dark we retired. Indeed, that was the only sensible thing to do; for if we had stayed outside our nets, the mosquitoes would have made it very unpleasant for us. It rained that night, and more or less every day we were out on that trip; but our cover was waterproof, and the rain kept the weather delightfully cool.

Our first stop was at a little village called Kho-khoe. We readily found our brethren, and were shown the place where they meet on the Sabbath. Their meeting-room was about seven by nine feet, and was lighted by whatever light could come in through the open door and a little hole in the wall near the roof. There is nothing I ever saw in the United States to which I can compare this room, to give you an idea of what it is like. It is too small for a cow-stable, and, besides, no humane man would keep his cow in such a poorly ventilated place. The best comparison I can think of is a chicken-coop, and even then I am afraid some of my readers will not be able to realize what it is like; for many chicken-houses in America are more commodious and better ventilated than is this room. We immediately asked if there was not some place that could be rented, but were told that there was none. Between ten and twenty true-hearted Sabbath-keepers meet in that little room to worship God and study his Word.

From Kho-khoe we went to Kau-to, a village just across the river from the

former place. Here we found the meeting-place a shade better, as it was a little larger, but it, too, was dark and poorly ventilated. These two companies generally meet together, meeting one Sabbath at one place and the next at the other. I know it would have done you good to see their shining faces, and hear their plans for spreading the knowledge of the truth in that vicinity. There are no other missions working in these two places, so there is a good opportunity for us to do some pioneer work among the heathen. The Chinese there seem to respect our brethren, and to be willing to listen to the gospel. While we were there, one of the men offered to give a piece of land, and some of the brethren offered to help both in money and in work if we would put up a little chapel. They thought that if the mission would furnish about one hundred dollars gold, they could do the rest. I could not promise them anything at that time; but it seems a great pity not to have a suitable meeting-place for these two companies. Is there not some one in the home land who would consider it a privilege to give that hundred dollars for the chapel at Kau-to? Any one desiring to do this should send the money through the regular channels, and label it, "For the Kau-to chapel, Swatow, China."

From Kau-to we went to Li-o, where one of our workers is living. We found that he was out on a preaching tour, so, after visiting with his family and a few others in that village, we started back down the river. By traveling most of the night we reached a fork of the river within about three miles of Kit-yang, and the next morning started up another branch to a place called Soa-o, where we visited the family of the man who went from there to help in the work at Singapore. We found all the family well and actively working for their neighbors, friends, and relatives. As it was evening, we held a preaching service with them, and between twenty and thirty came to listen.

From Soa-o we went to Chiu-iu-lo, where we spent the Sabbath. It rained hard that morning, so all the brethren in that region did not get in to the services, but there were from fifteen to twenty present, and they gave careful attention as we explained the Word of God. One of our workers lives here, and he seems to be doing efficient work. The room set apart for meeting purposes at this place was much better than in any of the other places, as it was much larger, and could be made quite light and airy by opening two windows in one end of the room.

From Chiu-iu-lo we returned to Kit-yang, having visited five companies and traveled about one hundred miles in our little boat. It took us longer to travel that hundred miles than it would to go directly from Chicago to San Francisco, but we were very comfortable, and accomplished the work that we started out to do, so we did not feel inclined to grumble because it took so long.

I wish that I could describe to you

all that I saw on this trip,—the beautiful scenery along the banks of the river, the bamboo groves, the fields of green rice, and the mountains; the large amount of traffic carried on by means of the flat-bottomed boats; the millions of people waiting for the gospel; the eager faces of those who have received it; the open doors reported by the workers; the countless opportunities for work. All this and more I wish you could have seen, and then that you would remember that we have not *one foreign worker* living in that whole region, because the Mission Board has not enough money in the treasury to warrant sending out another worker.

God has greatly blessed the work in this place; but will he hold us guiltless if we fail to press into a field where the doors are thrown so widely open, and where there is such a loud call for help? Who will supply the money with which to answer this call? May God help us as a people to be awake to our opportunities; and when he opens the way, let us press forward and do the work that needs to be done.

Kulangsus, Amoy.

A Glimpse of Native Life in Java

H. E. SHARP

As the climate of Java does not call for warm garments, the natives do not wear much clothing. The sarong, a strip of muslin painted in various designs and colors, is generally used. This is fastened around the waist, and reaches almost to the feet. Above this is worn a light coat, or jacket. There is not much difference between the dress of the man and that of the woman, except that instead of the sarong the men sometimes wear trousers of the same material, and a light coat, cut after the European style.

The women do not often wear hats, but the men generally wear them. Their hats are cone or basin-shaped, made of palm leaves, painted black, white, red, blue, green, or yellow. Some have special hats for wet weather, which measure from three to four feet in diameter, and effectually shelter the person beneath from the rain.

These people can live on very little—about four cents being enough to buy necessary food for one day. A servant girl works one month for \$1.40, and a man can be hired for from twelve to twenty cents a day, according to the work he must do. There are government schools for the natives; and those who have had a little education, and become fitted for office work, are able to earn much more. A great many are employed in government offices. The police force is also composed of natives.

A visit to the morning market is an interesting sight. This consists of several rows of long, low sheds without walls, being simply bamboo floors, with red tile roofs. These sheds form a shelter for numerous little stalls, and here one may obtain almost all of the native products. There are fruit stalls,

where the native women sit amid the many kinds of tropical fruits that they have for sale. Fine large bananas cost only four or five cents a dozen, and other fruits are equally cheap, with the exception of apples, which are imported from Australia. At another place there is a man selling bean sprouts, and next to him another is offering cakes of moldy peanuts. Farther on there are vegetable stalls, where one may purchase, for six cents, sufficient vegetables for a large family dinner. Just opposite, the women are selling meat. Since little of the animal is thrown away, there is to be seen lying around the saleswoman almost any part of the animal; a bullock's head, heart, lungs, stomach, etc., will always find a ready sale in Java.

At the fish-market one sees many goldfish and silverfish lying in pools of water, waiting for their price to be paid, when they will be taken out, hung on a string, and taken home to be cooked. If one is able to make his way through the stench to another corner, he will find many kinds of dried fish for sale. Thousands of small fish are packed into large boxes just as they are taken from the water, mixed with some material which is a very poor preservative, and shipped to Java. The natives eat a great deal of such fish, but the European views the feat in amazement.

Another phase of native life is the professional beggar. There are many thousands of these throughout Java, every town and village having a full supply. Some are blind, some are crippled, and others diseased, having great sores all over the body, and causing one to shudder at the sight.

These beggars have various methods of traveling. The blind are led by small boys, the lame hobble about with sticks, some crawl, and others move on their feet and hands. One has a small cart made from a box, with wooden axles, and wheels cut from a board, which are hardly in the shape of a circle. A little boy draws this wagon, while the passenger helps a little in propelling it by pushing with a stick. The usual method of begging is to squat down, take off the hat, and say, "*Tabek toean*," which means, "Good day, sir."

Some of these beggars are really helpless, and deserving of pity, but a great many are able to work. In Java, as in other countries, there are unprincipled men who do not scruple to get money by unfair means. Some of these hire beggars who are unable to look after themselves, and give them a little food and clothing, in return for which they must go out and beg, the money going to the master. It is said that many men get rich in this way. Another sad story is that many of these beggars are taken when babies, and purposely crippled by persons who hope later to use them for obtaining riches.

You know how the Saviour worked for the people while on earth, how he toiled to give the message of salvation to men, and how he commissioned those who believe on him to do the same works

that he did, adding, "And greater works than these shall he do; because I go unto my Father." Do you not wish to have a part in this work? and do you not think that these people of Java are in need of such help? If you do, the time to begin is now, and the way to help is with your prayers, your means, and your time. Who knows but that the little you give, or the time you spend, or the prayer you offer in behalf of these people, may bring eternal peace and happiness to some one of Java's millions?

He Goes Before You

He goes before you, O my heart!
Fear not to follow where he leads;
He knows the strength each task demands,
He knows the grace each trial needs.
He's just a little farther on;
Along the dark and lonely way
His bleeding footprints you may trace,—
He goes before you all the day.

He goes before you, O my heart!
Through deepest depth, o'er highest height,
He knows where lurks the ambushed foe,
And what the battles you must fight;
He sees the pitfalls you will meet,
The place where you will faint or fall,
The weariness, the pain, the tears,—
He goes before, he knows it all.

He goes before you, O my heart!
He does not ask that you shall bear
A single pang he has not borne,
A single grief he does not share;
He beckons on through toil and wo,
Through storm or calm or tempest blast,
And you shall see him, as he said,
For he shall lead you home at last.

He goes before you, O my heart!
Still follow on through gain or loss,
And, for the joy that's set before,
Despise the shame, endure the cross.
The path your faltering steps must take
Is one his nail-pierced feet have trod;
Through garden, mount, and riven tomb
He goes before you up to God.

—Annie L. Flint.

Japan

We began work in the province of Iyo on the island of Shikoku (the smallest of the four larger islands of the empire) in May of this year. Owing to several hindrances, we were not able to get our tent-meetings started as soon as we had hoped, and were compelled to close quite early on account of the rainy season, which began about the first of June. But during the short time we had for our meetings, we found a large number who were anxious to hear the truth; at present we are studying with these interested ones. We shall pitch the tent again about the first of August.

This is the first permanent work that has been done on this island, the inhabitants of which have always been rather favorable to Christianity. This province, which comprises about one fourth of the island, has an area of about two thousand square miles and a population of more than a million. There are

no large cities, only about seventy-five thousand of the entire population living in cities of more than ten thousand; most of the people live in small villages of from five hundred to a thousand inhabitants. To reach these people will be very difficult, owing to the large area to be covered; but as we are responsible only for the work that presents itself each day, our great desire is to do well the task that is at present committed to us.

We earnestly plead for your support, expressed in prayers, lives, and means, for the success of the work in Japan.

MR. AND MRS. H. F. BENSON,
MR. AND MRS. Y. SEINO.

Korea

C. L. BUTTERFIELD

WE have now found and rented a good brick building for our temporary headquarters, are moving our press into it, and will be at work there before the end of this week. This building is in the heart of the city, on one of the main streets. Our place is not so large as we shall need in the future, but will do this year very well. I certainly hope that we can have a building of our own by the time our lease is up on this place, one year from now.

We were glad to have Brother I. H. Evans with us for a few days on his trip to Europe. Brother and Sister F. H. De Vinney, of Japan, came with him, and spent a little time with us.

Because of a lack of the \$300,000 Fund, or prospects of getting it this year, it seemed best to rent here in Seoul another year. But we must get Brother R. C. Wangerin located in the south this fall. It is about impossible for us to locate any one in this country unless we build a house for him, as there are no houses in which our missionaries can live. I do not believe in putting workers into Korean huts, where their lives are endangered. The houses here are not so good even as those in China, so you may be sure they are unfit for our workers to live in.

