

Vol. 87

Takoma Park Station, Washington, D. C., August 25, 1910

No. 34

The Divine Shepherd

The Lord is my shepherd; I shall not want.

He maketh me to lie down in green pastures: he leadeth me beside the still waters.

He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

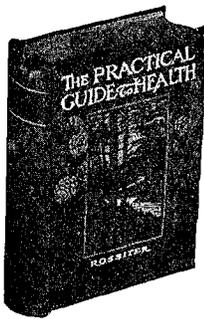
Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever. — Psalm 23.



POPULAR HEALTH BOOKS

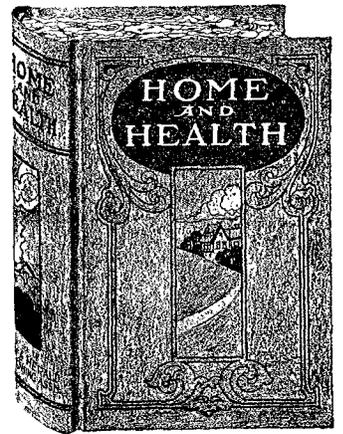


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THE REVIEW AND HERALD

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

VOL. 87

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, AUGUST 25, 1910

No. 34

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General Articles

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

A Witness to All Nations

L. D. SANTEE

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

'Tis Jehovah's final message,
'Tis the Saviour's closing word;
By "this gospel of the kingdom"
Shall the hearts of men be stirred;
E'en the "winds are held" by angels,
And the plagues of wrath are stored,
While the witnesses for Jesus
Preach the coming of the Lord.

'Tis the time of preparation
For earth's universal war;
But through weary leagues of distance,
And o'er deserts wild and far,
Go the heralds of the kingdom,
And their work is not in vain,
Telling how, in clouds of heaven,
Will the Saviour come again;

Telling of the love of Jesus
To the souls who've never heard;
To the nations in the darkness
Carrying God's holy Word,
Till from distant, darkened stations
Comes the cry, "The work is done."
Truth has reached unto all nations,
And the Saviour now will come.

Faithful heralds of the kingdom,
Leaving far the joys of home,—
With delight will Jesus bring them
To the city soon to come.
They have given all for Jesus,
They have deemed earth's joy but
loss;
Crowns of gladness will be given
To the heralds of the cross.
Moline, Ill.

Separation From the World

MRS. E. G. WHITE

CHRIST never leads his followers to take upon themselves vows that will unite them with those who have no connection with God, those who are not under the controlling influence of the Holy Spirit. The only correct standard of character is the law of God; and it is impossible for those who make that law their rule of life, to unite in confidence and brotherhood with those who turn the truth of God into a lie, and regard divine authority as a thing of naught.

Between the worldly man and the one who is faithfully serving God, there is a great gulf fixed. Upon the most momentous subjects,—God and truth and eternity,—their thoughts and sympathies and feelings are not in harmony. One class is ripening as wheat for the garner of God, the other as tares for the fires of destruction. How can there be unity of purpose or action between them? "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." "No man can serve two masters."

We are to beware of indulging a spirit of bigotry and intolerance. We are not to stand aside from others in a spirit that seems to say, "Come not near to me; for I am holier than thou." We are not to shut ourselves away from our fellow human beings, but are to seek to impart to them the precious truth that has blessed our own hearts. We are to let it be seen that ours is the religion of love. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

But if we are Christians, having the Spirit of him who died to save men from their sins, we shall love the souls of our fellow men too well to countenance their sinful pleasures by our presence and our influence. We can not sanction their course by assembling with them at their feasts and their councils, where God does not preside. Such a course, so far from benefiting them, would only cause them to doubt the reality of our religion. We should be false lights, by our course leading souls to ruin.

Christians who connect themselves with worldly associations are injuring themselves as well as misleading others. Those who fear God can not choose the ungodly for companions, and remain themselves unharmed. In worldly societies they are brought under the influence of worldly principles and customs, and through the power of association and habit the mind becomes more and more conformed to the worldling's standard. Their love for God grows cold, and they have no desire for communion with him. They become spiritually blind. They can see no particular dif-

ference between the transgressor of God's law and those who fear God and keep his commandments. They call evil good and good evil. The brightness of eternal realities fades away. The truth may be presented in ever so forcible a manner, but they do not hunger for the bread of life, nor thirst for the waters of salvation. They are drinking at broken cisterns, which can hold no water. O, it is an easy thing, by association with the world, to catch the spirit of the world, to be molded by a false view of things, so that the preciousness of Jesus and the truth is not discerned! And just to the degree that the spirit of the world dwells in the heart, to just that degree will it control the life.

When men are under the control of the world and not of the Spirit of God, they are captives of Satan, and we know not to what lengths he may lead them in sin. The patriarch Jacob, inspired by the Holy Spirit, beheld those who take pleasure in wickedness. He saw what would be the result of associating with them, and he exclaimed, "O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united." He lifts up a danger-signal, to warn every soul against such associations. The apostle Paul echoes the warning: "Have no fellowship with the unfruitful works of darkness." "Be not deceived: evil communications corrupt good manners."

We can not swerve from the truth, we can not depart from right principles, without forsaking him who is our strength, our righteousness, our sanctification. We should be firmly rooted in the conviction that whatever in any sense turns aside from truth and justice in our association and partnership with men, can not benefit us, and greatly dishonors God.

The work of God for the salvation of the human family is the one work of supreme importance to be carried forward in our world. When men are willing to count all things but loss that they may win Christ, their eyes will be open to see things as they really are. Then they will turn away from the earthly attractions to the heavenly. They will see the true nature of the worldly, selfish enjoyments that they now value so highly, and the things that they now hold so dear will be given up.

All heaven is looking upon those who profess to believe the most sacred truths ever committed to mortals. Angels are waiting, longing to co-operate with you in working for the salvation of souls. Will you refuse this heavenly alliance in order to obtain worldly advantage, withholding your means and your talent of influence from the service of God? "They shall be mine, saith the Lord of hosts," of the obedient, "in that day

when I make up my jewels; 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. For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."

While temporal honor and riches and power are the great objects of ambition with the men of this world, the Lord points out to us something more worthy of our highest aspirations. "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness in the earth; for in these things I delight, saith the Lord."

Sabbath-Keeping

G. B. THOMPSON

"REMEMBER the Sabbath day, to keep it holy." God made the Sabbath for man; he made it *holy*, and desires that we *keep* it holy.

The Sabbath begins at *sundown*,—not an hour after sunset, but when the sun goes down. The first hour and the last are as holy as the noon hour; and to desecrate the Sabbath at its beginning or at its close is to be a Sabbath-breaker, and thus to fail to keep the Sabbath.

How supremely selfish it is, once we stop to think of it, to take from the Lord a whole, or a part, of the Sabbath for our own pursuits, when he in his love has given us six days of time for ourselves.

Sam Jones used to tell a story which well illustrates the sin of Sabbath-breaking: A needy man met a friend, and asked him for some money. The second man had but seven dollars in his pocket. In the goodness of his heart, he gave him six dollars, explaining that he reserved but one dollar for himself and his family. The man who had been generous passed on, night overtook him, and he lay down to sleep. The man who had received the six dollars crept stealthily up, and stole from him the other dollar. "Who was this thief?" asked Mr. Jones. "Why, you who get your business mail and do other business on Sabbath morning. God has only seven days; and has given you six for your business affairs, and you slip up and steal a good part of the seventh."

It is comparatively easy to allow the cares of life to crowd us so that we take from the Lord a part of the one day he has reserved for himself. Let us not be so selfish in the pursuit of the things of this earth that after he has given us six days, we shall take from the Lord a part of the remaining one day which he has reserved as holy unto himself.

Writing for the Press—No. 4

The Newspaper Reporter

W. S. CHAPMAN

THE measure of one's success in any undertaking depends in a great degree upon the depth of his desire to master the details and the fundamental principles connected with that undertaking. If, for instance, one decides to become a hydropathic physician, he not only seeks an education in one of the regular colleges, but also wisely supplements its training with a course of study and practise in a hydropathic sanitarium.

So of any other calling—a practical knowledge of all its rudimentary branches aids in its mastery. Knowledge is power, and the would-be press writer should seek to know not only how to write an acceptable article, but also to understand the other forms of press contributions and the minutiae connected with the operating of a newspaper office. Such a broad fund of practical knowledge, which may be easily obtained, will save the writer from making countless mistakes, and will enable him to judge correctly of the value of his own work, and to place it, at the proper time, in the hands of the editor to whom it will be most acceptable.

For this reason all would-be press writers who are at liberty to do so, should become local correspondents for one or more papers, thus gaining a practical experience in press writing, while making themselves known and appreciated by the editors within their reach. These, having tested the value of their contributions, will welcome those on present truth, relying mainly on the contributor's tested good judgment for their timeliness and importance.

Instruction will go a long way toward fitting a person for newspaper writing, if that person is adapted to the work; but nothing can take the place of actual experience in writing.

The little country local paper has ever been the training-school for the successful editors of the great metropolitan dailies. Go where you will, you will find that the great money-making papers are edited by men who obtained their training in country printing-offices. So true is this, that it may be said that any editor's education, as an editor, is deficient if he failed to obtain the rudimentary knowledge of his craft in a local newspaper office.

What is worth doing at all is worth doing well. To write well it is necessary to know how and what to write. With this foreknowledge your article is half written before it is begun. Numbers of our people can talk and write well on subjects connected with present truth. This is because of a familiarity with the subject-matter. As a people, we are so well acquainted with our message that we fail to appreciate its exalted character as press news. The theme is so grand, of such an elevated nature, that, when written about, the production, from a press point of view, ranks among the highest of "special" contributions. The writing about it for press use is ad-

vanced writing. We can not expect to write well and acceptably to editors on subjects connected with present truth, until we have acquired proficiency in the production of ordinary press contributions.

To become a good local correspondent for your home, your county, and your State papers, insures ultimate success as a general writer. The time spent in the preparation of articles for these papers will be wisely spent. It will not only prepare you for broader work, especially when emergencies arise, and opportunities come for the presentation of principles of truth; but it will be remunerative in many ways, at the same time gaining for you the respect and confidence of the editors with whom you deal,—a matter of great, sometimes of vital importance.

Only a few years ago the local paper was invariably a "weekly." Its outside news came to it in the form of a "patent,"—one or more sheets prepared by a newspaper "syndicate," and sent out already printed to country editors, who added a sheet or two of local matter, thus making up their paper. Almost any bright young man could edit and publish such a paper; but this condition is fast changing.

The coming of the rural free delivery, the electric cars, and the telephone, bringing the news and the great daily papers to the farmer's door on the day of publication, has sounded the death-knell of the "country weekly." Everywhere the "country daily" is taking its place; and in many instances, editors are abandoning all effort to gather outside news, even when furnished by syndicates, and concentrating all their energies in the production of a first-class local paper, containing only local matter. In this field, competition from the city daily is impossible; and right here is the great opportunity for the home reporter. Editors of such papers are, of necessity, versatile and all-round newspaper men. Association with such men is the best possible experience in journalism, and graduation from such a school should produce efficient workmen for the Master's use.

All local papers welcome local news, coming from any and every source. The gathering of such items, their reduction to paper, and their after-treatment by the editor, forms a series of important lessons in newspaper writing not attainable elsewhere. Week by week, as you gather and write out the local news, you will notice improvement in your style of narration, in brevity of expression and description, in rigid culling of superfluous matter, and in better and better handling of detail. Gradually, if you are attentive and zealous, you will develop into a capable press writer, your field of operations will enlarge, and soon you will be able to handle "special" matter, not only for your local home paper, but also for your county and State, and then for the national press.

How much the cause needs just such competent men and women! Does the

subject appeal to you? You may not reach the topmost round, but there is a place for you where your services will be valuable.

You can find your place and fill it if you will, with God's blessing attending the effort. Believe it, and fit yourself for service.

The Life I Now Live

L. A. HANSEN

THE ideal Christian life presented in Gal. 2:20 includes all the time of the one who lives it. It takes in twenty-four hours of the day, seven days in the week. It must cover the time spent in daily vocation as well as that spent in devotional service. The whole life is to be lived by the faith of the Son of God.

We are too much inclined to think that most of our daily affairs are too ordinary or trivial for spiritual consideration, and this notwithstanding that we are plainly told that God takes note of the sparrow, and even numbers the very hairs of our head. By what authority do we make the distinction? Where can we draw the line in things that concern our relation to God? What other life have we than this life in the flesh?

The words of the text, "in the flesh," may associate with our Christian living even the instruments, tools, and implements of our common employment,—those things that we handle with the flesh. Whether it be in the use of pen or typewriter, knife or forceps, trowel or plane, ax or spade, broom or needle, —whatever it is,—we should feel our dependence upon Him who is our wisdom and our strength.

This does not make religion a common thing; but it does bring into the daily routine life the sanctity of the presence of Christ. It ennobles our labor, and gives true dignity to it. The things that otherwise may seem common are made sacred. Christ says, "Without me ye can do nothing," and that means no thing. We may rightly reckon that God's provision for his children takes into account "all things."

There is comfort to the Christian toiler in knowing that he is a workman for God, and that his service is acceptable to the Master. The house-keeper may rejoice in the strength that God gives for the round of household duties. Each may work with the assurance that he is interested in every detail that concerns the welfare of his child, and that he gives needed skill and grace for each task.

"He does not permit us to pass by the homely but sacred duties that lie next us. Often these duties afford us the very training essential to prepare us for a higher work. . . . We are to look upon every duty, however humble, as sacred because it is a part of God's service. Our daily prayer should be, 'Lord, help me to do my best. Teach me how to do better work. Give me energy and cheerfulness. Help me to bring into my service the loving ministry of the Saviour.'"—*Ministry of Healing*, pages 473, 474.

"As a faithful physician, the world's Redeemer has his finger upon the pulse of the soul. He marks every beat; he takes note of every throb. Not an emotion thrills it, not a sorrow shades it, not a sin stains it, with which he is not acquainted. Man was purchased at infinite cost, and is loved with a devotion exceeding that which a father feels for his child. The prayer that comes from a sincere heart will ever find a response in heaven."—*Mrs. E. G. White, in Signs of the Times, No. 48, 1896.*

Takoma Park, D. C.

Increasing Glory

WORTHIE HARRIS HOLDEN

"The path of the righteous is as the light of dawn, that shineth more and more unto the perfect day." Prov. 4:18, R. V., margin.

'Twas dark, and all the city lay
In slumber in the arms of night,
When in the east awoke the day
With its first streak of softened light.

Each jewel bright and starry gem
Of heaven paled before the dawn,
As night laid by her diadem
In full allegiance to the morn.

All silently was lit the sky
Till, unannounced, sprang forth the day,
When from his couch arose on high
The sun on his triumphant way.

So is the path of righteousness
To him who, yearning, seeks for light,—
E'en as the birth of dawn to bless
Till perfect day excludes the night.

O perfect Day! no mortal ken
Can sense the glory-scene sublime
When Christ shall claim his diadem
Midst light and majesty divine.
Portland, Ore.

Revenue of the Gospel

E. K. SLADE

THERE are vital principles involved in the plans ordained by the Creator for financing and forwarding the work of the gospel. Many professed Christians fail to understand all that is intended for their own good in the arrangement by which Heaven appeals to humanity to furnish funds for forwarding the gospel. Many times our ministers have been criticized by church-members because in their sermons they frequently speak about tithes and offerings and the needs of the cause. I have known persons to leave the congregation when the minister was speaking plainly about such obligations. Doubtless there are many who have not thus openly demonstrated their feelings, but who come far short of comprehending God's purposes in this arrangement, and the necessity of our having such responsibilities imposed upon us.

"Voluntary offerings and the tithes constitute the revenue of the gospel." These terms indicate that the Lord does not intend to depend upon any other plan than that of calling for gifts and

sacrifices from his children. A moment's thought will lead to the conclusion that the Maker of all things is not necessarily dependent upon humanity for anything. The wealth of the world belongs to him. The human effort is not necessary for the accomplishment of God's work in the earth; yet the plan is thoroughly fixed, and the work is being conducted on the basis that God depends upon the revenue provided through the willingness of his children to contribute of the material things that come into their possession.

Many are failing to live up to their privileges in this arrangement. The following words from "Testimonies for the Church," Vol. III, page 398, are significant: "There are but few who invest in God's cause in proportion to their means. Many have fastened their money in property which they must sell before they can invest in the cause of God, and thus put it to a practical use. They make this an excuse for doing but little in their Redeemer's cause. They have as effectually buried their money in the earth as had the man in the parable. They rob God of the tenth, which he claims as his own, and in robbing him they rob themselves of the heavenly treasure."

