

The Advent REVIEW And Sabbath HERALD

WASHINGTON, D. C., THURSDAY, OCTOBER 5, 1905



THE JORDAN

THIS celebrated stream, the name of which means in the Hebrew "swift flowing," is the principal river of Palestine. From its rise in a cave at Baniyas, which is the historical source of the stream, the distance to the Dead Sea direct is one hundred and four miles, and during this course it descends from a height of 1,000 feet above sea-level to a depth of nearly 1,300 feet below sea-level, making a total descent of nearly 2,300 feet. It is necessarily therefore, in many places at least, a rapidly flowing stream.

There are three streams which unite to form the Jordan near its source, one rising on Mount Hermon, which is regarded as the true source of the river geographically, and one at Dan, besides that already mentioned. From its source to the Huleh Lake, or Lake Merom, the stream is very rapid, falling 1,000 feet in twelve miles. Lake Merom is four miles in length, and ten and a half miles distant from the Sea of Galilee, the descent between these lakes being 682 feet. The Sea of Galilee is twelve and a half miles long. Below this lake the Jordan flows through a valley having a width of from four to fourteen miles, but with a deeper valley, from a mile to a furlong in width, bordering the stream. In March the Jordan overflows and fills this narrow valley, but its width in summer is from thirty to fifty yards. Along the edge of the stream are close thickets which afford a shelter for wild boars, jackals, and other animals, as well as birds. The course of the river is extremely tortuous.

The river is crossed by ford and ferry in several places, one ford being between Lake Merom and the Sea of Galilee, at a place supposed to be the site of Jacob's wrestling with the angel. Another ford is nearly opposite Jericho, and is the traditional site of Bethabara. A bridge spans the stream a short distance below the Sea of Galilee.

Geologists find reasons for believing that previous to the destruction of Sodom and Gomorrah the Jordan may have flowed into the Red Sea.

PLANS FOR THE Great Missionary Campaign

SEASON OF 1905-06

The Recommendations = The Supplies = What to Do = When to Do It

A Condition and a Conclusion

At the Missionary General Conference, held at Washington, D. C., in May, 1905, the necessity of a never-ceasing, ever-enlarging missionary campaign was given consideration, and the following is one of the recommendations adopted:—

"Realizing that many are 'in the valley of decision,' and that the time has fully come when the Master pleads with every child of his 'to go out quickly into the streets and lanes of the city' and 'into the highways and hedges,' to bid the hungry and perishing to the marriage feast,—

"We recommend, That the great missionary campaign entered upon last year be strengthened, deepened, and enlarged into a mighty movement for the promulgation of the third angel's message."

The conference also thought it best to appoint a special committee to plan for and carry through this effort, and provided for it as follows:—

"We recommend, That the General Conference Committee appoint a missionary campaign committee to co-operate with the conference officers in the carrying out of these recommendations."

The general campaign committee, appointed in harmony with this action, is:—

W. C. White, *Chairman*; H. H. Hall, *Secretary*;
E. R. Palmer, G. A. Irwin, W. A. Spicer.

The First Work

Now we wish to lay before you the definite plans for "strengthening, deepening, and enlarging" our missionary operations.

"To avoid confusion, and to economize effort, we recommend the following general plan for North America:—

"That the effort to place the REVIEW AND HERALD in every Sabbath-keeping home be continued, especially through the camp-meeting season and early fall."

Therefore at the camp-meetings and throughout every conference the first effort is to see that all our people are subscribers to the REVIEW. No other periodical so nearly reaches all our Sabbath-keepers, and no other paper is so indispensable to every Seventh-day Adventist. The instruction, the reports, the helpful experiences which appear in the REVIEW, should be read by all.

The price of the REVIEW in the United States or to foreign countries is \$1.50 a year, 75 cents for six months, 40 cents for three months. Subscriptions should be sent to your conference tract society, or to Review and Herald, Washington, D. C.

The Next Step

After the effort in behalf of the REVIEW for our own people, the next recommendation is,—

"That a general campaign in North America for our missionary periodicals be entered upon about October 1."

And further,—

"We approve of the plan to publish four special numbers of *The Signs of the Times* and the *Watchman*, two special issues of *Life and Health*, and such issues of the foreign papers as their publishers may deem best."

In the carrying out of these recommendations the *Signs of the Times* will publish, beginning with October 11, a series of four special numbers. A brief outline of the contents of these numbers, so far as announced, follows:—

"Signs" and "Watchman" Specials

1. Special *Signs* of October 11, PROPHECY AND CHRIST'S COMING: Object of Prophecy; Prophecy May Be Understood; Importance of Prophecy; Alphabet of Symbolic Prophecy, Daniel 2; God's View of the Nations, Daniel 7; Christ Will Come Again, How? When? What His Coming Means; Christ Our Life; The Only Power That Can Save, Acts 4:12.

2. Special *Signs* of October 25, THE SANCTUARY,—THE GOSPEL IN TYPE AND ANTITYPE: The Gospel in Type; The Sanctuary and Its Lessons; The Priesthood in Type and Antitype; The Day of Atonement and the Judgment; The Wonderful Book—The Seven Seals; The Closing Work of Our High Priest; The Great Apostate Powers, Revelation 12 and 13; Signs in the Heavens; A Message of Preparation.

3. Special *Signs* of November 8, THE LAW, THE GOSPEL, AND THE SABBATH,—"THE WHOLE DUTY OF MAN:" The Eternal Law; The Everlasting Gospel; The Bible Sabbath; The First Day of the Week; The Broken Hedge, Sabbath Changed in the Church; Babylon,—Its Character; Principles of Babylon in Succeeding Ages; The Reformation and America; Encroachments on Freedom—Beast, Image, Mark; Great Field of Prophecy; Signs in the Earth.

4. Special *Signs* of November 22, THE CHURCH TRIUMPHANT: A Spirit-Filled Church; Requisite Conditions To; Spiritual Gifts; The Apostasy; The Great Center of Sanctuary Service; The Seal of God—Sabbath Restored; God's Last Great Protest; A Church Restored and Triumphant.

The *Watchman* will also issue four special numbers, and the following is a partial outline of their contents:—

1. The *Watchman* of October 3, THE COMING OF THE LORD: The Coming King; His Glorious Appearing; His Coming Foretold; The Signs of His Coming; The Time of the Second Advent; The Manner, "He Shall Not Keep Silent;" He Comes as King; The Object of Christ's Coming and the Resurrection; The Kingdom of the Righteous.

2. The *Watchman* of October 10, THE SANCTUARY AND THE JUDGMENT: The Judgment and the Sanctuary; Christ Will Judge the World; The Nature of the Judgment; A Definitely Appointed Time; The Standard of Judging; The Judgment Day; The Judgment Scene; Armageddon; The Sinner Condemned; The Righteous Vindicated.

3. The *Watchman* of October 17, THE SABBATH: The Holy Sabbath; God's Memorial; The Sign of His Authority; A Blessing in the Day; A Perpetual Obligation; The Sabbath in Prophecy; The Seal of Revelation 7; Three Wonderful Sabbaths; The Sabbath in the New Earth.

4. The *Watchman* of October 24, PRAISE NUMBER: The First Dominion—Man's Goodly Patrimony; The Ruin Wrought by Sin; The Redemption through Christ, Including Spiritual and Temporal Blessings.

The Prices

The prices for sets of these special *Signs* or *Watchman* are the same, and are as follows:—

1 to 4 sets to one or more addresses\$.20 a set
5 or more sets to single addresses15 a set
25 to 500 sets to one address10 a set
500 and upward09 a set

They will be sold only in sets.

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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. 82.

WASHINGTON, D. C., THURSDAY, OCTOBER 5, 1905.

No. 40.

Devoted to the Proclamation of "the Faith which was once delivered unto the Saints"

ISSUED EACH THURSDAY BY THE
Review and Herald Publishing Association

Terms: in Advance

One Year.....\$1.50	Four Months.....50
Eight Months....1.00	Three Months.....40
Six Months.....75	Two Months.....25

No extra postage is charged to countries within the Universal Postal Union.

Address all communications and make all Drafts and Money-orders payable to—

REVIEW AND HERALD, 222 North Capitol St., Washington, D. C.

[Entered as second-class matter August 14, 1903, at the post-office at Washington, D. C., under the act of Congress of March 3, 1879.]

Editorial

On the Wane

IN stating the reasons why "the first day of the week has passed from being a holy day, into being a holiday," the *Episcopal Recorder* declares that "the average run of people have had their faith in the decalogue shaken," and further that "faith in the divine law as given by Moses has for some time past been on the wane." The *Recorder* suggests that "the rampant criticism of the Old Testament" is to some extent responsible for this attitude of the average people toward the ten commandments, but we are confident that the teaching of the religious leaders of the past generation has had much influence in breaking down the sense of obligation to obey the plain requirements of God's law. The fourth commandment says that "the seventh day is the Sabbath of the Lord thy God," and declares that it should be kept holy. When attention has been called to these facts, and a message of Sabbath reform has been preached, all kinds of theological jugglery have been indulged in for the purpose of avoiding the duty of keeping the seventh-day Sabbath. It has been claimed that the law was for the Jews only, or that it has been abolished, or that it meant simply one day in seven, or that the spirit of the law could be obeyed by keeping Sunday, etc., etc. Such teaching as this could have only one result, and that result is now apparent. If the ministers can deal lightly with God's requirements, so can the people. Thus instead of standing firmly against the

destructive tendency of the "rampant criticism of the Old Testament," those who have professed to be the defenders of the faith have really aided and abetted the attack upon the Bible. By their campaign against the Sabbath of the Lord they have destroyed the foundation upon which they had formerly based the obligation to keep the Sunday sabbath, and their old-time appeal to the law of God for divine authority for regarding the first day of the week as a holy day does not have the desired effect upon the people. The only way to restore the law of God to its place of authority is to teach it and obey it just as it reads; but this would mean to abandon all efforts to establish Sunday as a holy day, and to observe the only true Sabbath—the seventh day of the week. Such a course as this would increase the faith of many people in the decalogue, and rescue many whose faith in the divine law is now on the wane. This is the very work which we are trying to do. Will the *Recorder* join us in this good work?

Divine and Human

JESUS says to each one of his disciples, "Without me ye can do nothing." It is equally clear that the Lord does nothing for our personal salvation apart from our co-operation. This union of the human and the divine in the experience of deliverance from sin is plainly suggested by the cry which Gideon and his three hundred men raised when they fell upon the camp of the Midianites. "The three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow withal: and they cried, The sword of the Lord, and of Gideon." It was the Lord's sword, and the glory for the victory was all due to him, but at the same time it was Gideon's sword, and in order to show the union of the divine and the human the cry must be, "The sword of the Lord, and of Gideon." This is simply presenting in the form of an experience the lesson which is taught in these words: "Work out your own salvation with fear and trembling; for it is God who worketh in you both to will and to work, for his good pleasure." We can not explain by any human philosophy how infinite power and perfect weakness are thus mutually necessary in the divine plan, but we know that "the foolishness of God is wiser than

men; and the weakness of God is stronger than men," and we can accept the fact and enjoy the salvation, even though we are unable to fathom the depths of the wisdom which has provided it. "Whosoever will, let him take of the water of life freely."

Pleasing and Plausible

THERE is a way of expressing the modern idea concerning God and his relation to men and things which is both pleasing and plausible, but when it is analyzed, it will be found that it sets aside the revelation which God has made concerning the present condition of things in this world.

Here are some of the statements recently put forth in an editorial in one of the leading mouthpieces of this advanced theology:—

Between the faith that perceives God in all history, in all phenomena, in all experience, and the unfaith that perceives him in none, we can see no middle ground. . . . He is in the prophets of the twentieth century after Christ as truly as in the prophets of the sixth and seventh centuries before Christ. . . . If God were not in America to-day, it would be of little service to us that he was in Palestine twenty centuries ago. He is either all and in all, or he is not; he is everywhere or nowhere. He is the Force that is in all forces, the Life that is in all life. All the natural is supernatural. . . . Blessed is the man who knows that he is living in a divine world, and uses the divine forces of the world, of society, and of his own soul in divine fellowship and to divine ends.

Such teaching as this is pleasing. It has a strong flavor of religion in it. It appears to honor God by acknowledging him as being in supreme control in this world. It easily satisfies a kind of religious sentiment which is, after all, little different from superstition.

Such teaching as this is plausible. It appears to encourage faith as against unfaith. Some of the statements, taken apart from their general connection, seem to be quite in harmony with certain expressions in the Bible taken apart from their connection. One who does not study his Bible, and who does not base his ideas of God and religion directly upon the Scriptures, could very easily accept these assertions as light and truth.

But let us look a little deeper and see what is really involved in these statements. Experience has taught us that some who really desire to know and obey

the truth can be confused and befooled by just such sophistry as this, and it therefore seems necessary to point out its true meaning.

In the first place two alternatives are presented to us with an implied assurance that we must accept one or the other, and that to deny the ground taken by the writer of the article is the same as to deny that God has anything to do with the affairs of this world. This is an old fallacy, but it is often used quite successfully. But the fact is that neither one of the alternatives presented is a correct statement of the truth when taken in the sense indicated by the general trend of the article. It is certainly true that God's throne is in heaven, and that his kingdom ruleth over all, but it is equally true that there is another being whose relation to the affairs of this world must be reckoned with in order to give a correct solution to the problem with which we are dealing. Satan, who was recognized by Jesus as "the prince of this world," has through the temptation and the fall gained a position where he is permitted to exercise for a limited time a limited power in opposition to God, and it is to this counterworking of the purpose of God that all imperfection is due. Wherever the tares appear, we may know that "an enemy hath done this." But this new philosophy makes God "the minister of sin," the direct agent in the perpetration of all forms of wickedness. The only way of escape from this conclusion is to declare, as is being done by many advanced thinkers, that there is no such thing as sin, and that all that is, is good. But this shows the true character of their philosophy and what is involved in their teaching about God.

But again: this teaching denies the inspiration of the Scriptures in the usual sense of that expression, and makes all teaching which is in harmony with the truth inspired in the same sense in which it is admitted that the Scriptures were inspired. The direct consequence of this philosophy of inspiration is that there is no authoritative standard of truth, and each one therefore appeals to "the voice within;" and each one who thus ignores the Word of God, and is deprived of its defensive power, will be sure to hear a voice within testifying that the Scriptures are unreliable, and that the religion of apostolic times is wholly out of date now. This is not a matter of theory, but of actual record. This is the inevitable result of this new conception of inspiration.

Furthermore, in the attempt to lift all things to the plane of the spiritual and the supernatural, this new philosophy really brings down the spiritual and the supernatural to the plane of the natural. In other words, so far as it is concerned,

by breaking down the distinction between the ordinary and the extraordinary working of God's power it eliminates the God of the Bible from the minds of its devotees, and substitutes in his place an Infinite Power, an Intelligent Force, which works everywhere. By claiming that every manifestation of this Infinite Power is a miracle, it confuses the minds of many concerning the miracles recorded in the Bible. But this is an utter perversion of the revelation which God has made of himself and of his working in the Scriptures. And on this basis spiritual things are simply the reasonings of the natural heart.

It must be pleasing to "the god of this world" to have professed representatives of the Christian religion designate this groaning creation, just tottering to its ruin, as "a divine world," and to have them talk about "the divine forces of the world," while at the same time they really set aside the divine revelation and the divine plan for recovering a lost world and restoring it to that original perfection, unmarred by sin and the curse, when it was in truth a reflection of the divine mind. We have certainly come upon perilous times, and it behooves us to hold fast that which has been revealed through the infallible Word of God, and to pray for the gift of the Holy Spirit, "the Spirit of truth," who has been sent to guide us into all truth. So only can we be saved from the deceptions of the enemy, and be preserved blameless unto the coming of our Lord.

The Majority Argument

THE *Christian Statesman*, organ of the party which seeks to enforce the law of Christ by legislatures, policemen, and courts, argues for an anti-polygamy law by an amendment to the Constitution which shall make an acknowledgment of the law of Christ as the basis of the legislation. It notes, among objections which it anticipates to such a measure, the fact that "many of our citizens do not believe what it is proposed thus to acknowledge," and attempts to dispose of this objection by asserting that the majority have the right to dictate in religion, the same as in civil affairs. It sets aside the American principle of separation between church and state,—between the domain of the spiritual and the realm of secular affairs,—and likewise sets aside the Christian principle of a free conscience, subject only to the will and the instruction of God. The *Statesman* says:—

No doubt this is true [that "many of our citizens do not believe what it is proposed thus to acknowledge"]; but an overwhelming majority of the American people do believe it, and if this belief of theirs is the actual ground and reason for the proposed enactment, they have

the same right to declare the reason for their legislation that they have to legislate at all. No law was ever enacted, and no public declaration was ever made, about which the people were altogether unanimous.

The *Statesman* cites the various "Christian features" of the government, such as prayers in Congress, Thanksgiving day proclamations, etc., as justification for this further proposed step in the "Christianization" of the government.

It is true that all men are not unanimous in their approval of laws that are enacted, and it is true also that a certain amount of disagreement in regard to governmental policies is a salutary thing in the domain of secular affairs; but too frequent and violent divergence of opinion on the part of those governed would unquestionably be destructive of good government; and for this reason religion, in which men are notoriously divergent in their views and are bound to their differences by the strongest emotions of their natures, can not be brought into the realm of civil affairs without not only losing its own sacredness, but exerting a destructive effect upon the government itself.

L. A. S.

Preparation for the Mission Field

MANY things enter into the preparation for missionary service which are not found listed in the training-school curriculum. There are hearts among us sadly tried because of the delay in getting into the fields. Let such take courage. God can turn the delay to the advantage of the candidate, and make it one of the "all things" which he worketh together for good to those that love him. Waiting to get to the field is not always losing time. Some of the best lessons in the divine course of training come through apparent delay.

Arnot, who opened the Garenganze country of Central Africa, just beyond Barotseland, wrote in his journal in 1881: "I would rather wait for years for a fellow worker than that one should come out hastily." The time of waiting may be to the future missionary like the time of seasoning to the piece of timber—the process that prepares for enduring the strain and weight of the future burdens to be borne. The waiting time in the lives of Joseph, Moses, David, and others with whom the Lord dealt, shows that the process in the divine school for missionaries includes the development of patience and persevering steadfastness by waiting.

And patience is one of the first lessons for the missionary. Judson's prospects, "bright as the promises of God," after years of apparently fruitless labor in Burma, were bright only to one who could hold on patiently where the soul that had not learned the

lesson of patience would have been discomfited. Arnot wrote amid delays in Africa: "The value of dear Dr. Moffat's advice to me when I was leaving London, 'Have patience! have patience! have patience!' is more and more apparent." Let hearts that are longing to get away into needy fields be of good cheer. The Lord knows how to prepare his workmen. W. A. S.