Our first annual camp-meeting will be held at Chinnampo, August 3-13. Brother DeVinney will be with us at that time, and we hope for a good attendance. I believe it will be a great help for our people here, and hope for a real spiritual revival. We are certainly thankful to hear how our people in the United States are taking hold in raising the \$300,000 Fund. This means advancement in the fields all over the world.

Seoul.

A LIFE which keeps a stream in the strong flood must be fed from never-failing streams. Christ sought solitude, calm, and refreshment on the mountain-top, teaching us the high value of the quiet seasons of the soul. Religious retreat is part of any active and evangelizing ministry.—*Dr. W. M. Clow.*



Out in the Fields With God

THE little cares that fretted me—
I lost them yesterday
Among the fields above the sea,
Among the winds at play,
Among the lowing of the herds,
The rustling of the trees,
Among the singing of the birds,
The humming of the bees.
The foolish fears of what may hap—
I cast them all away
Among the clover-scented grass,
Among the new-mown hay,
Among the husking of the corn
Where drowsy poppies nod,
Where ill thoughts die, and good are
born,—

Out in the fields with God.
—*Elizabeth Barrett Browning.*

The Hygienic Treatment of Eczema

A. B. OLSEN, M. D.

A COMMON name for eczema is salt-rheum, and it is also known as moist tetter, and by a number of other names. Eczema is essentially an inflammation of the skin, and, like all inflammations, may be either acute or chronic. It is the most common of skin diseases, according to some authorities forming about one half of all cases.

A Multiform Affection

There are many varieties of eczema; indeed, its multiformity is characteristic of the disease. It may manifest itself simply as a group of red spots, or there may be slight red elevations of the skin, or little vesicles containing a yellowish, watery fluid, or even offensive matter; both scales and large crusts may form.

Fortunately, eczema is not a contagious disease, and consequently is not transmitted from one person to another. The one constant symptom is itching, which is often severe, and at times may be almost intolerable. But don't scratch under any circumstances; for to do so only aggravates the condition, and may be the means of prolonging the disease for years.

Eczema a Symptom

It is generally believed that in most cases eczema itself is merely a symptom, indicating lowered vitality and a deterioration of the blood. It may be symptomatic of dyspepsia, which happens frequently; of gout, rheumatism, and other dyscrasias. Sometimes it is due to certain drugs, and is then known as a medicinal eczema. Then there is the dietetic form, caused by errors of diet, which is by no means uncommon.

Irritation the Cause of Eczema

Broadly speaking, eczema is due to some form of irritation, which may be

either external or internal. The external irritation may be mechanical, such as friction from coarse underwear; thermal, e. g., excessive heat; chemical, as when produced by irritating soaps, lotions, or ointments; or parasitic, that is, due to lice or micro-organisms. Indeed, all forms of eczema are more or less complicated by the action of micro-organisms, and often these are the direct cause.

Chronic eczema is usually the result of a long-continued irritation of some kind that has been neglected. To expect a cure while the causal factor is still at work is unreasonable.

Lack of Bathing

The lack of cleanliness is undoubtedly one of the most prolific causes of eczema. The accumulation of filth acts as an irritant, and soon inflames the skin. Such a condition invites the presence of parasites, and an aggravated case of eczema is quickly set up.

Eczema is apparently no respecter of persons; for it attacks both sexes and all ages, from the baby at the breast to the old man in his dotage. It attacks all classes of society, both rich and poor. The poor man is compelled to be frugal in his diet, but is often careless about his person, and thus becomes a prey to the disease. The rich man, on the other hand, while scrupulously clean on the outside often has impure blood, due to high living, and so he is also subject to eczema.

First Remove the Cause

It is obvious to any one that the first step in the treatment of eczema is to remove the cause. Whatever the cause may be, internal or external, seek it out, if possible, and remove it. On the removal of the exciting causes, the inflammation soon ceases, unless it has become chronic, and even then it is alleviated.

Build Up the General Health

After removing all known and possible causes, give careful attention to the general health. The patient is almost always in a run-down condition, and requires tonic treatment. Adopt a plain but nutritious and wholesome diet, plenty of restful sleep, and a well-regulated course of physical training. It is very important to improve digestion and nutrition in most cases, and also to secure regular action of the bowels. Pickles, pastries, sweets, cheese, and all rich and greasy foods, should be strictly avoided, since they are difficult of digestion. It is well to drink plenty of water, and fruit, both fresh and stewed, can usually be taken freely. By these simple means the blood will be purified, and the healthy, active body will soon be able to shake off the local disorder of the skin.

The Local Treatment

The part should first be cleaned thoroughly, and then always kept clean. Soaps of all kinds should be avoided in acute cases. Warm, soft-water may be used, or better still, bran or oatmeal-water. The oatmeal-water may be prepared by boiling the meal in a bag, and squeezing it in the water to be used.

Acute eczema always requires soothing treatment. A lotion containing bicarbonate of soda is very useful, also carron-oil.

Bathing and sponging with hot water, together with the use of lead lotion and tar preparations, also camphor, will relieve the itching. A weak solution of carbolic acid, one per cent, is often very effective to allay itching. But don't forget that carbolic acid is a deadly poison, and the greatest precaution possible must be taken in its use. Creolin, soda, and alkaline baths may be used to advantage at times. For a soothing powder, starch alone is sometimes serviceable, but a good talcum powder is better. Vaseline is an excellent ointment, and may be made still more effective by the addition of small quantities of carbolic acid, salicylic acid, oxid of zinc, or resorcin, etc.

Chronic Cases

Chronic eczema, on the other hand, requires stimulation, and tar preparations are very useful, also mercury and sulphur ointments. Hard crusts and scabs may be softened by sweet-oil or vaseline, and then removed, and the ointment or lotion applied. In old cases where the skin is much thickened, a hot spray for five or ten minutes twice a day is often helpful.

Simple hydropathic treatment without the use of ointments or local applications of any kind, is often sufficient to effect a cure. Usually the patient's diet is at fault. With this properly corrected, and the system cleansed and purified by suitable baths and exercise, the distressing symptoms are almost sure to disappear.

In treating eczema of the scalp it is well to cut the hair quite close, and then the affected part can be reached to better advantage. The same would apply to affected portions of the face covered by a beard.

It is often difficult to prevent children from scratching, which only aggravates the disorder and causes it to spread. In such cases the affected part should be well protected, and the irritation relieved by proper treatment.

The Power of Imagination

"I CAN'T stand this any longer, doctor," said the nervous woman. "If the patient in the next room to mine, No. 22, doesn't keep quiet at night, I must change my room or leave the sanitarium altogether."

"What's the trouble?" asked the physician.

"She has one of those squeaky old wooden bedsteads, and every time she turns over, it awakens me. Last night

she did nothing but toss to and fro, and I didn't get a single wink of sleep."

"I'll see to that at once," he assured her. "A woman in your condition certainly must have absolute quiet at night. I'll have the patient in No. 22 sleep on the roof. The fresh air will be better for her, anyway."

The next morning the nervous woman appeared in the consultation-room of the sanitarium in radiant mood.

"How did you sleep?" asked the doctor.

"Perfectly," she replied; "I'm so much obliged to you. It made a great difference."

"I knew it would," he said, gravely.

He was telling the truth, because he knew the power of the imagination in disease, especially of the nerves. As a matter of fact, No. 22 had not been occupied at night for three weeks. The patient had been sleeping on the roof all the time.—*New York Tribune*.

Woman's Province

A MAN can build a mansion,
And furnish it throughout;
A man can build a palace,
With lofty walls and stout;
A man can build a temple,
With high and spacious dome;
But no man in the world can build
That precious thing called home.

It is the happy faculty
Of woman far and wide,
To turn a cot or palace
Into something else beside,
Where brothers, sons, and husbands,
With willing footsteps come,—
A place of rest, where love abounds,—
A perfect kingdom—home.

—Selected.

About Stamp-Collecting

ABOUT 1860 the practise of collecting postage-stamps began, and very soon there were offices opened in the great cities for their sale and barter. One dealer boasts that he sells annually two million stamps and thirty thousand stamp albums. A fine collection is said to cost from \$10,000 to \$50,000. There are, however, special collections worth a far larger sum. A Spanish nobleman, son of the Duchess de Galliera, is said to have spent more than \$300,000 in postage-stamps. A collection belonging to Mr. Arthur Rothschild is also valued at nearly \$300,000. There are collections in Paris worth \$30,000, \$50,000, and \$100,000. Sometimes the dealers in stamps make successful speculations, as did the one who, foreseeing the unity of the Italian states into one Italian kingdom, bought up all the stamps of the small states—Modena, Lucca, the States of the Church, and Tuscany.

There are some stamps now worth fancy prices; for instance, the French orange one-franc stamp of 1848, which is worth 200 francs if new, and sixty francs if canceled. There are two blue republican stamps of 1852, one for three sous (fifteen centimes), and the other for six sous (thirteen centimes), which are

worth about \$200. A Sandwich Island stamp of the first issue, with figures in place of a design, is generally worth \$200 if in good condition.

The rarest stamp of all is that of the island of Mauritius in 1850. Be it red or be it blue, canceled or uncanceled, provided it has the word post-office upon its margin, it is worth \$300. No doubt every young collector will hope that some day he will have the good fortune to find one, but I regret to assure him that this is very improbable; for all embassies and consulates the world over have been repeatedly entreated to keep a lookout for one.

The white Mexican half-real stamp, marked Guadalajara, 1867, is worth, canceled, \$50; a round British Guiana stamp, black or yellow, of 1850, brings \$55; the telegraphic stamp of Bavaria, 1870; brings \$24 uncanceled; the two-real red Spanish stamp of 1851 is held at \$50 if new, and \$20 if canceled. Apropos of this stamp it is said that in 1873, when Don Carlos II was ravaging the northern provinces of Spain, he issued postage-stamps for Biscay, Navarre, and Catalonia, and forbade any inhabitant of those provinces, under pain of death, to put any other stamp upon a letter. As his cousin Alfonso XII at once issued a counter order making it death to use the stamps of Don Carlos, the inhabitants of northern Spain had no resource but to give up writing letters.

In 1852 a mail steamer was stranded on her way home from South Africa. Her letter-bags were some time under water, but were at last recovered. All the blue triangular Cape of Good Hope stamps had turned black, and these black stamps are now in demand; value from \$10 to \$20.

The monks of the Chartreuse at Ghent have a room papered beautifully with postage-stamps. There are Chinese landscapes, Spanish chateaux, Swiss chalets, dogs, flowers, arabesques, and inscriptions.—*Harper's Young People*.

The Lost Day

WHEN the last hour of youth is gone, with its opportunities for preparation neglected and unimproved, there is nothing that can be done to repair the harm. "Some things God gives often. The seasons return again and again, and the flowers change with the months; but youth comes twice to none." Thus each period of life has its own closing, its last hour, in which work is ended, whether well done or neglected. Indeed, we may say the same of each day: its end is the closing of a definite season through which we can never pass again. We may think of each single day as a miniature life. It comes to us new; it goes from us finished. There are three hundred sixty-five days in a year. The only way to have a well-finished year is to finish the tasks and duties of each day as it passes. A marred or a lost day anywhere along the years may lead to loss or even sore misfortune afterward.—*J. R. Miller*.