Every man, woman, and child is called upon to enter into God's plan, and conform to these requirements, in order that the transformation that each one requires in order that he may be fitted for the kingdom may be accomplished. There is a tendency to feel that a child of God may pursue a course in this world very similar to that pursued by the non-believer in reference to his property and the use of his talents. "When men of business, farmers, mechanics, merchants, lawyers, etc., become members of the church, they become servants of Christ; and although their talents may be entirely different, their responsibility to advance the cause of God by personal effort, and with their means, is no less than that which rests upon the minister. The woe which will fall upon the minister if he preach not the gospel, will just as surely fall upon the business man, if he, with his different talents, will not be a coworker with Christ in accomplishing the same results."—*Id., Vol. IV, page 469.*

A great responsibility rests upon our church officers to have these matters properly presented before the people. We have looked upon the increase that has been made in the matter of tithes and offerings in our conferences with satisfaction, yet I am convinced that we have not as yet met the mind of God in these matters. Many have in no sense reached the experience that God designs they shall have in the matter of stewardship. Such an arrangement was of sufficient importance to lead the Lord to risk delay in his work through unfaithfulness on the part of his children; and this should emphasize to us all how needful it is that we faithfully enter into the Lord's plan for providing the gospel resources.

Holly, Mich.

The Latest Thousand-Dollar Offer for Bible Authority for Sunday Observance

K. C. RUSSELL

THE Winnipeg (Manitoba) *Free Press* of April 21, 1910, contains the climax of a newspaper discussion between Dr. Frederic B. Duval, a prominent Protestant minister, and A. Gerritsma, P. P., a prominent Roman Catholic priest, both of Winnipeg. The controversy was concerning the claim of Catholics that theirs is the true church, and, further, regarding their assumed authority, etc. The climax was finally reached when "Father" A. Gerritsma concluded his closing article with an offer of a thousand dollars for a text of Scripture proving Sunday observance. His exact words are as follows:—

"If Dr. Duval denies the church the right to legislate, why does he, contrary to the teaching of the Bible, obey her in regard to the observance of the Sunday? The Protestant Bible says plainly: 'Remember that thou keep holy the Sabbath day,' and in hundreds of other places both in the Old and New Testaments the Bible insists on the observance of the Sabbath day. Now, every child in school knows that the Sabbath day is Saturday, the seventh day of the week; yet, with the exception of the Seventh-day Adventists, all Protestant denominations keep the Sunday instead of the Sabbath day, because the Catholic Church made this change in the first ages of Christianity. I hereby offer Dr. Duval one thousand dollars if he will show me one passage either in the Protestant or Catholic Bible, in the Old or New Testaments, where it tells us to observe the Sunday."

It is needless to say that Dr. Duval has not yet produced a text of Scripture in proof of Sunday observance, or claimed the one thousand dollars offered by "Father" Gerritsma. It is now over twenty-six years since "Father" Enright made his celebrated offer of a thousand dollars for a text of Scripture proving Sunday-keeping, but no person has as yet brought forward the text and claimed the money. The failure on the part of Protestants to produce a text of Scripture for Sunday observance stands as a tacit admission that they know there is no divine authority for the Sunday institution. What people need most to-day is the Holy Spirit's presence to convict them of their duty, and not more evidence as to which day is the Sabbath.

Takoma Park, D. C.

The Lost Sense of Sin

THE Bible teaches that sin is the most deadly evil in the world. Not only are great crimes exceedingly sinful, but all manner of sin is hateful in the sight of God and ruinous to the soul. There are no little sins. Sin is treason against the only perfect government and the only perfect Sovereign. There is a remedy for sin, but it is very costly. Nothing

less than the blood of the Son of God can atone for sin, and repair the damage of sin in the world. Men ought to be sorry for their sins, and to grieve over them and be ashamed of them. No soul should be content until he has the witness of God that his sins are all forgiven.

A new doctrine of sin is now being industriously promulgated. Some religious teachers, instead of insisting that sin is exceedingly sinful, are insisting that sin is insignificant. They seem to be afraid that men will worry too much over their sins, and try too hard to be rid of them. They are trying to console men in their sins rather than to make them ashamed of sin. It is not a common thing now to hear men and women bemoaning their sins, and crying out, "Who shall deliver me from the body of this death?" Who is tormented, who suffers agony, because of his sins now?

A new kind of preaching has helped to cause the loss of the sense of sin. . . . When a minister proclaims the loving pity of God for lost sinners, he does well; but when he says nothing about the justice of God, the wrath of the Lamb, the terror of the Lord, and the bitterness of sin, he misleads the people, even though he is proclaiming a good doctrine. One may lay stress on the pity of the Lord in such a way as to teach dangerous error. It is all the more dangerous that these soft truths are being taught by the most learned of teachers, men whom the people naturally look up to as men of authority. Little is said by these men about sin, but much about the safety of the sinner in the care of the Father.

Some religious teachers are trying to state their theological doctrines in scientific language, and are making bad work of it. The theology of evolution has come to be accepted by some, and it is thought necessary to find an interpretation of the story of creation and the origin of sin which will fit in with this new theory. Hence we are told that sin is not an intruder any more than night is an alien element. Sin is just as natural and as necessary as righteousness. The mixed character of the moral life of mankind is a natural consequence of the manner in which man came into existence, and sin is a part of our heritage.

We must not antagonize science, but much that is set forth as science is mere speculation. This is true of this sort of reasoning concerning the moral condition of mankind. Science has done wonders for men, but it will travel a long way before it can tell us anything about the origin and nature of sin. Science knows nothing about the origin and nature of sin. Any poor sinner with a broken and contrite heart knows more about the nature of sin than the wisest philosopher who never tasted the bitter cup of repentance.

The fruits of this new doctrine of sin are bad. The consequences following the fading out of the sense of sin from the hearts of men are apparent. Who is afraid of sin now? The average man is much more afraid of being found out than he is of the sin itself. If a young

man can take the money of the bank or of his employer, and replace it before he is discovered, he considers himself a lucky and sharp fellow. He imagines that his hands are clean. Teach men that there is no judgment to fear except that of the county court, that there is no detective to escape save the policeman, and they will soon conclude that they are shrewd enough to evade these. To destroy the sense of sin is to open the door to vice and crime. If a man does not have a watchman in his own bosom to restrain him, he will not be restrained. The city and the country can not be saved from crime and vice by learning, or by law, or by prisons. Unless we are saved by a living conscience, we are lost.

They tell us the world is growing better, but the tide of moral progress seems to have received a check. If we go on at the present rate of increase in crime and vice for twenty years, can we be sure that the world will not be growing worse? Let us hope that this black tide of iniquity will be turned back. But if it is, it must be by closing the floodgate by which it has been admitted. Let the sense of sin be revived by teaching the truth. Let ministers and teachers show men that sin is exceeding sinful.

Many good things might be said about conditions which surround us in this day; but one thing must not be overlooked. The people are more insensible to the appeals of the gospel than they were fifty years ago. Where is the pastor who does not know that it is more difficult to secure conversions and revivals of religion than it was in time past? Why should we expect it to be otherwise? Why should any one confess his sins, if sin is not an intruder? Why should any one repent, if sin is nothing to repent of? Why should any one be converted, if there is nothing to be converted from? Is repentance possible to one who has lost the sense of sin?

Is it not time to consider whither we are drifting? Sin is always busy, but we were never startled as we are to-day by crimes breaking out in circles where we had a right to expect better things. It is plain that multitudes of respectable people are living a double life. They are making a fair show outwardly, and cherishing secret sins, hoping to escape detection and never lose their respectability. They care more for their respectability than for their integrity. It is plain that very strong preaching is needed to-day. It is no time to mince matters. It is not a time for soft words. We must preach the truth, the whole truth, and nothing but the truth, until men shall feel that sin is exceeding sinful.—*New York Advocate*.

A VERY great part of the disputes in the world come from our having a very keen feeling of our own troubles, and a very dull feeling of our neighbor's; for if the case were reversed, and our neighbor's condition became ours, ten to one our judgment would be reversed likewise.—*George Macdonald*.



All Things

PEARL WAGGONER

"All things work together for good to them that love God."

BRIGHTLY glowing, ever shining,
Are the sun, the moon, the stars;
Why give way to sad repining
In this glorious world of ours?
For beyond that radiant splendor,
Weary child of human woe,
Waits for thee God's comfort tender,
And the joy that angels know.

Yield thou not to this thy sorrow
With an overwhelming grief:
E'en for thee a bright to-morrow
Soon shall dawn with sweet relief;
And, though long the time is seeming,
It will come—'twill tarry not;
E'en the stars, so brightly beaming,
Tell that God has not forgot.

Learn to read the blessed story
Blazoned on the heights above,
As they tell in words of glory,
God is living, God is love.
He is living, he is reigning;
Ruler; he, o'er every land;
O, then trust, without complaining!
For thy times are in his hand.

Though the clouds may oftentimes gather,
Back of them the sun shines still;
Shade and sun but work together
To perform for thee God's will.
Day and night are rightly blended,
Earth needs rain as well as sun;
Soon its beauty would be ended
If it heaven's showers should shun.

Welcome, then, the sun's bright splendor;

Welcome, too, the fading light:
Stars, with all their radiance tender,
Can be seen alone at night.
Naught thou feelest but it reaches
God's great Father-heart of love;
Naught but faith and goodness teaches,
Fitting thee for life above.

Hinsdale, Ill.

The Fallacy of Soothing Sirups

MRS. E. S. RICHARDS, M. D.

No greater mistake can be made by the young mother than that of giving soothing sirups or powders to her infant. It matters not that the advertisement states, "This preparation contains no harmful drugs." The public should have learned by this time that the advertisers of patent medicines can not be relied upon to tell "the truth, the whole truth, and nothing but the truth." The principal ingredients in the average soothing sirup are alcohol and some form of opium, as laudanum, paregoric, morphin, etc.; and no drugs are more injurious to infants and young children than these.

That such sirups are soothing there

can be no doubt, but they can soothe only by stupefying the nerves and delicate brain cells of the little patient. No drug is more poisonous, none more quickly works irreparable damage to the user, than opium and its preparations. It destroys the nerve-cell substance; it weakens the tissue of the brain; it sends out into the world the poor, helpless beings who later fill our reform schools, insane asylums, and drunkards' graves.

Mothers may not at first see the connection between soothing sirups and drunkenness, but unfortunately it is often a short, straight road that connects the two. The delicate nervous system, so seriously unbalanced by soothing sirups in infancy, may not regain its equilibrium in childhood. As the boy approaches manhood, he may become a slave to cigarette-smoking, and later to alcohol. The girl may become an inveterate tea-drinker, and later a victim of that form of drunkenness which begins with the use of patent-medicine tonics and bitters. And all because the delicate nerve-cells—drugged in infancy—never ceased to cry out for artificial stimulation or stupefaction.

To soothe a baby with anything but pure water, good food, fresh air, and loving arms, is to send it out into the world an unbalanced, helpless being. Much of the fretfulness and irritability of infancy and early childhood are due to errors in feeding and general management. The mistakes most commonly made by the mother or the nurse may be summed up as follows:—

1. Failure to give the baby frequent drinks of pure water.
2. Too frequent and irregular feeding, causing indigestion and colic.
3. Lack of fresh air both night and day.
4. Irregular and disturbed sleep.
5. Neglect of constipation.
6. Clothing the baby too warmly.
7. Insufficient clothing of the extremities in cold weather.
8. Lack of personal cleanliness.
9. Failure to protect the little one from mosquito and other insect bites.

It is unnecessary to consider at length these various causes of fretfulness in infants. However, the first one mentioned deserves special attention, as it is so generally ignored by even thoughtful mothers. Some years ago a mother came to us in great distress about her ten-months-old baby. Until a few days prior to the mother's visit, the child had been under the care of a nurse, but was at the time under the sole care of the mother. The baby had become more and more fretful, until at the time of the consultation he seemed to be possessed with a very demon. He would

scold and fret and scream by turns, though the screaming predominated. When offered food, he rejected it with the utmost scorn. We examined the child carefully, but found nothing wrong with him. Then suddenly the thought came, Perhaps the child is thirsty. A glass of water was brought, which was taken by the babe in one long, eager draught. At last his longing was satisfied, and he was soon in a peaceful sleep. Poor mite! he was reduced to a condition of almost mania simply because this thoughtless mother had failed to supply his natural craving for water.

Babies are oftentimes more uncomfortable than we realize. Is it any wonder that they fret, when they have no other way of expressing their discomfort? How unwise to soothe a baby with stupefying drugs when so simple a thing as a drink of water, a clean, dry napkin, or a warming of the feet may make the little one blissfully happy.

Wahroonga, N. S. W.

Immodest Dress

ON the page devoted to the "Plain Ideas of a Plain Country Woman" in the *Ladies' Home Journal* for August, some very plain facts are very plainly set forth. While we deplore the strides made by organized vice, and the increasing immorality in all classes of society, it is the part of wisdom to recognize the fact that evil does not spring full-fledged into being on the instant. Rather, it is a growth, a development, having its roots often in surroundings and under conditions where least expected. Some of these conditions, which form a nourishing—almost a forcing—soil for the justly deplored immorality of the present day are so trenchantly portrayed in these words of "The Country Contributor" that it is a privilege to give them a wider reading:—

"I am not a stupid old woman, who talks about the good old times, and prophesies destruction for the rising generation. On the contrary, I never give way to the discouraging thought that things are growing worse. Women are much more comfortable in their clothes than they were when I was a child. I am convinced, too, that we are right in doing away with heavy underwear of the sort that holds impurities close to the body, and closes the pores of the skin. There is a medium of common sense regarding all these things; and while there is no doubt that many women and girls commit acts of sheer madness in going too thinly clad in winter, I believe that good will, in the end, result from discarding very heavy underwear.

"The thin bodice, or blouse, has become a fixture in woman's apparel, and is in itself an evidence of our advance in common sense. When I was a girl, the odd waist was a thing practically unknown. All our dresses had 'bodies,' or 'basques,' or, perhaps, polonaises; and everything, except the sheerest wash fabric, was lined and interlined, and

stiffened with crinoline and stays. When I remember this bondage of crinoline and stiffening, and the tight basques with padding in them that once made coats of mail around the female figure, I rejoice in our emancipation from such shackles. . . . When I was a girl, it was thought necessary for women going to public places to wear some little accessory, such as a cape, mantilla, scarf, or fichu, to hide the figure. Our skirts were more flowing, and the number of petticoats we wore was appalling—to the laundress at least. I wonder how we carried all the things we wore. I remember seeing my pretty young sister dress for a party with four stiffly starched white petticoats! On a sunshiny day, if we wore a light gown, our precautions lest somebody might 'see through us' were painful; and the girl who looked as if she had not on enough petticoats was disgraced. We seldom went up-town when I was a girl.

"I look at the girls of to-day, swinging along bareheaded, their corset-covers strung on pink or blue ribbons shining boldly through thin 'peek-a-boo' waists, their thin skirts outlining their figures, and their feet clad in frivolous pumps, and I do wonder sometimes where it is going to stop. And then I wonder, too, if, perhaps, we were not a little happier, even in our hampered state, than are the girls to-day with all their freedom to explore many things that were mysteries to us. I lived in a little village (and live there still), and I never lost the sense of novelty in going up-town where the stores were, or failed to draw somewhat on my courage in crossing the 'north side of the square,' which was for years the principal business center of the town. If I had walked across that square bareheaded, and with my neck and arms exhibited to the gaze of every man, rough or gentle, whom I might meet there, I would have been set down as a girl of only one type, and nice people would have snubbed me. . . .

"People are putting their heads together a good deal in late years over the immorality of young men at college. It is admitted that conditions are awful, yet what are we to do? Does it never occur to girls and women that they are very largely responsible for the morals of the men in their world? I am convinced that the general appearance of girls and women on the streets, at places of amusement, and even at home, has, in late years, an immoral effect upon young men. There is much in modern fashions to suggest our idea of the ancient Jezebel. I heard a city man of much sane judgment say that in these days a man could scarcely distinguish a fashionable lady from the more prosperous of the women of the town.

"I went with a wealthy friend of mine to look at a gown she had thought of purchasing. The saleswoman told her she had sold it that very morning to one of the most notorious women in the city. In my eyes the gown had been from the start a wretched rag of tawdry finery, unfit for a lady to wear; but I knew

many ladies who were wearing such gowns, and who thought them 'dead swell,' and the price of the 'little gown,' as they called it, was one hundred fifty dollars. Now the fact that a lovely lady and the mistress of a house of ill fame should take a fancy to the same gown, and that the latter should get it, to the chagrin of the former, is in my mind significant of my argument that there is something wrong with the fashions, and that they are based on lines of immorality. The odd shapes in hats, the queer effects all along the line of personal adornment, are not, and can never be, ladylike, no matter how 'popular' they are.

"Among other things which I think bear the patent stamp of pure immorality may be mentioned the 'peek-a-boo' waist. Its name certainly should convey to us its manifest impropriety. Yet I have heard girls speak of these waists by this name in the presence of young men. Have you thought, mother, of the sheer bad taste exhibited here, to say nothing of the impropriety? What can be the object of a hole in a waist, save to show what is under it? You say the girl's corset-cover and the dainty ribbon that ties it 'look so pretty.' Doubtless your daughter looks pretty in her night-dress, but you do not wish her to sit on the front veranda in it. Yet would not this be almost as proper a proceeding as her going downtown with her underwear plainly displayed through the open pattern of her 'peek-a-boo' waist?

"If you ask me plainly if I believe that such dressing on the part of nice girls has an immoral effect upon the young men they associate with, I answer frankly: 'Yes.' It is a breaking down of safeguards we once set up for young folks, and I believe the breaking down of these safeguards leaves the transition from youthful passion to plain immorality a much simpler step than it was in the old days of greater modesty and a more severe moral code. The girl herself may not, indeed, suffer from this exposure of her charms, because she does it unconsciously. Woman's vanity blinds her to the impropriety of the thing she is doing, and she forgets that she may thus harm others without actually suffering herself."