The Disregard of Sunday

WHAT shall be done to stay the increasing disregard of Sunday? is a question that continues to agitate the minds of people who regard Sunday as the bulwark of civilized society. Recently the clergy of Plainfield, N. J., have been making a protest against the playing of Sunday golf, and the leading Methodist organ in this country, referring to the situation there, says that "the destruction of respect for Sunday has made terrific strides within a few years," among the causes of which it notes Sunday golf playing and Sunday automobilizing by church-members. It fears that such an example set by men of social and religious prominence will "utterly destroy the remaining reverence for the Sabbath,"—an eventuality which would, in its view, be attended by appalling results. "What subject is there more important," it inquires, "than the promotion and perpetuation of a regard for the one day that stands as a bulwark against invasion of the domestic life and the destruction of those conservators of morality, the churches and the Sunday-schools?"

Yet to avert the threatened catastrophe, the clergy and religious organs of the country rely on legislation, and call loudly for the enactment and enforcement of Sunday laws. They have no "Thus saith the Lord" against working or playing on the first day of the week, to present to the people; the force of church precepts and customs is not sufficient to deter those who would use Sunday for purposes of amusement, and legislation is the only remaining remedy.

Thus they will have human legislation as the foundation of their religious system,—regard for Sunday resting on a Sunday law, and the bulwarks of morality, the churches and Sunday-schools, upheld by regard for Sunday,—the Christian religion resting on a human foundation. Such is not the foundation laid for it by the Author of that religion, and any system resting on a human foundation must meet the fate of the house built upon the sand. The true foundation is the Word of God.

These individuals should stop and consider the seventh-day Sabbath, which is steadily gaining adherents in this country and throughout the world, though

having neither human laws nor popular custom for its support. Resting solely upon a conscientious regard for the Word of God, this institution stands as the bulwark of morality and domestic virtue in many homes, and might do the same for all homes if there was in all the same conscientious, intelligent regard for the law of God. The history and present status of this institution show that Christian morality is conserved by it without the aid of legislation; while the history and present status of Sunday show, on the other hand, that with all that human legislation can do for its support, as a conservator of the interests of morality and religion, it is a failure. L. A. S.

A Betrayal of Trust

THE disclosures of "graft" in the manipulation of the assets of life insurance companies still come, and the end is not yet in sight. A Chicago telegram dated September 26 states the following:—

Investigation of the affairs of the Western Life Indemnity Company by a State examiner to-day brought to light facts tending to show that claims of perhaps thousands of policy-holders in assessment companies have been practically wiped out through company manipulation. Examiner Lucius Frouts discovered that twenty-eight small insurance companies have terminated their existence by merging into the Western Life Indemnity. "That means," said the examiner, "that the policy-holders of the original companies have gone through a process which leaves them practically uninsured, although they are still paying their premiums, and have been doing so for years. This condition is not particularly the fault of the Western or other absorbing companies, for the absorption is done according to law."

The New York *World*, comparing the Equitable Company of New York with some other leading insurance concerns upon which the lime-light has been recently turned, says:—

For years these insurance companies have been giving to the public what are now admitted to be false statements. The New York Life has been proclaiming that it owns no stocks of any kind. Its treasurer yesterday admitted that it had thousands of shares of speculative stocks, but it omitted them from its annual statements. It was also admitted that the company made fictitious loans to clerks to conceal stocks which it pretended to have disposed of, in order to meet the requirements of the Prussian insurance regulations. The Equitable is apparently no worse than its associates in the system. It almost shines by contrast. Its expenses of management are less and its dividends greater than either the Mutual or the New York.

The use by these companies of the policy-holders' money to influence State and national elections, is about as far from the legitimate purposes of an insurance company as anything could well

be, yet such use of their assets is shown to have been made by some, and probably by all, the leading companies.

The fact that no loss to policy-holders from this species of "graft" is yet apparent, does not afford any justification of it. Any business which is run on such lines is unsafe, and sooner or later must involve somebody in disaster. Disregard of justice, honesty, and truth never leads to safety. It is well to keep on the safe side. L. A. S.

My Visit to the General European Field

The German Union Conference

IN the REVIEW of September 7, I reported the union meeting of the French-Swiss Conference and the Latin Union Mission, held at Gland, Switzerland. In this report I gave an account of the general features of the meeting, and a description of the new headquarters of the Latin Union mission field, which have been located at Gland. Although this location is not the geographical center of the Latin field, it is very accessible, and the excellent climate, the beautiful surroundings, and the varied and direct advantages make it a most desirable place for the work that will be carried on there. It will undoubtedly be a grand rallying center for that part of the field until our work on earth is finished.

From Gland, I went to Friedensau, Germany, to attend the annual session of the German Union Conference. In making this journey it was my privilege to travel through the central part of Switzerland all the way from Lake Geneva to Lake Constance. I was accompanied by Brother Guy Dail, who acted as guide and interpreter, and Sister Haskell, wife of Elder C. P. Haskell. Sister Haskell was returning to America from Africa, where she had been visiting her son-in-law and daughter, Brother and Sister Hayton, who have charge of Claremont Union College.

Much has been said and written in praise of the beautiful scenery of Switzerland. This trip taught me that no description, either oral or written, can convey to the mind any true conception of that wonderful scenery. The beautiful blue lakes, the mountains with their verdure-covered sides and snow-capped peaks, the fertile valleys, and the gorgeous sunsets must be seen to be truly conceived and fully appreciated.

The German Union Conference convened July 20, and continued ten days. This was the largest gathering of our people ever held outside of the United States. There were about eight hundred Sabbath-keepers present. Eighty-one of these were delegates, representing seven local conferences and six organized mission fields. The German Union Confer-

ence embraces Germany, Russia, Austria, Hungary, Bulgaria, Holland, Flemish Belgium, and German Switzerland. These countries have a population of two hundred and sixty million, more than three times the population of the United States. Scattered among these many millions in so many countries, there are nearly eight thousand Seventh-day Adventists. There are five organized conferences in Germany, one in German Switzerland, and one in Eastern Russia. The organized mission fields which are being operated by the German Union Conference are those of Russia, Austria including Bohemia, Hungary, the Balkan States, Holland, Flemish Belgium, and German East Africa. About one half of the Sabbath-keepers in this territory are located in Germany, and about one fourth are in Russia.

The statistical reports for 1904 show a net gain of 1,141 members, an annual tithe of \$43,597; offerings to missions, \$8,435; book sales for the year, \$48,260, and health food sales, \$25,000. At our Hamburg printing-office, publications are being printed in fourteen different languages. In 1904 there were printed 989,360 copies of the different papers, and 34,168,340 pages of books and tracts. The affairs of the printing house were so managed that a profit of about ten thousand dollars was made during the year, and the most of this was donated by the directors to the missionary enterprises of the German Union Conference.

I desire to call special attention to the remarkable fact that the missionary work being carried on in the many countries of the German Union Conference is supported almost wholly, if not entirely, by the brethren and sisters in that territory. In making up our estimates for 1906, we found that the expenditures will reach at least \$21,000. This does not include the expenses of any of the seven organized conferences. It represents the expenditure to be made in the great missionary fields attached to the conferences. According to the records of last year's receipts, we estimated that the churches in the German Union Conference will furnish at least \$19,500 of the \$21,000 required. All they ask the brethren and sisters in America to contribute toward the great work they are endeavoring to carry forward in mission fields is \$1,500. They are not sure but that they will be able to provide the whole amount; but, for safety, they made a call for us to furnish \$1,500, while they raise \$19,500.

In these days of small victories this is a remarkable record. The nucleus of the German Union Conference is Germany. From one point of view Germany is really a great mission field. Every dollar of the money now being expended in the countries around Germany could

easily be used by the German Conferences in their great cities. But they are working on another plan altogether. They divide their own slender resources with the great dark lands around them, and then work with all earnestness for their own fields with what is left, all the while praying the Lord to increase their ability to do for him. And the Lord hears them, and blesses with increased numbers and means.

It should be remembered that our people in Germany, Russia, Holland, Austria, etc., are not rich people in this world's goods. But few of them own the houses in which they live. Their incomes are small, but they are frugal and industrious. Their one great aim in life seems to be to co-operate with God in finishing his work in this generation. O that this may be the one and only ambition of every believer in the third angel's message!

In reporting my visit to Friedensau, I should not fail to tell what the Lord has done and is still doing through his people at that place. This will be given next week.

The Friedensau conference was a great and good meeting. The brethren and sisters were in good health physically, and were full of joy and courage in the Lord. The services of each day began with devotional meetings at six o'clock in the morning, and continued with only brief intermissions until half-past nine at night. The sermons preached and the reports given by the laborers were so full of interest, and the people were so eager to hear, that the large tent was nearly full at every meeting. I never witnessed the like at any conference before. It was marvelous. God is truly blessing his dear people in that great field. The difficulties tower like mountains, but the Lord is leveling them, or taking his people over them.

At this conference I had the privilege of meeting and conversing with the presidents of the conferences and the directors of the mission fields in all parts of this section of Europe. I was glad to find our representatives in Russia full of courage and good cheer. They have been in the midst of the terrible riots and revolutions of that country during the past year. The Lord has taken care of them, and has greatly blessed their labors. The dangers, trials, and oppressions of the country are used to advance the cause of God. But our dear people in that land need our prayers. Let us not forget them.

A. G. DANIELLS.

"THE church of the Lord is in profound need of more individual readiness. The crying need of the modern church is for multitudes of ready heralds among the rank and file of its members."

Note and Comment

It appears that the door of missionary opportunity has been opened wider not only in Russia, but in the vast empire of China, by the Russo-Japanese war. Dr. H. W. Miller, writing from China, says on this point in a recent letter:—

It is a commonly reported fact that China's door is opened wider to missions than ever before, and it will not be long before every city of over ten thousand inhabitants will have either a Catholic or a Protestant mission. Russian influence, which had gained such a strong foothold in all northern China, is fast disappearing, and this means the removal of a blight to Protestant missions. We can only look upon this as a very strong indication that God is preparing old heathen China for the reaping of the harvest. And we shall soon see this message proclaimed with power in all the eighteen provinces.

The Protestant missions are taking advantage of every victory to strengthen their position with the government. Already many favors have been granted them, the empress dowager donating a large sum for the establishment of a Christian medical college.

A VERY serious situation has arisen in Hungary—serious not only for the Austro-Hungarian monarchy, but for the peace of Europe as well. The Hungarian people yearn for independence, and a strong party has arisen there which has separation from Austria as the goal of its efforts. The dual monarchy is only held together, it is said, by personal loyalty to the aged emperor Franz-Josef. But a crisis has arisen; demands have been made by the Hungarian party which the emperor has refused, and there is an incipient revolt, which threatens to grow to an open rupture. A London dispatch speaks of the situation thus:—

The Hungarian revolt has taken a still more serious aspect this week, and the situation causes grave uneasiness throughout Europe. . . . A vast majority of the Hungarian people have joined the party of independence. Real concessions must be made by the emperor, or he will be compelled to govern Hungary by military force without a parliament. That situation would speedily result in armed resistance, and then nothing would avert the cataclysm which Europe has been dreading as the greatest of calamities for the past thirty years. It was this looming peril more than anything else which induced Germany to cease hectoring France this week, and refer all questions in the Morocco dispute to the coming conference. The best judgment, on the whole, is that the time for this great rupture, with its attendant dangers to European peace, is not yet. The Austro-Hungarian empire will hold together in some shape so long as the emperor refrains from the use of the arms of one country in an attempt to coerce the other.

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.

Voiceless Prayers

E. H. MORTON

You ask my thoughts as gazing far
I look beyond.
My thoughts are mingled with God's
thoughts,
O sacred bond!
'Tis prayer that brings the distant near,
The touch divine.
God's Spirit is the link that binds
His thoughts to mine.

I thank thee, Lord, for answered prayer,
For ripened sheaves,
And still I ask for more and more.
My spirit grieves
O'er those bowed down by worldly cares
Yet know the way,
And silently I breathe the prayer,
Help them obey.

And so I plead with heart and soul,
In house and street,
I smile, with prayer within my heart,
When friends I meet;
I clasp the hand, and upward send
A voiceless cry.
The answer comes, and well I know
Angels are nigh.

'Tis sweet to keep the chain complete,
The channel free,
To know that God is looking down
To strengthen me.
The life within no eye can see,
But O 'tis peace
And depths of joy when sinners find
From sin release!
North Deering, Maine.

Lessons From the Life of Solomon — No. 4

"To Every Man His Work"

MRS. E. G. WHITE

THE student of sacred history will observe that throughout the ages God has distributed the responsibilities of, the varied interests of his work in the earth among men whose talents fitted them for service, and who by training might become skilful in the service required.

During Jethro's visit to the camp of Israel, the Lord permitted him to see how heavy were the burdens that rested upon Moses. To maintain order and discipline among that vast, ignorant, and untrained multitude was indeed a stupendous task. Moses was their recognized leader and magistrate; and not only the general interests and duties of the people, but the controversies that arose among them, were referred to him. He had permitted this, for it gave him an opportunity to instruct them; as he said, "I do make them know the statutes of God, and his laws."

Jethro remonstrated against this, saying, "This thing is too heavy for thee; thou art not able to perform it thyself alone;" "thou wilt surely wear away;" and he counseled Moses to appoint proper persons as rulers of thousands,

and rulers of hundreds, and rulers of fifties, and rulers of tens. They should be "able men, such as fear God, men of truth, hating covetousness." All matters of minor consequence were to be judged by the men placed over the smaller groups; matters of greater importance were to be carried to the higher officers; and the most difficult cases were still to be brought before Moses, who was to be to the people, said Jethro, "to God-ward, that thou mayest bring the causes unto God: and thou shalt teach them ordinances and laws, and shalt show them the way wherein they must walk, and the work that they must do." This counsel was accepted, and it not only brought relief to Moses, but resulted in establishing order and system among the people.

Chosen Men for Special Duties

Later, when the tabernacle was to be built in the wilderness, *chosen* men were specially endowed by God with skill and wisdom for the construction of the sacred building. And when it was completed, certain men were appointed to perform certain parts of the holy service. Moses, and Aaron and his sons, were to minister before the tabernacle of witness. "The Lord said unto Aaron, Thou and thy sons and thy father's house with thee shall bear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood. . . . Ye shall keep the charge of the sanctuary, and the charge of the altar: that there be no wrath any more upon the children of Israel. . . . Thou and thy sons with thee shall keep your priest's office for everything of the altar, and within the veil; and ye shall serve: I have given your priest's office unto you as a service of gift."

So particular was the Lord that this sacred work should be performed only by those whom he had appointed, that he declared: "The stranger that cometh nigh shall be put to death." Every worker was to know his place, and to perform faithfully the special duties committed to him; and he was to *let alone* that which another worker had been appointed to do.

To the Levites was committed the charge of the tabernacle and all that pertained thereto, both in the camp and on the journey. When the camp set forward, they were to strike the sacred tent; when a halting-place was reached, they were to set it up. No person of another tribe was allowed to come near, on pain of death. The Levites were separated into three divisions, the descendants of the three sons of Levi, and each was assigned its special position and work. In front of the tabernacle, and nearest to it, were the tents of Moses and Aaron. On the south were the Kohathites, whose duty it was to care for the ark and the other furniture; on the north the Merarites, who were placed in charge of the pillars, sockets, boards, etc.; in the rear the Gershonites, to whom the care of the curtains and hangings was committed.

This plan of carefully apportioning special duties to certain men who were best fitted for these duties, had been carefully studied by David, and followed in his administration of the government of Israel; and now that Solomon was placed upon the throne, David gave particular attention to the perfection of the organization of all branches of the ministrations of the priests and Levites, of the civil officers, and of the army.

"When David was old and full of days, . . . he gathered together all the princes of Israel, with the priests and the Levites. Now the Levites were numbered from the age of thirty years and upward: and their number by their polls, man by man, was thirty and eight thousand. Of which, twenty and four thousand were to set forward the work of the house of the Lord; and six thousand were officers and judges; moreover four thousand were porters; and four thousand praised the Lord with the instruments."

The four thousand musicians, divided into twenty-four courses, were each led by twelve men especially instructed and skilful in the use of musical instruments. The work of the porters was also definitely arranged.

The priests were divided into twenty-four courses, and a full and accurate record was made regarding this division. Each course was thoroughly organized under its chief, and each was to come to Jerusalem twice a year, to attend for one week to the ministry of the sanctuary.

The Levites, whose duty it was to assist in the sanctuary service, were organized and allotted their part with similar precision.

The care of the treasures was put into the hands of trusty men. "Of the Levites, Ahijah was over the treasures of the house of God, and over the treasures of the dedicated things. . . . All the treasures of the dedicated things, which David the king, and the chief fathers, the captains over thousands and hundreds, and the captains of the host, had dedicated; . . . and all that Samuel the seer, and Saul the son of Kish, and Abner the son of Ner, and Joab the son of Zeruijah, had dedicated; and whosoever had dedicated anything, it was under the hand of Shelomith, and of his brethren."

"And over the king's treasures was Azmaveth; . . . and over the storehouses in the fields, in the cities, and in the villages, and in the castles, was Jehonathan; . . . and over them that did the work of the field for tillage of the ground, . . . over the vineyards, . . . over the increase of the vineyards for the wine-cellars, . . . over the olive trees and the sycamore trees that were in the low plains, . . . over the herds that fed in Sharon, . . . over the herds that were in the valleys, . . . over the camels also, . . . over the asses, . . . and over the flocks," were placed men whose experience and training peculiarly fitted them for their respective duties. Thus many men of varied abilities were

appointed "rulers of the substance which was King David's."

Diligence in Business

In his work to-day, the Lord would be pleased to have those who are engaged in any part of his service, guard against the tendency to take upon themselves responsibilities that they are not called upon to bear. Some of his servants are to direct the business matters connected with his work in the earth; others are to look after the spiritual matters. Every laborer is to strive to do well his part, leaving to others the duties entrusted to them.

For years the Lord has been instructing us to choose wise men,—men who are devoted to God,—men who know what the principles of heaven are,—men who have learned what it means to walk with God,—and to place upon them the responsibility of looking after the business affairs connected with our work. This is in accordance with the Bible plan as outlined in the sixth chapter of Acts. We need to study this plan; for it is approved of God. Let us follow the Word.

It is a great mistake to keep a minister who is gifted with power to preach the gospel, constantly at work in business matters. He who holds forth the Word of life is not to allow too many burdens to be placed upon him. He must take time to study the Word and to examine self. If he closely searches his own heart, and gives himself to the Lord, he will better understand how to grasp the hidden things of God.

Let ministers and teachers remember that God holds them accountable to fill their office to the best of their ability, to bring into their work their very best powers. They are not to take up duties that conflict with the work that God has given them. It is time for our ministers to understand the responsibility and sacredness of their mission. There is a woe upon them, if they fail of performing the work which they themselves acknowledge that God has placed in their hands.

The finances of the cause are to be properly managed by business men of ability; but preachers and evangelists are set apart for another line of work. Let the management of financial matters rest on others than those set apart for the work of preaching the gospel. Our ministers are not to be heavily burdened with the business details of the evangelical work carried on in our large cities. Those in charge of our conferences should find business men to look after the financial details of city work. If such men can not be found, let facilities be provided for training men to bear these burdens.