The October Collection

It will soon be time for another annual collection to be taken for the work among the colored people of the South. I am glad to be able to report real progress in this work. Although Satan is doing all in his power to hinder it, the forces of good are stronger than those of evil, and we see many precious souls accepting the message.

Last spring we held an institute for the workers, which was greatly appreciated by them. We had held institutes for our teachers before, but never anything for the ministers. All felt that they had received something that would be a great help to them in their future work. Some of the teachers have been connected with the tent work during their vacation this summer.

But the work for the colored people is not self-supporting; therefore it is our custom to take up a collection the first Sabbath in October for carrying it forward.

"For many years the Lord has been keeping before his people the needs of the work among the colored people in the Southern States of America. The moral darkness of this field is, in itself, a powerful plea for the exercise of liberality. In the past, some have done what they could to support this branch of our work; and their beneficence has borne fruit in the conversion of many souls. Although much remains to be done for the colored people, we have cause for rejoicing over the good beginning that has been made. . . .

"Let us thank God, dear brethren and sisters, and take courage. God is laying bare his arm to do a mighty work in this mission field within the borders of our own land. He is now giving his people unusual opportunities to extend the message rapidly to the South. Especially should we reveal a spirit of beneficence at the time the yearly offering for the support of the colored work is taken up. God has reposed confidence in us by making us stewards of means and of his rich grace; and he now points us to the poor and suffering and oppressed, to souls bound in chains of superstition and error, and assures us that if we do good to these, he will accept the deed as done to himself. 'Inasmuch as ye have done it unto one of the least of these my brethren,' he declares, 'ye have done it unto me.' Matt. 25:40.

"Thousands of colored people in the South may now be uplifted, and become efficient agents to help their own race, if they can receive the help God is calling upon us to give them. Multitudes of men and women in this field feel their deep poverty and their need of uplifting. And when faithful teachers come in to them to open to them the Scriptures just as they read, presenting truth in its native purity, the darkness will disappear. Bright beams of light will shine

upon the soul searching for truth. With those who have had advantages, a close and intelligent investigation will take place upon the subjects of truth revealed in the Scriptures. Many will be taught of God. They will learn aright from the Great Teacher, and will accept with joy the truths that will sanctify and uplift. The moral image of God will be restored in the soul, and many will be eternally saved.

"My dear brethren and sisters, Christ is now saying to you: 'Lift up your eyes and look on this Southern field; for it needs workers—sowers of the seed, and reapers. It needs your means for the maintenance of these workers.' The grace of Christ is unlimited, it is God's free gift. Then why should not this neglected people have some hope and courage and faith brought into their lives?"

I have been greatly encouraged this summer, as I have been in different places in the West, to see how willing our people are to help in this work. We trust that our dear brethren and sisters will all remember the work in the Southern States,—the work at our own doors,—and that the October collection will be the largest ever made for this work.

A. J. HAYSMER.

Three Good Camp-Meetings

Allentown (Pa.) Camp-Meeting

As the Allentown camp-meeting has already been reported, I will only say that I greatly enjoyed the privilege of once more meeting the brethren and sisters of this conference at this time. I was glad to see the presence of the Holy Spirit, and to note the willingness on the part of the people to respond to the voice of God.

The two Sabbaths were marked with much of the blessing of the Lord. As sinners and backsliders came forward to give themselves to God, it was evident, by the earnest, contrite, and humble confessions which were made to the Lord and before his people, that his Holy Spirit was present. We hope the good work there begun will continue till every sin is put away.

One Jewish woman was present for several days during the meetings, and we are sure the Spirit of God strove with her heart. She once had been a Christian, and was now in a backslidden state. The workers all did what they could to lead her to Christ, and we hope that she found the peace of God before the meetings closed.

Manitoba Camp-Meeting

I arrived at Portage la Prairie, Manitoba, the second day of the meeting. This city, of about six thousand inhabitants, seems a central place for a camp-meeting. The faithfulness on the part of the brethren and sisters present made up for lack of numbers. The Lord has been working for his people here during

the past year. Although the conference has passed through some trying experiences, the Holy Spirit came into the meetings, and everything passed off smoothly. All differences were put away, and the presence of the Spirit of God harmonized the hearts of his people. It is indeed blessed to know that if brethren and sisters will only come together with a desire to do the Lord's will, the Holy Ghost will bring all things into unity.

Elder F. L. Perry was unanimously elected president of the conference, and with one or two changes, the same officers will serve as last year. There was a good attendance of the German brethren, and the Spirit of the Lord worked upon the hearts of his people in the different nationalities.

Elder H. S. Shaw, president of the union conference, was present nearly all the time of the meeting, and helped much by his counsel and instruction as well as by his public labors. The labors of Elder G. F. Haffner among the Germans were also blessed of God. We hope that a good work will be done in the Manitoba Conference during the coming year.

As the meeting following this one was a German meeting in Saskatchewan, it was thought best that I spend a week or so in the city of Winnipeg, doing what I could to help the church there, and at the same time see what could be done for the Jews. We secured the Baptist tabernacle for several nights, and advertised the meetings. The first night we had a fairly good attendance, and would have had a large one the next night but for a hard shower. There seems to be some interest in Winnipeg among both the Jews and others. We believe that if a strong man could work in this important, growing city, many souls would be brought into the truth. May the Lord lay the burden of this city upon some soul, that the third angel's message may be sounded to the people here.

One Jew told me that he knew a certain brother who was a Sabbath-keeper, and a most remarkable man. He paid a glowing tribute to Seventh-day Adventists; and it is evident that his ideas of Christianity have radically changed since he has known some of our brethren.

Alberta Camp-Meeting

After leaving Winnipeg, I went to the Alberta meeting, which was held at Didsbury. I had studied the geography of the country somewhat before I went to the province; but truly it is a country of "magnificent distances." One can hardly realize what tremendous distance must be traveled in this western Canadian country to go from one province to another. This makes the field somewhat difficult to work.

The people who live in these provinces have gone there to make money rather than to settle permanently, and establish homes. This being so, it is rather difficult to get them interested in religious matters. Nevertheless, the Lord has blessed the labors of his workers here, and a number have taken their stand for the truth.

A new tent was erected in Didsbury, a town of about one thousand inhabitants. Elder P. P. Adams had been holding a series of meetings here for several weeks prior to this meeting, so there was a good attendance of the people of the town. The one thought of the meeting was to lead the people to see the times

in which we are living, and the necessity of a thorough consecration to the Lord. The blessing of God was with his people, and everything passed off harmoniously. The business meetings of the conference were more like social meetings than meetings for discussions, and a good spirit was present all through the meeting. Elder C. A. Burman, the president of the conference, has the confidence of the people, and all the departments of the work gave encouraging reports.

The meetings held on both Sabbaths were blessed seasons. Backsliders were reclaimed, and many gave their hearts anew to the Lord. Some also found Jesus as their Saviour for the first time, and went away with the consciousness that their sins were forgiven.

Very little change was made in the officials of the conference. Brethren Humann (German) and N. J. Aalborg (English) were ordained to the gospel ministry. The Lord gave freedom in presenting his word, and the last Sunday afternoon and evening the tent was more than filled.

Elder H. Shultz was present all through the meeting to help with the work among the German brethren, and Elder S. Mortensen was there part of the time to assist the work for the Scandinavians. Elder Shaw, president of the union, was also present and rendered valuable aid.

By a unanimous vote this conference decided to raise its quota the coming year to fifteen cents a week for each member, instead of ten cents, as formerly; during the last year almost fifteen cents a week for each member was paid in. The brethren also decided to raise a five-thousand-dollar fund to carry on the work for the coming year, five hundred dollars of this to go to foreign missions, and two hundred dollars to go to the General Conference for the Jewish work.

From this meeting we went to Pense, Saskatchewan, but I was unable to stay more than two days on account of illness at home, and other conditions which had arisen that made it imperative for me to leave. I regretted very much that I could not stay; but it was indeed a privilege to attend these meetings, and gain a better insight into the work in that vast field. Although it is in North America, there are some things about the conditions of the country, its laws, and its people which make it really a foreign field. It is an interesting field, and we believe that ere long, with the blessing of the Lord, encouraging results in the advancement of the message will be seen. We pray for the rich blessing of the Lord upon the labors and laborers of that union conference. May the coming year see many brought to a knowledge of the truth. F. C. GILBERT.

Ohio

COLUMBUS.—At the close of the regular church service, August 12, nine persons were baptized. Eight of these became members of the Columbus church, and one will join the Charleston (W. Va.) church. Six other candidates will go forward in this sacred ordinance later in the year.

The work has not advanced so rapidly as we desired, but we are truly thankful for these evidences of the Holy Spirit's power among us. Twenty-three have

been added to the church the past sixteen months, fourteen by baptism and nine by letter. Perhaps if all had been more faithful and energetic in the service of the Lord, there might have been many more, but we rejoice that these have entered the fold of God's commandment-keeping church, and we earnestly pray that they may prove faithful when their way is assailed by the author of rebellion. We are also thankful for the spirit of cooperation and unity that exists in the church. Our hearts have been made glad many times as we have seen the zeal and devotion of our faithful members who are desirous of hastening the Lord's return. Our large churches are not free from trials; but we know that where sin abounds, grace much more abounds, so our hearts are filled with courage, and we would press on and work till Jesus comes.

JOHN FRANCIS OLMSTED.

California

It is now four months since I reported for the REVIEW. I learned the other day that one of my friends said he "looked among the obituaries each week to see if I was dead." On hearing of it, my daughter said, "No; father is very much alive!" While I can not, in advancing age, do as much public service as I did when younger, I thank the Lord that, with his blessing, I am still able to do a little for the encouragement of the people.

From May 7 to 15 I gave a number of talks to the students of the Pacific Union College, St. Helena, Cal. I was pleased to see the improvements the students are making under the joint labors and counsel of the professors and teachers. It was indeed interesting to see the plain, neat dormitory which is being erected, all by students' labor, from the cutting of the trees until the lumber is placed in position in the erection of the building.

From May 17 to 28 I attended the camp-meeting of the Central California Conference, at Tulare. There was a good attendance at and interest in this their first camp-meeting since their establishment as a separate conference. It was encouraging to see the zeal with which they take hold of the work. There was a signal moving of the Spirit of God in the camp, and many conversions to the Lord.

From June 2 to 11 I was in attendance at the Northern California-Nevada camp-meeting, at Stockton. While there was not a large outside attendance at this camp, a great many of our own people, with their youth and children, were present. The labors put forth resulted in at least fifty baptisms at the camp-meeting, and in the home churches immediately following the camp-meeting.

From July 7 to 16, I attended the California camp-meeting in Oakland. This meeting was much larger than the general camp-meeting of last year, held before the conference was divided. I was privileged to do my share of speaking in all these meetings. It was cheering to see the earnest seeking of God for renewed consecration to the work, in response to calls for the same. We could but thank the Lord that he still gave to his servant, Sister White, strength to speak with clearness several times on the Oakland camp-ground.