Optimist and Pessimist

JIM JONES is an optimist, and Bill Brown of the same town is a pessimist. When it rains, Bill Brown complains that it is going to get muddy; but Jim Jones, wreathed in smiles, says that rain is a very good thing to lay the dust. When the sun shines again, Bill kicks about the heat; but Jim, still smiling, says that sunshine is a good thing to dry up the mud.

Bill complains that business is not half as good as it was when it was twice as good as it is. Jim congratulates himself that business is twice as good as it was when it was only half as good as it is.

These two men, living in the same

town and under the same natural conditions, see things differently, and the one is always happy, and the other always miserable. The difference lies back of their eyes, not in front of them.

They are not any peculiar types of men. They are not confined to any particular town. They are everywhere throughout the world.

The pessimist goes about with a lantern, peering into the dark places, looking for meanness and things to find fault about. The optimist goes about in the bright sunlight, looking for the beautiful things, and finding lots of them.

The optimist rises in the morning with gladness in his heart, sunshine in his face, and smiles upon his lips. The mere privilege of living and enjoying nature is priceless satisfaction to him. He gets good out of life every moment of his existence.

The pessimist not only warps his mind, but his physique as well, and his influence on others is decidedly bad.—*News-Scimitar*.

A Word to Mothers

TEACH the children to enjoy plain food and simple pleasures.

Trust your child. Take it for granted that he will do right.

Don't fail to be interested in everything that interests your children.

Remember that God understands your child better than you do, and consult him.

Allow children to hear nothing against their teacher or the school government.

Never allow a child to cry long when hurt, nor to strike the object that hurt it.

Make the Bible an interesting book to your children, and encourage memorizing its verses.

When possible, administer punishment along the line of offense, thus teaching that wrong-doing brings its own penalty.

Take an interest in your children's affairs. Never be too busy to encourage attempts at progress in the right direction.—*Selected*.

The Point of View

WHETHER or not we are happy, depends much on our point of view. The disposition to look at everything through kind and beautiful eyes makes all the world more kind and beautiful. If we are gloomy within, the whole world appears likewise. Perhaps the two ways of looking at things could not be better set forth than in these lines by E. J. Hardy:—

"How dismal you look!" said a bucket to his companion, as they were going to the well.

"Ah!" replied the other, "I was reflecting on the uselessness of our being filled; for, let us go away never so full, we always come back empty."

"Dear me! how strange to look at it that way," said the other bucket; "now I enjoy the thought that however empty we come, we always go away full. Only look at it in that light, and you will always be as cheerful as I am."—*Nixon Waterman*.



THE WORLD-WIDE FIELD

China

W. A. WESTWORTH

How the hearts of God's people are gladdened when, in the columns of the REVIEW, they read that an action has been taken by the Mission Board, assigning a worker to some far-off land to carry the blessed news of the third angel's message to those who sit in darkness. How our spirits rise when we hear that this action has been carried out, and the workers have gone. But sometimes we fail to look at the situation as it really is, and to weigh the facts and conditions which the workers in distant lands have to face.

Mention has been made in the REVIEW of the Chang-sha riots. God intervened in a marked manner to save the lives of our workers there, and for this we can not praise him enough. As the result of the terrible strain of that time, all foreign help is now withdrawn from this most important city, and Brother and Sister P. J. Laird are now in the States, having been obliged to take a sick leave of absence.

Now comes added news from the workers at Pakhoi, in Kwangtung. Here Brother A. H. Bach is holding the fort amid the ravages of the plague, which has become so extended and acute that all other missions but ours have abandoned their work for the time. Some extracts from a letter just at hand will faintly portray some of the conditions met by those in this field:—

"It is now 8 A. M. I arose at six, and have already seen fourteen coffins pass my door. To hear the desperate howling of the two or three followers is something awful. Two houses from my home a young woman just died. Last night she was apparently well. Three houses in the other direction a man lies in the street in a delirious fever; he will soon die. A group of soldiers is passing now, leading one of their company around the town. One of his ears has been cut, because he should have watched the street, but instead entered a house and stole what he could get.

"My house is full of women and children, refugees. They dare not go to their own homes on account of plague. In my courtyard I have a band of boys. If we could start a school now, we would get plenty of pupils. These children have no father, no mother, their parents having died during the epidemic of the plague.

"How did it all start?—In the beginning of the second Chinese month it was rumored that the plague was in the town. No one paid any attention to it, there was no attempt at isolation or disinfection, and thus it spread rapidly. The dead bodies were removed at night;

and during the day, business went on as before. After eight or ten days, however, business stopped; the houses and shops were closed; and the people started to fight the bad spirits, whom they supposed to be the originators of the disease. Coffins were scarce, and the bodies were simply wrapped in straw, and carried out. Rats died by the thousands, and were left in the street. An odor resulted that was indescribable. The town clerk, with the gentry, professed to discover that two cloth lions, carried through the streets, would drive the bad spirits away. A large procession was accordingly arranged, and the people carried two ugly lions through the streets. Every ten steps they knelt down, and asked for protection. The next morning the town clerk was dead, and the disease had spread more than ever. A new deputation of the best men, merchants of Pakhoi, proceeded to one of the idol temples, asking for advice; and the idol answered (through the priests) that the procession had been too small; he must have a bigger one. Then the mayor of the town and the gentry started out. They collected over three thousand dollars, and an idol procession was arranged. It went on for a whole day—and the next day not a man of the entire committee was left alive. The mayor had died, also seven agents of the largest shops. In three days after the procession, two hundred eight persons had gone to their graves. Then the priests said that the disease would carry away one thousand persons, because the idol needed just that number. Great rejoicing filled every heart. The dead were eagerly counted; yet when one thousand had died, twenty more were down to die. Then the people called the priests to curse the gods. A tower sixty feet high was built, and some Taoist priests went on it to curse the gods for seven days. But the plague continued just the same.

"Then the people ran away, leaving their houses and belongings; and bands of thieves were formed, stealing, robbing, threatening everywhere. Terror reigned. The soldiers, who ought to protect life, were the worst of all.

"There was one rich man's house where all the people (over twenty) died in a week's time. The owner had a beautiful flower garden, which he called 'Love-the-life Garden.' This property has been taken by the town; and all strangers who have not their own home, or who live in rented quarters, are carried there as soon as they are known to have the plague. It is a spot of lovely flowers and death-stricken people. O, the sad sights that meet the eye there! the fearful cries of the people in their last state! The dead, the half-dead, with decaying corpses, are there; and an un-

speakable horror lies over the whole place. I went there several times to preach to the dying; however, my chair-bearer contracted the disease, and died, and I had to stop going.

"There are in the town five missions,—the English, the German Lutheran, the Roman Catholic, the Independent New Testament Church, and ours. All the other missions have closed their stations; but I kept on, trusting that the Lord, who put me with this message in Pakhoi, is able to keep me. I do not believe in fatalism; but I do believe in a living God. He gave me this work, he put me here, and his angels are here, too.

"One evening after a street preaching, I said: 'Any time, night or day, I am at your service. If you desire to be saved, come any time.' After midnight a man knocked at my door, and said he wanted now to listen to the preaching. I saw at once that the dreadful disease was on him, and he was in the first stage of delirium. I did all I could for him, to help him pray and accept Christ; and it seemed as if he understood it. It was a joy to tell him about the Coming One. After daybreak he went away, and at nine o'clock he was at rest. May he awake, when Christ returns, saved by his precious blood.

"Our Bible woman, Wang Pat Shan, a true Christian, kept on visiting, and contracted the disease. One morning during prayers she collapsed, and we found that the plague had her in its iron grip. She already had the plague-boils, and was quite helpless. All who were gathered in the meeting were much afraid. I do not know how it was; but a joy fell over me, so that in praying I could not stop thanking God for his help already given to that woman. I prayed for her, and read some texts of Scripture to comfort her. She said that she felt God's power in her to resist. When she was a little better, she offered a most touching prayer, commending herself to God's keeping. Two hard days and nights followed; then the plague-boils opened. She was saved, but was very weak. Now she is at work again. She is the only person in the whole town who had the disease and survived. Truly, God answers prayer. We had an eight days' prayer-meeting, very well attended, and we quoted the ninety-first psalm, I believe, more than a thousand times. Not one of our inquirers has died or been taken. This is a wonder before our eyes, and in the eyes of the heathen as well. We glory in our Lord. Our mouth is full of praise, because his goodness endureth forever."

After reading this experience, you can see, brethren and sisters, a glimpse of some of the terribly real things in China. But there seems no fear for personal safety among our workers. God is good, and we believe that he will care for his own. But when we consider the work before us, and the few laborers, our hearts sometimes almost faint. One hundred dollars pays a native evangelist, with his traveling expenses, for a full year.

It seems that there must be many who could undertake to support one or more of these native workers, and thus hasten the time when such sorrow as herein described will be no more.

Just now we are entering the heated season; and as we get news from some of the interior stations, telling of the thermometer in their compounds registering 104° F. in the shade, we wonder how that \$300,000 Fund is coming on.

When we get calls,—and they are constantly coming to us,—asking for light, and when we think of the fact that the four hundred twenty-five millions of China must hear the message ere the Master comes, we long to have our printing plant producing the word of life.

Brethren and sisters, the workers in China are all glad to be here; but we need material to prosecute the campaign,—money to provide the much-needed facilities, and men and women of consecration to lead out in the closing work of God in this sorrowing, sin-cursed heathen land.

Shanghai.

German East Africa

E. KOTZ

AFTER a furlough in Germany of about eight months, I was glad to arrive in Africa again with my wife on April 14. We had to hasten to our station, as Elder B. Ohme and his family were preparing to return home on the next steamer, Brother Ohme's health being very poor.

The railway is now completed quite near to our stations. To Kihuirio, which is in the prairies, it is only about twenty-five kilometers; and it is some twenty-five kilometers more to Friedenstal, our main station.

On nearing Kihuirio, we were suddenly surrounded by a crowd of black people, who cried, "Hurrah!" and showed all signs of joy. I recognized my old pupils, whom I had instructed for three and one-half years, and who had come with their new teacher, Brother W. Kolling, to greet my wife and me. I was glad, indeed, to see these well-known faces again, and to learn from Brother Kolling that so many of them had followed the call of God. When we arrived in this country about five years ago, and learned the customs of the people, we knew at once that if God's Spirit did not open their hearts, we would preach in vain. But we are glad to know that our Leader is "he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth."

Like most of the tribes in Africa, the Wapare pray to the spirits of their ancestors. These spirits are sleeping; but if a man falls ill, or any other accident happens to him, the oracle tells him that the spirits have awakened, and he sets to work to do everything possible to reconcile them, and make them sleep again. Their common prayer is: "*Nkoma shin-jiani!*" meaning, "Spirits, sleep!" Their hearts are filled with fear of these

spirits. If a woman gives birth to twins, the sorcerer says that these twins are a sign of the spirits; who have awakened, and that the parents must reconcile them by killing the children; so the poor little babes are murdered by their own parents. This is but one example; there are many others just as bad. One who has never come in close contact with the heathen in these countries can not imagine the great darkness that dwells in their hearts. We are thankful to our Lord, who, in spite of our weakness, has called us to bring the good tidings to this dark land, and who has added his blessing to our efforts.

We have now three stations here,—Friedenstal, Kihuirio, and Vua. We have also erected nine out-schools, and two more will be built soon. These schools are taught by baptized native teachers. The number of our native Christians is fifty-three. About one thousand young people come to our schools every day, and they are very willing to learn. Some days ago I introduced my language teacher, Anderea Senamwai, to fractions. I can not describe the joy he showed on learning something new. He ran away and came back after a while, his blackboard covered with fractions, and asked me to show him more of these "sweet things." I think Anderea is one of our best students. Remember all our Christians in your prayers, but especially Anderea, that the Lord may keep him humble, and that he may become a successful evangelist for his people. We are of good courage as we see the Lord's work spreading over the country.

Friedenstal.

Argentina, South America

H. S. PRENER

WHILE my wife has been recuperating at the sanitarium from the effects of a year and a half in Brazil, I have been out among our Spanish and German churches in Crespo, Segui, Mansilla, Concordia, Galarza, Urdinnarain, and Guleguaychu. The Lord gave me great freedom in the use of the languages, and the Spirit attended the word spoken. We have a wonderful message, a purifying, all-powerful message.

To the question, "Are the Brazilians stable?" the president of the largest Christian college in Brazil, with seven hundred students, confessed to me that he saw no difference in the Brazilian after conversion; and this after fifty years of observation. Almost immediately he acknowledged the lack of power in the evangelism of to-day. I was glad for his discrimination between the gospel of God and the evangelism of to-day; for the true gospel is still "the power of God unto salvation." The third angel's message has the mighty power to change a man all over. Hundreds of South Americans have found the third angel's message powerful enough to separate them from habitual sin, inherited tendencies, liquor, tobacco, coffee, and maté.

God's message is a living and active power, sharper than any two-edged sword, piercing its way till it penetrates soul and spirit,—not the joints only, but the very marrow,—and detecting the inmost thoughts and purposes of the mind. We are happy to be connected with it, and we at this end of the earth send greetings to those in other parts.

At the South American Union Conference it was decided that I should make Argentina my field of labor. Our effort for the city of Diamante is the first one that has been made for years. We have a church numbering twenty or more, and several families are deeply interested. My wife is now able to be with me, and the cool autumn weather is already telling on us for the better.

Diamante.

Our Tent-Meeting in Japan

H. KUNIYA

WHEN we closed our tent-meeting the first of June, more than one hundred twenty signed their names in response to our call; but they would not come to the mission hall unless we visited them. So we began to labor with them at once. I am still preaching in the hall every night. Thirty persons are especially interested.

I baptized eight young men in the ocean, and they were very glad to join with us. Some of them are having a hard time to keep the Sabbath. You will be interested to hear how one of these heard and accepted the message. He told us: "One night I was going to the military office to attend to some business which I had left undone in the daytime. When coming home, the wind blew very hard, and I was obliged to return. By the way I found the tent and went in. I listened to the message, which I had never heard before."

He continued to come to the Bible studies, and is now keeping the Sabbath. He has a good education, and is planning to enter the school this winter. He moved to the island of Skikoku, where several others began to keep the Sabbath when Mrs. Kuniya and some of the sisters went there to canvass during the tent-meeting.

All the young men who have been baptized, and who are going to be baptized, expect to devote their lives to the Lord's service. I am glad that we have so many noble youth who desire to become Christian soldiers. This is a sign of the coming of the King. If we have hundreds of young men who have Elijah's spirit, they will turn the hearts of the Buddhist fathers to the true faith.

Some of these young men are driven from their homes for their faith's sake. What shall we do? We must not leave them exposed to temptation. We must have an industrial school to help these youth in this country. Some of the young men and women who were in the school last winter have helped in the tent-meeting in Hiroshima. They are now canvassing. Three of them went down to the island of Kushu, and they

are sending back good reports. If we do not help these youth who earnestly desire to get an education for the Lord's service, they will become discouraged. No general can have victory without brave soldiers, who have been well trained. We hope you will pray for us, and help us to build a school soon.

Hiroshima.

He Found It in the Bible

DR. R. H. HABENICHT, of Argentina, South America, relates the following experience: An Italian, who was very ill, came to see him. The doctor was obliged to tell him and his wife that he could not live more than ten days at the most; and within that time he died. Not long afterward, the wife was also taken ill, and came to Dr. Habenicht for treatment, remaining several weeks in his home. The family worship every morning was something quite new to her, as she had never seen anything like it before. She attended worship every morning, and also accompanied the family to church services on the Sabbath, all of which she greatly enjoyed. Thus an interest in the truth was awakened in her heart.

On leaving, she asked her son, who had come for her, to buy her an Italian Bible, as she wished to read more concerning this religion; but the son said, "No, you do not want one of those Bibles; they are Protestant Bibles, and are different from our religion," and he refused to buy her the book. Seeing her great desire to possess one, Dr. Habenicht gave her an Italian Bible.

After a few weeks, the son returned to the doctor, and asked if he could get a copy, in Spanish, of the book which had been given to his mother. He said that as his mother could not read very well, he had been reading the book to her, and had become so much interested himself that he would like to get one in Spanish, since he understood Spanish better than Italian. The doctor was able to furnish him with a Bible in Spanish; and when the young man paid for it, he also paid for the one that had been given to his mother. As the result of their reading, both mother and son are now keeping the Bible Sabbath.

Unexplored Regions

AFTER the two poles have been definitely reached, our explorers will have to cast about for some other portion of this earth of ours to conquer. Australia and Africa have been traversed from east to west and from north to south, and perhaps the continent which is least explored country, extending for many live. There is still a large tract of unexplored country extending for many thousands of miles, and situated not so very far away from Argentina. This is not barren country, where nothing will grow and thrive; on the contrary, it is one of the most fertile tracts of land in the world, where anything will grow.

This land is situated at the junction of Peru, Bolivia, and Brazil, and though our atlases mark a clear boundary between the three, none such really exists. Several expeditions have been sent into the country by the three respective governments, but not a single man has returned to tell what he found there.