Men of experience in business lines, with a practical knowledge of book-keeping, should be chosen to superintend the keeping of the accounts in our institutions at home and abroad. If such men had been appointed in years past to superintend the financial affairs of our conferences and institutions, thou-

sands of dollars would have been saved, and the efficiency of the ministry would not have been so greatly weakened by the burden of financial cares and perplexities that has too often fallen where it does not belong.

Close investigation of the business transactions in various departments of the cause, are to be frequently made. This work must not be neglected. Never are we to sanction any transactions that imperil the purity of the Lord's church, and of his institutions, which are his appointed instrumentalities.

Those in charge of the work have erred sometimes in permitting the appointment of men devoid of business tact and ability to manage important financial interests. A man's fitness for one position does not always qualify him to fill another position. Experience is of great value. The Lord desires to have men of intelligence connected with his work,—men qualified for various positions of trust in our conferences and institutions. Especially are consecrated business men needed,—men who will carry the principles of truth into every business transaction. Those placed in charge of financial matters should not assume other burdens,—burdens that they are incapable of bearing; nor is the business management to be entrusted to incompetent men.

Men of promise in business lines should develop and perfect their talents by most thorough study and training. They should be encouraged to place themselves where, as students, they can rapidly gain a knowledge of right business principles and methods. All may improve; no one needs to remain a novice.

If men in any line of work ought to improve their opportunities to become wise and efficient, it is those who are using their ability in the work of building up the kingdom of God in our world. In view of the fact that we are living so near the close of this earth's history, there should be greater thoroughness in labor, more vigilant waiting, watching, praying, and working. All the religious service and every branch of business are to bear the signature of heaven.

"Holiness unto the Lord" is to be the motto of the laborers in every department. The human agent should strive to attain to perfection, that he may be an ideal Christian, complete in Christ Jesus.

"By Faith We Understand"

F. D. STARR

LIFE is full of mysterious problems; many things that we would like to know seem to be beyond our comprehension. We fail to understand God's dealings with us sometimes; we are puzzled to know why our fellow beings act as they do; we are tempted to look upon all things with which we have to do as a bundle of inconsistencies. Why is this? we inquire.

But let us be calm a moment. The

multitude of things so mysterious to us may all be classified under two heads,—things that we do not need to understand, and things that by faith we can understand. As to the first class, the wise man himself confessed there were some things too wonderful for him, that he could not know (Prov. 30:18, 19), and David speaks of a knowledge that was too wonderful, too high, for him. Ps. 139:6. He says also that he refrained from exercising himself in matters beyond his reach, that were too high or too great for him. Ps. 131:1. Let us imitate this example, and thus free our minds from a multitude of queries with which we need not concern ourselves. We shall thus dispose of a large share of life's perplexing conundrums.

The other class of problems is just as thoroughly provided for; "through faith we understand." What a relief to troubled minds! "Through faith we understand that the worlds were framed by the word of God." To understand how the worlds came into existence is perhaps as great a feat as can be accomplished by our perceptive faculties. It is a matter over which scientists and geologists have puzzled their minds without arriving at any satisfactory understanding; but we understand it as fully as we need to understand it now, and we give ourselves no further trouble about that question. God by his infinite power spoke the worlds into existence. Faith teaches us this sufficient lesson.

"The Son of God is come, and hath given us an understanding." 1 John 5:20. By the faith given through him we understand. By faith we have eternal life; by faith we are come to Mount Zion, the city of the living God; by faith we enter into rest; and by faith we understand.

But what is faith?—"Faith is the substance of things hoped for, the evidence of things not seen." If some friend promises to give you a full explanation of a matter that you do not understand, your mind is quieted, and you are nearly as well satisfied as after the explanation is fully made. So by faith we understand,—by faith in Jesus Christ, who fully understands all things, and who is made unto us wisdom, and righteousness, and sanctification, and redemption,—and it is only when we humble ourselves to be satisfied with his understanding of matters, and accept of that by faith as our understanding, that we get into that condition where he can teach us, and enlighten the eyes of our understanding also, so that our mental faculties can comprehend things otherwise mysterious to us.

Forest, Idaho.

"THE proof that you believe what you declare,
Is that you still stand firm, though
throgs pass by;
Better cry truth a lifetime to void air,
Than flatter listening millions with
one lie."

Missionary Convention Readings

For Sabbath, October 14, 1905

Suggestive Programs

THE following suggestive program is intended for small churches where there are but few to take part:—

For Small Churches

SONG: "Working, O Christ, with Thee," page 381, "Christ in Song."

PRAYER.

READING: "Victories by One."

SONG: "Stand Like the Brave," page 383, "Christ in Song."

DISCUSSION of the Reading in three-minute talks by those who have had individual victories, or who will seek for victories in earnest efforts for others.

READING: "The Need of the Hour."

SONG: "O Where Are the Reapers?" page 411, "Christ in Song."

READING: "What Has Been Done; What Is to Be Done."

REPORTS from members, stating the preparation they have made for the work in providing themselves with the REVIEW, tracts, etc.

SONG: "Gleams of the Golden Morning," page 683, "Christ in Song."

READING: "Forget Not the Stranger."

ORGANIZATION: General remarks on the readings and campaign work, appointing committees, and organizing for the various lines of work suggested by the general campaign committee.

SONG: "Jesus Saves," page 46, "Christ in Song."

PRAYER SEASON: Several short consecration prayers.

DOXOLOGY.

For Large Churches

The following program is suggested for the larger churches having a membership sufficient to render it:—

SONG: "Wake the Song of Joy and Gladness," page 208, "Christ in Song." *Congregation.*

PRAYER.

QUARTET: "The Missionary's Call" (REVIEW, Aug. 17, 1905).

REMARKS: "The Object of the Convention." *Chairman.*

READING: "Victories by One."

DISCUSSION of the Reading by two appointed members.

SOLO: "I'll Go Where You Want Me to Go," page 390, "Christ in Song." *Chorus by Congregation.*

READING: "The Need of the Hour."

PRAYER SERVICE: Several short, earnest petitions for divine aid to meet the "Need of the Hour."

SONG: "I Need Thee Every Hour," page 413, "Christ in Song." *Congregation.*

READING: "What Has Been Done; What Is to Be Done."

DISCUSSION:—

(a) The REVIEW in every Sabbath-keeping home, and our Missionary Periodicals.

(b) Circulation of Tracts and Books by every Seventh-day Adventist.

(c) Bible Work and Missionary Correspondence.

MUSIC: Vocal or Instrumental.

READING: "Forget Not the Stranger." EXPERIENCES in Missionary Work, 15 minutes.

SONG: "Trust and Obey," page 443, "Christ in Song." *Congregation.*

ORGANIZATION for efficient work: Assigning leaders for various departments of the work, appointing committees, etc.

DOXOLOGY.

BENEDICTION.

Some churches may wish to arrange for an all-day convention, and if so, this last program could be divided. Close the first meeting with the song, "I Need Thee Every Hour." Then at the opening of the second meeting sing, "What Hast Thou Done for Me?" page 39, "Christ in Song." Follow with prayer and a short appropriate Scripture reading if desired. Then go on with the program, beginning with the reading, "What Has Been Done."

The above programs are merely suggestive. It is not expected they will be applicable to all churches, but they may serve as helps where they can not be fully followed; yet we recommend that either one or the other be followed as far as possible. They should not be discarded unless something better can be provided. In no instance should there be a substitution in the programs for the readings, as these have been carefully prepared, and should be read in every church on the day appointed for the conventions in preference to any other service, and they should be carefully studied by those who are appointed to read them, that they may personally become imbued with the spirit of them, and be able to render them as forcibly as possible.

While it is always good to assign the various parts to those who can best present them, those who have never taken part in public exercises should be encouraged when their services are needed, to take some part of the program, and to thoroughly prepare for its rendering in the convention services.

The young people in the church should be prominent in all the exercises; they should be assigned parts in the readings, music, and other exercises of the convention; they should receive the impression that the convention is as much for them as for others, and that they are important factors in the great missionary campaign.

An early meeting of the church officers should be called, and final arrangements made for the details of the programs and assigning parts to individuals.

A MISSIONARY lady had a little Hindu orphan named Shadi living with her. She had taught him about Jesus, and one night, when he was six years old, she said to him: "Now pray a little prayer of your own." And Shadi's prayer was this, "Make me what you were like when you were six years old." — *Child's Gem.*

Victories by One

E. R. PALMER

"ONE shall chase a thousand, and two shall put ten thousand to flight." Salvation embraces individuals gathered, one by one, from every nation, kindred, tongue, and people. Neither churches nor nations are saved as such, but a member of the true church is found wherever an individual accepts the Lord Jesus Christ, and dedicates himself and his all as an offering to be consumed upon the altar of service.

Neither is the work of God accomplished by great organizations alone. Much may be gained by organization, and any work may gather strength by the united efforts of God's children; but the great work as a whole is actually done by individuals, many of them isolated in lonely places, who, under the direct leadership of the Master above, undertake his work and become co-laborers with him; and God has ever been pleased to honor these efforts of the individual. Even Jesus has been called "the Discoverer of the individual," and the Gospel of John is largely made up of the sermons of Jesus to "audiences of one," among which stand out most prominently the sermon to Nicodemus by night, and another to the woman of Samaria.

It is said of Jesus that "he went about doing good." He lavished his love wherever he found a need, and the greater share of this work was personal effort with individuals. And he worked practically alone; for although he had a small following during the days of his earthly ministry, these were more as students receiving instruction than as co-laborers; and at last he trod the "wine-press alone," and "of the people there was none" with him. Yet, single-handed, and even in the hour of his death, he fought the greatest battle that was ever fought, and gained a decisive victory over the most powerful foes ever assembled.

The most interesting, inspiring stories of Bible history are the simple record of God's powerful working through individuals,—Noah, Abraham, Jacob, Moses, Joshua, Samuel, David, Isaiah, Jeremiah, Nehemiah, John the Baptist, Peter, Paul, and John, Jesus Christ being the one theme of them all.

The words of the text are not a figurative exaggeration. They contain a plain, literal statement of what God has been doing through all the centuries, and the Bible record of the works of men of God affords frequent illustrations of its plain truth. Solomon tells how the besieged city was delivered by "one poor man." The chief miracle in the book of Jonah is not the story of Jonah swallowed whole by a great fish, and living to tell the tale. The object of the book of Jonah is to tell us the story of how one man with God's commission besieged a high-walled city sixty miles in circumference with walls a hundred feet thick, and took it for God. Samson, single-handed, slew a thou-

sand men. Jonathan discomfited a host, aided only by his armor-bearer. Elijah, alone, withstood Ahab and all his hosts; and for the encouragement of those who feel lonely, and permit doubts to press in upon them, the Holy Spirit has recorded Elijah's fears, and his complaint that he was all alone. But the Lord assured him that there were seven thousand others fighting that same battle, and conquering. And so to-day a thousand foes are being defeated here by one child of God, and there by another, and the blessed fact remains, notwithstanding our fears, that the hosts of evil are being terribly discomfited by this onslaught from individuals.

And later than Bible times, the whole story of the Reformation is a history of victories by one. Luther, who could defy all the powers of Rome, and withstand and assail the papacy until it was said that the "pope trembled upon his throne;" Wesley, whose parish was the world; Knox, who could stand fearlessly before monarchs; Calvin and Bunyan, Huss and Jerome,—all these, with many others, are witnesses of single-handed victories over mighty hosts.

It has ever been God's purpose thus to accomplish his mighty works through the most feeble agencies, that it might be evident that the glory was not of man, but of God. In this spiritual harvest-field, the most abundant sheaves are often garnered from the few good seeds that sift through our fingers while on our way to the great field to sow.

A Congregational church in New England many years ago lamented that one little boy was the sole visible result of a six weeks' revival, but that boy was Adoniram Judson, the pioneer missionary to India and Burma, who gave to India a Bible which has never needed revision. And so that revival, in saving one, was the greatest revival the little New England church ever knew.

There was a year in the little church at Blantyre when but one convert, and that a mere boy, was added to their number; but that lad was David Livingstone, whose name has become an inspiration to all missionary effort, and whose consecration and achievements have furnished thousands of missionaries for the Dark Continent.

A young Sunday-school teacher, a poor seamstress, was unable to secure pupils for her class, and in her desperate determination she gave a shilling to a street Arab to induce him to go to Sunday-school. That boy was Amos Sutton, who was converted, and went as a missionary to the Telegas, and after twenty-five years of labor ten thousand converts were won in a single year.

"There is no work so enormously productive of good results as the turning of a sinner from the errors of his ways, and winning one soul for God. One very, stormy winter Sunday in New York Dr. Stephen H. Tyng, on entering his church to begin services, found that no one else had arrived. 'I will wait awhile,' he said. 'Even through this dreadful snow God may send some man,

woman, or child needing the gospel message.' Scarcely had five minutes passed when in stepped a little girl. Big snow-flakes lay thick upon Mary's hat and jacket, but the pretty face was full of earnestness if not of deep, intense anxiety. With a very welcoming smile and with kind words, Dr. Tyng beckoned to her to come and sit down below the pulpit. 'This child's soul,' he thought, 'is more precious than millions of worlds,' while most fervently he breathed the silent petition that God would win little Mary for himself.

"The informal service at once began. Quaintly, rather, the old voice and the young sang a hymn together. Then followed the simplest prayer and a chapter from the Bible. What the text was, I can not tell you. I only know that the sweet sermonette was full of Jesus, the child's Saviour. What was the result?—God saved little Mary's soul, and that one Sunday there was joy in the presence of the angels over one stray lamb led to the fold of the Good Shepherd. Often afterward did the doctor say that in the whole course of his ministry he had never been so grandly repaid; for the blessing spread on. In the parish, and especially in the Sunday-school, Mary became a most enthusiastic worker. In a few short years she had won no fewer than twenty-five young companions for the Saviour, including Dr. Tyng's own boy. If we can not preach like Dr. Tyng, let us be as wise in winning souls as little Mary, going to them one by one."

Much praise has been heaped upon Mr. Spurgeon for the great success of his tabernacle church in London, and much of this praise was justly due; but few are aware of the work of Mrs. Bradley, one of the teachers of a Sunday-school class in that church. In 1873 she had at that time been instrumental in bringing seven hundred men and women into the membership of the church. Her work continued for many years after, and no doubt she brought in "a thousand" before she died. And she was only a plain woman, such as may be found in every church, save in the one quality of enthusiastic consecration to the one great purpose of saving others.

When Mr. D. L. Moody visited Liverpool for the first time, he was instrumental in the conversion of a young man, who, as soon as he had found Christ, determined that he would bring a thousand other young men to hear the great revivalist; and he succeeded. Just as a politician would seek for a thousand votes, this young man sought for a thousand other young men, and brought them to hear the gospel from the lips of the great preacher.

"Many years ago an invalid lady, whose home was in the country, visited a large city near which she lived, on a sultry summer day. She had business in some of the small streets and alleys, and was appalled at the number of pale, puny, and sick babies in their mothers' arms, who were literally dying for a

breath of fresh air. What could she do? 'I can not save all,' she said, 'but I may save one. There is room for a mother and a child at my home.' She took one mother and her child to her country home and kept them for a fortnight, and then took them back and brought others. Her neighbors followed her example. The next summer the children entertained amounted to hundreds, the next, thousands. Another woman who lived in the city and had no money to give, was vexed that she could not help this most gracious charity. 'I can at least tell others of it,' she said. She wrote an account of it for a New York newspaper. A third woman possessed of great wealth sent one thousand dollars to the editor with the request that he open a fund for this noble purpose. The fresh-air charity was the result. The various organizations throughout the United States for the removal of poor children from the poisonous air of the cities to the country, have grown out of this first attempt of a single weak woman to save one baby."

Indeed, "one shall chase a thousand;" and this simple prophecy has now passed into history which records triumphs and victories of the church in all ages by the achievements of individuals. Do not wait for other members of your family. Do not wait for other church-members, or even for your church officers. Do not wait until you see the great church of God moving in rank and file toward a single object. Begin just where you are. One lone worker in constant touch with the Captain of our salvation and under his leadership and inspiration can chase a thousand, and two such workers can put ten thousand to flight.

The Need of the Hour

W. A. SPICER

A FEW scriptures, and extracts from the spirit of prophecy, will set before us the need of this hour as we face the opening of the special missionary campaign.

There is strength in united action on a given plan of campaign. Most is done when altogether we rally at the same time, and bend our energies to the same end. It is written, "One shall chase a thousand." It shows how strong against forces of evil the Lord is ready to make the one believer. God grant that the "isolated ones" may realize this. One loyal soul can do more for the truth than a thousand can do against it.

But while one can chase a thousand, "two shall put ten thousand to flight." This shows what multiplied power there is in union in the work. It is a grand thing to think of the whole church of the third angel's message, of many languages and tribes, stepping forward together, taking hold of a common plan, every one doing his utmost in every way and on every side to "belt the world" with this message. It is to be a reading of the literature ourselves, and a studying of the truth till our hearts are full of the burning message God has given

us. Then, it is to be a scattering of the literature on the right hand and on the left, talking with the people, giving Bible readings, ministering to the physical needs of the suffering, and in every way that the earnest, tactful love of Jesus can suggest, letting all within reach of our effort know that this third angel's message does us good, makes us kind and helpful, and stirs our souls to go out to prepare others for the great day of God now breaking upon the world. We see the sword coming. Woe be to us if we give not the warning.

There is action and a sound of sturdy conflict in the description that Inspiration gives of the force that brought David to his throne. Of those who came to David's help we read in the twelfth of First Chronicles: "They were armed with bows, and could use both the right hand and the left in hurling stones and shooting arrows out of a bow."

Think of a band like that going into action, using both hands, all kinds of weapons, dealing blows right and left! The weapons of our warfare are different, but the Lord would have us turn the hand to anything and everything that helps on the conflict of truth. We are to be "instant in season, out of season," "by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left."

There was not a sluggish, lazy soul among David's band. They were "men of war fit for the battle, that could handle shield and buckler, whose faces were like the faces of lions, and were as swift as the roes upon the mountains."

Like Christ we must set our faces like a flint Zionward. We can not drift through the conflict before us and into the kingdom. We must settle it that this cause means warfare against evil, and conflict for the good; and we must overcome our natural timidity and inclination to hold back from personal work for sinners. We must break away from all this. Let us have the same energy and determination and industry and "grit" that pushes men on successfully in business dealing with their fellows, and consecrate it all to God's service for him to sanctify and use to the salvation of souls. Every face like the face of a lion, every foot swift as the roe upon the mountains—what a missionary campaign that would mean with a force of Seventh-day Adventists seventy-five thousand strong!

Such were the men raised up by the call of the hour in that time of Israel's crisis, who came day by day unto David "until it was a great host, like the host of God." There were men who "had understanding of the times, to know what Israel ought to do." They could all "keep rank; they were not of double heart." "All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king."