Since the Oakland camp-meeting I have given eight talks in the summer school for teachers held at Lodi, near my home. This week I go (D. V.) to attend the Southern California camp-meeting, after which I will be present at the one held in Salt Lake City, Utah. The Lord blesses as we talk of his hand so manifest in "leading out a people" in this great second advent movement, and in saying to our people, "Courage in the Lord; in his strength we are able to go up and receive the goodly land."

J. N. LOUGHBOROUGH.

North Carolina Camp-Meeting

THIS meeting was held as appointed, at High Point, N. C., August 3-13. It was preceded by a workers' meeting of three days' duration. Meetings had also been conducted in the city, and there was therefore quite a good interest to hear the preaching. The attendance from the city was mostly at night and Sundays, when the crowds numbered from three hundred to eight hundred. Good attention was given, and excellent order was maintained. The use of the grove where the camp was pitched was given free by the owner.

Elder G. M. Brown was reelected to the presidency of the conference, with Elder R. T. Nash and Brethren W. E. Lanier, T. J. Woodall, and H. R. Hahn to assist him on the conference committee. Elder M. H. Brown again accepted the office of secretary and treasurer, but by reason of advancing age asked that help be supplied. All felt that the conference was favored in having his labor and counsel, and that help should be given, that he may yet have strength to give counsel and the benefit of his long experience.

During the meeting \$360 was raised in cash and pledges for missions. For the emergency fund, \$484 was raised. The Sabbath-school offerings for missions on the two Sabbaths amounted to fifty dollars.

Thirty family tents were pitched, and the attendance at Sabbath-school numbered 161. Two new churches were received into the conference, which now has a membership of 321, with thirteen churches.

On the last Sabbath of the meeting, fully seventy-five persons came forward for prayers, and there were many remarkable cases of divine help. Some were set free from tobacco and other evil habits. Husbands whose wives were praying for them, surrendered, and went home rejoicing in the Lord. Sons, whose mothers were anxiously watching the turn of affairs, heard the call of the Master, and parents and children rejoiced together.

Prof. H. R. Salisbury and Brother L. A. Hansen, of the General Conference; Elders Charles Thompson and G. W. Wells, Professor Hiatt, and Brethren V. O. Cole and W. H. Williams, of the Southeastern Union; Brother Miller, of the *Christian Record*, College View, Neb.; and the writer, from Oakwood Manual-Training School, were present a part or all of the time. Besides these all the workers of the local conference were present. The preaching was practical, and was well received by the brethren. Twenty persons were baptized on the last Sunday of the meeting.

It was a matter of much pleasure to me to return to this field once more

after an absence of two years. I note the growth and progress of the work with much satisfaction. North Carolina has many problems, but these will all be solved; and as the hearts of the brethren are united in the finishing of the work, God will give wisdom for every time of need. The brethren returned to their homes full of courage. Meetings will be continued in the city, and I confidently hope that a church will be raised up.

T. H. JEYS.

Sunday-Closing Crusade in the District of Columbia

THE church people of Anacostia, D. C., are conducting a somewhat spirited campaign, having as its ultimate the closing of all places of business on Sunday. A rather mild protest was entered by some pharmacists of the place, and hoping to strengthen the opposition, and at the same time educate the people, a few of the Review and Herald employees spent a portion of two days in that suburb of Washington, distributing copies of the magazine *Liberty* and also the tract "Why Sunday Laws Are Wrong." Our experiences were varied, and it brought to us keen delight that we could be used of God to put the people in touch with the best literature issued in the world at the present time.

The most interesting experience came to us when we visited the minister of the church which is taking the lead in the agitation for Sunday closing. He received two of our company very cordially, his greeting being, "If you have any religion, sit down; I enjoy talking to men who are religious." "If the abiding of Christ in the life makes one religious, then we can shake hands with you," was the response. He placed three rockers on the porch, and began to inquire about our work. Each question was frankly answered, and when it was mentioned that the publishers of *Liberty* also issued a magazine called the *Protestant*, he became interested, and without any solicitation on our part gave his subscription for one year.

He told us of instances in which he and Cardinal Gibbons were to speak from the same platform to laboring men, and said that he invariably notified the cardinal that he was a "militant Protestant." He inquired wherein we differ from him in our teaching, and on being told, we were not a little surprised to learn that he is a firm believer in conditional immortality. We placed the tracts "Why I Am Not a Roman Catholic" and "The Lord Our Righteousness" in his hand, which he assured us he would read, and also whatever we might choose to send him. In parting, he shook hands with us in a cordial way, and we assured him that truth is the all-important thing. May God guide him into the fulness of the truth.

In Glen Echo, another suburb, the Sunday question has suddenly sprung into prominence, the mayor insisting on strict Sunday observance, the councilmen threatening to take every legal step to remove the mayor from office if he persists in his determination to enforce Sunday observance. We have placed religious liberty literature in the home of every resident of the latter place. It seems good to hear of the agitation; better agitation than stagnation.

J. N. QUINN.

Gospel Workers' Department

Their divine calling, qualification, and preparation. Methods of labor, plans, etc.

Conducted by A. G. DANIELLS

The Secret of Soul-Winning

THE preacher is God's spokesman. He is to receive a message from his Master, and as a true watchman, deliver it to the people. This is a responsibility which can be measured only in the light of eternity and the worth of souls purchased by the blood of the Redeemer.

The aim of all preaching should be the salvation of men. We must save them from sin, and deliver them from the bondage and slavery of sin into the glorious liberty of the sons of God. Any preaching which does not aim at this is spiritless, Christless, and of little value. It is not enough to warn men; we must save them from eternal death.

A prophetic spokesman for God says, "Wo to them that are at ease in Zion." I sometimes fear that this wo is upon us. Where is the zeal proportionate to our message? Considering the awful tidings we hear, we take things too easy. The terrible burden of souls which should rest upon the watchman is not upon us. The following from the servant of the Lord should be prayerfully studied:—

"I looked to see the humility of soul that should ever sit as a fitting garment upon our ministers, but it was not upon them. I looked for the deep love for souls that the Master said they should possess, but they had it not. I listened for the earnest prayers offered with tears and anguish of soul because of the impenitent and unbelieving in their own homes and in the church, but heard them not. I listened for the appeals made in the demonstration of the Spirit, but these were missing. I looked for the burden-bearers, who in such a time as this should be weeping between the porch and the altar, crying, Spare thy people, Lord, and give not thine heritage to reproach; but I heard no such supplications. A few earnest, humble ones were seeking the Lord. At some of these meetings one or two ministers felt the burden, and were weighed down as a cart beneath sheaves. But a large majority of the ministers had no more sense of the sacredness of their work than children."—*Testimonies for the Church*, Vol. V, pages 165, 166.

Does the condition set forth in the foregoing statement still exist? If so, we as ministers have a most serious work before us. The faithful minister is represented as a cart beneath sheaves. This means much more than to preach a few sermons in a scholarly and logical manner. It means to bear a load of responsibility; to carry day by day on our hearts a lost world, whose probation is soon to end. I most sincerely believe that those who do this will be soul-winners.

In order to win souls, we must come close to them; we must love them. The work can not be done by proxy. Mechanical efforts will not answer; there must be the *personal touch*. It has been well said that we can never do much

for the soul of an Italian while regarding him as a "dago," or for a Jew while nicknaming him a "sheeny." This illustrates the principle. We must recognize a human brotherhood to all men, and in love reach out the hand of love and helpfulness if we save their souls. A visitor to a pottery observed one of the workmen carefully and at great pains molding a certain piece. Said the visitor, to whom this seemed a slow process, "Is there no tool you can use to facilitate your work?" "No, sir," said the workman; "we have tried several, but somehow or other in this work we must have the human touch."

So also in the work of the successful minister, there must be the personal touch. But before men can give this, their own hearts must be touched by the pierced hands of a compassionate, long-suffering Redeemer. Dr. J. H. Jowett truthfully says: "If my compassion be dried up, the people will know my benumbment. My preaching, when I stand in my pulpit, if I be dried up and hard, will fall like showers of gravel, and not like a shower of soft and refreshing rain." If success has not been attending our labors, it might be well prayerfully to search out the cause, to consider what kind of shower we have been letting fall on poor, lost souls,—whether a shower of gravel or of rain; for surely there is a very wide difference.

To be a true soul-winner, there must be manifested the tenderness of the loving Shepherd. This is expressed so well by Dr. Jowett that I quote his words:—

"May I ask another question? I scarcely know how to phrase this question, but I will put it thus: Is the wooing note present in our ministry? The wooing note? If we do not realize the horrors of bondage with a profound and exquisite sympathy with the bound, the tender notes of the lover and the wooer are not heard in our speech. Is not our preaching too uniformly severe? Is there not too much in our preaching which savors of the judgment-seat, and too little that is fragrant with the winsomeness of the fireside? 'Out of the throne proceeded thunderings and lightnings'? Ay, but out of the throne proceedeth also the river of the water of life, the gracious river of soft, healing, redeeming grace. I express my own fear that the thunderings and lightnings are rather too prominent in our ministry. I do not see and feel enough of the gleaming, gracious river. I think we need more tenderness and less scolding; we need more wooing; we need to drive less, and to constrain more. 'Compel them to come in.' I am glad the Revised Version has taken out the word 'compel,' and reads, 'Constrain them to come in.' Woo them in. Go back to the wooing days; think of all the little devices, all of them legitimate, employed in order to woo the affection of one you love. Think, too, of the little tendernesses paid, of the kindly abounding services rendered, when even the flickering of the response seemed to be a repulse, and how you multiplied your attentions and nursed the gracious awakening. Every great preacher is a wooer.

"Turning to the Old Testament Scriptures, we might expect the wooing note to be absent. Amos is severe in speech, stern in expostulations, multiplied in denunciations; yet you find that even stern, thundering Amos sometimes lays aside his thunder, and begins to woo. And

as for Hosea, he is a wooer from beginning to end. Turn to Isaiah at the end of the chapter in which there is poured out such denunciation and wo, and note how he lays all this aside, and begins with, 'Comfort ye, comfort ye.' Speak right up to the heart of the people; go up, whisper to it, 'Comfort ye my people.' He was the great wooer."

G. B. THOMPSON.

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

The Summary

WE are well pleased to be able to present such a large summary again this month. Two years ago, when the summary for June reached \$124,000, the highest mark we had ever attained, the next month the total dropped down to \$95,000. This year, when we passed all previous records in June, and reached \$135,000, we feared there might be a falling off in July. We are sure the readers of the REVIEW will rejoice with us that this has not occurred.