Lianas hang from tree to tree, and everywhere are rubber trees. In days to come, if rubber keeps up its present price, this land will become one of the richest in the world; but at present, until it is opened up, it would not pay for the heavy cost of transporting it to the coast. For thousands of miles on every hand this impenetrable mass of vegetation stretches, and there are no human inhabitants except for a few wandering tribes of Indians. These Indians live (as is supposed) by hunting and fishing, and yet this is mere conjecture; for no one knows what animal, fish, or bird lives here. Any white man who ventures beyond the outskirts of this wild land is sure to fall a prey to the poisoned arrows of the Indians, who are scarcely superior to the animals among which they live, or possibly to the deadly fevers lurking in its tropical forests."—*The Standard, Buenos Aires, Argentina.*

Winning and Bringing

A CHRISTIAN lady was pleading with a poor, sinful girl, who had gone far away from her mother's God, to come to Jesus for pardon and peace. Suddenly the girl turned upon her.

"Have you been to him?" she asked.

"Yes, indeed, I have," was the reply.

"And has he given you rest?"

"He has. O, thank God, he has! He is my Saviour and Friend."

"Then put your arms about me, and try to take me with you to him," murmured the girl. "It would be easier to go with one who has been before."

It was the secret of success. Many who will resent an attempt to draw them out of evil courses will be won by that "touch of nature which makes the whole world kin." Let it be rather, "Come thou with us, and we will do thee good." Another girl was rescued as she exclaimed, "I don't care what becomes of me!" by the loving words of a stranger, who overheard and understood, "But I do."

It will be well to remember that Christ himself is "touched with the feeling of our infirmities,"—the word used in the original meaning sympathy.—*Christian Work.*

Securing Permission in Hungary

IN this land our church is known as "the church that does not use intoxicating drinks." The president of our Hungarian Conference, Elder J. F. Huenergardt, says:—

"Theoretically this is a land of religious liberty and tolerance. In practise, however, especially when we begin to work in a new place, we generally have

difficulty in securing permission to hold public meetings. Sometimes we are denied permission entirely. Then we do our work without it. The result usually is that the authorities, upon the command of the clergy of the place, Catholic or Protestant, as the case may be, arrest our workers, lock them up in a safe place for a few hours or sometimes days, or transport them home free of charge. After they are released, they return and follow up the interest. Then they may be again taken. This is repeated until we are no more molested. These experiences often bring good results."

Norfolk Island

H. MITCHELL

NORFOLK ISLAND has undergone many changes during the last three years, and the once quiet, hospitable life of the Pitcainers, of whom these people are descendants, is fast giving place to the customs and evils of the world.

The community is divided into three churches,—the Anglican, which is much the strongest; the Methodist; and the Seventh-day Adventist.

We have a comfortable mission house, and are training some young people with a view to their becoming workers in other islands. Three young people are in training at Avondale for work in these trying climates.

In a place like Norfolk, where there are no industries nor means of trading with the outside world, there is very little money. Some of our brethren do not receive ten cents cash in a month, yet last year our Sabbath-school of forty-one members gave eight pounds, ten shillings, and sixpence to missions.

SPEAKING of conditions found in eastern Sumatra, Pastor W. H. Williams, a worker for one of the Bible societies, says:—

"I had a long conversation with several Afghans from Cabul, which ended in each man purchasing a Gospel in his own language. But while it gave me great pleasure to supply the Scriptures to these different nationalities, I felt intensely sad as I saw the onward march of Mohammedanism, unchecked by the presence of even one Christian missionary. In Medan a magnificent mosque has just been built, at a cost of four hundred fifty thousand guilders, and in every town and village there are buildings erected to the worship of the false prophet. While Christianity is not represented by a single missionary, hundreds of Moslems every year make the pilgrimage to Mecca, and return to Sumatra as missionaries of Islam."

What else can this be but a testimony that some one who knows the Light of life has buried his talent in the earth? Where, among the followers of Jesus, are found the love and zeal for him commensurate with the importance of his gospel? Where, even, the earnestness manifested by the followers of Mohammed?



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Editorial

The Message for All Peoples What We Are Seeing in Europe

RIGHT here in the West German Union meeting in Friedensau we are seeing and hearing things that show that the Lord is fulfilling those words of Isaiah 40:—

“Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together.”

The message preparing the way of the Lord is to reach all peoples “together.” It was not so with the message of the great Reformation. Some lands let in the light, in those days, and others shut it out. But in this last great reform movement, the message is to go to all peoples within one generation. Not a people nor a nation can shut it out, or prevent the light from streaming in. “The glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.”

For many years our work was almost solely in Protestant lands. But in recent years the providence of God has distinctly led forward into the great Catholic fields, and into the great non-Christian lands. And as we follow the Lord’s providence, we find that truly he is making the crooked places straight and the rough places plain, pouring out his Spirit upon all flesh, “and floods upon the dry ground.”

It is an encouraging report that comes to us from these waste places, so little worked hitherto by Protestant effort. The other day Elder J. H. Schilling, president of the West German Union, said in the conference meeting:—

I have seen more evidence of a seeking after God and after truth, and more real hunger of soul for something spiritual in Bavaria [mostly Catholic], than in any other part of the union, except Austria.

And the exception emphasizes the point, that God is now visiting these Catholic lands in a special manner. Elder J. Wolfgarten, of the Austrian Mission, had a most cheering report to make. Though baptisms are illegal,

souls are being buried with Christ in baptism, and are rising to walk in the new life of the message. The workers can not open meetings with singing or prayer. But their “More Light” society is proving a success, and publicly from place to place the message is being preached, and privately, as believers are raised up, the ordinances of the Lord’s house are celebrated, and the little church in Austria is growing. The believers are found in places whose names are well known to us—in Vienna, the capital; in Prague, the ancient home of Jerome, the companion of Huss in early Protestant witness and martyrdom; in Salzburg; and in the region of the ancient city of Trent, where the famous Council of Trent was held, that gave the answer of the Catholic Church to the Reformation. Now the third angel’s message is invading these strongholds of the Papacy.

A good word came from Prague. The little company there was left without ministerial help, and the work seemed at a standstill. But three quarters ago a young people’s society was organized; and the few youth in it went to work with publications and Bible readings. As a result six new believers were ready for baptism when recently a minister visited Prague. Thus it is that souls are being brought in, regardless of forbidding conditions.

We were glad to have at the conference our first native Austrian minister. Another laborer in Austria, a German brother, said to me:—

Austria is ripe for the message. The people quite largely have come to feel that the Roman Church is false. They have lost confidence in it; and now is the time to preach the truth in Austria. Many are going into Spiritualism. Seances are common in all parts.

He told me of one man who found that the spirits had not told him the truth concerning a certain matter. He decided they were lying spirits, and that they must therefore be of the evil one. He began to seek for light, and quickly was brought into touch with our workers, and is now rejoicing in the message.

Elder F. Prieser, president of the Bavarian Conference, reported that our large Munich church had drawn more members from Catholicism than from Protestantism. Of the nine candidates in a recent baptismal service, eight had been Catholics. “They are true and whole-hearted people,” he says, “and thoroughly established in the truth.”

We can see it plainly. Our brethren won from the Catholic fold, members of whom are in this meeting, speak the language of the third angel’s message just as purely and heartily as any. This message of the Lord’s soon coming presents an altogether new platform of Protestant truth. It appeals to Catholic hearts just

as to Protestants. As Elder J. G. Oblander, of the Rhine Conference, said:—

The Catholic people get little spiritual food in their churches; and when once they see that this message is for Catholics as well as Protestants, they lay hold of it with both hands. And they accept the truth with all their hearts when they do accept it.

In Munich an intelligent lady, a Catholic nurse, had been attending meetings. One evening she overheard a sister speaking to another of the great difference between Sabbath and Sunday. The lady came to the platform, saying to the preacher, “How about this question of Sabbath and Sunday? I have heard something about it.”

“In a short time we will come to that,” replied Elder Prieser.

But the next Friday evening the sister had made all her preparations for the day of rest, and appeared at Sabbath-school next morning, fully committed to Sabbath-keeping.

Thus, in ways that are manifold, our brethren are seeing the hand of the Lord stretched forth to hasten the message on in these distinctively Catholic portions of the field. It is a plainly marked development of recent times, this real hunger of interest in Catholic fields, and it greatly cheers the hearts of the workers.

Down in Rumania, among the Greek Catholics, matters are truly stirring. All our foreign workers have been expelled. But the press is taking up the warning against our work, and is widely spreading information against us, as they intend; but surely it will be overruled to the good of some. A Rumanian brother wrote to Elder H. F. Schubert, who is with us, saying that scarcely a day passes without something in the newspapers about the truth. One paper calls us,—

a mysterious and dangerous sect, that is against the church, the priests, and the pictures.

This refers to the pictures of the saints, which are everywhere in evidence and venerated, really worshiped, in the Greek Church. The law provides that if any one “perverts” any person from the orthodox faith, he shall be liable to a fine of three thousand francs and imprisonment. But the Word of the Lord itself is sending conviction to hearts; and as the papers raise the hue and cry, and bishops and archbishops take counsel together as to what to do with this message, the brethren hear of souls here and there accepting it and rejoicing in it.

Several earnest Rumanian workers are doing all they can. One or two were at our conference. Last Sabbath a baptismal service, with many candidates, was just closing. Three ministers had been officiating together, to hasten the service. The closing song had been sung, and one of the brethren had pronounced the bene-

diction, when there was a hasty call for the audience to remain a moment. It was announced that a Rumanian brother, a lieutenant in the army, who had come on to the conference to get better acquainted with us, had decided he must not longer defer following his Lord in baptism; so in a few moments our brother was baptized, enlisting as a soldier in the army of the Lord. It may be to him a call to endure hardness indeed, as he well knows.

But none of these things move our brethren in this blessed hope. The word of courage and confidence is heard on every side as the message speeds on, and no hindrances are recognized as barriers.

The Word of the Lord declares that this message of preparation is to reach all peoples "together." The mouth of the Lord has spoken it; and we see the word fulfilling.

Is it not a thrilling sight to see this rising to the call of the hour and the message in the great Catholic and heathen lands? The Lord is visiting the waste places of earth. He is fulfilling his promise,—

"And it shall come to pass afterward, that I will pour out my Spirit upon all flesh."

It is the solemn, joyful fact that we are seeing this outpouring of the Spirit to-day in many a field. As for the European field, the reports that come to our ears from day to day in this large meeting cause all hearts to rejoice that the Lord is so mightily at work.

W. A. S.

Friedensau, Germany.

The Spirit in the Wheels

God gave to his prophet Ezekiel a vision of the divine throne. We can not form a clear conception of its construction or appearance. It was formed of living creatures and living wheels, a truly regal and appropriate throne for the Living One. But however complicated this living mechanism, one fact is repeatedly emphasized in the description given the prophet, and that is that the wheels and living creatures all moved in perfect unison, and that the motive power for their united action was "the spirit of the living creature," which was in them:—

"And they went every one straight forward: whither the spirit was to go, they went; and they turned not when they went. As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning. . . . And when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up. Whithersoever the spirit

was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature was in the wheels. When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit of the living creature was in the wheels."

In this description of the work of the heavenly agencies we see a beautiful symbol of organization and unity. The creation of God, as well as the operation of his Spirit in all the history of his church, abounds with forcible illustrations of this kind. In the world of nature we find a beautiful law of harmony and oneness controlling the creation of God, from the mighty planets which in their orbits obey the divine command, to the lowest orders of animal and vegetable existence.

God designed this same law of order to work and control in his church on earth. The operation of the various members of the human body is taken by the apostle Paul to represent the harmonious workings of the gospel church, and this system is necessary to the church's highest efficiency in every age.

The principle of organization was clearly enunciated by the pioneers in this movement. Their decision to carry forward this work on an organized, systematic basis, was prompted by the Spirit. In consequence, we have to-day a splendid system of organization, which extends to every phase and feature of church work. This complete system has been a means under God of saving this cause many times from disruption, and in materially aiding its world-wide development and progress.

But while we should zealously hold to the principles of organization and to the outward form of sound doctrines, let us not forget that the organization without "the spirit of the living creature" will become inert and powerless in the accomplishment of its high purpose. An engine may be complete in every detail. Every part may have been brought to the highest perfection of mechanical skill. We may admire it as a beautiful machine, but the perfection and beauty of its mechanism will not alone make it a thing of utility. To make it effective, to enable it to accomplish its work, it must have the application of live steam. In Ezekiel's wonderful vision there were the living creatures, the wheels, the various parts of the throne; and yet these would all fail signally in meeting the purpose of their Author only as his Spirit, the spirit of the living creature, energized their movements, and directed in the execution of every detail.

In this great movement of to-day, various agencies are engaged. The work has been segregated into several depart-

ments, each with a special interest to conserve and promote. These agencies and organizations and institutions are all good, as long as they are rightly regarded; but they can accomplish what God designs only as his Spirit works in and through them. If we depend on organization in the abstract, if we trust to our system of church organization itself, even with all its excellences, we shall find that, after all, we are trusting in only a broken reed, which must fall short of the accomplishment of the work God designed this people to do; and the organization, instead of becoming the vehicle by which the truth may be carried forward, will become a god of false hopes. That which God designed as a blessing will be turned into a curse. This people can not obtain power by the creation of organization and official positions, by the formation of plans and policies, or by the passing of new resolutions. None of these organizations, offices, plans, or resolutions possess inherent power. The spirit of the living creature can not be legislated into the wheels; it can not be obtained from men. It can not be secured from the officers of the local church, from the president of a conference, nor from the General Conference in session. It can not be obtained in a denominational sense; it must come through individual consecration. Evidently from the record of Ezekiel, the spirit of the living creature permeated and controlled the throne only as it permeated and controlled every separate creature and wheel composing that throne.

So it must be in this work. God will work in this movement, and through the organizations composing this movement, to the extent, and to the extent only, that he works through the men and women who are individually engaged in this movement; therefore the union of the Spirit of God with the efforts of Seventh-day Adventists, and his mighty working in power, as will be seen in the loud cry of this message, must find their point of contact in the experience of the individual life and personal consecration. The need of this work to-day is Spirit-filled men and Spirit-filled women. Better this class of workers without organization than the organization without the Spirit-filling; but best of all, and in God's order, Spirit-inspired plans and Spirit-filled men and women to operate those plans.

There is danger that we shall seek to harness up the power of God in plans of our own making, and use that power to carry out our purposes and our endeavors; but here we shall sadly mistake, because God's Spirit will not be thus harnessed. He will seek in his own way the expression of his purpose. Two dangers confront us to-day—one of

throwing plans to the wind, casting aside organization, discounting church order, and going forth under the promptings of vain conceptions; and, like Thomas Munzer and his followers in the days of the Reformation, crying, "The Spirit, the Spirit," mistaking idle imaginings for the leadings of God. On the other hand, there is danger of basing our hope upon organization, feeling that in its possession we are rich and increased in goods, and have no further need, trusting it to do for us that which can come only through contact with divine power. The Papacy constitutes the greatest system of perfected mechanism which the world has ever seen; but it stands as a monument of hollow mockery to that energized, Spirit-filled organization which should constitute the church of the living God.

Let us continue to plan and purpose as God shall lead, but let us remember in it all that it is not by might nor by power, "but by my Spirit, saith the Lord," that this work is to be accomplished. With humble dependence, let us cast ourselves at the feet of the Lord Jesus, confessing that we know nothing as we should know it, and that in him only is divine wisdom. A sense of our own weakness and insufficiency for the great task which he has appointed us, will open the way for him to fill us with his fulness. Then will the praise and the glory be given to him, and not taken to ourselves nor given to plans which we have devised. Like David of old, we shall not show our dependence on human power by numbering Israel, or glorying in what we have accomplished.

The call of God to this people to-day is to personal consecration, and personal service in soul-saving. Let us earnestly pray that, as the spirit of the living creature was in the wheels of Ezekiel's vision, so that spirit may be in the wheels of this movement, and in the experience of every one having a part in this work.

F. M. W.

Washed From the Stain of Sin

THE whole universe of God will one day be clean, the last stains of sin wiped out. Sin brought the curse. But God, in his Word, tells us of a time when "there shall be no more curse." As sin brought the curse, the removal of the curse includes the removal of that which brought it.

Every manifestation of nature to-day is imperfect, and subject to decay. When God looked upon his finished work, he saw that "it was very good." There was no imperfection then, no wasting then, no decay then, no pale-faced death then. Into that wonderful, beautiful symphony of Love's labor came the canker of sin; and that canker has been eating out the life, the joy, the comfort of this smitten

race from then till now. O, the bitter dregs of misery that have been wrung out of this afflicted world since the first seeds of sin were cultivated in the heart of man by the harrow of disobedience! What a flood of tears has gone around the world with every setting sun since men began to reap the harvest from that sowing! What a tide of blasphemy rolls around the world from day to day, where ought to be sincerest praise, and worship, and thanksgiving! How the towering shaft of crime rises daily toward heaven from the seething volcano of sin!