It will be the same just before Christ Jesus takes his kingdom. The message that prepares the way is to be borne by a united band, rallying under the mes-

sage of Revelation 14, until every nation, kindred, tongue, and people hears the warning. We shall learn to step together, and to carry through the plans of campaign formulated, by one united, mighty effort. "Thy people shall be willing in the day of thy power." Says the Testimony:—

"All heaven is represented to me as watching the unfolding of events. A crisis is to be revealed in the great and prolonged controversy in the government of God on earth. Something great and decisive is to take place, and that right early. . . . One word has Justice to speak, and there will be terrific representations upon earth of the wrath of God. . . . Every movement in the universe of heaven is to prepare the world for the great crisis. Intensity is taking possession of every earthly element."

That word was given some years ago, and still it stirs to action, for the intensity of the time has but increased, and we hear not the mutterings only, but the roar of the coming storm. And here is the word from the last volume of the Testimonies, showing how the battlefield appears from heaven's point of view just now. We are all of us somewhere on the field within the range of this vision of conflict, bearing the standard forward, or lagging in the rear and trailing it in the dust:—

"In vision I saw two armies in terrible conflict. One army was led by banners bearing the world's insignia; the other was led by the blood-stained banner of Prince Immanuel. Standard after standard was left to trail in the dust as company after company from the Lord's army joined the foe, and tribe after tribe from the ranks of the enemy united with the commandment-keeping people of God. An angel flying in the midst of heaven put the standard of Immanuel into many hands, while a mighty general cried out with a loud voice: 'Come into line! Let those who are loyal to the commandments of God and the testimony of Christ now take their position. . . . Let all who will, come up to the help of the Lord, to the help of the Lord against the mighty.'

"The battle raged. Victory alternated from side to side. Now the soldiers of the cross gave way 'as when a standard-bearer fainteth.' Isa. 10:18. But their apparent retreat was but to gain a more advantageous position. Shouts of joy were heard. A song of praise to God went up, and angel voices united in the song, as Christ's soldiers planted his banner on the walls of fortresses till then held by the enemy. The Captain of our salvation was ordering the battle, and sending support to his soldiers. His power was mightily displayed, encouraging them to press the battle to the gates. He taught them terrible things in righteousness as he led them on step by step, conquering and to conquer.

"At last the victory was gained. The army following the banner with the inscription, 'The commandments of God and the faith of Jesus,' was gloriously

triumphant. The soldiers of Christ were close beside the gates of the city, and with joy the city received her King."

Truly it must be because we are close beside the gates of the eternal city that the conflict deepens now, and that God's providence sounds as never before for every soul to come into line in these missionary campaigns that are never to cease until the victory is won. This is a people's war. Every soul must bear the arms of the holy warfare. This same Testimony closes:—

"It is not alone by men in high positions of responsibility, not alone by men holding positions on boards or committees, not alone by the managers of our sanitariums and publishing houses, that the work is to be done which will cause the earth to be filled with the knowledge of the Lord as the waters cover the sea. This work can be accomplished only by the whole church acting their part under the guidance and in the power of Christ."

Lord, we hear, and we respond. Let the promise be fulfilled: "Therefore my people shall know my name: therefore they shall know in that day that I am he that doth speak: behold, it is I. How beautiful upon the mountains are the feet of him that bringeth good tidings; that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchman shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion. . . . The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God." Isa. 52:6-10.

What Has Been Done; What Is to Be Done

H. H. HALL

THOSE who took a bird's-eye view of the campaign last fall had much to encourage them. Two sisters were here visiting every home in an entire county, leaving in each a set of *The Signs of the Times* or a message-filled tract. An aged brother and his wife were there, driving over mountainous roads to the scattered homes of a large district, leaving in each a reminder of our Saviour's soon coming. They saw the members of Young People's Societies sending literature and writing letters to every family in certain out-of-the-way villages. They saw others procuring tracts and papers in the language of each family in their vicinity, that they might pass no one by in their house-to-house visitation. They saw families gathered in cottage meetings; they saw Bible readings being given to, and personal efforts being made for, those who had become interested through the work with literature. But above and beyond all these things, they saw by the eye of faith the names of scores being recorded in the Lamb's book of life.

Those interested in figures will be glad to know that the circulation of our good

church paper, the REVIEW, was increased by nearly four thousand copies, that the subscription list of *Life and Health* was largely augmented, that almost a half-million copies of the Gospel Series of *The Signs of the Times*, 120,000 copies of the *Watchman*, 116,000 copies of foreign papers, and 200,000 copies of special tracts were circulated, and that a large work was done with forty-per-cent books.

But this phase of the campaign which was to be a continuous one, has passed. Our people are largely engaged in agricultural pursuits; so for months they have been working early and late, sowing and gathering in their crops. While we wish more might have been done, even during these busy times, yet all will agree that we should now enter upon the work with renewed courage and fresh energy. And notice, please, how clearly, how definitely, the work is laid out before us:—

The Program

1. The REVIEW AND HERALD in every Sabbath-keeping home.
2. The circulation of message-filled tracts by every Seventh-day Adventist.
3. A great campaign in behalf of our missionary periodicals.
4. Systematic work in behalf of our popular forty-per-cent books.
5. Holding Bible readings and cottage meetings, and the carrying on of missionary correspondence with those interested through other features of the campaign.

Will You Act Your Part?

Now, my dear brother or sister, have you the REVIEW? Have you supplied yourself with a quantity of message-filled tracts? and are you planning to circulate them in your vicinity? Have you secured, or will you secure, a liberal number of the Gospel Series of *The Signs of the Times* and *Watchman*, or copies of *Life and Health*, and a sufficient number of German, Danish, and Swedish papers to supply the families speaking these languages with whom you are or ought to be acquainted?

Then there are those who have formerly been successful house-to-house workers with our large books,—men and women who have drifted into other occupations. My dear brother, my dear sister, doesn't the Lord call upon you to once more unite with him and his angels in carrying this last warning message to the world?

Have you, my dear young brother or sister, consecrated your strength, enthusiasm, and powers of persuasion to the Lord, and have you asked him to direct you in using them in the circulation of the literature mentioned?

There is room, yes, large room, for the children, too. Let me read you a letter from one little eight-year old:—
"Signs of the Times,
Mountain View, Cal.

"DEAR EDITOR: I thought that I would write a little of my experience. The Lord does bless me in selling the Signs. Always before going out I kneel down and ask the dear Lord to help me

to sell the paper, and that those who read it may receive the true light and walk in it. Some people buy the paper every week, and are glad to get it. Then there are some who slam the door in my face, and I just go on and ask the Lord to touch and tender their hearts.

"Another good thing I find, and that is giving away the leaflets. I take the money that I make off the Signs and use it to buy the leaflets. These I give away. I think this is doing the right kind of missionary work, don't you? Some will not take the Signs, but will take the leaflets all right. We do not know the good those leaflets will do.

"I am eight years old, and I want always to be doing something for the dear Lord."

Doesn't this sound like the days when children preached that the hour of God's "judgment is come"? It does to me.

The Program of Christianity

Now let us read what has been appropriately termed, "The Program of Christianity."—

"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."

Some time ago I was asked by the family with whom I was stopping to lead in worship. I read the words just quoted, and then said to their ten-year-old boy, "Who is meant by this verse?" He promptly replied, "Jesus." I then said, "But Jesus is not here now. Who is to preach the gospel now? Who is to bind up the broken-hearted to-day? Who is to speak liberty to those who are in prison now?" He hesitated a moment, and then said, "We must." The dear little fellow was beginning to learn—and let us learn with him—that the "Program of Christianity" is,—

"Saved to serve in any station,
Saved to make his goodness known;
Saved to sing his great salvation,
Saved to live for him alone.

"Saved to show by loving-kindness
That his love is full and free;
Saved to lead from error's blindness,
With a tender sympathy.

"Saved to lift my lowest brothers,
As the Highest lifted me;
Crucified with him, that others
May have immortality."

Forget Not the Stranger

W. C. WHITE

IN our determined efforts to carry the glorious message of the soon coming of our Saviour, to every city, town, village, and hamlet in our land, we must remember that there are many thousands of homes in which the English language is not the native tongue, and where reading-matter in some other language would be more welcome.

Imagine yourself a sojourner in France, Germany, Scandinavia, or Italy.

After several years' residence, you might be able to converse quite freely, and read the newspapers of the land, and yet how dear to you would be fresh reading-matter in your mother tongue. If some one were to bring you an English paper or book, how much more welcome it would be than the same reading-matter in any other language.

There are thousands whom we meet from time to time, who have come to America from foreign lands. These may have learned the English language, and their speech may hardly remind us that they are foreigners, yet they would highly appreciate our thoughtfulness in providing them an opportunity to study present truth in their own language.

Have we not to a great degree forgotten that these strangers are among us, that in many cases their settling among us is in the direct providence of God, in order that they may receive the last gospel message, and send it to their friends in the countries from which they came? Have we not forgotten that their wants in the matter of books, tracts, and papers are not identical with our own?

The Lord says to us, "If a stranger sojourn with thee in your land, ye shall not vex him. But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself." Lev. 19:33, 34.

And he says again, "Whatsoever ye would that men should do to you, do ye even so to them." Matt. 7:12.

Shall we not endeavor to follow the golden rule? Shall we not place the grand and glorious message of the gospel before our neighbors in the most attractive form? Shall we not love them as ourselves? Shall we not make a special effort in behalf of those who can not yet read our English literature, and also in behalf of those with whom we can not converse?

The Way Is Prepared

We have a wealth of literature in the foreign languages, which our American brethren can use to the saving of many souls. There are periodicals in the German, French, Spanish, Dutch, Swedish, and Danish, and many other languages. And there are tracts and books in more than twenty different languages. A special effort is being made by our brethren at College View to bring out special numbers of the German, Swedish, and Danish papers for use in the fall campaign.

Some of these are kept in the State tract depositories, but not all. Letters of inquiry addressed to our publishing houses in Washington, D. C.; Nashville, Tenn.; Mountain View, Cal.; College View, Neb.; Christiania, Norway; or Hamburg, Germany, will bring quick response, with full information.

Recently I have met Bible workers and canvassers who said, "In my work I meet Italians, and some ask for literature in their own language. Why do we not have papers and tracts in the Italian language?" When I told them

that we have a good list of Italian tracts and pamphlets, they were astonished. So it is with the Spanish language, and with many other languages.

The precious gospel message has been printed in many languages. Will you use it? Will you become acquainted with your foreign neighbors, learn what language they read best, and then place the message before them in that language?

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Dan. 12:3.

CAPTAIN BICKEL, of the Baptist missionary ship on the Inland Sea of Japan, visits about four hundred small islands where no other Christian work is being done. Among the million of souls found in those islands, Buddhist influence is strong, and filth and immorality abound.

In Madagascar a poor community connected with the Paris Missions has lately built a church. At the dedication an aged Malagasi minister began his prayer thus: "O Lord, thou hast chosen to astonish us in this village to the end of our days! With a people who have nothing thou hast created a church building; on this land, where our fathers offered their senseless worship, thou hast built thy temple! We, the aged ones among the people, have seen many surprising things, but we never dreamed that we should see this!" In every mission field retrospect gives reason for similar astonishment at what the Lord has done.

THE rabbis have a legend that on the passover night, when the Israelites were waiting a signal for their departure from Egypt, there was in one of the Jewish homes a sick girl, who asked her father repeatedly if the blood had been sprinkled on the lintel of the door. Not being satisfied with his oft assurances that it had been properly attended to, she begged him for her sake to go and see. He went outside the door and looked, and no blood was there. He made haste to bring the basin with the branch of hyssop, and had just sprinkled the lintel when a shadow fell upon him. He looked up, and lo! the destroying angel was passing by. The destroying angel is hovering over the lands which have not yet accepted the way of salvation, and over the Christless millions in our own America. But few of these millions have had the saving blood of Jesus sprinkled upon their hearts. What if even one of these precious souls should be lost because you failed to do your part toward making known to him the way of escape? The door of opportunity to give the gospel to the spiritually needy still stands open to you. Will you not enter? Or will you pass it by, waiting for "a more convenient season" that may never come to you?—*Selected.*

THE WORLD-WIDE FIELD

From the West Coast of South America

F. H. WESTPHAL

ON the twenty-third of March Brother Carlos E. Krieghoff and I began meetings at Galvarino. The Lord opened the way for us, a business man in the village permitting us to hold meetings in his house. After holding services for nearly two weeks, Brother Krieghoff found it necessary to return home to get more books. When he was ready to start again for Galvarino, he was detained on account of the illness of his child, which resulted in its death. The parents mourn, but not as those who have no hope.

For nearly two weeks I was left to carry on the meetings alone. At the end

of them at Galvarino. Most of them are Catholics; that is to say, they were baptized by a Catholic priest. At first the Indians refused to be baptized; but when the priest gave each Indian twenty cents who would submit, they consented to the ceremony. When he returned, after an absence of several weeks, he had the same number to baptize again. After he had baptized about seven or eight times as many as are known to live in that country, he refused to pay any more for the privilege of baptizing them. The Indians would receive the money and spend it for drink.

It is a pity to see how these people spend their money for that which is not bread. Men, women, and children come to the city, and get so drunk that it is necessary to take them home on carts.

While in this condition, some sing, others cry, and still others bellow. I have seen mothers, with their little ones tied to their backs, lying on the ground, not able to walk or talk. The little ones were crying, but the mothers were not able to sense the fact. How often they lie thus in the rain part of the night, and in the heat of the sun at midday. Do you not think that the cries of those little ones have come to the ears of the Lord against those who manufacture and sell alcoholic drink? It seems to me that I should not like to settle their bill in the day of judgment.

When the white people first came here, the Indians were quite numerous;

but they have wonderfully diminished in numbers during the last twenty years, all on account of alcoholic drinks sold them by those who ought to be representatives of the Master. The government finally had to prohibit the sale of liquors to them, but it permitted the sale of fermented wines. The Indians become very intoxicated on the wine, and sacrifice their lives and their money. This shows that wine is a mocker.

Some of the people here who know that it is wrong to manufacture and sell strong drink and fermented wine, and that it is wrong to do common labor on the Sabbath, try to substitute for Sabbath-breaking and the wrong of producing and selling fermented wines, the sacrifice of not selling wine on Sunday. What a substitute is this! The Lord can never accept such a substitute. How miserably people treat the Lord! If you remonstrate with them, they feel very much offended, and sometimes insulted.

Nevertheless the work of the Lord is onward in this country. From Peru



ARAUCANIAN INDIANS, CHILE

of that time eight willing souls began to keep the Sabbath. We rejoice for this. Five or six Chileans living there are also observing the seventh day. They needed instruction on the sanctuary question, which we imparted; they are now taking their stand with us, although they were brought to the Sabbath light by the Cabanistas. You can see by this that even the Cabanistas have to serve in bringing people to the truth of the message.

When Brother Krieghoff returned, it was necessary for me to go home, on account of the sickness of our little daughter. Several times she nearly succumbed, but she recovered through careful treatment. We were very thankful to the Lord for his kindness in sparing the life of our daughter.

I met Brother Victor Thomann here also; he is on his way to begin a school among the Indians. In a week or so I shall visit him, and help in the establishment of the school. The poor Indians are to be pitied. There is quite a village

Brother Espinoza reports that his meetings are attended by almost twice as many people as they were a short time ago. From Ecuador Brother Davis reports large sales of books that contain the third angel's message. From Iquique I received a letter from a young man I met on the boat coming to Chile, containing the following:—

"MY DEAR FRIEND: I received your nice and welcome letter. It pleased me very much to get an answer to mine so soon, for you must at times be so much engaged that you can hardly find time to answer all the correspondence which is before you. I must thank you very much for your trouble, and for your interest in my behalf, in sending the reading-matter I received from your office in Valparaiso. I want you to tell me in your next letter how much the price is per annum for *The Signs of the Times*, as I indeed find very much pleasure in reading the few sent me so kindly through your influence. I have read some parts two or three times. I think they are good."

There are jewels to be gathered for the Master in all parts of this world. We need now to be on the alert, and do all we can to find the scattered flock. We shall all rejoice together in that great day when the Master shall come to bring his people home.

Mission Work in Madagascar

PROTESTANT missions in Madagascar date from the year 1818, at the close of which year the first missionaries of the London Missionary Society landed at Tamatave, the chief port of the east coast. Interrupted for some months by the death of most of that pioneer party, the mission was reopened in the year 1820, in the capital city, Antananarivo, in the interior highland, and was carried on with much success until the year 1835, when the persecuting queen, Ranavalona I, began severe measures against Christianity, and all the missionaries were compelled to leave the island. During that period of fifteen years of steady labor, the native language was reduced to a written form, the whole Bible was translated into the Malagasy tongue, a school system was established in the central province of Imerina, many thousands of children were instructed, and two small churches were formed. About two hundred Malagasy were believed to have become sincere Christians, while several thousands of young people had received instruction in the elementary facts and truths of Christianity. That was the period of *planting* in Madagascar.

The second period in the history of Malagasy Christianity was that of *persecution*, and continued for twenty-six years (1835-61), during which period persistent efforts were made to root out the hated foreign religion. But the number of the "praying people" steadily increased, and although about two hundred of them were put to death in various ways, the Christians multiplied

about tenfold during that terrible time of trial.

In 1862 the mission of the London Missionary Society was re-established, and then began the third period in the religious history of the country, emphatically that of *progress*. From that date Christianity has steadily grown in influence, so that in 1895 about 1,400 congregations and more than 280,000 people were under the influence of its missionaries. These churches and adherents were found to some extent in all parts of the island, but were chiefly massed in the central provinces of Imerina and Betsileo.

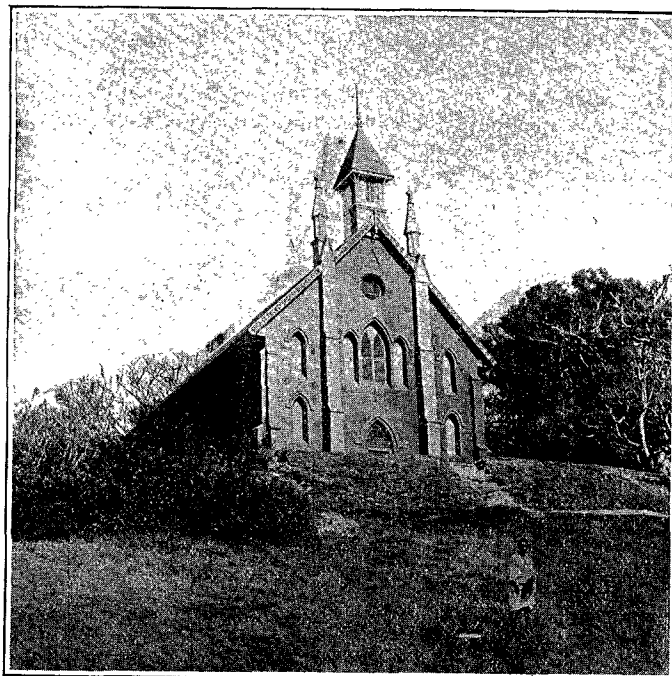
A great outward impetus was given to the spread of Christianity in the early part of 1869 by the baptism of Queen Ranavalona II and her prime minister, and the subsequent destruction of the idols of the central provinces, and still more by the personal influence of the

tion, but in working in close connection and harmony with the London Missionary Society. To the Friends' Mission is mainly due the support of the large medical mission of the two societies, with its spacious hospital, medical and nursing staff, numerous students, and dispensaries.