Comparing this report with that of the corresponding month in 1909 and 1910, we find some encouraging items. During July, 1909, the agents in North America averaged 75 hours an agent for the month, and their average sales an hour were \$1.08. During 1910, the average time for each agent was 85 hours, and the average sales an hour, \$1.12. During July this year, the average time for each agent was 90½ hours, and the average sales an hour, \$1.15. We are glad to see this increase both in time worked and in efficiency year by year. But in the item of time, our North American workers are considerably behind those in the foreign fields. Their average of hours for the same month during the three years was 110 in 1909, and 111 in 1910; while this year the average hours for the month reached 120. Why should not the canvassers in North America be able to work as many hours a month as those in foreign fields?

Last month the summary from North America was the largest ever published. This month the foreign fields have beaten any previous monthly record in the grand totals of work done. We thank God for the faithful work which is being done by our canvassers from month to month.

N. Z. T.

A Good Word

WHEN sending his report for July, Brother J. B. Blosser, general agent of the Lake Union Conference, says:—

"We are glad to report that we are on the upward way. During July, 1910, the average hours per agent for the month was 77 hours, while during July this year, it was 110 hours. The gain in value of orders was 68 per cent. Better time, better class of agents, better training,—these are some of our purposes."

Canvassers' Summary for July, 1911

	AGTS.	HRS.	ORDERS	VALUE 1911	VALUE 1910	VALUE 1909
Atlantic Union Conference						
Maine	3	132	57	\$ 207.50	\$ 268.75	\$ 626.25
Northern New England ..	7	625	132	401.26	636.70	765.70
Massachusetts	7	526	130	501.55	1402.25	1097.95
Southern New England ...	2	269	93	335.85	236.75	354.50
New York	20	1871	711	2295.00	203.60	563.50
Western New York	13	938	260	975.60	1681.15	1743.50
Greater New York	10	846	296	996.40	73.00	217.75
Totals	62	5207	1679	5713.16	4502.20	5369.15
Columbia Union Conference						
Ohio	18	2208	983	2071.45	1342.15	1874.40
West Virginia	28	3248	1065	3341.65	1543.20	863.10
Virginia	16	1542	1069	2461.90	1821.20	371.85
Chesapeake	5	252	110	278.35	820.30	1099.80
Eastern Pennsylvania	20	1954	676	1659.35	2100.70	1485.10
West Pennsylvania	9	700	227	564.35	542.35	683.90
New Jersey	11	1248	516	1284.76	1182.55	1085.40
District of Columbia .....	...	...	...	...	452.85	...
Totals	107	11152	4646	11661.81	9805.30	7463.55
Lake Union Conference						
East Michigan	23	2156	619	1823.86	600.75	720.00
West Michigan	23	2314	548	1602.40	362.75	555.85
North Michigan	4	316	59	185.35	495.05	968.35
Wisconsin	12	1710	412	1423.90	1044.90	898.35
Northern Illinois	13	1670	492	1749.52	1282.25	339.40
Southern Illinois	20	2439	623	1684.85	1222.10	1196.75
Indiana	11	1080	281	776.70	572.75	1183.75
Totals	106	11685	3034	9246.58	5580.55	5853.45
Canadian Union Conference						
Ontario	7	401	233	474.00	892.05	620.85
Quebec	2	220	93	217.75	4.00	165.30
Maritime	6	460	163	531.65	252.75	823.00
Newfoundland .....	...	...	...	...	...	200.00
Totals	15	1081	489	1223.40	1148.80	1809.15
Southern Union Conference						
Louisiana	22	1289	583	924.70	98.00	627.55
Alabama	25	2175	1446	2360.10	910.68	1615.80
Kentucky	12	1403	400	719.85	998.25	1361.05
Mississippi	26	1804	1282	1865.55	1046.50	704.05
Tennessee River	18	1298	444	762.40	268.25	636.15
Totals	103	7969	4155	6632.60	3321.68	4944.60
Southeastern Union Conference						
Cumberland	14	762	214	540.65	952.45	774.70
Georgia	21	1596	837	2039.00	228.85	569.95
North Carolina	10	1124	363	1736.85	1709.25	854.65
South Carolina	5	179	70	210.80	307.70	231.60
Florida	10	317	145	868.50	416.95	17.75
Totals	60	3978	1629	5395.80	3615.20	2448.65
Southwestern Union Conference						
Arkansas	24	2414	840	2972.00	3275.55	1688.30
Oklahoma	35	2367	1014	3894.95	2500.30	2511.75
West Texas	15	945	373	1664.94	1518.30	646.25
South Texas	16	1554	588	2144.45	1232.85	...
North Texas	45	3804	2190	6944.35	3625.25	4031.75
New Mexico	1	32	7	24.50	258.35	361.75
Totals	136	11116	5012	17645.19	12470.60	9239.80
Central Union Conference						
North Missouri	8	785	171	569.60	766.25	1154.75
South Missouri	11	571	240	883.55	1485.75	1970.30
Colorado	6	372	79	296.70	502.50	256.40
Western Colorado .....	...	...	...	...	...	519.35
Nebraska	15	1500	511	1960.85	3318.70	2518.50
Wyoming	2	191	16	59.00	394.50	1250.10
East Kansas	1	72	53	136.00	...	...
West Kansas	10	753	246	757.50	1417.25	2229.35
St. Louis Mission .....	...	...	...	...	...	...
Totals	53	4244	1316	4663.20	7884.95	9898.75

Encouraging Progress

BROTHER J. W. MACE, manager of the Western Branch of the Review and Herald, sends the following encouraging item concerning the book work in the Lake Union Conference. He says:—

“We are enthusiastic in this union over the success of the book work; especially so when we look back over the last five years in which this branch of the Review and Herald has been in existence, and find that we have never taken a backward step. There has been a steady gain every year, although some years it has been small. Still, the work has moved in the right direction. Thus far the Lord has blessed us, and the work is now moving much more easily than in former years. It is not so difficult to get people to canvass in this territory as it used to be. We are all thankful for the good results which we have seen. In West Michigan, where everybody thought books could not be sold, and the territory was considered old and worn-out, the work has developed until that conference stands third in our list.”

At the close of the spring term in the Foreign Mission Seminary, Brother George A. Sandborn, who had been in attendance, went to Old Mexico. Writing under date of July 18, after having been in the country only about five weeks, he says:—

“After working for a time with Brother Green and some other brethren, learning the methods of canvassing among the Mexicans, I began work alone. I have put in full time canvassing, and last week the Lord blessed me with \$274 worth of orders (\$137 gold), in four days. There are good experiences canvassing here, as well as in the States. Friday I tramped from eight until twelve, and took only one order. At twelve I came to a mill where I had permission to canvass during the noon hour. During that hour I took \$65 (Mexican) worth of orders. The Lord certainly blesses. The language is coming much more easily than it did at first, and during the last two days I have ventured away from the canvass I learned.”

Such experiences should be an encouragement to others who are contemplating going to foreign fields.

BROTHER W. L. MANFULL, general agent of the Western Canadian Union Conference, recently wrote:—

“At the close of the camp-meeting at Pense, I felt as if I wanted a part in placing the printed page in the homes of the people, so I selected territory and began work. I have now worked three days, and have taken \$125.50 worth of orders.”

A BUSINESS man of San Jose, Cal., recently addressed the following letter to the circulation manager of *Life and Health*:—

“I picked up a copy of your magazine for August, and after looking it through, persuaded the owner to sell it to me. After reading other interesting topics, I have decided to write to you. I would like to have the agency for the State of California, for myself and boy. I believe I could do you justice, and would employ other sub-agents and keep the field alive.”

	AGTS.	HRS.	ORDERS	VALUE 1911	VALUE 1910	VALUE 1909
Northern Union Conference						
Iowa	16	1520	210	\$1174.50	\$ 525.90	\$1326.95
Minnesota	18	2188	599	2250.95	1899.35	1864.35
North Dakota	10	1420	543	1513.00	1554.80	2743.85
South Dakota	1	59	9	19.25	1072.90	2310.60
Totals	45	5187	1361	4957.70	5052.95	8245.75
Pacific Union Conference						
California-Nevada	11	1387	528	1648.20	2528.65	3211.80
Arizona	2	148	70	311.90	496.55	....
Southern California	13	1326	712	2169.80	665.80	784.50
Utah .....	....	....	....	....	75.00	....
Central California	9	878	466	1340.50	....	....
California Coast .....	....	....	....	....	....	....
Totals	35	3739	1776	5470.40	3766.00	3996.30
North Pacific Union Conference						
Western Washington	15	902	455	1532.65	1763.65	1578.75
Upper Columbia	11	1132	370	1564.80	1548.80	1321.40
Western Oregon	16	1579	378	1450.10	1284.60	927.10
Southern Idaho	5	421	84	341.65	907.35	883.05
Montana	9	721	359	1207.85	686.70	986.15
Southern Oregon	10	553	188	781.45	1123.80	....
Alaska .....	....	....	....	....	....	314.65
Totals	66	5308	1834	6878.50	7314.90	6011.10
Western Canadian Union Conference						
Alberta	9	619	220	1067.35	1288.20	673.35
Manitoba	9	1349	613	1946.80	256.10	919.75
British Columbia	8	844	245	1068.25	2092.90	....
Saskatchewan	8	1013	516	2284.30	753.30	521.45
Totals	34	3825	1594	6366.70	4390.50	2114.55
Foreign Union Conferences and Missions						
British	77	8660	3053	6596.00	7072.78	6550.40
Australasian	62	4614	1733	7514.41	5679.35	5927.15
South African	12	1327	636	2486.34	2670.93	....
Indian Mission	3	714	308	322.76	200.00	....
West German	161	17836	....	5219.00	3281.73	6769.95
East German	151	17434	....	4122.54	2883.57	
Scandinavian	92	17378	11185	9165.67	8415.07	6745.17
Russian	25	....	....	1151.57	789.58	943.09
Latin	13	1903	3845	579.89	517.70	183.45
West Indian	9	493	340	896.53	2704.44	....
Brazil	9	815	....	735.32	426.29	....
South America .....	....	....	....	....	....	....
Mexican Mission	13	846	903	2206.27	386.21	695.20
Philippines	1	....	....	12.50	1.50	....
* Levant Union	12	1966	....	187.86	23.62	....
Siberian	1	....	....	52.70	....	....
* Korean Mission .....	....	....	....	62.46	13.62	....
Japan (four months) .....	....	....	....	....	....	235.00
Totals, North American union conferences....				\$85,855.04	\$68,852.73	\$67,394.80
Totals, Foreign union conferences and mission fields				41,401.82	35,066.39	28,049.41
Grand totals				\$127,256.86	\$103,919.12	\$95,444.21
* Indicates two months.						