Will it go on forever, this terrible perversion of God's loving design for his creatures?—"There shall be no curse any more; and the throne of God and of the Lamb shall be therein [in this earth]; and his servants shall serve him; and they shall see his face; and his name shall be on their foreheads. And there shall be night no more; and they need no light of lamp, neither light of sun; for the Lord God shall give them light; and they shall reign forever and ever." Rev. 22:3-5. God's design was that man should possess this earth in all its undimmed, untarnished loveliness, and reign over it forever. In order to accomplish that design, he must now uproot and destroy sin, and save man from its consequences. That is the work that is going on now to its culmination. That work will never need to be done over again. The Lord declares, in Nahum 1:9, "He will make a full end; affliction shall not rise up the second time." When that work is done, it will be done for all eternity.

The completeness of that work is shown also in Malachi 4: "For, behold, the day cometh, it burneth as a furnace; and all the proud, and all that work wickedness, shall be stubble; and the day that cometh shall burn them up, saith Jehovah of hosts, that it shall leave them neither root nor branch." "And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I make, saith Jehovah of hosts."

Who are they that shall tread upon the ashes of the wicked? "But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings." Mal. 4:2. Again: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14. The American Revised Version has it: "Blessed are they that wash their robes, that they may have the right to come to the tree of life," etc. The thought is the same; for the washing of the robes signifies the removal of sin, and sin is the transgression of the law. The robes are washed when past sins have been removed, and transgression ceases. All who are in

this condition will be keeping and living the commandments of God; and it is these who are given the right to "come to the tree of life,"—the right which was denied when sin came,—and the right to enter the city of God,—a right which man forfeited when he disobeyed his Maker. God's declaration that he will "come quickly" (his reward with him), "to render to each man according as his work is," shows that there will be a standard in the judgment of the great day. That standard is the law of God. To the host of the redeemed God points, and says: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. It will be a blessed thing to be found in that victorious company. But how can those words be said of us if we have been fighting against the law of God? How can we be found washed from the stain of sin if we have been transgressing the law whose transgression is sin? Our own hearts must answer these questions. Let us answer them in the light of the judgment.

C. M. S.

A Day of Special Prayer

IN the life of the Christian, every day should be a day of prayer. But while this is true, it is appropriate, in view of particular needs, that there should be set apart special occasions for seeking God. This practise has been observed by the church throughout its history. Many times did Israel of old, by fasting and humiliation of soul, seek a special blessing from on high. God always heard their cries. Those coming to him with true purpose of heart were not sent empty away.

A time of special need has arisen in connection with the work of God's people to-day. Like Israel of old, when entering the land of Canaan, they are asked to go up to the great and walled cities, and to enter into fierce conflict. This conflict is not with the armies of men, but with evil principles and powers of wickedness. They would well-nigh despair of victory were it not that God is their portion, and he will go before them to subdue and convert the hearts of the impenitent.

The greatness of the task and the earnestness of the call to do this work for our large cities entail upon us a solemn and fearful responsibility. The obstacles and the difficulties before the workers require more than the resources of feeble men; but the necessary resources are not lacking. All power is of God, and he is willing to bestow that power upon a consecrated people. Hence, the call to-day is a call to prayer, to earnest, importunate prayer. Who will take part in this solemn service?

"Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing behind him; even a meat offering and a drink offering unto the Lord your God?"

"Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?"

A call to prayer is a call to confession of sin, to earnest heart-searching, to a removal of the stones of stumbling, to the righting of every wrong. The need for the occasion is seen in the millions who know not God. The call is to those who are carrying this movement to the world. The blessings to be sought are Heaven's resources of spiritual power. The means by which the coveted blessing may be gained is by complete consecration to God and his service. The special day appointed is September 17. Between now and that time, let us make every day a day of earnest seeking after God. Thus, more and more shall we enter into the fulness of his blessing, and be prepared to receive the abundant outpouring which his people may confidently expect upon that occasion.

"Then will the Lord be jealous for his land, and pity his people. Yea, the Lord will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen."

This promised blessing is for the church to-day. May every member seek to be a sharer therein.

F. M. W.

The Recompense That Satisfies

THE time is drawing near when the kingdom of Christ, the Prince of Peace, will bear sway over all this world, which is now dominated by the kingdoms of men, ruled through force and fomenting strife. But they who are fed by his hand "shall not be moved;" they "shall abide," and abide in peace. Strife is running riot in the world to-day; but he who is truly fed of God will have peace in the very midst of this world's commotion. He will not be moved, he will not be anxious, he will not be fearful of the outcome; because "this Man shall be our peace."

The inn at Bethlehem, where the child

Jesus was born, had no place for him in whose hands lay all the blessings of heaven for a lost world. The house was filled with the every-day traveler and trafficker. So with the hearts of the great mass of humanity to-day. Men are struggling, striving, surging, self-seeking, competing, crowding the heart walls for room, while the Saviour of the world stands without, knocking unheard, pleading unanswered, and still loving, through it all, the souls that weave themselves as woof into the warp of this world. And when one does hear, and turn from the turmoil, and the strife, and the grasping, and the soul-starving, to the water of life and the house of bread, heaven rejoices; and the long waiting, and the scorn, and the rebuffs, and the mocking of the rabble that hounded him to the cross then, and follows his disciples now, are all forgotten in the joy that fills the heart of Christ. He is seeing the fruit of soul-travail, and the seeing brings the satisfying which recompenses all.

O soul outside of Christ! why dwell longer in sin? Why wander longer in the wilderness of strife and doubting? Why walk longer in the way that has no other end, no other goal, than death? Why journey on toward the desert of death, when you might return to the garden of God, with its flowing "river of life," its fruit-filled "tree of life," its "bread of life"? Why serve longer the prince of this world on his battle-fields of selfishness, strife, greed, and all manner of evil, when the Prince of Peace has unfurled his banner, in whose service all is love, and joy, and peace, and all manner of good? The time for choosing is now, to-day. The hosts of evil are swelling to untold proportions, and soon the harvest they have sown they will reap.

But out of this sin-sown soil God is bringing forth a remnant for his glory, who will walk over the ashes of the hosts of Satan when the dross of sin has been burned out of this earth. To that remnant are all the promises of God. They shall live and reign with him forever, even forever and ever. Souls are deciding every hour for death or for life. "Choose you this day whom ye will serve." The unbidden Guest of Bethlehem holds out to you the bread of life, and bids you drink of the water of life, and offers to you the joys and blessings of eternal life, where the canker of sin can never come. It is the richest offer that has ever been made to man. How can we refuse to accept it?

C. M. S.

"PEACE I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

Our Work for the Cities—No. 4

THE instruction that has been given us by the spirit of prophecy regarding city evangelistic work, relates to all the general features of this great problem. One very important question that presents itself as soon as we begin to realize the greatness of the task is this: Upon whom does the responsibility for doing this work rest? Does it belong to a few ministers who possess special gifts for city evangelistic work? Does this great responsibility rest upon leading men in official positions? or is it placed upon all who are connected with our cause? The following statements, taken from Sister E. G. White's article in the REVIEW AND HERALD of April 7, 1910, will answer this question very clearly:—

God desires his people to labor in perfect harmony in an effort to carry the truth into the cities. I am bidden to keep this matter before the attention of the believers, until they shall be aroused to a realization of its importance. Let not ill-advised lips utter words of discouragement, but let every one in responsibility unite in planning for the accomplishment of this work, knowing that He who has led his servants hitherto will not fail them in this time of special need.

The believers in every church should be aroused to take hold of this work. Let ministers, physicians, and all who know the truth, go about the Lord's work in a sensible way, with Bible in hand, and with heart open to receive divine instruction.

From the light that God has given me, I know that his cause to-day is in great need of the living representative of Bible truth. The ordained ministers, alone, are not equal to the task. God is calling not only upon the ministers, but also upon physicians, nurses, canvassers, Bible workers, and other consecrated laymen of varied talent who have a knowledge of present truth, to consider the needs of the unwarned cities. There should be one hundred believers actively engaged in personal missionary work, where now there is but one. Time is rapidly passing. There is much work to be done before satanic opposition shall close up the way. Every agency must be set in operation, that present opportunities may be wisely improved.

The Lord is calling upon men and women who have the light of the truth for this time, to engage in genuine personal missionary work. Especially are the church-members living in the cities to exercise, in all humility, their God-given talents in laboring with those who are willing to hear the message that should come to the world at this time.

From this instruction it is perfectly plain that the responsibility of giving the message for this hour to the cities of the world rests upon all who are connected with the message. Every one occupying a position of responsibility is counseled to "unite in planning for the accomplishment of this work." This means General, union, and local conference presidents and their associates on the committees. It includes all who have

consented to accept responsible positions of leadership in the cause.

But this responsibility is not confined to those occupying official positions. This is a work in which the ministers are to take an active part; but "the ordained ministers, alone, are not equal to the task. God is calling not only upon the ministers, but also upon physicians, nurses, canvassers, Bible workers, . . . to consider the needs of the unwarned cities."

But the responsibility does not end there. The instruction says: "Especially are the church-members living in the cities to exercise, in all humility, their God-given talents in laboring with those who are willing to hear the message that should come to the world at this time." And yet more: "The believers in every church should be aroused to take hold of this work."

From this we can all see where this responsibility rests. It is placed upon the whole denomination. That is encouraging; for, when all our people come to realize the part the Lord has given them in this work, and take hold of it in the name of the Lord, it will be done.

And here another question of great importance should be considered. It is this: How can this stupendous work ever be accomplished by so few, and with such small visible resources? Much valuable instruction bearing upon this question has been given, but only a few statements can be presented here. One of the ways for the achievement of great victories is this:—

With heart and soul and voice they must respond to the summons of the Master of the vineyard to enter the cities, and work as laborers together with God for the winning of precious souls.

A little has been done in years past, it is true, in a few cities; but in order to meet the mind of the Lord, those in responsibility must plan for the carrying forward of a broad, well-organized work. They must enter into this campaign with a determination to make God their trust, and to labor with unflagging zeal. Thus they will be enabled to do a strong, solid work, and will gain confidence to continue the effort in other places. For the accomplishment of all that God calls for in warning the cities, his servants must plan for a wise distribution of the working forces.

In order that the work in the cities may be carried on as rapidly as possible, careful attention should be given to the distribution of laborers who are qualified to engage in this work. While it is in the order of God that strong institutional centers be maintained in connection with the publishing, educational, and medical work, yet it is not his design that institutional work shall be carried forward in a way that will tie up too many men of special talent, and thus rob the field of the help that these men could render in the proclamation of the message.

If more of an effort than is now put

forth were given to the sending out of the living missionary to preach the truth, many, many souls would be aroused and won to Christ. While Jesus ministers in the true sanctuary above, he is by his Holy Spirit working through his earthly messengers. The word of the living preacher will often accomplish even more than the printed page. As the Lord's servants go forth trusting in divine power, the Master of the vineyard will work through his chosen ministers, bestowing upon them his Spirit, and fulfilling to them the assurance, "Lo, I am with you always, even unto the end of the world."

The labors of the apostles in the early Christian church were characterized by wonderful manifestations of the power of God in the lives of the believers. Through the inspiration of the Holy Spirit, multitudes were brought to a knowledge of the truth as it is in Christ Jesus. The needs of the world to-day are no less than they were in the days of the apostles. Those who labor for souls in these times of impenitence and unbelief, must yield themselves wholly to God, and work in unison with heavenly intelligences. The power of the Holy Spirit will accompany the labors of those who dedicate their energies and their all unreservedly to the completion of the work that must be done in the last days. Angels from heaven will co-operate with them, and many will be brought to a knowledge of the truth, and will gladly cast in their lot with God's command-keeping people. Means will flow into the treasury; strong laborers will be raised up; the unwarned fields of the great regions beyond will be entered; and the work will soon close in triumph.

This counsel relates to the faithful efforts we are to put forth. We are to take hold of this work with "heart and soul," and "plan for the carrying forward of a broad, well-organized work." All are to "enter into this campaign with a determination to make God their trust, and to labor with unflagging zeal." We are to "plan for a wise distribution of the working forces." When we have done all this, we may confidently expect great things from the Lord.

The more thoroughly we study the call that has come to us through the spirit of prophecy to enter upon this city evangelistic campaign, the more deeply we are impressed that this is the greatest problem before us to-day. It sounds like the last call to arms in the great conflict of the ages. It is a call to the greatest soul-winning effort we have ever made. It must be a call to the finishing of the work committed to us. May the Lord help us all to respond as we should.

A. G. DANIELLS.

Dignity in Prayer

WHEN we approach God, it should be with becoming reverence. We should seek him realizing that he is our Friend and Father, and is interested in all our welfare. Before him the angels veil their faces, and surely we in our humble sphere should enter his audience-cham-

ber with becoming dignity. The *Homiletic Review* for August speaks of the manner in which the Lord is approached by some of his professed worshipers. It illustrates the common manner in which God is addressed, and of the evident efforts at display and rhetorical effect made by some who pray in public places. It concludes:—

Unfit prayer comes of an unfit consciousness of God. The prerequisite of all prayer, public or private, that is secure from falling into sacrilege, is in the consciousness of being face to face with the infinite majesty, and might, and mercy of an eternal Father, Saviour, and Judge. God must be uppermost in a thought and attention that are not divided with other auditors and critics.

We should not pray to be seen or heard of our fellow men, but as unto God alone.

Fireside Correspondence School

Special Announcement

ALTHOUGH the Fireside Correspondence School is open to the admission of students every day in the year, it has been decided to have a—

Special Opening

for the winter on October 3. The long winter evenings are the most favorable time for many of our students to pursue their studies. It will be to the advantage of both the students and the school to start the winter's work together.

Terms

It has been thought best to make a slight advance in the rates of tuition, in order to give our students better service. *But all who enroll before Oct. 3, 1910, will be admitted at the old rates, which will be found in our calendars already distributed, and in a special insert in the new edition of our calendar just out.* Those who enroll after October 3, will pay the new rates, which are found in the body of the new calendar. Understand that the tuition is the only feature of expense affected by this change. The matriculation fee, books, and postage remain the same.

New Studies

In the new calendar will be found a description of six new studies to be offered this year; namely, Second Year New Testament Greek, First Year Latin, Algebra, Stenography, Typewriting and Office Routine, Penmanship.

Instructors

Regular instructors in the various subjects have been chosen for the coming year. Their names are printed in our new calendar in connection with their subjects.

Send for a calendar, and tell your friends about our special opening. Address the Fireside Correspondence School, Takoma Park, Washington, D. C.

THE FIELD WORK

Western Pennsylvania

KITTANNING.—At the close of our good camp-meeting four miles from this place, we pitched a tent in Wickboro, a suburb of Kittanning, and began services on July 3. The first week it was difficult to do very much because of the Fourth-of-July celebration, and a street fair that lasted all the week. Our audiences have not been large, ranging from forty to one hundred; but a goodly number of these have been regular in attendance. A number say they believe this

pers sold, valued at \$348.88. The average is as follows: Twelve papers an hour sold; average amount an hour, \$1.42, giving a profit of 71 cents an hour.

One of our agents sold 95 copies one day and 105 on another, making 200 in two days. Another, who recently came into the truth, sold 75 copies on the street one evening after the Sabbath. This is a practical demonstration of what can be done by consecrated effort under the blessing of God. Perhaps all can not reach this standard in handling

that may be accomplished by the circulation of our literature. While the truth contained in these publications is being carried to the people, we are by no means overlooking the importance of our regular large subscription books.

The best record made by any of the mission workers was by a young lady who recently came into the truth, and who is handicapped by physical disadvantages. We certainly have reached the time when the Lord is using the weak things of this world to confound the mighty. We are of good courage in the Lord, and rejoice that we have the privilege of taking part in this wonderful work. Let us rise and finish the work at once. All the necessary means and power are at our disposal.

We would ask all to remember us in their prayers. Our needs are great, and our opportunities to give the message are many and multiplying.

G. H. CLARK.



PAPER WORKERS CONNECTED WITH THE JOHANNESBURG CITY MISSION

is the truth, but they do not seem to feel the importance of obedience. We hope some will yet decide to obey. The Lord has blessed his servants with freedom in presenting the precious truth, and those who attend the services give marked attention to the word spoken. There are nine persons keeping the Sabbath in this vicinity, but not all as the result of work done recently. Pray for the work at this place.

J. W. WATT,
N. S. ASHTON.

Periodical Work in South Africa

JOHANNESBURG and its suburbs contain a population of about one hundred eighty thousand persons. Elder H. J. Edmed, president of the Natal-Transvaal Conference, has been conducting a successful mission home in this city, and during the last two weeks the workers connected with the mission have made the following record: The first week they worked 119 hours, and sold 1,588 papers and magazines, the retail value of which was \$187.68; during the second week they worked 118 hours, and sold 1,435 papers, valued at \$161.20; making a total of 237 hours worked, and 3,023 pa-

pers sold, but much can be done if our people will consecrate themselves to the Lord, and go forth with the truth-laden literature.

The mission workers are very happy in their work. Many words of commendation for the magazines are heard on every hand. Brethren and sisters, let us awake to our duty, and go forth with the printed page to help finish this great work.

To us this record seems very remarkable, as our paper work in this field has never been pushed like this before.

About six months ago we launched a new twelve-cent magazine,—the *South African Signs of the Times*. This magazine compares well with any American production, and the people to whom it has been sold are much pleased with it, and are anxiously looking for the new issue. In addition to this magazine we use the *South African Sentinel* and *De Wachter, Life and Health, Bible Training School*, and the *English Good Health*.