It will be seen from what has been already stated, that the London Missionary Society, to which the planting of Christianity in Madagascar is due, had previous to the French occupancy by far the largest number of adherents of any Protestant (or other) mission in the country; and it has naturally had the greatest influence upon the religious and social life of the Malagasy. But this large following has brought its difficulties and disadvantages; and the progress made has been greatly hindered by the large number of congregations under the nominal charge of one missionary, and

the impossibility of exercising sufficient influence, in the way of leading and guiding large masses of ignorant people.

For many years the London Missionary Society has maintained a staff of from thirty-five to forty missionaries, including ladies, but not including missionaries' wives. Of these, twenty were stationed in and around Antananarivo, ten in the Betsileo province, and the others in the Antsihanaka district, and on the eastern coast. And when it is remembered



A VILLAGE CHURCH IN THE ISLAND OF MADAGASCAR

sovereign in favor of the Christian religion.

In the year 1864 missions were begun on the eastern coast, both by the Society for the Propagation of the Gospel (Anglican) and the Church Missionary Society (Evangelical). The latter of these was eventually withdrawn (in 1874); and in the year 1872 the former society began work in the capital, and subsequently appointed a bishop to superintend its mission, its chief field, however, being still on the eastern coast.

Two years later (1866) the evangelical section of the Lutheran Church of Norway also began a mission in Madagascar, which was gradually increased, so that they have had no fewer than sixty missionaries, including ladies, in the country.

The last Protestant society to undertake work in Madagascar was that of the Friends (the Friends' Foreign Mission Association). This was begun in the year 1867, and differs from the others in having formed no new church organiza-

tion, but in working in close connection and harmony with the London Missionary Society. To the Friends' Mission is mainly due the support of the large medical mission of the two societies, with its spacious hospital, medical and nursing staff, numerous students, and dispensaries.

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that most of these missionaries had on an average from fifty to sixty congregations to look after, and that many of these churches were scattered over a large extent of country, some at distances of three days' journey from the station, and in a country where no wheeled vehicles were available, it will be seen how difficult it was to give these numerous congregations the help and guidance they so much needed.

To supply as far as possible the lack of European teaching, a college for training native evangelists was carried on for more than twenty-five years; and from this institution nearly three hundred men have been sent out, after receiving from three to four years' training, including, in later years, a little medical instruction.

High schools, both for boys and for girls, have also been conducted for many years, and in the former of these, lads receive three years' training as teachers, in order to supply the needs of the country schools, numbering many hundreds.

But it will probably be asked, What

are the spiritual and moral results of the work of so many missionaries laboring for so many years past? These are more difficult to gauge aright, and it is not easy to give a satisfactory answer to such a question. So much, however, may be fairly said: The idolatry of the central provinces, as regards any open practise of it, has been swept away, although it is quite true that at times of epidemic disease or any other calamity, there is tendency on the part of the more ignorant people to practise heathen customs more or less secretly, although all such are prohibited by the native laws. There is a vast advance in education and enlightenment. Probably not less than one hundred and fifty thousand people are able to read, and have acquired some familiarity with the main facts and truths of Christianity. Several editions of the whole Bible, besides large numbers of the New Testament, have been put into circulation, as well as a considerable amount of literature in the Malagasy language. Many hundreds of congregations have been formed, and meet regularly for worship, and while in all of these a considerable proportion are merely hearers, in almost every case probably there are a few earnest and sincere Christian people, and in the longer established churches these form a much larger proportion of the whole number of attendants.

A missionary spirit is being gradually aroused in the Malagasy churches, and from both the central provinces a number of men have been sent to the outlying heathen tribes as native missionaries. Every year more and more money is being raised for religious and benevolent objects, and considerable sums have been expended in erecting substantial (sometimes handsome) church buildings; and funds are not wanting to carry on orphanages, auxiliary Bible, tract, and temperance societies, as well as associations for supplying preachers to destitute and ignorant congregations. A number of young men have also received systematic training as doctors, and have obtained diplomas, and a number of young women have been taught scientific nursing of the sick. It has always been the aim of our missionaries to develop the self-help of the Malagasy Christians, and to train them to carry on their own church organization and work. For many years past the churches, both of the Inerina and Betsileo provinces, have been banded together in two strong and influential unions for the discussion of church matters, discipline, teaching, etc., and these larger unions, as well as the smaller organizations—a kind of presbytery—have gradually trained the Malagasy Christians to think and act for themselves.

Such are some of the many cheering features of our work, on account of which we have to thank God and take courage.—*James Sibree, Missionary of the London Missionary Society, and Senior Tutor of its College, Antananarivo, Madagascar, in Missionary Review of the World.*

THE FIELD WORK

Virginia

EMPORIA.—I have been here with my tent about four weeks. We have from thirty to fifty present in our meetings; Sunday nights about one hundred. Four are keeping the Sabbath, and I hope that others will take hold soon. I am of good courage in the Lord's work.

C. B. RULE.

West Indies

KINGSTON, JAMAICA.—We have decided to send one of our natives, Brother Frank Hall and his wife, to the Cayman Islands. He has been in the work longer than any other of the natives. He is a teacher and house-to-house worker. His wife is a trained nurse. We will keep Brother Hall on our pay-roll, and look after him. I think this will stimulate the missionary spirit among our people. I believe our tithes will increase more, as they are doing nicely now.

The Cayman Islands are dependencies of Jamaica, lying from one hundred and fifty to one hundred and seventy-eight miles from the west end of this island.

J. B. BECKNER.

Chile

IQUIQUE.—I shall return to Valparaiso soon, and then visit Los Andes and Santiago and Rengo, and some of the other places.

We now have six canvassers in the northern part of Chile, having secured four new ones. We shall soon have one worker in Bolivia—really two, for Sister Caspedes will work there, as she expects to canvass, also.

We have organized two new churches this year. They are small, but we find that the one in Autafagasta is already growing, for two new ones are beginning to keep the Sabbath. We are glad to see this. If a church is growing, and not dead, its numbers will soon increase.

F. H. WESTPHAL.

The Western Washington Camp-Meeting

THIS was the largest and one of the best camp-meetings ever held in this conference. Its results will reach into eternity. It was located in Seattle, and the grounds and weather were ideal. Some interest was aroused among the people of the city. From eight to twelve asked for Bible readings at the close of the meeting.

Plans were laid and movements set on foot which will bring forth fruit in the kingdom of God. Our workers were offered to the Mission Board, and their support pledged. The educational work as the solution of the question, What shall we do for our children and youth? was the leading issue in the meeting.

Our Forest Home Academy proved so successful last year that it was decided to open another school this fall in the southern part of the conference. Three

thousand dollars was voted, and nearly half the amount was raised in cash and pledges for placing these two schools in successful operation. Brother Van De Mark will be placed in the field at once to secure the remainder. There was an earnest seeking after God, and many precious victories were obtained on the ground. Thirty-three souls were baptized at the close of the meeting. A number of these, however, were rebaptisms. We hope to see the work progress in this conference during this year.

E. L. STEWART.

Burma

INSEIN.—I am anxious to see our workers penetrate the country between here and our Chinese missions. For purposes of trade, roads and steamboat lines are penetrating to the Chinese border. It is now possible to make a quick and easy journey from Rangoon up the Irrawaddy River, and then by government road right into China.

Mrs. Votaw is having good studies with the native servants. God is blessing. One man has left off painting his forehead. He has learned all about creation; and when calling upon a neighbor recently, we were much surprised to learn that he had told the lady's servants all the things he had learned. God only knows which seed will be fruitful.

H. H. VOTAW.

The Detroit (Minn.) Camp-Meeting

THIS meeting began September 12, and closed the 17th. Three English and two Scandinavian services were held each day. Sister Merickel held children's meetings, and Brethren Babcock and Olson held young people's meetings. Fifty-two persons camped on the grounds. A good interest was taken in the Sabbath-school work, also in the missionary campaign work. Sister Merickel led out in these lines of work. Different brethren took part in the deliberations, and these meetings were profitable to us all. A preaching service was held each afternoon, in English. Brother A. V. Olson conducted the Scandinavian services until Friday, then Elder John Anderson took charge of them. Brother C. M. Everest came Thursday, with a good supply of books, many of which he sold. Elder Shaw came Friday in time to take charge of the Sabbath service. Elder C. M. Babcock and the writer conducted the preaching service each evening, presenting some phase of present truth. The instruction given was blessed of God to the good of souls. The outside attendance was good at these evening services.

Fifteen persons have begun the observance of the Lord's Sabbath as the result of the tent effort, and others are much interested. Twelve souls were buried with their Lord in baptism; \$47.25 was raised for the Maple Wood dormitory; ten orders were taken for *Life*

and Health; five yearly subscriptions, one six-months' subscription, and one three-months' subscription were taken for the REVIEW AND HERALD, six subscriptions were secured for the *Sabbath School Worker*; two for the *Youth's Instructor*; five renewals and three new orders for the *Minnesota Worker*.

This meeting was a real blessing to all who attended, and was a help to the interest in this place, for which we praise the Lord, and labor on in faith. We desire the prayers of God's people.

ANDREW MEAD,
C. M. BABCOCK.

Central America

I CAME to French Harbor July 6, to attend the dedication of the new church. The company here is small, numbering only fifteen; but with the help of many friends who are not yet members, they have erected a very neat little building, sixteen by twenty-eight feet, furnished with lamps, bell, and an excellent organ, dedicated free from debt. It is located on the same ground where Elder F. J. Hutchins pitched his tent eleven years ago; and although at that time not one accepted the truth to obey it, many of those who now accept it date the beginning of their experience back to that time.

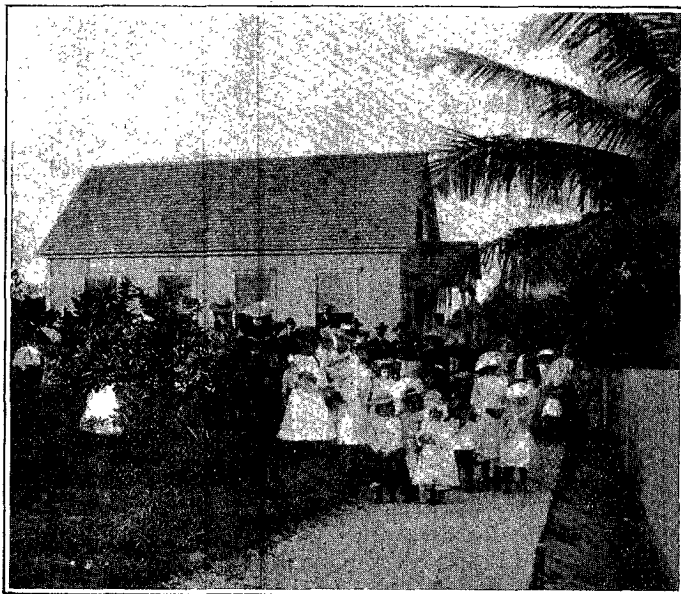
Since the dedication, we have continued the meetings in the church, and at this writing eleven more are keeping the Sabbath. We can only praise the dear Lord for his tender mercy and his power to save. How wonderful is his long-suffering in keeping us alive, that we may give our hearts to him! We pray that others who are yet halting may soon be led to yield all to their Redeemer.

The French Harbor church is very anxious to have a church-school, where the Bible can become one of the textbooks. Not only in words is this desire expressed, but the members have already subscribed a liberal support for the teacher. A lady would find here a pleasant, healthful home, among a people who are all united and ready to work, and who would appreciate very much a Christian school. One brother has three bright children, ten, twelve, and fourteen years old, deaf from birth. He is very anxious that these should learn to read and write, and he would contribute liberally to the teacher's salary. We are very desirous also that this teacher be able to give instruction in music. There is no teacher here for this people, and our hands are reaching out to our brethren in the more favored parts of the world for help. The burden of prayer in several families in this place

is, Send us a teacher for our children and youth.

If some family reading these lines has one in its number who could take up church-school work, I would say there are openings here for farming operations, also for a good blacksmith. There is a shipyard here, also one at Coxen Hole, eight miles west, and another at Oak Ridge, eight miles east, with no blacksmith at either place. A small schooner is being built here now, which has waited for more than a month for irons to be made in Truxillo, forty miles across to the mainland, and when they arrived a few days ago, they were not right. I consider this a good opening for blacksmith work, as well as church-school work. The two combined, or the school work and farming, would make this a good opening for a man and his wife.

In this connection we must not fail to mention Utila also, another of the Bay Islands, as a good location for a teacher. Here the citizens have con-



CHURCH BUILDING AT FRENCH HARBOR

tributed the means to build an addition to the church, eighteen by thirty feet, for a schoolroom, but for nearly a year now there has been no school. Three times our Mission Board has sent a teacher to this place; but for various causes the mission so far has not been a success. Utila is a pretty place, with a nice class of people, but our membership is very small. Here also a music teacher would find plenty to do.

There is no physician on the island, and to call one from the coast is very expensive, costing forty dollars gold for every day he is absent from his office. And there is no baker here. Could a man and his wife combine teaching and medical work, or teaching and farming, or teaching and nursing or baking, this could easily become a self-supporting work. We anxiously look forward to the time when some of our own number shall be able to take hold of this work; but till that time comes, we pray that some one may be inclined to come and help us.

We are now holding meetings at French Key, a beautiful little island about one mile from this village, where there is an interest to hear the word of truth.

H. C. GOODRICH.

East Jordan (Mich.) Camp-Meeting

THE evening after the Sabbath, September 2, I left the Hutchinson (Kan.) camp-ground for East Jordan, Mich., to attend the North Michigan camp-meeting and conference.

I stopped in Kansas City, Sunday, September 3, and spent a day with Elder E. A. Merrill and family, who had formerly labored in the Pennsylvania Conference, where I also spent several years in the work. I spoke that evening for Elder Merrill at his tent on the subject of the millennium, to a tent well filled with earnest listeners. Monday forenoon Elder G. B. Thompson joined me in Kansas City, and we journeyed on to Chicago together.

From there he went to attend the Wisconsin Conference, and I went on to East Jordan. I found on my arrival that Brethren A. Moon, W. D. Curtis, J. B. Blosser, and F. C. Gilbert had left, but was pleased to find Brother Luther Warren and his wife there; also Brother S. M. Butler, the principal of the Cedar Lake Academy, and Brother A. W. Spaulding, of Berrien Springs.

Brother Warren thinks he has improved physically during the summer, although, in harmony with the instructions of his physicians, he is not engaging actively in preaching as heretofore. He spoke once at the camp-meeting with great freedom, and rendered valuable assistance in the other services of the conference.

This meeting was attended by a marked manifestation of the Holy Spirit's presence from the beginning to its close. As a result of the different revival services which were held from time to time during the meeting, every one upon the grounds, with the exception of three or four persons, responded to the earnest calls to repentance.

Although the attendance was not large, yet there was a most liberal spirit manifested toward the different calls for funds.

The outside attendance was excellent at the evening services at nearly every meeting. At the last service the tent was filled, and many people stood outside.

The location of the tent was ideal, within easy walking distance of the beautiful town.

We believe that those who obtained a new experience at this meeting will find great enjoyment in living out the truth as they return to their homes, and they will also be a blessing to their families, and to the neighbors where they reside.

Elder S. E. Wight was unanimously re-elected as president of the conference. Great harmony prevailed in all the business deliberations. In short, everything bespeaks prosperity for the work in the North Michigan Conference.

K. C. RUSSELL.

The Opening of Union College

THE enrolment is two hundred and twelve before the close of the first week. Students will be coming for several weeks yet. So far as the total enrolment is concerned, it is a little larger than last year, but there is a marked increase in the number of students in the Home. Last year at this time we had only ten or eleven tables. Now we have sixteen.

Our enrolment at the Home is one hundred and eleven.

As for the character of the pupils, I think I have never seen a more earnest class of students together. One marked feature of the opening is the small number of seventh-grade pupils. Last year the grammar and arithmetic classes in this grade were large, and had to be divided at the beginning of the second term. This year we have seventh-grade classes only in the grammar and arithmetic, and there are only five or six pupils in these. I believe by another year we can, in our announcement, eliminate the seventh grade entirely.

The organization of the school was effected easily and quickly. We gained a day's time over last year, being ready to take up regular recitations on Friday, instead of on Monday as we did last year.

One hundred and twenty-six persons have enrolled in the different Bible classes. Most of the remainder of the students have either completed the Bible work or else have some excellent reason for not taking Bible study this year. There are only a few who do not wish to take Bible study. No special effort was made to induce them to choose Bible studies, but nearly all seemed glad to do so. The enrolment in industrial studies and trades is also encouraging. Sixty-six is the number at present. The industrial studies come at three o'clock in the afternoon, and many of our students desire to work in the afternoon to help meet their expenses. If it were not for this fact, there would be many more in the industrial classes, but we feel gratified that the number is so large.

An excellent spirit pervades the school. This is especially noticeable in the Home. Although circumstances beyond our control have made it impossible to have the Home in perfect readiness for the students, yet there has been heard no murmuring or complaining. At the social meeting in the Home parlor at the beginning of the Sabbath, it was evident that the Spirit of the Lord was present in a marked degree. A large number of cheerful testimonies were borne in quick succession, and it seemed as if the work was beginning where it left off last year. The same was true in the social meeting in the chapel Sabbath afternoon. We are encouraged to believe that the blessing of the Lord will rest upon the work at the college in a larger measure even than it did last year, and the teachers and students enter upon the work with hearts full of courage and good cheer.

C. C. LEWIS.

GOD is willing to do for any man or woman all that he ever did for any one. If there is not a mighty work of God in us, it is our own fault. Find out what these hindrances are, and put them away.

—R. A. Torrey.

The Work in Nashville, Tenn.

ACCORDING to the light given us, Nashville is an important center for the colored work as well as for the white work. In this city are located several important colored schools, and a very intelligent class of colored people are brought together in consequence.

We have felt that a strong effort should be made this season to interest the colored people. While Elders Haskell and Butler were carrying forward a tent-meeting in one part of the city, it was felt that it was very important that a similar effort for the colored people should be carried forward in some other locality favorable to such work. The Southern Missionary Society had a new tent fifty by seventy-five feet, and for speakers it had two among its corps of teachers who were well qualified for this work. One was M. C. Strachan, principal of our colored school in Jackson, Miss., and the other was N. B. King, principal of the colored school at Vicksburg. Hence during their vacation they were called to Nashville, the tent was pitched, and a series of meetings has been going

rear, and when the church was built, it was raised high enough in front to allow the finishing of the basement for a schoolroom. The work is now progressing on this very rapidly, and this illustration shows something of the appearance of the building when this work shall be finished. There is one exception, however, and that is the windows. On each side of the building are two double windows and one single window, thus giving a room which is lighted better than most schoolrooms which we have ever seen. This schoolroom will be finished, ready for occupancy, this fall.