Comparative Summary

	1906	1907	1908	1909	1910	1911
Jan.	\$21,000.00	\$26,325.50	\$25,929.06	\$40,677.06	\$42,532.23	\$44,495.65
Feb.	15,000.00	26,369.61	30,466.40	48,748.21	50,990.34	53,923.57
March ...	18,000.00	36,253.65	35,757.15	52,703.85	55,711.55	73,015.56
April ...	24,000.00	35,276.76	43,858.29	55,109.54	64,042.39	73,548.31
May	37,000.00	51,097.51	67,455.44	82,971.94	86,333.58	81,923.78
June	46,000.00	65,317.23	82,878.67	124,412.34	112,606.05	135,888.76
July	52,218.04	75,691.57	120,973.89	95,445.21	103,919.12	127,256.86
Aug.	36,555.39	46,590.68	66,946.38	71,652.97	90,821.73	....
Sept. ...	22,038.63	32,503.48	51,148.56	55,625.41	66,523.65	....
Oct.	26,382.61	40,646.45	62,719.91	52,670.03	62,334.58	....
Nov. ...	43,733.16	30,016.77	53,787.31	49,964.99	58,211.68	....
Dec.	29,756.47	25,361.54	39,873.18	45,759.73	54,663.93	....
Totals, \$371,684.30	\$491,450.75	\$681,794.24	\$775,741.28	\$848,690.83	.....	.....

News and Miscellany

Notes and clippings from the daily
and weekly press

— Great Britain has been in the throes of one of the greatest labor strikes in the history of the country. It originated in a controversy between the railroads and their employees, but involved other trades and occupations. In a number of places the military was called into requisition in the maintenance of peace and order, which in several instances could be secured only by the soldiers' firing into the mobs, resulting in a considerable loss of life. The total number of men out on strike, and other toilers made idle in consequence, was fully 700,000. Some 12,000 miles of railroad was tied up. The situation became so serious that the government was forced to take a hand in the settlement of the difficulty. Conciliation boards are to be convened for the settlement of the question in dispute.

— After a discussion on the part of both Parliament and the country generally, covering several months, what is known as the veto bill has been passed by the British Parliament. The lords passed the measure by a vote of 131 to 114. The power of the House of Lords will now be limited practically to a two years' suspensory vote, and the prerogatives of the House of Commons are greatly increased. The upper house was finally led to pass the measure only by the formal announcement that the king himself had consented to exercise his prerogative, if necessary, and create enough new peers of liberal opinions to carry the bill through the upper chamber. The passage of the veto bill really makes the lower house responsible for the general financial legislation of the country.

— Congress adjourned Tuesday, August 22. This special session has been made memorable by the adoption of the reciprocity measure proposed by President Taft. It now rests with the Canadian government to determine its acceptance or rejection of this measure. Other measures proposed by President Taft to this special Congress have not met with the same favor accorded his reciprocity measure. The proposed Anglo-American peace alliance and the Franco-American peace alliance, which, it was hoped, would receive favorable consideration, were rejected by the Senate for the reason that it was felt that, as worded, they would virtually lessen the authority and power of the legislative body. In turn, President Taft vetoed the wool tariff bill, which had been passed by both houses. An effort was made to pass this bill over his veto, but there was a failure in securing the necessary two-thirds vote. Through the action of the special session, both Arizona and New Mexico acquired Statehood, for which they had been working for several years. The constitutions of these States provided for the judicial recall, but this was rejected by the President, who argued that it was a blow at the judiciary, and served to make this department of the government the prey of unreasoning impulse and popular passion.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1911

ATLANTIC UNION CONFERENCE

Northern New England....Aug. 24 to Sept. 3
Maine, NorridgewockSept. 1-10

CANADIAN UNION CONFERENCE

Quebec, South Stukely....Aug. 25 to Sept. 3
Maritime, Williamsdale Academy, Sept. 11-18

CENTRAL UNION CONFERENCE

North Missouri, Hamilton...Aug. 24 to Sept. 3
Nebraska, College View....Aug. 28 to Sept. 3
Nebraska (local), NorfolkSept. 11-18
West Kansas, Wichita....Aug. 31 to Sept. 10
St. Louis Mission FieldSept. 6-13
West Colorado, Grand Junction ..Sept. 14-24

COLUMBIA UNION CONFERENCE

Virginia, RichmondAug. 24 to Sept. 3
New Jersey, TrentonSept. 7-17
Chesapeake, Dover, Del.Sept. 14-24
West Virginia, Parkersburg, Sept. 28 to Oct. 8

LAKE UNION CONFERENCE

Northern Illinois, Phillips Park, Aurora
.....Aug. 22 to Sept. 3
North Michigan, Traverse City
.....Aug. 24 to Sept. 3
Southern Illinois, Shelbyville
.....Aug. 31 to Sept. 10
East Michigan, OxfordSept. 7-17

NORTHERN UNION CONFERENCE

Iowa, NevadaAug. 23 to Sept. 3

SOUTHERN UNION CONFERENCE

Mississippi, Jackson.....Aug. 31 to Sept. 10
Mississippi (colored), Meridian
.....Aug. 24 to Sept. 3
Tennessee River, Waverly, Tenn.
.....Sept. 7-17

SOUTHEASTERN UNION CONFERENCE

Cumberland, Lenoir City, Tenn.
.....Aug. 24 to Sept. 3
Florida, SanfordSept. 28 to Oct. 9

SOUTHWESTERN UNION CONFERENCE

Oklahoma, EnidAug. 24 to Sept. 3
Arkansas, Fort SmithSept. 7-17
South Texas, San Antonio, Oct. 26 to Nov. 5

European Division

BRITISH UNION CONFERENCE

South EnglandAug. 31 to Sept. 5

St. Helena Sanitarium Nurses' Course

To meet the demands of our young people, the St. Helena Sanitarium and Hospital Training-School for Missionary Nurses has just decided to start a fall class in nursing, beginning Tuesday, Oct. 3, 1911.

Those interested, if they have not already done so, will please send for calendar and application blank immediately, that there may be no delay.

More favorable terms and a stronger course than ever before are now offered. Address Mrs. S. J. Whitney, Secretary, Sanitarium, Napa Co., Cal.

Maine Conference

THE forty-fourth annual session of the Maine Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Norridgewock, Maine, Sept. 1-10, 1911. The first meeting will be held at 10 A. M., Friday, Sept. 1, 1911. During this session, officers will be elected for the ensuing year, and such other business will be transacted as may properly come before the conference. Each church is entitled to one delegate for the organization, and one additional delegate for each ten members.

J. F. PIPER, *President*;
MARTHA W. HOWE, *Secretary*.

Arkansas Conference Association

THE regular annual meeting of the constituency of the Arkansas Conference Association of Seventh-day Adventists will be held at Fort Smith, Ark., in connection with the annual conference to be held Sept. 7-17, 1911. The first meeting will be called at 9:30 A. M., Sept. 11, 1911, for the election of trustees, and the transaction of such other business as may properly come before this association.

J. W. NORWOOD, *President*;
C. J. DART, *Secretary*.

Florida Conference Association

THE fifth annual session of the Florida Conference Association of Seventh-day Adventists will be held in connection with the annual conference and camp-meeting at Sanford, Fla., Sept. 28 to Oct. 9, 1911. The first meeting will be held on Friday, Sept. 29, at 10 A. M. The officers of the association will be elected, and such other business will be transacted as may properly come before the constituency.

R. W. PARMELE, *President*;
B. W. SPIRE, *Secretary*.

Western Colorado Conference

THE third annual session of the Western Colorado Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Grand Junction, Colo., Sept. 14-24, 1911, for the election of officers for the ensuing year, and the transaction of such other business as may properly come before the conference. The first business meeting of the conference will be held September 15, at 9 A. M.

The constituency of this conference consists of the members of the churches in this territory. Each church is entitled to one delegate for the organization, and one additional delegate for each fifteen members or major part thereof. Delegates should be elected by the churches as soon as possible, and their names forwarded to the conference office.

W. F. KENNEDY, *President*;
W. M. ANDRESS, *Secretary*.

Danish-Norwegian Seminary

THE annual meeting of the electors of the Danish-Norwegian Seminary will be held at Hutchinson, Minn., in the chapel of the Seminary, Sept. 22, 1911, at 11 A. M., to elect a board of trustees for the seminary, and to transact such other business as may properly come before that body.

The board of electors is made up as follows: The executive committee of the Northern Union Conference, the Danish Norwegian Advisory Board, the secretary of the North American Foreign Department, the superintendent of the Danish-Norwegian Department, two Danish-Norwegians from Minnesota, two from Iowa, two from North Dakota, two from South Dakota, two from Nebraska, one from Michigan, one from Northern Illinois, two from Wisconsin, and one from the Western Canadian Union Conference, these men to be selected by the executive committee of their respective conferences, said conferences to arrange for their transportation.

The Danish-Norwegian Seminary will open for its second year's work Wednesday, September 20. The legal meeting for the election of trustees will convene in Hutchinson on September 22, as before noted, and on Sunday, September 24, in the afternoon the school property will be dedicated. It is expected that there will be a large number of our people present, aside from the electors (who will meet together September 22), at the time of the dedication. We understand that Elders O. A. Olsen and L. H. Christian will begin a series of meetings September 19 at the seminary. The opportunity to be present at the dedication and the opening of the school will call together a large number of our Scandinavian brethren. All who can come are invited to be present at this meeting.

R. A. UNDERWOOD,
Chairman Board of Trustees.

Florida Sanitarium and Benevolent Association

THE fourth annual session of the Florida Sanitarium and Benevolent Association will convene Oct. 2, 1911, at 10 A. M., on the Seventh-day Adventist camp-grounds at Sanford, Fla., to transact such business as may be brought before it by recommendation of the Florida Conference of Seventh-day Adventists.

R. W. PARMELE, *President*;
LEROY T. CRISLER, *Secretary*.

Western Colorado Conference Association

THE Seventh-day Adventist Association of Western Colorado (a corporation of Colorado) will hold its annual meeting in connection with the annual conference and camp-meeting in Grand Junction, Colo., at 9 A. M., Monday, Sept. 18, 1911. This meeting is called for the election of officers, and the transaction of such other business as may properly come before the association.

W. F. KENNEDY, *President*;
J. L. HUMBERT, *Secretary*.

Tri-City Sanitarium and Training-School for Missionary Nurses

A NEW class in the Nurses' Training-School will be started about October 1. We shall be pleased to receive applications from young women desiring to take this course, which will cover a period of three years. Applicants must be twenty years of age or older, and must have had one year of high school training or its equivalent. We desire only consecrated young people, who have a definite missionary purpose. Send at once for application blanks and other information to the Tri-City Sanitarium, Moline, Ill.

West Virginia Camp-Meeting

"THE camp-meeting is one of the most important agencies in our work. It is one of the most effective methods of arresting the attention of the people, and reaching all classes with the gospel invitation."—*Testimonies for the Church*, Vol. VI, page 31. We are all anxious to see the gospel given to the world in this generation. Our annual camp-meeting, which will be held in Parkersburg, on Seventh and Mark streets, Sept. 28 to Oct. 8, 1911, will be an excellent opportunity for our people to receive spiritual strength, and the blessing received will enable them to do more efficient work for the Master.