The church-members are waking up to their responsibility and opportunity to circulate these papers and magazines. For this interest we praise God. We can see on every hand the great work

A Forward Move in the East

JULY 7 I left Chicago to attend the council called at Greater New York to consider plans and arrangements for city work, especially in the great cities of the East.

Our attention has for some time been called to the work that should be done in our cities, and of late the spirit of prophecy has appealed to us most urgently to take up this work with more energy and with larger plans than ever in the past. We spent a number of days together studying the situation, and laying plans for a decided, aggressive campaign; and we have reason to believe that this meeting will mark the beginning of an advance move in the great cities of this country. One of the greatest difficulties that we meet in planning for this campaign is the lack of workers of efficiency and experience.

It was decided to carry on a strong Bible training-school in Greater New York in the English, to assist in developing workers to meet the calls both near and afar at the present time. Similar training-schools will also be established in other cities as rapidly as possible.

At the present time there are eight tent-meetings in progress in Greater New York. Five of these are conducted in the English language (one of these is for the colored people), and one each in the German, the Swedish, and the Danish-Norwegian. All these tent efforts report a good attendance, also a marked interest. May they result in the ingathering of many souls for the kingdom of God.

Work Among the Foreign Nationalities

When we begin to consider the work to be done for the great cities of our country, we are at once confronted with the tremendous foreign population that we find in these great centers. For instance, in Greater New York fully two thirds of the entire population are treated by the government as foreigners. Forty-four different nationalities are represented in larger or lesser numbers. This condition presents a formidable problem indeed.

While planning for a training-school for English workers, I am glad to say that at the same time plans were also laid for a training-school for workers in the foreign tongues in the Greater New York Conference. This is an important

move, and will mean much to the development of the work among the foreign nationalities.

Besides this, another important step was taken,—the appointment of Brother A. Boettcher to take supervision of the work among the foreigners, under the general direction of the General Conference Foreign Department, in the Atlantic and Columbia union conferences. This has special reference to the many nationalities other than the German and Scandinavian. Brother Boettcher, who speaks a number of languages, seems to be especially fitted for this position. Three years ago he came here from Europe at the request of the General Conference, to connect with the work in the interests of the foreign nationalities in the United States. During the time he has been in New York, he has given special study to the conditions, needs, and surroundings of the foreigners in this country. We feel sure that this appointment is a fitting one, and will greatly aid in developing the work among the foreign nationalities.

It was also recommended that Brother Boettcher be ordained and receive credentials. The ordination took place on Sabbath, July 23, in the German Church in Brooklyn, Elders R. D. Quinn, H. R. Johnson, B. E. Miller, and the writer being present and taking part in the service.

We have also been able to secure the labors of Elder H. R. Johnson and his wife to connect with the foreign training-mission. Brother Johnson has had a long experience as a minister, and for some time has been a Bible teacher in Union College, and so comes well equipped for this work. Brethren Boettcher and Johnson will thus unite in carrying forward a Bible training-school for the development of workers among the foreign nationalities.

In this move special attention will be given to the Italians, Bohemians, Hungarians, and many others for whom little or nothing has as yet been done. We have met a number of representatives of these various nationalities who, with proper training and experience, will develop into good workers. These are much needed. May the special blessing of the Lord rest upon this very important move, and may laborers be quickly developed to enter the whitened harvest-fields everywhere.

Another Important Move

At the General Conference council held at Washington, D. C., last April, it was voted to ask the Latin Union Conference to send us a laborer who could devote his entire time to the sadly neglected French work in this country. Hundreds of thousands of French people are scattered throughout the length and breadth of this land, and in the East they form the majority of the population in many of the great cities; yet for some time we have not had a single active laborer among them. The brethren in Europe have kindly responded to this call, and recommended Elder Gustav Roth to take up this work. With his family Elder Roth arrived in Boston from Europe on July 28. They are all well and of good courage, and ready to throw their whole interest into the work for the French in this country.

We are glad that the way has opened to make this important move, and now let us pray that God's blessing may in

a special manner rest upon the labors of Brother Roth. We rejoice to see these forward steps taken; and we sincerely trust that the blessing of the Lord may manifestly attend all these efforts, and thus hasten on the work to its glorious consummation. O. A. OLSEN.

City Work in California

THE cities have ever been Satan's stronghold, where he has held more absolute sway than in any other portion of the earth. He has multiplied cities, and through this means has greatly strengthened his power. If time should continue, Satan would join city to city until the whole earth would be covered with cities; but God will destroy him, and he will never "fill the face of the world with cities." Isa. 14: 12-21.

The cities in our conference are not the largest in the world, but I think we can truthfully say that San Francisco will rank first in crime and wickedness. It has been my privilege to labor in some of the largest cities in the world; but I can truthfully say that I do not think there is any city where Satan has a greater variety of exciting amusements of all grades, to destroy souls, than in San Francisco. Since the earthquake, vice has increased at a tremendous rate. On special holidays Market Street, the main street in the city is cleared at ten o'clock at night for a dance floor, and the masses join in dancing in the street until a late hour.

It has been quite a problem to know how to reach the people of San Francisco. It is needless to try to draw the people to the truth by attractions and display; for it is impossible to compete with the devil in these lines.

Two years ago we put some of our best speakers in San Francisco, and they conducted several tent efforts; but while some were reached, the results were not what we had hoped. This year we had no ministers of long experience who were available for the work in San Francisco, so we concluded to try a different plan. We have thought that the lesson given to Elijah applies to our work in these wicked cities, where the devil seems to rule almost supreme. The Lord was not in the wind, nor the earthquake, nor the fire; but in the "still small voice." The people in these cities are accustomed to noise and excitement; but the "still small voice," as manifested in quiet Christian workers, will arrest their attention.

Two of our young ministers, one lately ordained and the other only a licentiate, with a brother and a sister, began working with tracts in the Sunset District of San Francisco. They loaned a package of tracts for one week, and then exchanged it for a second package, continuing the work for several weeks. They also canvassed the same territory for several of our magazines and books, going over and over the territory until they found interested readers. Then they rented a new store building in the center of the neighborhood, and began a series of meetings, using charts and stereopticon to illustrate the subjects. In a few weeks eight or nine began to keep the Sabbath, and others were greatly interested; but after the Sabbath was presented, the audience diminished. They continued a few meetings weekly

with the interested ones, but began working with the tract packages in a section only twelve blocks from where their first meetings were held; and as soon as they had done house-to-house work enough to find interested readers, they rented another commodious storeroom, and began another series of meetings, at the same time continuing to do faithful house-to-house work. The brother and sister who were helping remained and gave the most of their attention to the first district worked, and the two young ministers worked the district between the first and second halls. They have now more interested families than all four of them can attend to, and a good, attentive audience every night in the hall. The second hall is near enough so those who remained interested throughout the first series of meetings, but did not decide to obey, can attend the second series of meetings. These young ministers are trying Paul's plan of daily in the temple, and in every house, ceasing not to teach and preach Jesus Christ.

When a minister will *teach daily in every house*, as well as preach in the temple, souls will be gathered now as in Paul's time. We have not used tents this year in San Francisco; for, on account of the prevailing winds, the tents have to be protected by strong wind-breaks. This makes them expensive; and owing to the rough element, the tent can never be left alone at any time, day or night. We find that by renting a storeroom which is in good condition, we can make it look more attractive inside than a tent, and the show windows afford a fine place for advertising subjects, and also giving a display of our books and magazines. The hall can be locked during the day, leaving all the company free to engage in house-to-house work.

In the western division of the city, a few miles from the Sunset District, two young ministers and their wives have begun work. This district is mostly Catholic, with a large foreign element. They began working with packages of tracts, and selling papers, the same as the other company; and after a few weeks of faithful house-to-house work, secured a commodious storeroom and began meetings. They are having a good interest. The sisters are conducting children's meetings, and in both companies they have conducted a cooking-school in the afternoon, and also held health and temperance meetings.

Another of our licentiate ministers has been working in the vicinity of the church in San Francisco. He is a faithful house-to-house worker, and has had a good attendance at the Sunday evening meetings held in the church. We are hoping to be able to place other companies of workers in San Francisco after our general camp-meeting. We believe that if we only had sufficient workers, who were willing to work as Christ and the apostles worked, we could soon search for jewels in every house in that city.

We have also tried to do what we could to encourage the sale of our different ten-cent magazines in all the cities in our conference. During the first six months of this year 94,935 copies of our magazines, at a retail value of \$9,413.30, have been sold in the cities; but this is only a tithe of what should be done.

About two years ago we opened a school for the Japanese. In order to

reach the better class of Japanese, we rented a house in a respectable part of Oakland, and advertised the school, charging \$2.50 a month tuition. Classes are conducted afternoons and evenings. Our teachers were new in the work, and the students strong Buddhists, and for a time we did not see much fruit. But the Lord never fails to reward faithful, unselfish labor, and we now have two fine, intelligent young Japanese laboring for their own people. They are selling literature and holding Bible readings. Another young man has begun to keep the Sabbath, and expects to be baptized soon; while a fourth has made up his mind to enter one of our schools this winter, and fit himself for the work. All four of these young men are intelligent Japanese, who, if fully consecrated, will make valuable workers.

Our Japanese school is well known among the Japanese of Oakland, and has a good reputation. While teaching the Japanese to read English, God-fearing teachers teach them of God and his Word. Many of the young men have become interested in the Bible, who knew nothing of God before attending the school.

If we only had teachers of mature years who would enter this work, several such schools could be conducted in the Bay cities.

When we see the vast amount of work to be done, and so few who realize the importance of hastening the work, we long to do much more than we are able to. It is a wonderful privilege to have a part in this closing work, and I thank God for the opportunity of working for him.

S. N. HASKELL.

AN encouraging report comes from Brother R. E. Williams, who, with Brother C. G. Manns, is conducting a tent effort at Macon, Ga. The attendance has been good, and already sixteen persons have taken their stand for truth. The young people are encouraged to engage in the work, and have had good success in selling our literature. As a result of meetings held at Austell, Ga., by Brother Manns, six new members have been added to the church there.

The Missionary and Publishing Work

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

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

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

The Highest Record

SEPTEMBER 7, 1909, Miss N. Rosella Smith, a student attending Union College, sold 300 copies of *Life and Health* in one day in the city of Lincoln, Neb. For some time this remained the highest record made by any of our magazine agents. A few months later, one of our lady agents from California made a bona-fide sale of 333 copies of *Liberty* in one day in a city in Nevada. Not satisfied with her previous record of 300 copies sold in one day, Miss Smith has

just succeeded in making the best record thus far reported. She writes:—

"On August 1, in Kansas City, Mo., I sold 370 copies of *Life and Health* in six hours. This work was done entirely in offices. I am glad that I can keep doing better, for it may encourage others. I also worked in a convention two afternoons, two hours each day, and sold 425 magazines in the four hours. The reason for this large sale is that I worked in the crowd, and handed out as many as 12 to 15 magazines at a time, giving but the one canvass. I expect to sell still more this month. Last month I ordered 3,000 magazines."

Incidentally it will be seen that on the day in which she worked six hours, this young lady sold an average of over one magazine a minute during the six hours. While working the convention, her average sales were nearly two copies a minute. The regular profit on the 370 copies she sold during the six hours amounts to \$22.20, to which should be added the one-half-cent-per-copy premium allowed to those who succeed in earning a scholarship, making her total profit for the six hours \$24.05, or over \$4 an hour. Her total profit on her four hours' work at the convention was \$27.62, or \$6.90 an hour.

This experience shows what can be done by scores of other enterprising magazine agents who watch their opportunities, and are not afraid to put in as long hours as they would if they were engaged in some other line of work. Many of our young people who read of this experience could earn a college scholarship between now and the beginning of the next school year by the sale of our ten-cent magazines. Write to your conference tract society in regard to the matter to-day.

A. J. S. B.

The Summary

AT no time since July, 1909, has the *Signs Monthly* enjoyed so large a sale as last month.

THE present summary shows the largest monthly sale of our ten-cent magazines yet recorded,—222,146 copies.

THE July sales exceed those made in June by 35,860 copies. As compared with the July, 1909, sales, the gain is 59,216.

WE are pleased with the high *Liberty* sales record maintained since April. It will be remembered that the mailing time for these quarterly magazines usually affects materially the monthly report.

THE total sales of our foreign ten-cent magazines,—*Lys over Landet*, *Tidens Tecken*, and *Zeichen der Zeit*,—last month amounted to 21,194 copies, a gain of 4,744 copies over the 16,450 sold during April, which was the largest previous sale.

THE manager of the Review and Herald periodical department informs us that through an oversight, their clerks failed to report the sale of 27,274 copies of the Temperance number of the *Youth's Instructor* made during March, April, May, June, and July. In our Comparative Summary we have accordingly distributed these sales to the five months mentioned. Please destroy all previous Comparative Summaries, using only the one which accompanies this report.

SOME excellent records are being made by our agents now in the field in quest of scholarships. Note the results of their July work especially in the increased sales of the first four magazines.

THE publishers of the *Watchman* have reason to feel encouraged over the largest month's sales ever made of that magazine, 37,234 copies,—a gain of 21,352 over the July sales last year. Brother R. Hook, manager of the Southern Publishing Association, writes: "We feel rather proud of this showing, but believe the August summary will go far ahead of it."

SEVEN of the magazines show a decided gain, the list being as follows: (1) *Tidens Tecken*, 11,801 more copies sold than during June; (2) the *Watchman*, 10,672; (3) the *Signs Monthly*, 10,183; (4) *Life and Health*, 8,413; (5) *Liberty*, 5,488; (6) *Zeichen der Zeit*, 5,396; (7) *Lys over Landet*, 267; (8) the *Temperance Instructor*, a loss of 3,164; (9) the *Protestant Magazine*, a loss of 14,603 copies. It is but natural to look for somewhat of a decrease in the sales of the *Temperance Instructor*, and the drop in *Protestant Magazine* sales is due to the fact that the mailing list sales were included in the June report.

FOLLOWING is a list of the union conferences, showing the largest gains in the July sales over those made the previous month: (1) Atlantic Union Conference, 6,526; (2) Columbia Union Conference, 5,998; (3) North Pacific Union Conference, 5,144; (4) Northern Union Conference, 5,142; (5) Central Union Conference, 3,715; (6) Western Canadian Union Conference, 3,161; (7) Southeastern Union Conference, 1,801; (8) Southwestern Union Conference, 1,184; (9) Southern Union Conference, 1,176; (10) Canadian Union Conference, a loss of 1,259; (11) Pacific Union Conference, a loss of 1,032; (12) Lake Union Conference, a loss of 461.

BROTHER F. F. BYINGTON, manager of the International Publishing Association, gives the following reason for the large increase in the sale of our Swedish magazine, *Tidens Tecken*: "The cause of this is that we have taken special pains to get up a nice issue, along the lines of health and temperance. We have advertised this number quite extensively, and have printed 15,000 copies, which are nearly all sold." Speaking of the financial success of these magazines, he says: "In closing up our books for the business year, ending June 30, we find that each of our magazines has to its credit a substantial gain. We think this is pretty good for a start."

THE union conferences showing the largest number of magazines sold during the month of July are as follows: (1) Columbia Union Conference, 33,805; (2) Lake Union Conference, 27,346; (3) Atlantic Union Conference, 24,773; (4) Central Union Conference, 22,420; (5) Northern Union Conference, 24,111; (6) North Pacific Union Conference, 19,894; (7) Pacific Union Conference, 16,701; (8) Southwestern Union Conference, 8,780; (9) Southeastern Union Conference, 8,131; (10) Southern Union Conference, 7,977; (11) Western Canadian Union Conference, 6,757; (12) Canadian Union Conference, 2,001. It will be noticed that only three union conferences show a loss, as compared with June.