The action of the Southern Missionary Society in fitting up this building has been influenced largely by the work of Sister Anna M. Nicholas in carrying forward a mission school last winter in a private house within a stone's throw of this church. In regard to the situation as she found it, we quote the following:—

"Only two or three of those thirty or more children whose names are on the register of that 'slum' school of mine, knew who Jesus Christ was—and that

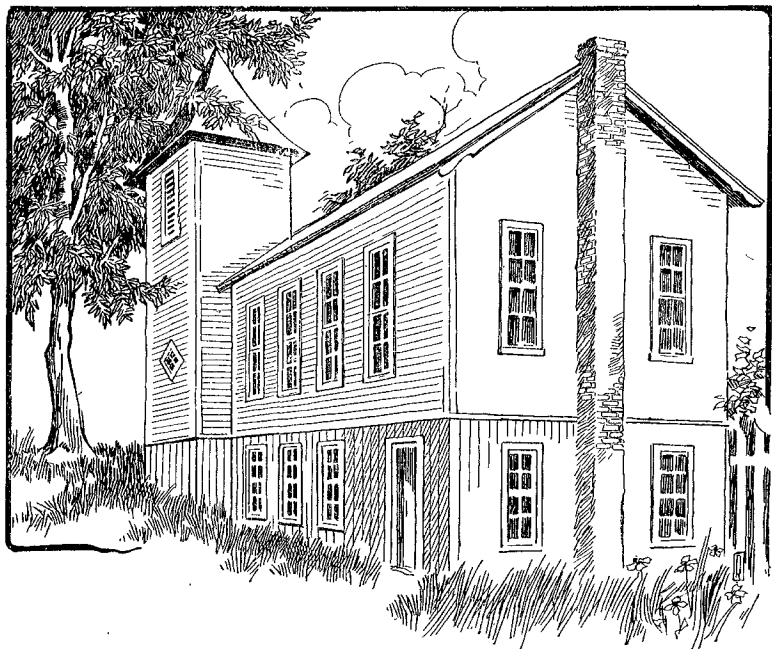
within a stone's throw of the Seventh-day Adventist colored church. They have no church connections, and attend no Sunday-schools; hence the soil is purely virgin. They believed implicitly all I taught them, and were eager for more Bible stories. Beginning with the creation, our Bible work ran down past the flood. The last fortnight I took up the law of the ten commandments, which they learned to repeat. I was explaining the fourth one day when a boy said, 'Them folks up at that church keeps Saturday for Sunday.'

Under circumstances of this nature we felt that there was no better thing to do than for our Society to take the gospel to those people sur-

rounding our church, through the influence of the mission school. Certainly if Nashville has been pointed out as a center where a special work should be done for the colored people, our school work should form as important a factor in our efforts in this place as it has in other places where it is being carried forward so successfully.

The work of fitting up the basement of this building for school purposes can not cost less than four hundred and fifty dollars. A fund has been started for this purpose, and over two hundred dollars of the amount has been already raised. It will require two hundred and fifty dollars more to complete this schoolroom ready for occupancy. We ask our friends to assist us in raising a fund for this work. In July the few office employees connected with the Southern Missionary Society raised \$16.50 for this purpose. Who will join us in making up the remainder of the sum so that the schoolroom can be occupied free of debt, and without being a burden to the Society.

J. E. WHITE.



NASHVILLE CHURCH FOR THE COLORED PEOPLE

forward in it for about two months.

The attendance has not been large at any time, but the audiences have been composed of the thinking class, and these have come quite regularly to the meetings. We are glad to report that although the meetings will probably continue in the tent until the weather makes it advisable to close them, already seven have taken their stand for the truth, and we hope for quite a number more to decide for the truth before the course of lectures shall close.

More than this, we are glad that these school-teachers could have the experience of a work of this kind where they could receive help from those who have had more experience in such work. They will return to their school work this fall better qualified for their duties than ever before.

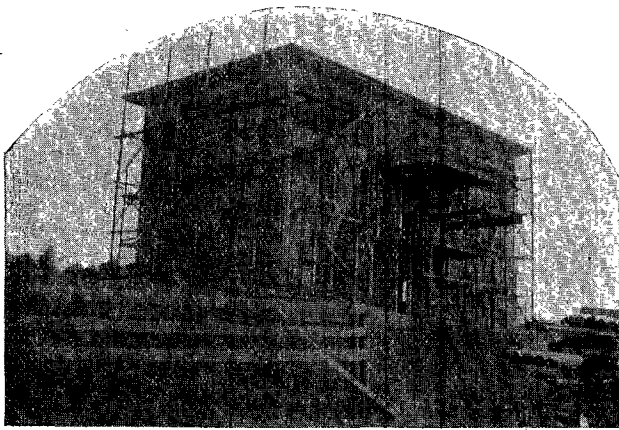
The illustration given on this page represents the rear and one side of the colored school and church property at Nashville. Of course the street runs by the front of the church. It will be seen that the lot slopes strongly to the

An Unfinished Work

THE picture printed in connection with this article will give the reader some idea of the conditions at the school now struggling for an existence at Williamsdale, Nova Scotia. You can see at once that it is in no way prepared for the rigorous winter that is soon coming. We have the furnaces set, but the outside is hardly finished, and the plastering is not yet done. But worst of all, our resources are exhausted, and the young are waiting the opportunity the school is to afford them of a preparation for the work of spreading the glad tidings of the soon-coming Lord.

For twenty years the truth has been presented in this field, but up to this time but little has been done for the young people, and many of them have been lost to the truth and to the world to come. Will their blood be on our garments?

We have every prospect for a successful work if only we are able to complete the school before winter. To do this we are in great need of five hundred dollars. Are there not those of our brethren who will come to our help with



fifty or one hundred dollars each so that the work may be quickly done? Unless the Lord shall move upon some hearts now, and the money be sent us at once, we shall be forced to leave the building unfinished during the long cold winter, and the young people must wait still another year to begin their training for work in the Master's cause. I can not believe that God's people will suffer this long delay, when the sum to be raised is so small.

I shall not make a long plea, but will leave it in the hands of him who knows the needs, and the hearts of all men, to work mightily for his cause just now; and may that love that impelled him to forsake all for us, move us in our treatment of those whom he commands us to teach.

With anguish of soul I await that happy moment when the funds received will enable us to complete the work, or that hour of sorrow when we must say to the young, "You must wait still another year for the school." It is for you to say which it shall be. May God bless you as you pray for, and help the work here. Contributions may be sent to the treasurer of the General Conference, Takoma Park, Washington, D. C.

WM. GUTHRIE,
Pres. Maritime Conference.

A LITTLE help may be a great help if it comes at the right time.

Help for India

To be a coworker with the Lord is the greatest privilege ever conferred upon mankind. "We then, as workers together with Him." 2 Cor. 6:1. If we are not coworkers, we have received the grace of God in vain. The apostle then quotes from Isa. 49:8-11. Most wonderful words are addressed to those who co-operate with the Lord in giving light to those who are in darkness. Now is an acceptable time with the Lord; it is a day of salvation for his people. He gives those who co-operate with him as a covenant, to inherit desolate places; to say to the prisoners, Go forth; to those who sit in darkness, Show yourselves. He promises that all such shall neither hunger nor thirst; neither shall the heat nor the sun smite them. He will lead them to the springs of water. The mountains of difficulties will become a path for them; and as a result they will see souls gathered from afar.

This scripture contains wonderful promises for the one who will co-operate with the Lord and be his helping hand in giving the truth to those who sit in darkness.

It is a golden opportunity to move when the Lord moves, to work in harmony with him. There are special seasons and special occasions when God calls upon his people to act; and to act promptly at such times brings great results. No one has a monopoly of God's providences. There is nothing arbitrary in the matter. When we voluntarily accept and consider it a privilege to step into the work of God, then comes the promise:

"In an acceptable time have I heard thee, and in a day of salvation have I helped thee." It is the day of salvation; so he says, "I will preserve thee." Then we can say to the prisoners, "Go forth; to them that are in darkness, Show yourselves." Then even all the mountains of difficulties will become a way, "and my highways shall be exalted." Can any one fail to praise God for such a privilege?

Less than three months ago Sister Burgess expressed her desire to enter India and open the work among the eighty million Hindustani-speaking people. But she was informed that there were no funds to open a new mission. The Mission Board can scarcely keep up the present work in India. But among the millions of the Hindustani-speaking people there is not a single Seventh-day Adventist worker. They are an intelligent people; and when some of them personally appealed to Sister Burgess to give them the waters of life also, while she was giving out publications to the Bengali-speaking people, her heart was stirred. She and her husband learned the Hindustani language. She has spent nine years in India, and while many have gone to India and returned with broken health, her health is good; but she came to this country on account of her husband's failing health. His health is improved; and the burden of their hearts is to return to the people of their choice.

They proposed to enter the field as private canvassers and sell twenty thousand copies of the *Bible Training School*, and earn the money to return. Sister Burgess began to invite her acquaintances to take the paper at the retail price, ten cents each, and give all the profit to India. She found many others anxious to co-operate in the good work. She has visited a few camp-meetings with success. And now in less than three months, thirteen thousand of the "Help for India" Special have been ordered. Donations of from one dollar to one hundred have also come in for the enterprise. Seven thousand more of the *Bible Training School* are to be sold; and a thousand dollars more is needed to furnish them means to return, build a mission home, and establish the work among the Hindustani-speaking people. They wish to leave in October. A few weeks remain to co-operate with the Lord in this enterprise.

We believe there are many who will gladly take hold of this work, and sell the remaining seven thousand papers, so that Brother and Sister Burgess can soon be on their way, and reach India early in the season, and get their work started before the intense heat comes on.

This work has a threefold blessing in it. There is a blessing to the one who helps. The "Help for India" Special contains the simple truths of the third angel's message, and will be a blessing to those to whom it is sold; and the money received from the sale will send light and blessing to those in darkened India.

This is not to take the place of other enterprises; for it requires only ten cents for one paper, or ten dollars for a hundred. The work will help to carry the light of truth to more people than there are in the United States. Who will help close up this enterprise?

Send all orders to L. G. Burgess, South Lancaster, Mass., or to the Bible Training School, South Lancaster, Mass. In sending orders state plainly that you wish the "Help for India" Special.

S. N. HASKELL.

The Cumberland Conference Camp-Meeting at Spring City, Tenn.

THE Cumberland River Conference, embracing the east half of Kentucky and Tennessee, held its main annual camp-meeting at Spring City, August 31 to September 10, and has just closed. It has been a very excellent and profitable meeting. The writer reached the campground Monday, September 4, and found the meeting in progress. He was the only public laborer present outside of the bounds of the conference.

Professor Tenney, Elders Wells, Godsmark, Bird, Woodward, and the president of the conference, Brother W. W. Williams, took a prominent part in the labors of the meeting.

The attendance of our brethren was not quite so large as at the Nashville meeting, but nearly so; but the attendance from the outside far exceeded the number who attended at Nashville. In fact, the pavilion was packed quite full every night, and some sat outside in chairs. They gave the best of attention, and seemed deeply interested.

Years ago Elder Kilgore lectured at

Spring City, and a few came out. This, we think, is one of the places where a number of our brethren who had been arrested for breaking Sunday, had been worked in the chain-gang. This was referred to by Elder Kilgore, who was present one day, having been summoned there on important business. He gave a remarkably interesting discourse on the restoration of the true Sabbath in the last days, many of the citizens desiring to hear him.

The Cumberland Conference does not have its annual election until January, and so there was more time given to religious meetings and spiritual matters.

The wants of the Graysville school in the line of repairs and added facilities were considered. Professor Tenney, Elder Kilgore, and the writer, took an earnest part in the presentation of these matters. We do not know the exact amount of money raised, but think upward of two hundred dollars was subscribed. A camp-meeting and tent fund of about the same amount was also raised.

The religious and spiritual interests of the meeting were strongly represented. On the last Sabbath a good work was accomplished. Nearly one half of the congregation came forward for prayers, and there was a social meeting of interest. There was freedom of spirit and increased interest manifested quite fully in the latter portion of the meeting.

The plan for young people's meetings and work in the cause was presented earnestly by Professor Tenney and others. This is a subject being taken up at all the camp-meetings in this union conference this season. An attempt is being made to have in every church a special interest in encouraging the young people to enter ardently into the labor of circulating the truth among the people and doing good in other ways. It is a work every way worthy of commendation, and we hope it will result in preparing many laborers for work in the cause of Christ.

In the writer's judgment, this was the best meeting he ever attended in the Cumberland Conference. There was a greater spirit of union manifested by those present, and a more general interest to dedicate their hearts to the upbuilding of the cause of God. Doubtless there is still a chance for great improvement in this direction, but there are certainly many good omens of increased interest.

It was a very pleasant season. The weather was very favorable, and the camp was situated in a fine grove, with plenty of good water. A large portion of the friends of the cause in the Cumberland Conference were present. We greatly hope that enough money will be raised to help in the repairs upon the school buildings, so that a greater degree of power in the work of God will be manifested.

To the best of the writer's knowledge, the spiritual condition in this conference, really the strongest in the Southern Union, has encouragingly improved. We shall hope for greater advances in the salvation of souls and the upbuilding of the precious cause we love.—*Geo. I. Butler, in the Watchman.*

EVERY Christian must bear his part in the amelioration of the neighborhood in which he lives, and it must cost something.—*Rev. H. R. Wakefield.*

Oakwood School, Huntsville, Alabama

AFTER long months of sadness the Lord has caused Oakwood school to be glad and to rejoice. For months our school had been subjected to suspicion and evil surmising to such a degree that the enemy seemed to triumph over an institution of the Lord. The report was circulated that the school was broken up, and all the students had returned to their homes. But we are happy to be able to report that, however much mischief may have been wrought by the evil one, God has not forsaken us, nor has he refused to manifest himself to us when we sought him with the whole heart. So at the present time we are rejoicing in the evidence of his presence with us. Up to this writing thirteen of our students have decided to give themselves to the Lord, and were baptized on the 16th inst. This leaves only four or five of our old students who have not yet taken their stand on the Lord's side. We are praying that these also may surrender, that we may present a solid front to the attacks of the enemy.

Through the missionary efforts of our students some of our neighbors have taken their stand with us, and are keeping the Sabbath. We have hope of others also.

We have five consecrated students from the republic of Panama, some of whom are very anxious to take the nurses' course, that they may be the more useful to their own people when they return to their homes; but we are not so situated that we can give them the needed instruction, as we have no sanitarium, no treatment rooms, not even a bath-tub, in connection with the ten-year-old Seventh-day Adventist institution known as the Oakwood Manual Training-school. Even if we had such a luxury as a bath-tub, we would not have sufficient water to use it in a dry season. We need a better water-supply, we need our buildings protected by paint, we need a new laundry building, and a milk house where we can teach our students how to care for milk and to make good butter. We have an unfinished shed for farm implements. One of our new cottages needs a wood-house. And, moreover, according to the instructions given us by the spirit of prophecy we need more new buildings in order to accommodate a much larger number of students than we can now accommodate. But we dare not think of more new ones until we can pay for those just erected.

"The Lord calls upon his people to help the Southern field. This call brings with it a solemn, sacred responsibility, which can not be evaded. The field speaks for itself. Neglected, down-trodden, oppressed, ignorant—who need our help more than the colored people of the South? Let this field be helped, without waiting until every other call for help is answered. God calls for a right appropriation of his means, that the work may enlarge and extend where it is a positive necessity that it shall enlarge and extend, where such extension will help other barren and forsaken parts of the vineyard."

"The deepest humility should be felt by those who have the privileges of enlightenment and education in missionary lines. The Lord God of heaven, by whom all actions are weighed in the

golden balances of the sanctuary, looks upon the thousands of colored people, our neighbors, who in their destitution are spreading their cases before the Giver of all mercies and blessings. These people are perishing in their sins. As a people they are ignorant, many knowing nothing of purity and godliness and elevation. But among them are men and women of quick perceptions, excellent talents, and these will be revealed when once the Spirit of God shall turn their attention to the Word. But they need ministry not in the Word alone. Those who would do God's service in this field must go among the people. . . .

"In his providence, God is saying, as he has been saying for years past: Here is a field for you to work. Those who are wise in agricultural lines, in tilling the soil, those who can construct simple, plain buildings, may help. They can do good work, and at the same time show in their characters the high morality which it is the privilege of this class to attain to. Teach them the truth in simple object-lessons. Make everything upon which they lay their hands a lesson in character building.

"The South is calling to God for spiritual and temporal food, but it has been so long neglected that hearts have become hard as stone. God's people need now to arouse and redeem their sinful neglect and indifference of the past. These obligations now rest heavily upon the churches, and God will graciously pour out his Spirit upon those who will take up their God-given work."

Now, brethren, as the time is at hand for the yearly collection to be taken for the colored work in the South, we who are here and know of the crying needs of the field, appeal to you not to forget this long-neglected branch of God's work.

G. H. BABER.

Will They Sell?

IN Volume VI of the "Testimonies" I read the following: "Let each publisher and general agent work enthusiastically to encourage the agents now in the field." In my experience I find that the best way to encourage an agent is to go with him into the field, and take the same book he is handling, and show him how to sell it. It is far better to give real, practical help than to give advice.

Some have asked me if our large books will sell; I want to say, Yes, and I wish I could say it in tones that could be heard throughout the length and breadth of the land. Through the spirit of prophecy the Lord has said they should be sold, and "his biddings are our enablings." The experience of our canvassers in Missouri is demonstrating this fact. One of our canvassers a few days ago sold forty dollars' worth of "Bible Readings" in one day, another lady canvasser sold over forty dollars' worth of "Great Controversy" in less than a day. I went to assist one of our canvassers who was selling "Great Controversy" in a town of three thousand inhabitants. He took one street, and I took another, and in six hours I made nineteen exhibitions, and took twenty orders for "Great Controversy;" value, \$65.75. I sold a book in every house on that street but one, and sold two in it.

I do not speak of this to exalt any canvasser or myself, but that all may see that when we follow in the path of duty,

we can not fail. Let no one think that our books are too high priced to sell, but let all exalt the value of these books. While delivering books in the South one time, a subscriber said, "It will take half a bale of cotton to pay for that book." I said, "I know it; but this book is worth more than your whole crop of cotton; its value can not be estimated in dollars and cents. If you will obey the teachings of this book, it will land you in the kingdom of God, where you will not have to raise cotton for a living." I believed what I said to him, and looked him square in the eyes when I said it; and he believed it too, and paid me for the book. O, I pray God to help us to see the real value of our books, then the price will not be in our way.