We have the promise of a number of General and union conference workers at this meeting. Just now is a very solemn time, when the glorious gospel of Christ is doing its finishing work in the earth. Just now souls who do not have a firm hold on God are being sifted out. Just now the powers from beneath are working mightily; the prince of darkness knows that his time is short, and he is making a mighty effort to ensnare souls. But while Satan is working so energetically, the power of God is coming down from heaven in great measure, and miracles are being wrought by the Holy Spirit in changing the hearts and minds of men. The third angel's message is banding the world, and soon those who are sealed with the seal of the living God will stand on the sea of glass before the throne. Brethren and sisters, you can not afford to miss this camp-meeting.

As our meeting will be held late in the season, we would advise all to live in rooms, which can be rented for about the same price as tents. Any who would prefer tents, however, may secure them by ordering at once. A large tent will be pitched for a dining-room, and meals will be served at a reasonable rate on the European plan. The meetings will be held in the new brick church. Order all rooms and tents at once from S. F. Ross, 1600 Andrew St., Parkersburg, W. Va.

F. H. ROBBINS.

Business Notices

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

No advertisements of "agents wanted," or "partners wanted," and no "promotion" nor "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. The fact that one is a subscriber does not necessarily make him "known" to the managers, nor constitute sufficient 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 two dollars 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 five cents.

No discount for several insertions.

NOTICE.—On account of drought we shall have no pears for sale this season, but we may have a good crop next year to supply our numerous customers. Occoquan Fruit Farm, Occoquan, Va.

COOKING OIL direct from refinery. Purely vegetable; healthful, odorless. Save middleman's profit. Five-gallon can, \$3.65; bbl., 60 cents a gallon; ½ bbl., 62 cents a gallon. Lookout Cooking Oil Co., Chattanooga, Tenn.

FOR SALE.—Five-acre home, mostly in grapes and different kinds of fruit. Four-room cottage; soft water; pleasantly located on sanitarium tract one mile from Pacific Union College. For particulars inquire of J. H. Shaffer, St. Helena, Cal.

LIBERAL OFFER.—Highly refined Cooking Oil, guaranteed pure and wholesome. 1 gallon, 90 cents; 5-gallon can, \$3.60; 10 gallons, \$7; ½ bbl. (32 gallons), 60 cents a gallon; 1 bbl. (54 gallons), 58 cents a gallon. Purity Cooking Oil Co., Chattanooga, Tenn.

1,000,000 Bible Mottoes. Size 12 x 16. They are sweet ones. Every home should have one. English, German, Spanish; 25¢, \$1.00. More you buy, less they cost. Father and Mother lead. Express prepaid. Address Hampton Art Co., Nevada, Iowa.

FOR SALE.—Rare opportunity to buy winter home in Clermont, Fla.; 25 acres with 100 bearing orange- and grapefruit-trees. Six-room bungalow nicely situated on high ground overlooking three lakes. Price, \$2,000. House cost more to build. Occoquan Fruit Farm, Occoquan, Va.

WANTED.—One office and surgical nurse; one hydrotherapy and massage nurse, woman; man and wife for housekeepers and general care-takers. We need persons who love and obey the truth, who are missionaries, and who have high-class ability. Good wages. Address Chattanooga Sanitarium, Chattanooga, Tenn.

WANTED.—Position as housekeeper in vegetarian family, Seventh-day Adventist preferred, by a German lady, aged thirty years. Not Seventh-day Adventist, but friendly to same. Has been in United States two years. A No. 1 reference furnished. State wages. Mrs. Richard Cowlin, 15 Howard St., Pittsfield, Mass.

FOR SALE.—20 acres in Eldorado County, California; well-furnished frame house, six rooms and cellar; also cottage rented for \$4 a month. Family orchard (variety); some fruit to sell. Plenty wood; spring water, piped to sink and barn, with reservoir for irrigation. Frame barn; about 6 tons oat hay. Corn, potatoes, and garden for family. Feed to winter 100 fowls; good team horses; harness; farm wagon; spring wagon; surrey; saddle; mowing-machine, plows, and necessary implements; two good cows; fifty chickens, with large runs, an ideal poultry farm; 4½

miles to church, county-seat; good market; mining district; excellent climate; good neighbors; school half mile. Bargain at \$2,500; will sacrifice for \$2,000 cash. If you want a mountain home, improve this opportunity. Here is the home of the Bartlett pear, and a place to make a good living. All goes with place. Immediate possession. Stamp for reply. Elder C. E. Leland, Placeville, Cal.

Obituaries

GILPIN.—Dorothy Mary Gilpin was born at Omaja, Cuba, Nov. 16, 1910, and died at the same place, July 23, 1911, aged eight months and seven days. She is greatly missed by her parents and other relatives and friends. She was laid away at the Omaja cemetery to await the call of the Life-giver. Words of comfort were spoken by the writer, from John 14:3 and 1 Thess. 4:13-18.

J. E. ANDERSON.

BATTIN.—Alfred Battin was born in Boone County, Indiana, Feb. 10, 1849, and died at St. Helena, Cal., July 23, 1911. Brother Battin identified himself with the third angel's message in 1875, and though he suffered much opposition, he remained firm and faithful to the end. Three children mourn their loss, but hope to meet him again. Funeral services were conducted by the writer in the Seventh-day Adventist church at St. Helena, Cal.

C. L. TAYLOR.

SCHRAM.—Died at Frazee, Minn., June 29, 1911, Robert Schram, aged 78 years, 8 months, and 15 days. A companion, seven children, and three brothers survive him. Robert Schram accepted present truth nearly forty years ago, in Blue Earth, Minn., under the labors of Elders Van Horn and Ingraham, and has, with his companion, been a faithful and earnest believer since that time. Words of comfort were spoken by the writer, from Rev. 14:13.

W. A. ALWAY.

DAVIS.—Hannah Eiskin was born in Troupsburg, Steuben Co., N. Y., April 10, 1820, and died July 6, 1911, at Sunderlinville, Pa., aged 91 years, 2 months, and 26 days. She was married to Isaiah Davis, in September, 1837. She had been a Sabbath-keeper for over seventy years, and has fallen asleep in Jesus, to await that soon-coming morn when the trumpet shall sound, and Jesus shall come. She leaves to mourn five children and a large circle of friends. Words of comfort were spoken by the writer, on the blessed hope.

I. N. WILLIAMS.

HOWARD.—Mr. John Elmer Howard was born June 22, 1869. At the age of twenty-two he was united in marriage to Miss Mary Thompson. To this union were born two children, Clifford Vernon and Ethel Florence. Oct. 7, 1909, death first visited this home, taking Clifford, the only son. Mr. Howard was a kind and affectionate husband and father. Early in life he united with the church, and he maintained his confidence in God steadfast unto the end. He leaves to mourn their loss a wife, one daughter, father, mother, two brothers, two sisters, and many other relatives and friends. His last words were, "Be faithful to God, and meet me in heaven." His death occurred July 9, 1911.

O. F. BUTCHER.

HOFFMAN.—Florance L. Hoffman was born in White Pigeon, Mich., Oct. 18, 1895, and died June 4, 1911, aged 15 years, 7 months, and 17 days. Her parents moving to Three Rivers, when she was young, most of her life was spent there. In 1908 her health began to fail, and in the springtime of her life she was called to rest. Being reared in the Adventist faith, she loved the Sabbath, accepting the truth as it was unfolded to her in its purity. She was a zealous Christian, and was loved by all who knew her. She leaves a father, mother, half-brother, and a large circle of friends to mourn. The funeral service was held at the home, June 7. Rev. T. H. M. Coghlan, of the Methodist Episcopal Church, officiated.

MRS. ANNA HOFFMAN.

PHILBROOK.—Walter Gilbert Philbrook, son of Brother and Sister E. E. Philbrook, was born at Healdsburg, Cal., Feb. 10, 1900, and died near St. Helena, Cal., July 2, 1911. Walter was a faithful member of the St. Helena Sabbath-school, and especially during the closing months of his life gave evidence of his love for the Saviour. The funeral services were held at the St. Helena church. Words of comfort were spoken by the writer, from John 5. F. W. FIELD.

STANTON.—Sister Mary Hinkley was born May 24, 1829, at Evansville, Ind., and died July 2, 1911, at Kinzua, Pa., aged 83 years, 1 month, and 9 days. She was married to Marshall Stanton July 11, 1849. She had been a Sabbath-keeper and believer in the soon-coming Saviour for over twenty years, and died in the blessed hope of coming forth in the first resurrection. She leaves six children to mourn. Words of comfort were spoken by the writer, from Rev. 14:13.

I. N. WILLIAMS.

COLE.—Died at Lodi, Cal., July 21, 1911, Mrs. Ruth A. Cole, aged seventy-six years. Very early in life Sister Cole gave her heart to God. In 1886 she heard the truths of the third angel's message under the preaching of Elders H. A. St. John and W. M. Healey, at Calistoga, Cal. She at once accepted the truth, and with others united with the Calistoga Seventh-day Adventist church. She moved to Lodi in 1908. Ten children are left to mourn. Thoughts of comfort were expressed by the writer. Interment took place in the St. Helena cemetery. C. L. TAYLOR.

HUNT.—My venerable stepfather, George Hunt, was born in Lincolnshire, England, Nov. 15, 1823, and died at Ironton, Wis., March 5, 1911, aged 87 years, 3 months, and 20 days. By the death of his wife about 1873, he was left to care for six motherless children. Soon after he accepted the truths of the third angel's message. In 1875 he married my mother, with whom he lived until her death, in 1895. During his later years he resided with his oldest son. We believe he will have part in the new earth. The funeral was conducted by Rev. E. A. Bloom, assisted by Rev. G. E. Boyer, at his late home and at the M. E. church. A. DELOS WESTCOTT.

GAEDE.—Mary Gaede (née Block) was born in Russia, Oct. 12, 1845, and died at Weatherford, Okla., June 25, 1911, aged 65 years, 5 months, and 17 days. She was married to Dr. George Gaede, Nov. 28, 1867. To this union were born twelve children, five of whom, with her husband, have been laid to rest. Seven children and other relatives are left to mourn. About three years ago Sister Gaede and her husband accepted the third angel's message, and united with the Seventh-day Adventist Church, of which she was a faithful member until her death. During the three months of her illness she had great peace and joy, and she died in the hope of a part in the first resurrection. Sister Gaede was a kind and loving mother, a pillar in the church, and will be missed in the home, in the church, and by her many friends. Words of comfort were spoken by the writer. DAVID VOTH.

KIRKWOOD.—Died at Arlington, Va., July 17, 1911, Emily Kirkwood, aged 65 years, 7 months, and 14 days. Sister Kirkwood was converted in her youth, uniting with the Baptist Church. Twenty-two years ago she, with others, accepted present truth in Washington, D. C., under the labors of Elder H. E. Robinson, remaining for many years a member of the first Seventh-day Adventist church of this city. For a number of years she was in government employ. During recent years she and her sister lived at Arlington. Ever active in Christian effort, faithful in church attendance, well versed in the Scriptures, of sound judgment, and above the average in intelligence and ability, she will be greatly missed by the Arlington church. Her faith was steadfast and bright to the close. The funeral services were conducted by the writer. Interment took place at White Hall, Md., her birthplace. She leaves an invalid sister and many friends to mourn. W. A. COLCORD.