A. J. S. B.

Summary of Magazine Sales for July, 1910

	Signs Monthly	Watch- man	Life and Health	Liberty	Protes- tant	Temp. Inst.	Lys over Landet (Danish)	Tidens Tecken (Swedish)	Zeichen der Zeit (German)	Miscel.	Total No.	Total Value
Atlantic Union Conference												
Central New England ...	384	695	5355	811	200	200	...	347	159	10	8161	\$ 816.10
Maine	438	126	1442	249	...	5	...	125	1	...	2386	238.60
New York	839	31	1290	277	10	300	...	43	3	...	2793	279.30
Greater New York	544	957	1278	438	...	...	575	1700	625	...	6117	611.70
Western New York	613	117	1035	327	56	550	...	...	43	...	2741	274.10
Southern New England ..	235	72	848	227	...	...	...	...	3	...	1385	138.50
Northern New England ..	218	118	601	197	...	50	...	...	6	...	1190	119.00
July totals	3271	2116	11849	2526	266	1105	575	2215	840	10	24773	2477.30
June totals	2479	981	8537	2405	2062	1460	...	50	100	173	18247	1824.70
Canadian Union Conference												
Maritime	113	11	23	12	...	...	...	...	...	...	159	15.90
Newfoundland	83	37	10	...	...	...	...	...	...	...	130	13.00
Ontario	358	43	1152	15	...	100	...	10	1	...	1679	167.90
Quebec .....	...	4	22	7	...	...	...	...	...	...	33	3.30
July totals	554	95	1207	34	...	100	...	10	1	...	2001	200.10
June totals	487	75	292	42	241	3100	...	...	...	23	4360	436.00
Western Canadian Union Conference												
Alberta	1113	1160	2698	14	...	...	50	110	100	...	5245	524.50
British Columbia	483	65	248	9	...	...	...	...	6	...	811	81.10
Manitoba	138	107	93	11	...	25	...	10	15	...	399	39.90
Saskatchewan	67	39	37	10	...	10	1	100	38	...	302	30.20
July totals	1801	1371	3076	44	...	35	51	220	159	...	6757	675.70
June totals	644	361	755	52	312	1420	6	13	4	29	3596	359.60
Central Union Conference												
Colorado	470	572	2850	205	5	...	...	116	23	...	4241	424.10
Western Colorado	75	79	106	43	...	...	6	...	...	...	309	30.90
Kansas	415	276	2902	337	...	...	...	317	106	5	4358	435.80
North Missouri	972	92	61	200	...	...	...	...	7	...	1332	133.20
Southern Missouri	1743	545	2347	1301	100	50	...	12	231	...	6329	632.90
Nebraska	671	971	1123	465	...	20	70	470	156	1200	5146	514.60
Wyoming	163	106	13	400	...	...	1	20	2	...	705	70.50
July totals	4509	2641	9402	2951	195	70	77	935	525	1205	22420	2242.00
June totals	4648	2405	6141	1797	1795	1466	40	135	192	177	18706	1870.60
Columbia Union Conference												
Chesapeake	158	214	78	113	25	100	...	...	113	...	801	80.10
District of Columbia ...	86	148	422	1095	...	...	...	10	...	50	1811	181.10
New Jersey	940	2485	4381	1597	...	...	60	137	529	50	10179	1017.90
Eastern Pennsylvania ..	208	455	1737	1100	50	2055	...	...	288	...	5893	589.30
West Pennsylvania	158	241	565	221	55	75	...	270	257	25	1867	186.70
Ohio	3978	3414	1255	765	250	1300	...	...	146	500	11608	1160.80
Virginia	278	110	350	391	10	110	...	...	...	...	1249	124.90
West Virginia	63	7	37	137	...	150	...	...	3	...	397	39.70
July	5869	7074	8825	5419	390	3790	60	417	1336	625	33805	3380.50
June	3063	5703	8276	4219	2238	4982	5	...	52	167	28705	2870.50
Lake Union Conference												
Indiana	597	3470	2001	834	100	...	...	...	4	100	7106	710.60
East Michigan	613	948	650	337	...	175	...	...	4	...	2727	272.70
West Michigan	286	273	313	260	15	...	...	...	2	...	1149	114.90
North Michigan	143	290	240	120	2	...	...	657	2	...	1454	145.40
Northern Illinois	1838	2063	3081	350	50	1000	130	1269	411	...	10192	1019.20
Southern Illinois	213	117	214	126	200	400	...	...	3	...	1273	127.30
Wisconsin	893	276	1161	471	60	5	180	132	267	...	3445	344.50
July totals	4583	7437	7660	2498	427	1580	310	2058	693	100	27346	2734.60
June totals	4867	4336	9121	1921	3049	2128	1572	472	126	215	27807	2780.70
Northern Union Conference												
Iowa	6004	906	1343	345	50	215	127	405	190	10	9595	959.50
Minnesota	149	82	1556	460	...	2050	965	3730	145	25	9171	917.10
North Dakota	673	692	894	217	5	...	20	353	314	...	3168	316.80
South Dakota .....	...	48	698	351	...	665	50	316	49	...	2177	217.70
July totals	6826	1728	4491	1382	55	2930	1162	4804	698	35	24111	2411.10
June totals	7562	2187	3451	1271	1233	2460	505	100	47	153	18969	1896.80
North Pacific Union Conference												
Montana	568	456	755	352	10	20	2	17	1	...	2181	218.10
Southern Idaho	120	31	497	184	...	120	...	10	10	...	972	97.20
Upper Columbia	727	454	479	115	...	...	75	...	70	...	1920	192.00
Western Oregon	2152	147	315	1233	10	...	102	166	52	10	4187	418.70
Western Washington ...	1147	1346	2100	1050	15	4185	100	686	5	...	10634	1063.40
July totals	4714	2434	4146	2934	35	4325	279	879	138	10	19894	1989.40
June totals	4002	1870	4271	2834	1405	195	115	...	13	245	14950	1495.00

	Signs Monthly	Watch-man	Life and Health	Liberty	Protes-tant	Temp. Inst.	Lys over Landet (Danish)	Tidens Tecken (Swedish)	Zeichen der Zeit (German)	Miscel.	Total No.	Total Value
Pacific Union Conference												
Arizona	95	11	163	66	...	...	...	...	...	...	335	\$ 33.50
California	3857	1033	3209	2417	...	...	7	...	147	50	10720	1072.00
Southern California	1173	838	2483	252	50	530	...	...	76	50	5452	545.20
Utah	138	2	28	9	...	...	...	17	...	...	194	19.40
July totals	5263	1884	5883	2744	50	530	7	17	223	100	16701	1670.10
June totals	3632	1562	8692	853	1669	1171	...	...	1	153	17733	1773.30
Southern Union Conference												
Alabama	588	421	781	68	150	50	...	6	2	...	2066	206.60
Kentucky	138	1336	749	43	...	100	...	...	53	...	2419	241.90
Louisiana	757	239	273	198	...	...	...	...	...	...	1467	146.70
Mississippi	138	385	36	11	20	...	...	...	...	...	490	49.00
Tennessee River	...	887	82	55	10	...	...	...	1	500	1535	153.50
July totals	1621	3268	1921	375	180	150	...	6	56	500	7977	797.70
June totals	609	2415	2539	456	448	285	...	...	...	49	6801	680.10
Southeastern Union Conference												
Cumberland	...	358	307	24	...	...	...	...	...	...	689	68.90
Florida	138	129	512	17	...	...	...	...	...	...	796	79.60
Georgia	1673	1011	886	274	...	150	...	...	...	50	4044	404.40
North Carolina	133	1933	24	66	...	100	...	...	...	...	2256	225.60
South Carolina	...	61	229	6	...	50	...	...	...	...	346	34.60
July totals	1944	3492	1958	387	...	300	...	...	...	50	8131	813.10
June totals	419	2793	1806	431	347	445	...	...	50	39	6330	633.00
Southwestern Union Conference												
Arkansas	118	483	247	111	...	250	...	...	...	...	1209	120.90
New Mexico	138	315	216	82	50	...	...	5	4	...	810	81.00
Oklahoma	855	430	351	293	27	175	...	...	404	...	2535	253.50
Texas	543	2164	75	85	...	50	...	5	50	500	3472	347.20
West Texas	...	136	45	58	...	50	...	...	5	...	294	29.40
South Texas	...	...	...	460	...	...	...	...	...	...	460	46.00
July totals	1654	3528	934	1089	77	525	...	10	463	500	8780	878.00
June totals	1320	1612	1922	605	856	1222	2	...	5	52	7596	759.60
Miscellaneous												
Foreign	591	...	...	...	...	...	...	...	...	...	591	59.10
Miscellaneous	1983	275	6960	186	31	5454	6	1050	914	...	5454	545.40
Grand totals	45183	37243	68312	22569	1616	22894	2527	12621	6046	3135	222146	\$22214.60

Comparative Summary for Eighteen Months

	Signs Monthly	Watch-man	Life and Health	Liberty	Protes-tant	Temp. Inst.	Lys over Landet (Danish)	Tidens Tecken (Swedish)	Zeichen der Zeit (German)	Miscel.	Total No.	Total Value
January	20562	20000	33000	17532	...	...	...	...	...	...	91094	\$ 9109.40
February	22401	18000	35000	4411	...	...	...	...	...	...	79812	7981.20
March	34698	10000	34000	3634	...	39274	...	...	...	...	121606	12160.60
April	24465	15000	35000	18025	...	23592	...	...	...	...	106082	10608.20
May	23858	12000	40000	4955	3840	21592	...	...	...	...	106245	10624.50
June	27607	15501	58185	35352	10308	16592	...	...	...	...	163545	16354.50
July	48011	15891	79400	15161	1549	2918	...	...	...	...	162930	16293.00
August	54689	18500	65537	20233	10945	4232	...	...	...	...	174136	17413.60
September	34302	16335	46845	2217	1584	750	...	...	...	...	102033	10203.30
October	30483	13035	37812	22171	2819	1126	...	...	...	1125	108571	10857.10
November	28327	20221	37700	3473	14904	225	...	...	...	2010	106860	10686.00
December	29495	20624	36200	2509	1528	290	...	...	...	35	90683	9068.30
January	18881	13996	32800	15374	1302	710	...	...	...	6399	89462	8946.20
February	29305	11410	36098	3116	14513	220	8242	5036	3098	5160	116198	11619.80
March	28667	15101	34223	5824	2397	38063	558	535	252	6545	153774	15377.40
April	27269	26335	40662	18357	693	60804	4537	5324	...	...	189435	18943.50
May	29038	24647	42260	20873	726	40816	558	1135	6589	40	172136	17213.60
June	35000	26571	59899	17081	16219	20603	2260	820	650	1719	186286	18628.60
July	45183	37243	68312	22569	1616	22894	2527	12621	6046	3135	222146	22214.60
Grand totals	592241	350410	852906	252867	84943	316518	18682	25471	16635	26168	2543034	\$254303.40

Periodical Sales in Finland

We are just in receipt of an interesting letter from Brother Naarlo Soisalo, of our publishing house in Helsingfors, Finland, containing the following report of the sale of our Finnish paper, *Aikain Vartija*, during the first six months of 1910:—

	COPIES PRINTED	COPIES SOLD	VALUE
January	2500	1966	\$58.98
February	1500	1234	37.02
March	1500	1380	41.40
April	1500	1341	40.23

May	1500	1408	\$ 42.24
June	1500	1480	44.40
Totals	10000	8809	\$264.27

This periodical sells for three cents a copy, and the subscription price is fifty cents a year. Speaking of the methods used in selling the papers, Brother Soisalo says:—

"We do not sell our periodicals on the streets, but they are sold in the cities through our agents, who do house-to-house work. We hope next time to give some interesting experiences of our

workers. God has blessed our work here in Finland. We have many true book agents who have also labored."

If there are Finnish people living in your neighborhood, to whom you would like to impart a knowledge of the third angel's message, you may secure copies of our Finnish paper, *Aikain Vartija*, also our Finnish tracts, by addressing the New York branch of the Review and Herald Publishing Association, 32 Union Square, East, New York, or by addressing the publishers, as follows: *Aikain Vartija*, Unionsgatan 4, Helsingfors, Finland.
A. J. S. B.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1910

ATLANTIC UNION CONFERENCE

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

CANADIAN UNION CONFERENCE

Maritime, FrederictonAug. 18-28
 Quebec, Fitch BayAug. 25 to Sept. 5
 OntarioSept. 8-18

CENTRAL UNION CONFERENCE

Kansas, OttawaAug. 18-28
 Colorado, DenverAug. 18-28
 Nebraska, YorkAug. 25 to Sept. 4
 Western Colorado, Grand Junction, Sept. 15-25

COLUMBIA UNION CONFERENCE

West Virginia, McMechenAug. 18-28
 Chesapeake, Chestertown, Md.
Sept. 22 to Oct. 2

LAKE UNION CONFERENCE

West Michigan, Battle CreekAug. 18-29
 North Michigan, Traverse City
Aug. 25 to Sept. 4
 Indiana, Indianapolis Aug. 25 to Sept. 4
 Northern Illinois, PrincetonSept. 8-18
 Wisconsin, Grand RapidsSept. 1-11
 Southern Illinois, ShelbyvilleSept. 8-18

NORTHERN UNION CONFERENCE

Iowa, Storm LakeSept. 5-11

PACIFIC UNION CONFERENCE

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

NORTH PACIFIC UNION CONFERENCE

Washington, EverettAug. 18-28
 Montana, DarbyAug. 22-28
 Washington, Colville,Aug. 30 to Sept. 5
 Washington, YakimaSept. 6-12
 Oregon, Central PointSept. 16-26

SOUTHEASTERN UNION CONFERENCE

North Carolina, KernersvilleAug. 18-28
 Cumberland, Chattanooga, Aug. 25 to Sept. 4
 Florida, LeesburgOct. 13-24
 Florida (colored), Sanford..Oct. 28 to Nov. 7

SOUTHERN UNION CONFERENCE

Tennessee River, Huntingdon... Aug. 18-28
 Kentucky, LouisvilleAug. 25 to Sept. 3
 Mississippi, EnterpriseSept. 1-10

SOUTHWESTERN UNION CONFERENCE

New Mexico, RoswellAug. 18-28
 Oklahoma, Oklahoma City, Aug. 25 to Sept. 4
 Arkansas, Fort SmithSept. 1-11

WESTERN CANADIAN UNION CONFERENCE

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

European Division

BRITISH UNION CONFERENCE

WalesSept. 29 to Oct. 2
 North EnglandOct. 6-9

New York Conference

THE next session of the New York Conference will be held in connection with the annual camp-meeting at Syracuse, Onondaga Co., N. Y., Sept. 1-10, 1910, for the purpose of electing officers for the ensuing year, and transacting any other business which may properly come before the conference. All churches should attend immediately to the election of delegates to the conference, and send credentials to F. N. Johnson, 317 West Bloomfield St., Rome, N. Y.

J. W. LAIR, *President.*

New York Conference Association

THE first meeting of the fifth annual session of the New York Conference Association will be held Monday, Sept. 5, 1910, at 9 A. M., on the Syracuse, N. Y., camp-ground.

J. W. LAIR, *President.*

Arkansas Conference Association

THE annual session of the Arkansas Association of Seventh-day Adventists will be held in connection with the camp-meeting at Fort Smith, Sept. 1-11, 1910. The first meeting will be held Wednesday, Sept. 7, 1910, at 9 A. M.

J. W. NORWOOD, *President.*

Kentucky Conference Association

THE second annual meeting of the Seventh-day Adventist Conference Association of Kentucky will meet Tuesday, Aug. 30, 1910, at 11 A. M., at the camp-ground at the corner of Magnolia and Brook streets, Louisville, Ky. This meeting will be for the election of officers, and the transaction of such other business as may properly come before the association.

A. O. BURRILL, *President*;
 E. G. HAYES, *Secretary.*

North Michigan Conference Association

NOTICE is hereby given that the annual session of the North Michigan Conference Association of Seventh-day Adventists will be held at Traverse City, Mich., in connection with the annual camp-meeting, Aug. 25 to Sept. 4, 1910. The first meeting will be called August 26, at 10 A. M., for the purpose of electing officers, and transacting any other business that may come before the association.

J. J. IRWIN, *President*;
 J. H. NIEHAUS, *Secretary.*

International Publishing Association

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

WM. ASP, *Secretary.*

Canvassers' Institute in Florida

THERE will be a canvassers' institute held on the camp-ground at Leesburg, Sept. 25 to Oct. 9, 1910. The annual conference session will begin October 10, and the camp-meeting proper, October 13. A series of meetings will be in progress for several weeks prior to these meetings, and will continue until the close of the camp-meeting. During the canvassers' institute and conference, there will be no charge for tent room, and the board will be as low as it is possible to make it, doubtless not exceeding fifteen cents a meal. Our union conference agent and the State agent will be present to give instruction during the institute, and during the conference and camp-meeting we expect Elders A. G. Daniells, Charles Thompson, and R. T. Dowsett, and Prof. M. B. VanKirk to be present. Owing to a new ruling of the Passenger Association, we are unable to secure reduced rates on the railroads this year, but these favors have already become so small as to be almost nil. We earnestly urge our brethren of this conference to avail themselves of this occasion for a spiritual refreshing, and to invite any contemplating spending the winter in Florida to assemble with us. Let all come praying the Spirit of the Master to be present in rich measure.

R. W. PARMELE, *President.*

Business Notices

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

Brief business notices will be published subject to the discretion of the publishers, and on compliance with the following—

Conditions

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

We open no accounts for advertising, and cash must accompany each order.
 A charge of one dollar will be made for each insertion of forty words or less. Each additional word, initial, or group of figures in excess of forty, will cost three cents. No discount for several insertions.

KIEFFER PEARS.—\$1.15 for two-bushel crate. Order early, so we can ship pears as soon as they are in proper condition. Send money-order to Occoquan Fruit Farm, Occoquan, Va.

WANTED.—A housekeeper in a family of one man and three boys. Must be a Seventh-day Adventist, young or middle-aged preferred. For further information write to H. P. Johnson, Box 61, Menlo, Iowa.

WANTED.—To correspond with Sabbath-keepers living near government land, preferably in eastern Colorado. Would like to take a homestead near some isolated Sabbath-keepers. E. L. Gilbert, R. F. D. 1, Gretna, Kan.

HYGIENIC VEGETABLE COOKING OIL.—5 gal. \$4.25; 10 gal., \$8.50; ½ bbl. (about 30 gal.), 75 cents a gal. Nothing better. By freight from Louisville, Ky., or Chattanooga, Tenn. Address Dr. O. C. Godsmark, Chattanooga, Tenn.

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

WANTED.—By September 1, teacher for church-school; man preferred; must be able to teach the eighth grade; must furnish written recommendations as to character and ability. Salary, \$15 a month, with board. Address Mrs. Josie Vanzant, Rock Hall, Md.