We are pressing the battle and shouting the victory in Missouri. Dear reader, do you want a good, rich experience? If so, get a prospectus for "Great Controversy" and come with us, and we will help you to get it, and you will lay up treasures in heaven.

G. PHILLIPS.

Dedication of Hinsdale (Ill.) Sanitarium

THE formal opening of the new sanitarium at Hinsdale, Ill., a suburb of the city of Chicago, took place September 20, at 3 P. M. Several hundred people gathered on the lawn in front of the building to listen to addresses by lawyers, doctors, ministers, and judges. These were for the most part from the city of Chicago.

Judge Orrin N. Carter, of Cook County, gave the opening address. Dr. J. H. Kellogg spoke for a time with reference to the sanitarium idea. Addresses were also made by Dr. Thomas of Chicago, Representative Wilson, Mr. Hart of the Children's Home and Aid Society, and others, including Dr. Paulson and W. S. Sadler.

The exercises were presided over by Hon. R. A. Childs, ex-congressman from some district in Illinois.

Before and after the exercises, hundreds of people were shown through the building, where various demonstrations of sanitarium methods of treatment, diet, dress, etc., were given.

I think it was in August, 1904, that Sister White wrote in the REVIEW AND HERALD concerning her visit to Hinsdale. She spoke of the ideal location, and said: "The sight of the trees and flowers, with the sunshine and fresh air, will bring health to mind and body. In anticipation of this I see the Hinsdale Sanitarium established, with hope and faith coming into the hearts of the patients." Her prediction in this respect is being fulfilled.

Those in charge of the institution are asking that as far as possible the nurses and helpers receive Bible instruction from our ministers. They express themselves as very anxious to have the third angel's message taught in all its significance to all these helpers, so that they will be in perfect harmony with the message and its work wherever they may go.

Although this sanitarium is not organically connected with the Northern Illinois Conference, it did seek for such connection, but conditions were such at the time the request was made, that it was not thought practical. It is under

the management of what is called the Hinsdale Sanitarium and Benevolent Association. I believe it is possible for those in charge and the conference to make this sanitarium in its teachings and operations what the Lord wants it to be. Since it is in our midst and must have a leading influence in caring for the afflicted people of Chicago, and since in the very nature of things it must come in touch with the Seventh-day Adventist churches of this city, is it not a consistent thing that the conference furnish strong ministerial help to assist it in carrying out the ideas suggested for it in the writings of Sister White?

There is no question but that the citizens of Hinsdale and its vicinity are greatly pleased to have it in their midst. They were present in large numbers to witness and enjoy the dedicatory services, and seemed to give a very hearty welcome to the sanitarium and its promoters.

The building is now well filled with patients. Besides this, a number of tents have been pitched in order that the overflow may be accommodated. It seems to be doing the same kind of good work that other sanitariums are doing, and we hope that it may be conducted in such a way that it will be a material help in advancing the cause of the third angel's message in this field. WM. COVERT.

The Southern Fund

AMOUNT previously reported.....	\$343 78
Frank Yoeman	25 00
Mr. and Mrs. Nels Nelson	9 50
Mr. and Mrs. E. H. Little	5 00
Robert Cowan	5 00
D. W. C. McNett	5 00
Mrs. S. A. Curtis	3 00
Mrs. William Martin	2 00
Mrs. George Hanson	1 50
Mrs. W. H. and Minnie Falconer	1 00
W. B. Payne	1 00
Mrs. H. W. Tolbert	1 00
William Chilson	1 00
Lena Larson	50

Total reported\$404 28
I. H. EVANS, Treasurer.

Young People's Day in the Central Union Conference

THAT "much has been lost to the cause of God by lack of attention to the young" is a fact which is becoming more and more evident. It stands us in hand, therefore, to go to the root of the matter and learn how to perform our neglected duties.

The messages that have been sent us are full of instruction concerning this important line of work. To create a deeper interest in this work, and to study the Lord's plan for the organization of our young people and the lines of work to which he has called them, is the purpose of Young People's day, to be observed by all the churches in the Central Union Conference, Sabbath, Nov. 4, 1905.

Readings are in preparation to be given at the forenoon service, and it is expected that each church will have a convention for the consideration of the Young People's work in the afternoon. A suggestive program will be sent out to each church with reference to literature

to be used in preparation for this occasion. The elder, Sabbath-school superintendent, and officers of the Young People's Society (or some one selected from among the young people, where no organization exists) should constitute a committee to make arrangements for the observance of Young People's day in each church. Let the following statement in "Education," page 271, be an inspiration to faithfulness in this work: "With such an army of workers as our youth rightly trained might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be given to the whole world!"

E. T. RUSSELL, Pres. C. U. C.,
M. E. KERN, Sec. Y. P. W., C. U. C.

Religious Liberty Notes

THE Lincoln (Ill.) Courier wisely says: "Observance of the Sabbath is a question of conscience."

The New York Conference, at its recent session, unanimously elected Brother J. S. Wightman as their religious liberty secretary, after the adoption of the following resolution: "We recommend that the conference add to its list of officers a secretary of the Religious Liberty Department who shall act in cooperation with the Religious Liberty Bureau of Washington, D. C."

In making reference to the Sunday agitation in India, the *Christian Work and Evangelist* (N. Y.) says: "The Sabbath question seems to girdle the globe." The same paper also states concerning the question of Sunday observance: "As this is chiefly a religious question, it is evident that it is much better settled by the churches, appealing as it does to the religious nature of man, rather than resort to the courts of law."

"Some of the old friends of Governor Folk, of Missouri, in various parts of the country are turning against him for what they call his meddlesomeness in interfering in the local affairs of the cities of his State, especially in his enforcement of the Sunday closing law." So states the September number of *The World To-day*, and the same magazine further adds: "In Springfield, and other places in Illinois, an attempt has been made to put in operation a Sunday closing law, which had previously been a dead letter."

The following resolutions were adopted at the recent session of the East Michigan Conference: "Whereas, There is an increasing demand for religious legislation throughout the country, and, Whereas, All such legislation is a menace to religious freedom, resulting in a union of church and state, therefore, Resolved, That we urge upon all our people the necessity of engaging enthusiastically in the work of disseminating literature upon the principles of religious liberty, that all the people in our conference may be enlightened on this subject. Further, Resolved, That this conference select a competent person who shall be known as Religious Liberty Secretary, and shall devote such time as may be necessary to the religious liberty work." Prof. J. G. Lamson was unanimously elected as their religious liberty secretary.

K. C. RUSSELL.

Field Notes

ELDER O. S. HADLEY reports eight new Sabbath-keepers in Indianapolis, Ind. There is prospect of a third church being organized there soon.

BROTHER F. J. HARRIS reports from Aledo, Ill.: "We have had a splendid interest here all along, and there are several who are just beginning to keep the Sabbath, and quite a number more of whom we are very hopeful."

BRETHREN L. H. CHRISTIAN and Carl F. Hanson, who are holding tent-meetings for the Scandinavians in Chicago, report: "We are very busy visiting and selling papers. The people are taking their stand one by one. The prospects are that a good many will accept the Lord."

BRETHREN B. F. STUREMAN and E. R. Lauda make the following report from East Michigan: "July 25 we pitched our tent at Sanilac Center, and remained there six weeks with a very good interest; and against all opposition by one of the ministers of the town, twelve began to keep the Sabbath. From here we went to Elmer City, and remained there a little more than three weeks. Here also the same minister opposed us very hard, but notwithstanding, four accepted the truth. These will join with the company at Sanilac Center. We have now a Sabbath-school of thirty-five members at this place."

Current Mention

—France and Germany have arrived at an understanding regarding Morocco.

—The great majority of the people of Japan, says a leading Tokyo journal, are dissatisfied with the peace treaty.

—Greenland is to be explored by an expedition which is fitting up for the undertaking at Copenhagen, Denmark.

—The recent cotton report scandals, coupled with the life insurance disclosures, are said to have seriously injured American credit in Europe.

—A statement comes from Tokyo that Japan's real reason for making peace at this time was fear of a financial breakdown, the war having proved more costly than was anticipated, and the rice and cereal crops in Japan not promising well this year.

—Dispatches from the Philippines report immense damage to shipping and other property in a number of the islands, with considerable loss of life, from a typhoon which swept over a portion of the group, September 26. The damage to the hemp plantations is estimated at \$1,000,000.

—The new Anglo-Japanese treaty is being hailed as an agreement which insures peace in Europe for at least ten years to come. By it England is made secure in Asia, and Japan is guaranteed the full fruits of her victory over Russia. The open door in China is also said to be assured.

—Commanding officers of the Catholic Knights of America and of the Knights of St. John took steps recently toward amalgamating all Catholic military orders in the country under the general name of Catholic Military Federation of America. The federation was organized by a committee from each order at a secret meeting held in Chicago.

—A collective note from the six powers has been handed to the sultan, declaring that their decision to assume international control of the finances of Macedonia is unalterable. The note informed the Ottoman government that the foreign delegates appointed as controllers would arrive at Saloniki October 1, and requests that the necessary instructions be sent to the provincial authorities so that the delegates may enter on their functions without delay.

—A severe earthquake was experienced at Lundby, Hisingen Island, Sweden, September 26. It cracked the walls of houses, and fissured the surface of the ground. Subterranean rumblings were quickly followed by the violent rocking of houses and the splitting of inner and outer walls, driving the inmates to seek safety in the open air. In many places fissures a foot wide were opened up, while the level of the ground in the eastern part of the island sank appreciably. The disturbance lasted a minute.

—A volume recently issued by the Bureau of Labor on the subject of regulation and restriction of labor in this country, makes the sensational statement that for two years past the unions have been restricting the daily amount of labor performed by skilled workmen in the slaughtering and meat-packing industry by regulations imposed on the men amounting to over thirty per cent reduction in the day's labor. In a study of thirty different trades or industries, summarized in this volume, it was found that such restrictions are enforced in a large proportion, generally by the rules of unions, and in at least one case—that of the glass industry—by agreement of the manufacturers and unions.

—After all that has been done of late years by the European powers to put an end to massacres in Macedonia, these barbarities still continue, and the situation is no better apparently than it was before the "Christian" powers intervened between the ruler of the Mohammedan kingdom and his Christian subjects in Asia Minor. According to recent reports, there is even less safety now for life and property in that district than was the case two years ago, when the powers authorized Russia and Austria to reform the country. A London dispatch states that "James Bryce, M. P., president of the Balkan committee, is now touring Macedonia and observing conditions there, preparatory to laying the results of his tour before the British Parliament."

—The representatives of the zemstvos assembled in Moscow the last week in September, and decided on a political program, as follows: Complete responsibility in the eyes of the law for all private individuals and officials alike; recognition of complete equality in the personal rights of all citizens of the empire; equality of the rights of peasants

with those of other classes of society; liberation of the village populations from administrative guardianship; abolition of the Zemski Natchalnik; immediate recognition of the inviolability of person and domiciles; guarantees of the freedom of conscience, faith, speech, meeting and association, and of the press; abolition of the passport system; formation of a national assembly which shall participate in legislation, institute a regular budgetary system, and have control over the legality of the acts of the higher and the lower administration. If this program is not opposed by the czar, a great reform will certainly have been accomplished.

The Missionary Campaign

(Continued from the second page)

The Signs should be ordered of your conference tract society or of Signs of the Times, Mountain View, Cal.

Orders for the Watchman may be sent through your conference tract society, or directly to the Watchman, 1025 Jefferson St., Nashville, Tenn.

Life and Health for October and November will be the best numbers yet published.

Life and Health for October Now Ready

As we look over the pages of the October number of Life and Health—the first fall campaign issue—we are greatly pleased with its contents, and believe it to be the "best yet."

It has a full-page frontispiece showing a Russian Officers' Convalescent Ward in a Japanese Hospital, and each department is made attractive with a new heading. The articles are of unusual interest and importance, as will be seen by the following partial list of contents:—

GENERAL ARTICLES: Chronic Rheumatism of the Joints, by George A. Hare, M. S., M. D.; Extremes in Diet, by Mrs. E. G. White; The Daughter in the Home—The Little Tot, by Augusta C. Bainbridge; A Twofold Conversion—A Story by Mrs. M. E. Steward, A. M.

THE MEDICAL MISSIONARY AT WORK: A Visit to a Japanese Hospital (Illustrated), by S. A. Lockwood, M. D.

HOUSEHOLD SUGGESTIONS: Making Bed Comforts; Orderly Home-Making, Mrs. D. A. Fitch; Miscellaneous Helps.

FOR THE MOTHER: The Power of Mother's Voice (Poetry); The Home Life, by Mrs. E. G. White; Tact with Children; Why Single Blessedness Is Preferred, by Mrs. M. C. Wilcox; Making Children "Show Off"; A Place for Boys (Poetry).

QUESTION AND ANSWERS: Two pages, by George A. Hare, M. S., M. D.

By THE EDITOR: Prepare for the Winter Diseases, Guard the Child Against a Crippled Heart, Growing Pains, Food Frauds, The Cause of the Social Evil, Mental Influence in Sleeplessness.

NEWS NOTES: Three pages of the latest information concerning Pure Foods, Sanitary Progress, etc.

The November number (ready October 15) will be an educational or "School Children's" number, more fully illustrated than usual, and the following are some of the topics to be considered:—

"The Medical Inspection of Schools," "Spending Money for School Children," "Our Little Miss at School," "Diseases of School Children," "Lunches," "Recreation and Exercise," "Home Study," "Hygiene of the Schoolroom," "Questions and Answers" pertaining to the health of school children.

The price for either October or November will be 5 cents a copy. The rate in quantities of 25 or more copies to one address is 2½ cents each. On less than 25 copies and more than 6 copies, the rate is 3 cents each.

Orders for Life and Health should be sent to your tract society, or to Life and Health, Washington, D. C.

The foreign papers—the *Christlicher Hausfreund* (German), the *Sions Vaktare* (Swedish), and the *Evangeliets Sendebud* (Danish)—have not yet made definite announcement of their plans for special issues. They are all published by the International Publishing Association, College View, Neb., and those who wish full information should address the publishers.

The Third Step

We look with favor upon the plan of setting aside certain small, easy-selling books for the use of those who wish to canvass in their own neighborhoods.

"We recommend, That beginning in early November, special efforts be made by conference workers and church officers to interest our people in the sale of forty-per-cent books."

This work is usually termed "resident canvassing," and means that those who can, while living at their own homes—in city or country—shall devote some time to introducing one or more of our publications to their friends and neighbors. These persons may not be able to leave home duties to engage continuously in selling the regular subscription books, but can spend a few hours each week in this work.

For this class, the books in the Home Workers' list are especially adapted. They are gotten up in attractive style, and are of sufficient variety to meet the requirements of all. It is not necessary to consult with a State canvassing agent in order to begin work on these books. The territory for them is at the disposal of our churches. Select your book, arrange with the church librarian where to begin, and go to work.

Home Workers' Books

- DESIRE OF AGES.—Plain edition: Cloth, \$1.50. Library, \$2. Russia limp, \$2.
THOUGHTS ON DANIEL AND THOUGHTS ON REVELATION.—Pamphlet style only. Daniel, 25 cents. Revelation, 25 cents.
GREAT NATIONS OF TO-DAY.—Paper, 25 cents.
HIS GLORIOUS APPEARING.—Board, 25 cents. Cloth, 40 cents.
STEPS TO CHRIST.—Paper, 25 cents. Cloth, 50 cents.
THOUGHTS FROM THE MOUNT OF BLESSING.—Cloth, 60 cents.
EDUCATION.—Cloth, \$1.25.
HELPS TO BIBLE STUDY.—Paper, 25 cents. Cloth, 50 cents.
VEGETARIAN COOK BOOK.—Cloth, 75 cents.
POWER FOR WITNESSING.—Paper, 25 cents.
THINGS FORETOLD.—Board, 50 cents.
HOW A LITTLE GIRL WENT TO AFRICA.—Red Cloth, \$1.
OUR LITTLE FOLKS' BIBLE NATURE.—Board, 25 cents. Cloth, 40 cents.
UNCLE BEN'S COBBLESTONES.—Board, 75 cents.

The above books are all subject to a discount of forty per cent to actual workers when ordered through the librarian of the church. No discount is allowed to individuals for books for their own use.

The above books should be ordered from your conference tract society or from our nearest publishing house.

To Develop the Interest

Now we come to a part of the work which is of the greatest importance in the successful carrying out of the general plan:—

"We recommend, That the interest aroused by this work be developed by,—

"(a) The liberal use of message-filled tracts.

"(b) Securing subscriptions for our periodicals.

"(c) Holding Bible readings and cottage meetings.

"We also approve of the steps being taken in the publication of the 'Signs of the Times Leaflets,' to furnish our ministers and people with an inexpensive literature for general circulation."

The "Signs of the Times Leaflets" are sixteen in number. They cover the important phases of the message. The price is so low

that they can be furnished only in packages as below. Very few are too poor to order a supply of at least one pound.

The following are the titles of the leaflets in this series:—

1. The Sure Word of Prophecy.
2. Prophetic History of the World.
3. Second Coming of Christ.
4. Signs of Our Times.
5. The Sanctuary.
6. The 2300 Days.
7. The Law of God.
8. The Sabbath of the Bible.
9. The First Day in the Bible.
10. Who Changed the Sabbath?
11. The Great Threefold Message.
12. The Seal of God and Mark of the Beast.
13. Church and State.
14. Life and Immortality.
15. The Great Judgment Day.
16. The Home of the Saved.

Prices, post-paid:—

100 of any one leaflet.....	\$.15
1 lb. (about 20 of each kind).....	.50
1000 (100 each of 10 kinds—your own selection	1.30
1600 (100 each of the whole series)	1.95

Address your conference tract society, or the nearest publishing house.

The Missionary Conventions

"We recommend, That missionary conventions be held October 7 [postponed to October 14] and November 18 in all our churches, to study local needs and to organize for service."

The missionary conventions, when properly arranged for, and when the regular program has been carried out, have been most helpful in developing and increasing the missionary spirit, and it is hoped that they will be held in every one of our churches this fall.

Church officers should plan for them early. Arrange for persons who can read well to present the readings. Have those who are actively engaged in some kind of missionary work speak briefly and to the point of their good experiences. Get the young people interested, and have them render some special music suitable to the occasion. All this preliminary effort will arouse the interest of any indifferent members, and will insure their attendance at the convention.

The readings for the October 14 convention appear in this paper.

Watch the REVIEW for reports of this first convention and for program and readings for the one to be held November 18.

A Practical Suggestion

As a result of the missionary convention to be held October 14, it is hoped and expected that a large number of our people, young and old, will be aroused and stimulated to renew, or to try for the first time, some definite labor for others. Some will decide to order a quantity of the special *Signs*, or *Watchman*, or *Life and Health*; others will order a supply of tracts or leaflets; still others will arrange to devote some of their time to the sale of some book. It is expected that every one will do something, the circulation of a pound of "Signs Leaflets" being suggested as a minimum of effort on the part of every Sabbath-keeper.