JONES.—Died at the home of her son, at Rosedale, Okla., July 20, 1911, Mrs. Olive Catharine Jones, aged 70 years, 9 months, and 13 days. Sister Jones accepted the third angel's message near Moline, Kan., under the labors of Joseph LaMont in 1875, and ever after was a faithful member of the Seventh-day Adventist Church. At the time of her death she was a member of the Avenger church, in east Texas, but hoping that a change of climate might benefit her, she had gone to Rosedale, Okla. She died in full hope of a part in the resurrection of God's people. Her husband, three sons, one daughter, and many friends are left to mourn. Words of comfort were spoken by the writer.

DAVID VOTH.

LISTER.—Ann Lister, née Hughes, was born near Hollinsville, Del., Oct. 26, 1827, and died in the same neighborhood, July 28, 1911, in the eighty-fourth year of her age. She was converted early in life. About twenty-one years ago she heard the doctrines of the third angel's message presented by Elders D. C. Babcock and D. E. Lindsey; shortly afterward she was baptized and joined the Hollinsville church, where she held her membership until the day of her death. More than fifty years of her life were spent in widowhood, and in recent years she made her home with her only son, the elder of the church, who, with numerous relatives, was present at the funeral. Words of comfort were spoken by the writer, from Rev. 14:13.

W. J. TANNER.

KNUST.—Frederick Knust was born near Stettien, Germany, Aug. 16, 1863, and died at Jessups, Md., July 6, 1911, aged 47 years, 10 months, and 20 days. Brother Knust and his family accepted present truth while attending a series of meetings held in Baltimore a few years ago, and he was a faithful and consistent member of the Seventh-day Adventist church of Baltimore until his death. Brother Knust's faith in God and in his Word was firm to the end. A wife, three children, three brothers, one sister, and an aged mother have the sympathy of the community in their bereavement. The funeral service was conducted by the writer at the home in the presence of a large congregation of sympathizing relatives and friends. Text, Job 14:14.

ROSCOE T. BAER.

MATTHEWS.—Died at Phoenix, Ariz., July 8, 1911, Robert A. Matthews, in his thirty-seventh year. He was born in Michigan; and after living in North Dakota for some time, he became afflicted with tubercular trouble. About four weeks before his death he came to Phoenix, and seemed to improve until July 8, when he passed away. Mr. Matthews believed the Bible as we teach it, but never made a public profession. Sister Matthews came with her husband, and lost her little baby, with the same disease, about two weeks before its father's death. We sympathize with the mother, also with the four sisters and three brothers, to whom the news of his death will be especially sad. Words of comfort and admonition were spoken by the writer, from Amos 4:12. H. F. COURIER.

BIGELOW.—Agnes E. Bigelow was born in Elizabethtown, N. C., Sept. 6, 1845, and died at the home of her son in Takoma Park, D. C., July 11, 1911, aged 65 years, 10 months, and 5 days. About twenty-six years ago she united with those looking for Christ's soon coming, and until her death was a devoted member of the church, a faithful wife and mother, a true friend and neighbor, always zealous for the truth. Her husband died five years ago. She leaves two sons with their wives and families, to mourn their loss. Elder F. M. Wilcox spoke words of comfort to those who gathered at the service in Takoma Park, after which, in compliance with her wish, she was taken to Indiana, Pa., where she was laid to rest in a private cemetery. Elder J. W. Watt performed the last rites before laying her to rest, and his remarks were much appreciated by those present.

I. G. BIGELOW.

KEYS.—Mrs. Gail Margaret Keys was born in Ritchie County, West Virginia, Jan. 28, 1884, and died at her home in Newark, W. Va., July 15, 1911, aged 27 years, 5 months, and 17 days. She joined the Seventh-day Adventist Church when she was eight years old, and was faithful to the day of her death. She leaves to mourn a husband and a little daughter, besides many other relatives and a large circle of friends. The funeral service was conducted in the Methodist church, which was too crowded to seat all who attended. Words of comfort were spoken from Rev. 14:3.

F. H. ROBBINS.

GOODWIN.—Parnetia Adelia Goodwin was born Jan. 16, 1877, in Johnson County, Indiana, and died July 25, 1911, in the Montgomery County Hospital, at Independence, Kan. Sister Goodwin was baptized into the Seventh-day Adventist faith in 1897, and during her last moments she said she was prepared to meet the Lord. The funeral services were conducted at the home in Independence, where words of comfort were spoken from Isa. 53:4, by the writer, to her father, husband, three children, four sisters, three brothers, and many friends, who mourn their loss. The body was taken to Elk City, Kan., for burial.

JOHN S. YATES.

WURSTER.—George Wurster was born at Lenox, Iowa, July 30, 1874, and died at Choctaw, Okla., Aug. 4, 1911, aged thirty-seven years and five days. At the age of twenty-six he moved to Oklahoma City, Okla. He spent a year and a half at Phoenix, Ariz., at which place he was baptized and united with the Seventh-day Adventist Church. The last few months of his life were spent at Choctaw, Okla. He leaves a wife, father, mother, three brothers, and three sisters to mourn. He was taken to his old home in Iowa to be laid to rest until the Life-giver shall come. Words of comfort were spoken by the writer, from Rev. 14:13.

W. G. NETHERY.

SAXTON.—Martha Ann Nichols-Saxton was born Jan. 20, 1839, at Spring Arbor, Mich., and died at her home in Mecosta, Mich., Aug. 1, 1911. At the age of seventeen she was converted under the labors of Elder J. B. Frisbie, uniting with the Seventh-day Adventist Church, to which she has ever been faithful. She was united in marriage to Wm. M. Saxton, Dec. 10, 1861. She leaves to mourn, her husband, two children, a sister, and a brother, also a large circle of friends, who came to pay their last respects to the departed. Words of comfort were spoken by the writer from 2 Cor. 9:15. We laid her to rest in Mount Hope Cemetery to await the coming of the Life-giver.

R. U. GARRETT.

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WASHINGTON, D. C., AUGUST 31, 1911

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LAST week Brethren H. R. Salisbury and L. A. Hansen, of the General Conference departments, left Washington for the camp-meeting field.

FROM every side come reports of blessed experiences at the camp-meetings. Again these meetings are seasons of refreshing to our people who attend.

EARLY in August Brother F. Herman Piotrowski and his wife, formerly of the Foreign Mission Seminary, sailed from Germany for Egypt, to which field they have been assigned.

THE president of the Atlantic Union, Elder W. B. White, adds, in a business letter: "Our tent companies in the Atlantic Union are having far better interests than last year, and we shall see a good increase to the truth this summer."

WE are glad to hear that Elder U. Bender, president of the West Indian Union, who has been for some time at his old home in Arkansas for necessary medical care, is making full recovery, and will soon be back again in the West Indian field.

ESTELLA HOUSER, M. D., of the Melrose (Mass.) Sanitarium, spent last week in Washington, visiting friends, and taking a much-needed vacation. She reports the sanitarium as enjoying an excellent and steady patronage, with prosperity attending the general features of the work.

FROM Wonsan, Korea, comes the sad news of the death of the little son of Elder and Mrs. W. R. Smith. He was just over two and one-half years. We know that the sympathy and prayers of all our readers will be with Brother and Sister Smith in this sad bereavement. Out of this great sorrow Sister Smith writes a courageous letter, telling how the little one always said his prayers in the Korean, and in family worship repeated in that tongue his favorite verses: "Suffer little children to come unto me," and "The Lord is my shepherd."

WHILE at Friedensau, Elder Guy Dail, secretary for Europe, made out the following list of languages represented at the biennial council: English, German, Danish, Norwegian, Swedish, French, Arabic, Armenian, Greek, Turkish, Kurdish, Chaldean, Persian, Bohemian, Bulgarian, Chasu (East Africa), Croatian, Dutch, Estonian, Finnish, Hungarian, Icelandic, Italian, Lettonian, Lithuanian, Polish, Portuguese, Rumanian, Russian, Servian, Slovakian, Spanish, Swahili, Wendic, Chimanganja, Amharic, Malay.

THE first number of volume three of our educational journal will be ready September 1. It will be of special interest to parents, because it will contain the first part of a systematic plan to make the Home School department more practical and helpful. The new department called the Normal is rich in content and suggestion to parents who find it a necessity to teach their children at home. This number will be indispensable to grade teachers because it contains the first instalment of the Teachers' Reading Course, and because the Normal department includes Part One of each of three series of outlines and helps in Oral Bible, Manual Training, and Primary Reading.

BROTHER MAXIMO TRUMMER, of South America, writes that a great mass-meeting was held in the city of Montevideo, Uruguay, recently in favor of separating the church from the state in that republic. From early morning until late at night, carriages were driven from one part of the city to the other, from which were distributed leaflets with titles such as these: "Away With God;" "Let the Family and Church Be Separate;" "We Desire to Be Free From All Religion." Young women marched through the streets carrying a banner with the inscription: "All Women Who Are Against the Church, Come to the Meeting." More than forty thousand people attended this mass-meeting. This shows how important it is to get the message before these peoples who are turning from Romanism to irreligion and infidelity.

AN earnest campaign is being waged in Maine by the temperance forces. Our people in that conference are adding their efforts to this public agitation. Elder S. N. Haskell and his wife, who are leading out in this effort, earnestly call for help from our people throughout the field to aid in the circulation of the temperance number of the *Instructor*. Thus far (August 25) only 17,500 copies have been ordered. Many more are needed. All who can should aid in this work. Donations should be sent to D. W. Reavis, Review and Herald, Takoma Park, Washington, D. C.

THE expiration of Congress, August 22, left the Johnston Sunday bill without consideration. This does not mean that on the reconvening of Congress, the legislators will be left free from the consideration of such measures. We may expect that at the next session a more earnest effort than ever before will be made to secure a Sunday law for the District of Columbia. Our efforts should continue unceasingly to educate the people on these important principles, that they may stand rightly related thereto when issues arise. May we recognize and improve the opportunity still afforded us.

Our Missionary Journals

ALREADY more than one half of the first edition of sixty thousand copies of the September *Life and Health* has been sold, and the month's sale has hardly begun. This number, devoted to the school and the home, is one of the best and most practical numbers which has been issued. Seventy-two thousand copies of the August number were sold before the middle of that month. It is believed that the September issue will have a much larger sale.

Encouraging word comes from the publishers of both the *Signs of the Times Monthly* and the *Watchman* of the increased circulation of these two excellent journals. Of this growing circulation they are well worthy, and the readers of the REVIEW AND HERALD could engage in no better missionary work than to assist in placing the *Signs* and the *Watchman* in the hands of their friends and neighbors. We should also remember the weekly *Signs of the Times*, which can be utilized to such excellent advantage in missionary correspondence. Many of our churches are taking clubs of the weekly, and we are glad to note in many quarters a return of the old-time method of sending this excellent paper to interested readers, following up the same with correspondence. Let us utilize well the weapons which have been placed in our hands for the propagation and defense of the truth.