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

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

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

FOR SALE.—My fine fruit farm, within one mile of the Southern Training School, at Graysville, Tenn. Mostly above the spring-frost line. Fine orchard, with about 1,400 bearing peach trees; 500 pear trees; 100 two-, three-, four-, and five-year-old apple trees; about 1,400 three-year-old cherry trees; 6½ acres in strawberries; ½ acre in grapes; a fine, last-ling well near a good packing-shed. Good soil; farm on slope of hill; 24 acres in tract. Fine location for health and profit. Also seven-room house and good lot in Graysville for sale. Terms reasonable. Address J. W. Carlock, Graysville, Tenn.

FOR SALE.—Eight acres sandy land; five-room house, bath, pantry, brick cellar, barn, other outbuildings. Two acres apple orchard and vineyard. One-fourth mile from academy; good location. Will trade for property on Pacific Coast. Address C. H. King, Keene, Tex.

Special Notice

OUR special offer east of Colorado of freight foods and six pounds delicious Malt-sugar free with \$10 orders (half with \$5 orders), expires September 20. This offer will probably never be made again, and you should not let it pass. A brother in the West, of ten years' experience in health food work, writes: "Have examined each package carefully, and want to say that you are certainly producing a line of high-grade products at very low prices." Order direct, through tract societies, or through any of our established agencies. Nashville Sanitarium-Food Factory, Nashville, Tenn.

Obituaries

AUSTIN.—Murl W., eight-year-old daughter of Mr. and Mrs. S. W. Austin, was born in Senjen, Minn., and with her parents removed to Bakersfield, Cal., a short time before her death. She was the charm of the household and the delight of the Sabbath-school. Words of comfort and cheer were spoken to relatives and friends at the funeral service.
CHAS. N. MILLER.

ENOCH.—Frank Enoch was born in Belgium, Oct. 24, 1839, and died at the home of his son, F. F. Enoch, at Wilsonville, Neb., July 10, 1910. He accepted the message in Wisconsin in 1876, under the labors of his brother, Elder M. Enoch. He quietly passed away to await the call of the Life-giver. Three brothers, one sister, two children, and nine grandchildren are left to mourn.
JAMES A. MORROW.

GIBSON.—Died at Sanitarium, Cal., July 4, 1910, little Mildred, daughter of Brother and Sister Alton Gibson, aged three years and twenty-six days. Knowing that their child had been dedicated to God, and that they had faithfully sought to train her for him, the parents live in bright hope of meeting her again. Services were conducted by the writer in the Seventh-day Adventist church at St. Helena.
C. L. TAYLOR.

THOMPSON.—Died at Wilmington, Del., Aug. 2, 1910, William Henry Thompson, eldest son of Brother and Sister James Thompson, aged 12 years, 2 months, and 10 days. William was a regular attendant at Sabbath-school, and manifested a desire to become a useful, Christian young man. A large number of sympathizing friends gathered at the home, where the funeral service was conducted by the writer, from Job. 14:14.
ROSCOE T. BAER.

HUNTER.—Died at Keene, Tex., July 31, 1910, after an illness of many months, Brother Hiram Hunter, aged 78 years, 3 months, and 26 days. He was born in Onondaga County, near Syracuse, N. Y., April 5, 1832. Aug. 12, 1862, near Madison, Wis., he was married to Miss Eleanor Williams. To them were born ten children, five of whom, with his companion, survive him. At the time of the Civil War, Brother Hunter answered the call of his country, and served three years in the Federal army. Soon after the close of the war, he heard the good news of the third angel's message, which he and his companion accepted. To the day of his death the advancement of this precious truth was the great aim of his life. Brother Hunter considered it a privilege to have a part in starting every enterprise to forward the truth. There are a number of the older members of churches in the Texas Conference who date their knowledge of the truth to Brother Hunter's early labors. Later he spent considerable time as a canvasser, and he will doubtless meet in the kingdom of God those who date their knowledge of the truth from his work in this line.
C. N. WOODWARD.

BAGWELL.—Died at Gainesville, Ga., June 26, 1910, Sister Ada Cheek Bagwell. She was born in Hall County, Georgia, Nov. 27, 1876, and was married to J. H. Bagwell, July 2, 1895. With her father, Sister Bagwell united with the Seventh-day Adventist Church. Six children, her bereaved husband, besides mother, father, one sister, and two brothers, and other relatives, will miss her loving ministrations. We laid her to rest to await the coming of our blessed Saviour.
R. T. DOWSETT.

YEAGER.—Abram Yeager was born in Ontario, Canada, March 7, 1830, and died at Ligonier, Ind., July 29, 1910. In 1866 he was married to Maria Ritten, who died Sept. 24, 1879. In 1883 he was again married; and his bereaved wife, with seven children, two brothers, and a sister, is now left to mourn. Brother Yeager accepted the truth in 1874, and from that time has lived a consistent Christian life. Elder White, a pastor of the Methodist Episcopal Church, conducted the funeral service.
* * *

SWEARINGEN.—Died after a brief illness at Clovis, N. M., Aug. 9, 1910, Wilkie Charles Swearingen, only son of N. B. and Mattie Swearingen, aged 9 years, 1 month, and 27 days. During his illness he talked of the trees and flowers in Washington, where we expected to go as soon as he was able. We believe it will be only a little while till Jesus will call him from the grave to the beauty and life of a home in heaven. The funeral service was conducted at the home of his parents by Brother R. L. Benton.
MATTIE SWEARINGEN.

ROBINSON.—Drowned while bathing at Anaheim Landing, Cal., July 31, 1910, Brother V. A. Robinson, aged seventeen years. Only a few months ago he gave his heart to God at a series of meetings held at Garden Grove, and united with the church. In his death a young and promising life has been brought sadly to its close. Old ocean claimed its victim, and carried it out to sea; but after three days "the sea gave up its dead," as it will again do at the call of its Master. After a short open-air service, conducted by the writer, we laid our brother to rest by the side of his mother, who also sleeps in hope. A father, three brothers, and two sisters, who also accepted the truth with him, are preparing to meet him again.
C. F. MARVIN.

AMSDEN.—Mrs. Alice A. Amsden was born in New York State, April 13, 1835, and died at the home of her daughter in Lewanee County, near Onsted, Mich., June 30, 1910, being over seventy-five years old. Sister Amsden accepted the truth through reading the *Signs of the Times* and the Bible. While on an extended visit at the home of her son in Quincy, Mich., she found the people of her choice, and gladly joined the church at that place, Jan. 2, 1909. The following July she was baptized at the Three Rivers camp-meeting. The Lord wonderfully sustained her during her last illness, which covered a period of several months. The Baptist minister officiated at the funeral, and she was laid away to rest till the Life-giver shall call his own.
MRS. C. H. THOMPSON.

NOURSE.—At the home of his granddaughter, Mrs. Henry E. Miller, Central Park, Long Island, N. Y., July 16, 1910, occurred the death of Alvin W. Nourse, in the ninety-seventh year of his age. It is worthy of note that he was a contemporary antislavery advocate with Gerritt Smith, Owen Lovejoy, and many others who spoke and fought in that stormy period of our nation's history. For seventy-five years Mr. Nourse was a Prohibition leader; he opposed the liquor traffic with all the strength he possessed, and much important legislation regulating the sale of intoxicants was enacted through his influence. Just as strenuously did he labor to stop the use of tobacco, more especially the sale of cigarettes to young men. He was for many years an observer of the seventh-day Sabbath, and an ardent adherent of the Seventh-day Adventist faith.
LAURA C. NOURSE.

WELLER.—Died in a hospital at Fort Ann, N. Y., Aug. 7, 1910, Sister Lillian D. Weller, aged 23 years, 4 months, and 13 days. Sister Weller has for several years been a faithful member of the church, having been a student at South Lancaster Academy, and, since, a teacher in one of our church-schools. She has also been one of our most successful canvassers. Her greatest desire was to advance the truths of the third angel's message. The funeral service, conducted by the writer, who spoke from James 4:14, was held in the Methodist church, the pastor assisting in the service.
F. C. WEBSTER.

KENDALL.—Died in Battle Creek, Mich., July 28, 1910, our esteemed brother, John Charles Kendall, aged 49 years, 2 months, and 26 days. He was born at Rochester, Minn. On March 20, 1894, at Spokane, Wash., he was married to Augusta Crystal Price. Two years ago Mrs. Kendall took her stand for the truth, and was baptized. Later our brother was led to study its teachings, and finally accepted it, and joined the church at Battle Creek. His experience was very clear, and deeply interesting. The bereaved wife, a son fourteen years of age, and a brother and a sister are left to mourn.
G. W. AMADON.

FORD.—Clementine Ford, second child of Mr. and Mrs. Richard Ford, of Vincennes, Ind., was born June 13, 1891, and died Aug. 4, 1910. In 1907, while attending school at Beechwood Academy, she confessed her faith in Christ, and firmly took her stand for the truths of the third angel's message. She was very desirous of obtaining an education, that she might labor efficiently in the Master's vineyard; but not being permitted to do this, she was resigned to the Lord's will. The father and mother, with a sister and two brothers, remain to mourn. The funeral service was conducted by Elder L. W. Browne, assisted by the writer.
A. L. MILLER.

HEILESEN.—Sister Heilesen was born in Jutland, Denmark, in 1841, and died in Har-mattan, Alberta, Canada, May 17, 1910. She came to Iowa in 1869, and accepted present truth under the labors of Elder J. G. Matteson. She was among the first Danish Sabbath-keepers in America. In the same faith and blessed hope she fell asleep, awaiting the call of the Life-giver. Sister Heilesen was mother to nine children. In the home of Dr. Mary Heilesen, one of her daughters, she was well cared for in her last sickness. The funeral took place in the Seventh-day Adventist church, where the writer spoke words of comfort from the words found in 2 Tim. 4:7, 8.
J. C. CHRISTENSEN.

PARKER.—Verna G. Parker was born in the township of Casco, Allegan Co., Mich., Nov. 27, 1875, and died at her home in Bangor, Mich., July 30, 1910, aged 34 years, 8 months, and 3 days. Dec. 25, 1892, she was united in marriage to Arthur H. Parker. Two children were born to them, who, with their father, are now left to mourn. Sister Parker was a charter member of the Seventh-day Adventist church at Bangor. She was very active in both church and Sabbath-school work, serving in the capacity of church clerk and Sabbath-school superintendent. During the many weary months of her suffering, she manifested the patience and Christian fortitude of one whose trust is in the Lord.
CLIFFORD A. RUSSELL.

MASON.—Died at Dodge Center, Minn., July 29, 1910, Sister Myrtle May Mason (née Foote), aged forty-four years and twenty-seven days. She was married to Brother John A. Mason, Feb. 26, 1890. To this union one child, a son now about eighteen years of age, was born. Sister Mason united with the Seventh-day Adventist Church soon after her marriage, and lived a consistent Christian life. She was a great sufferer for years, and longed to rest in Jesus until the Life-giver shall come. The writer spoke on the funeral occasion from Ps. 116:15 to a sympathizing company, who gathered under the beautiful evergreen trees in the front yard where Sister Mason had spent many days during her long illness.
R. A. UNDERWOOD.



WASHINGTON, D. C., AUGUST 25, 1910

CONTENTS

General Articles

A Witness to All Nations (poetry), <i>L. D. Santee</i>	3
Separation From the World, <i>Mrs. E. G. White</i>	3
Sabbath-Keeping, <i>G. B. Thompson</i>	4
Writing for the Press, No. 4, <i>W. S. Chapman</i>	4
The Life I Now Live, <i>L. A. Hansen</i>	5
Increasing Glory (poetry) <i>Worthie Harris Holden</i>	5
Revenue of the Gospel, <i>E. K. Slade</i>	5
The Latest Thousand-Dollar Offer for Bible Authority for Sunday Observance, <i>K. C. Russell</i>	6

Home and Health

All Things (poetry), <i>Pearl Waggoner</i>	7
The Fallacy of Soothing Sirups, <i>Mrs. E. S. Richards, M. D.</i>	7

The World-Wide Field

China, <i>W. A. Westworth</i>	9
German East Africa, <i>E. Kots</i>	10
Argentina, South America, <i>H. S. Prener</i>	10
Our Tent-Meeting in Japan, <i>H. Kuniya</i>	10
Norfolk Island, <i>H. Mitchell</i>	11

Editorial

The Message for All Peoples — The Spirit in the Wheels — Washed From the Stain of Sin — A Day of Special Prayer — The Recompense That Satisfies — Our Work for the Cities, No. 4 — Dignity in Prayer — Fireside Correspondence School	12-16
---	-------

The Field Work

.....	17-19
-------	-------

Missionary and Publishing Work

.....	19-21
-------	-------

Miscellaneous

.....	22, 23
-------	--------

REACHING Washington August 14, Brother R. R. Cook, wife, and two little boys, remained two days, passing on to Ft. Collins, Colo., where they will spend some time in rest and recuperation.

A GENERAL meeting of all the workers in India will be held at Lucknow, October 21-30. Elder J. L. Shaw and wife will return in time to attend this important meeting. A General Conference worker will also be present, but at this writing the one who will attend has not been determined. This will be an important meeting for India, and the workers in that field should be laying plans to attend.

THE Mission Board has received a copy of "Reader No. 2," printed in the Chitonga language. This is the result of the effort of Elder W. H. Anderson, of the Barotseland Mission, South Africa, to provide proper reading for the natives, giving in their own language the main features of the Bible story from the fall in Eden to the time of Israel entering the promised land. The book contains seventy-one pages, is nicely printed, and is well illustrated.

WE hope all are reading the articles on "Our Work for the Cities" in the Editorial department, from the president of the General Conference. The call to this important work should enlist the active support of every reader of this paper.

LAST week Elder A. G. Daniells left Washington to attend meetings in the Lake Union Conference; Elder W. T. Knox to attend the Ohio camp-meeting; and Elder N. Z. Town to visit friends in northern New York, before attending the camp-meetings at Syracuse and Rochester.

Why These Constant Changes?

SOME of our people who read the brief notes in the REVIEW, telling of the removal of some of our leading men from one country to another, and from one department of our work to another, can not understand why so many changes are made. Here and there we find persons who attribute the changes either to fickleness on the part of the administrative boards or to unfitness or inefficiency on the part of the men who are changed. Some consider the expense involved in these changes as so much loss.

The true explanation for the most of these changes is that we are connected with a living, growing movement. If our cause were dead, or paralyzed, few changes would be required. But inasmuch as it is constantly developing, creating and filling new openings, entering new fields, launching new enterprises and institutions, we are compelled to move experienced and efficient men from one country to another, and from one position of responsibility to another. And it often occurs that the removal of one man who is called to some special work, makes it necessary to change the place or the work of several others. No one regrets these changes more than the managing boards and committees; for they are usually accompanied with many perplexities.

Early this spring it seemed best, after extended consideration of the matter, to request Prof. Frederick Griggs to take the presidency of Union College. Professor Griggs was then secretary of the Educational Department of our cause. For several years he had given his time and energies to the upbuilding of the educational work. The Lord had blessed his efforts; and at the recent General Conference session, he had been placed at the head of that department for another term of four years. It was with great reluctance that the committee consented to release him for the work of a local institution, but it was done to meet the pressing needs of the hour.

This change led to the transfer of Prof. H. R. Salisbury from the presidency of the Foreign Mission Seminary to the secretaryship of the Educational Department, and also to the appointment of Prof. J. L. Shaw to fill Professor Salisbury's place in the Seminary.

A short time ago the Loma Linda College of Medical Evangelists was launched in Southern California. Dr. W. A. Ruble, secretary of the Medical Missionary Department, was called to the presidency of this college. There was no other consistent thing for the General Conference Committee to do but to let the doctor go. It was well known that it would be very difficult to fill his place in the department, and this has not yet been done.

Within a few days other important changes have seemed absolutely necessary. For more than a year we have been endeavoring to secure a superintendent for the India Mission Field. Professor Shaw, who had held that position for eight or nine years, was recalled on account of failing health. For months he seemed to make little improvement, but in time he began to gain. Last spring he seemed well enough to lead us to venture to place him at the head of the Foreign Mission Seminary. He has been blessed in his preparation for the next year's work of the Seminary. But now, when it seems impossible to secure a suitable man to take charge of the work in India, Professor Shaw and his courageous wife volunteer to return to India. After much careful study and earnest prayer, it has been decided that they return, and they sailed August 24. We urge all our people to pray earnestly for Brother's Shaw's complete restoration to health.

This change has made it necessary to secure a new president for the Foreign Mission Seminary. Prof. M. E. Kern, secretary of the Missionary Volunteer Department, has been elected to this position. It is not thought best by the General Conference Committee to release Professor Kern from the secretaryship of the Missionary Volunteer Department. The assistant secretary, Sister Matilda Erickson, has been with the department from the first, and will be able, with Brother Kern's general supervision, to carry on the work very efficiently. While they will not be able to carry out all the aggressive plans they have outlined for the coming year, they will be able to make reasonable headway in their work.

While we sometimes regret the necessity for making some of these changes, involving perplexity and expense, we are really glad and rejoice that we are connected with a constantly developing movement that requires such activity.

A. G. DANIELLS.