We do not want to see any less work done this year than during any previous effort. In fact, the nearness of the end and the demands of the hour should constrain us to do much more than ever before. But let us plan the work in such a way that we shall not go into debt.

Let each member of the church decide how many sets of the missionary papers or tracts he can pay for outright and use. We say *use*, for it is discouraging to have a lot of papers on hand which have not been circulated, even though we have paid for them. Then let the librarian take all these orders, together with the cash, and send at once for the supplies. This makes a cash deal throughout, and saves time and expense in bookkeeping wherever the order goes.

This is the ideal way of carrying forward the business side of a missionary effort, and it is hoped that most of our people will adopt this "cash in advance" plan.

Hope and Expectation

It is hoped and expected that this season's campaign will enlist more of our people than

ever in some kind of missionary effort, and that finally every one will find the exact place the Lord expects him to fill. The message will swell to the "loud cry;" and it will then be quickly preached in every nation for a witness, and "then shall the end come."

Our Publishing Houses

We give below the name and address of each of our publishing houses and their branches in the United States so that all may know where our nearest publishing house is located:—

Review and Herald Publishing Association, Washington, D. C., and Battle Creek, Mich.; Pacific Press Publishing Company, Mountain View, Cal., also Portland, Ore., and Kansas City, Mo.; Southern Publishing Association, Nashville, Tenn., and Fort Worth, Tex.

NOTICES AND APPOINTMENTS

Notice!

THE third annual session of the Maritime Conference will convene at Williamsdale East, Nova Scotia, Nov. 2-12, 1905. The first business meeting will be held at 9 A. M., November 5. All Seventh-day Adventists in this conference are delegates, and we trust each will come prepared to bear his part in the business of the conference. Elder Thurston will be with us, and we also hope to have other help from the General Conference. Besides this we have Elder Gardner, who has just come to us from Iowa.

Let all prepare to come at the very beginning of the meeting and stay till the close. We are living in a time when none can afford to miss these gatherings of the Lord's people. Paul says we should not forsake the assembling of ourselves together, as the manner of some is, and so much the more as we see the day approaching. God has rich stores of blessing for us if we are willing to receive them. Let nothing hinder us at this time. There will be no tents pitched, but all will be provided for under wooden covers, so the coolness of the weather will only add to the pleasantness of the occasion. Information about railroad rates will be given later. We hope to secure the one-way rate from all intercolonial points. WM. GUTHRIE, President.

Business Notices

BRIEF business notices will be published in this department subject to the discretion of the publishers. A minimum charge of one dollar will be made for one insertion of forty words or less. Three cents a word will be charged for each additional word, and remittance must accompany each order. Initials and figures count as words. Name and address must be counted.

All persons unknown to the managers of this paper must send satisfactory written recommendations whenever submitting notices for insertion in this column.

In the case of poor persons who wish employment, the charge may be remitted, but in order to secure this concession a letter from the elder of the local church of which the advertiser is a member, or from one of our well-known ministers, must accompany the advertisement.

WANTED.—A hand to harvest beets and husk corn this fall; will pay good wages. A Sabbath-keeper preferred. For particulars, address W. M. Woolsey, Cortland, Neb.

WANTED.—A good, competent hygienic cook for the North Yakima Sanitarium, Wash. Give references and state experience. Apply to F. M. Rossiter, M. D., North Yakima, Wash.

FOR SALE.—Ripe olives in 5-gal. packages, mountain honey, pure olive-oil, other vegetable oils. Tiny samples (except olives), 1 cent each. Address W. S. Ritchie, Corona, Riverside Co., Cal.

FOR SALE.—Kiefer pears, excellent for both table and canning. One dollar a barrel (2½ bushels). Six barrels for five dollars. Will stand shipping three hundred miles. Address Occoquan Fruit Farm, Occoquan, Va.

WANTED at ONCE.—Man for general farm work by the year, in family of three. Must be Sabbath-keeper. Wages, \$20 a month. German preferred, but others not excluded. Address Wm. Neumann, R. F. D. 1, McCook, Neb.

THE Iowa Sanitarium Bakery is prepared to fill all orders for the different health foods, also a number of new nut products. Liberal discount allowed. Write for price-list. Address Iowa Sanitarium Bakery, Des Moines, Iowa.

ALL those wishing to join the November class of the Michigan Sanitarium of Kalamazoo (Mich.) Training-school for Nurses, will find it best to correspond with us at once. Students can pay their way if they wish. Address T. H. Midgley, Superintendent.

FOR SALE.—Fruit farm of 27 acres, all under cultivation; 4½ acres in grape-vines, one acre in raspberries, one acre in strawberries; 8-room house, big barn; one horse, fifty chickens, farming tools; price, \$1,700. Address T. Sharffenberg, Paw Paw, Mich.

WANTED.—A good, consecrated S. D. A. doctor for small sanitarium; one whose wife is a trained nurse preferred, and one who has the interest of the third angel's message at heart. Address the Walnut Hills Hygienic Institute, Cincinnati, Ohio.

WANTED.—Four thoroughly trained, competent lady nurses are wanted for the North Yakima Sanitarium, Wash. None but graduated nurses and those trained in surgical technique need apply. Good wages offered. Give references. Apply to F. M. Rossiter, M. D., North Yakima, Wash.

FOR SALE.—5½ acres, all fenced. Pears, apples, grapes, strawberries, garden, spring, little timber in pasture; electric-car line handy. About one mile from church-school and Emmanuel Missionary College, Berrien Springs, Mich. Address C. J. Buhalts, Connersville, Ind.

FOR SALE.—Eight-room house, good barn; cellar and well; located two blocks from Southern Training-school. One of the most desirable locations in Graysville. Healthful climate, excellent school and church privileges. Easy terms. Address Mrs. Minnie Light, Graysville, Tenn.

WANTED.—To correspond with a motherly Christian woman (not under 35 years of age), in harmony with every phase of the third angel's message, and with more interest in souls than money, concerning the position of house matron in the Michigan Home for Girls. Address Mrs. W. H. McKee, R. F. D. 64, Byron Center, Mich.

Addresses

THE post-office address of M. H. Brown will be Santa Cruz, Cal., till further notice.

THE post-office address of the Utah Conference has been changed from Provo to 648 Culey Ave., Salt Lake City, Utah.

Publications Wanted

[SPECIAL NOTE.—All who receive periodicals in answer to these calls are advised to examine them carefully before distributing them.—Ed.]

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

Geo. R. Close, Sanitarium, Glendale, Cal., *Signs, Life and Health*, tracts.

H. Clay Griffin, Sunset, Ark., any of our English publications.

Obituaries

MOHR.—Died at her home in Charleston, Wash., July 31, 1905, of paralysis, my mother, Mrs. Regina B. Mohr, in her sixty-eighth year. She was baptized in Washington, D. C., about six years ago, and since then had been a faithful member of the church and firm believer in the truth. She leaves a husband and seven children. A Methodist minister officiated at the funeral; text, Rev. 14:13.

Mrs. C. W. JONES.

KIRK.—Died in Chanute, Kan., Sept. 13, 1905, of pneumonia and cholera infantum, Cecil Curnh, the infant son of Brother and Sister Kirk. Though he lived only about nine months, yet it was not in vain, for the assurance to the sorrowing father and mother is sure: He "shall come again from the land of the enemy." Words of comfort were spoken to an attentive audience by the writer, from Jer. 31:15, 16.

D. H. OBERHOLTZER.

SNYDER.—Died in Jackson, Mich., Sept. 6, 1905, William H. Snyder, aged 60 years, 9 months, and 14 days. Brother Snyder was a devoted believer in the truths of the third angel's message. His disposition was mild and cheerful, and he was much beloved by his acquaintances. The immediate cause of his death was pericarditis. The funeral service was held September 17, words of comfort being spoken by the writer, from 1 Cor. 15:26.

J. O. STOW.

GILBERT.—Died at her home in Blaine, Mich., Aug. 11, 1905, Mrs. Martha Olivia Gilbert, aged 63 years, 5 months, and 4 days. Early in life she was converted, and became a member of the Disciple church in Ohio. In the year 1888 she accepted the truths held dear by Seventh-day Adventists, and remained a faithful member of that denomination until her death. Sister Gilbert was loved by all who knew her, and died in the full assurance of coming up in the first resurrection. She leaves a husband and five children to mourn their loss.

J. B. GOFFAR.

DONALDSON.—Died at her home at Kent City, Mich., Sept. 14, 1905, Edith M. Donaldson, only daughter of Dr. and Mrs. G. W. Donaldson, aged 15 years, 8 months, and 6 days. The immediate cause of her death was hemorrhage of the stomach, caused by cirrhosis of the liver. Edith had been a patient sufferer for many years, although her last illness was of only three days' duration. She was of a loving, cheerful disposition. Mentally she was far in advance of her years, and was loved by all who were acquainted with her. The parents hope to meet her again at the resurrection of the just.

J. W. HOFSTRA.

WEBBER.—Fell asleep in Jesus at her home in Sherburn, Minn., Sept. 19, 1905, Clarinda Almeda Webber, *nee* Vincent, aged 62 years, 5 months, and 5 days. The fatal cancer caused her much suffering, but she endured the inward ravages of the disease with great patience and resignation. At times God's healing power was manifested for her, and bright experiences would follow while canvassing among the people. In 1882 she accepted the message under the labors of Elder T. S. Parmele, and remained loyal and zealous for the truth until death. She went down in full hope of a part in the first resurrection. Funeral service was conducted by the writer, based on Ps. 116:15.

W. W. STEBBINS.

WILLIAMS.—Died at Graysville, Tenn., Aug. 17, 1905, Sister Belle Williams, wife of Elder W. W. Williams, president of the Cumberland Conference. She was born at Canton, N. Y., June 5, 1851, and accepted the faith of the third angel's message in 1868. She suffered much for several years, but through the grace given her bore the pain of body patiently and cheerfully. She was a faithful wife and mother, and fell asleep in full as-

urance of the "blessed hope." Her last message was, "Tell all my friends and relatives to be faithful, for I want to see them all in the resurrection." Elder Smith Sharp held a service in Tennessee. She was brought to her former home in Corydon, Pa., for interment. There the writer addressed a large audience of sympathetic neighbors, using as a text Ps. 73:26.

C. F. McVAGH.

SPEAR.—Departed this life at the home of her son, W. A. Johnson, in Orange, Mass., Sept. 5, 1905, of heart failure, Eliza J. Spear, aged 75 years, 3 months, and 15 days. Mother had been in usual good health through the summer, and was active about the home until the day before she died, when she seemed to have stomach trouble, but all thought she would soon be well. In the morning she peacefully went to sleep, with those still about who were caring for her. In 1846 she was united in marriage to Rufus Johnson. Four children were born of this union, one daughter and three sons, who survive her. Later she was married to Isaac Spear, who died several years ago. She had observed the commandments of God for many years, but remained a member of the Baptist Church until the summer of 1901, when she became a charter member of the Seventh-day Adventist church of Keene, N. H. Hers was a noble character, quiet and retiring, always sacrificing herself for the good of others, loved and respected by all. We laid her to rest in the village cemetery, awaiting that glad day when the Life-giver shall come.

F. N. JOHNSON.

KLOSS.—Died at Oshkosh, Wis., July 17, 1905, Sister Carrie Kloss, *nee* Stilson, wife of Brother Jethro Kloss, aged 28 years. At the early age of eleven years she was baptized and joined the Seventh-day Adventist Church. Her greatest ambition was to work for God and for the good of humanity. Shortly before her death she remarked to her companion that she could not see why she could not be in health and live to work for the cause she loved more than life itself. But her life-work is ended, and her dear companion, a little daughter, her parents, and two brothers, are left to mourn the loss of one they loved so dearly; but they are cheered by the Christian's hope. The loss of their infant son, only a few weeks old, while attending the late General Conference, was a sad blow to Sister Kloss, and her health failed rapidly from that time. The last few days of her life she had seemed to be improving until Monday morning, when she was taken suddenly worse, and died in the afternoon. The remains were taken to Bethel, where her parents reside. After some remarks by the writer, based on Judges 5:28, she was laid to rest by the side of her sister, Lucy, who died this spring.

J. C. MIKKELSEN.

KIMBERLIN.—Died at his mother's home in Peoria, Ill., of tuberculosis, my grandson, Wilfred H. Kimberlin, son of Hugh and Grace E. Kimberlin. He was born Aug. 24, 1896, and died Aug. 19, 1905. He became lame in his right knee when he was about six or seven years of age, and finally was obliged to use crutches. He could not go to school, but I taught him to read and write; he loved to read in the "Gospel Primer," and to commit Scripture texts to memory. His memory was very good, and after I had read his Sabbath-school lesson over once, and explained it to him, he would answer nearly every question. He loved to go to Sabbath-school, and was obedient to his teachers. He patiently endured much pain. He wrote me a letter a few months before he died. I will quote only one or two sentences, as follows: "Mother taught me the Lord's prayer. I remember the verse (Isa. 41:10) you taught me. Good-by, I love you." I think he loved the Saviour so far as he knew and understood about him. A mother, who misses him very much as he was so kind to her, a stepfather, Thomas Rothrock, and a halfbrother are left to mourn their loss. Words of comfort were spoken by Elder M. G. Huffman to sympathizing relatives and friends.

WM. PENNIMAN.



WASHINGTON, D. C., OCTOBER 5, 1905

W. W. PRESCOTT EDITOR
L. A. SMITH ASSOCIATE EDITORS
W. A. SPICER

THERE ought to be a prompt response to the request made by Brother Wm. Guthrie on page 18 under the heading "An Unfinished Work." Perhaps you will heed this call.

ELDER W. J. TANNER and family sailed from New York, September 27, for Hayti, which they will make their future field of labor. We continue to hear good words concerning the growing interest among the people of that French-speaking republic.

AMONG the instructors at South Lancaster Academy this year is Brother Harmon Lindsay, a graduate of Battle Creek College, who for several years was engaged in the educational work in South Africa. We are pleased to welcome Brother Lindsay to his chosen work again.

SUGGESTED programs and the readings for the missionary convention to be held in our churches on Sabbath, October 14, will be found in this issue of the REVIEW, beginning on the ninth page. The readings are both interesting and instructive, and we are confident that the day will be a profitable one. It ought to result in a marked impetus to the great missionary campaign.

Two splendid selected articles on mission enterprises in Madagascar were furnished us by Brother E. E. Chapman, of Cooranbong, New South Wales, Australia. The first appears in this issue. In closing this one, Brother Chapman adds: "Is it not time that the third angel's message was being proclaimed to this people? We can not believe otherwise." What say you?

WE invite special attention to the full information concerning the great missionary campaign which will be found on the second page. This matter has been prepared with much care, and is worthy of an attentive reading. Those whose duty it is to lead out in this effort should study this article so that they may be prepared to act understandingly in directing all the forces to the best possible advantage.

THE Second Sabbath Readings for October have been mailed to all the church elders and workers. Since it has been necessary to postpone the missionary convention until October 14, we would suggest that the regular monthly missionary reading be used on the third Sabbath, October 21, instead of the second Sabbath, October 14. If any church elder has failed to receive a copy, he is requested to write to the Mission Board. They would also appreciate notification of any change of address among the church officers.

A YOUNG PEOPLE'S convention was held at Takoma Park last Sabbath afternoon, at which an interesting program was carried out by representatives of the Young People's Societies of the M Street and Takoma Park churches. The attendance was large, and included a goodly number of the older people. The topics considered were as follows: The Call for Young People, Preparation for Service, The Relation of the Young People to the Fall Missionary Campaign, and What Can Be Done. Appropriate music and a general discussion completed the program. The occasion was a profitable one.

THIS paper will reach a very large proportion of our readers before next Sabbath, the day appointed for the general collection in behalf of the work among the colored people of the South, and we take this final opportunity to call attention to this collection, and to urge that a generous offering should be made. The needs of the situation have been fully placed before our people so that they can make their donations with an actual and definite knowledge of the demands in the field. The reports from Brethren J. E. White and G. H. Baber, which appear in another part of this paper, tell of encouraging experiences in the work for the colored people, and show that good results attend efforts in their behalf. We hope the collection next Sabbath will be a large one.

The Work in the South

THE funds are coming in for the work in the South continuously, though not so rapidly as we could wish. Remember, however, the special collection which is to be taken October 7 for the colored people, will help the Southern work, and we would make one last appeal for such a generous collection for our needy brethren as shall surpass anything in the history of Seventh-day Adventist collections. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." These are the words of Jesus. These are the words that will meet us in the judgment day.

"At the present time there is great want among many of the colored people. Self-denial must be practised by us. We must strip ourselves of all extravagance; we must deny ourselves luxuries and the undue gratification of

appetite. Let those who have not laid aside unnecessary articles of diet, do so. Let them refrain from adornment and costly furnishings. Let us set ourselves to do a work for the Southern people. . . . It is of no use to send missionaries to work in the Southern field unless they are furnished with means from your abundance to help the distressed and those who are in poverty that can not be described. We may do the work that Christ would do if he were upon earth."

J. S. WASHBURN.

One Way to Help

THE year 1905 will go down in history as one of the most prosperous years in our national life. The field has yielded a most abundant harvest, for which there is a ready market at a good price. The wheels of industry in nearly every shop in our land have run beyond their intended capacity, while the laborer has been in such constant demand that he scarcely knew to whom to sell his labor. In many sections the deposits in the banks already exceed all previous records, while storehouses and granaries are filled to bursting with commodities yet to be moved. Indeed, public facilities in transportation and in purchasing power are entirely inadequate for handling the enormous product of field and shop.

Prosperity abounds on every hand. No doubt many of our own people are asking, at this season, "What shall we do with our means? Where shall we invest our surplus funds?" Let us answer the query by asking the question, "Why not invest your surplus means in some branch of God's cause?" If you have a few hundred dollars that you do not need for a time, why not deposit it without interest with the General Conference, subject to your call? If all who have money not in use would do this, the General Conference could pay off its interest-bearing notes, and thus save a large sum each year to the denomination. The deposits would be held subject to the call of the depositors, and yet by continually receiving deposits, the General Conference could carry a good surplus while using a portion to liquidate its many obligations.

The Review and Herald Publishing Association can also use several thousand dollars to good advantage at the present time. Already it has assumed the payment of the old debts of the Seventh-day Adventist Publishing Association, of Battle Creek, Mich., to say nothing of its heavy expenditures required in the construction of its new quarters in Takoma Park, D. C. As this corporation has received only a small portion of the fifteen thousand dollar overflow of the One Hundred Thousand Dollar Fund, arranged for at the last General Conference, it is compelled to secure temporary loans, until it can sell some of its real estate in Battle Creek, Mich.

Doubtless there are many who read these words who have money they would be willing to loan to the General Conference or to the Review and Herald Association, and thus help on the work in God's cause. We invite all such persons to write at once, addressing either the Review and Herald, 222 North Capitol St., Washington, D. C., or the General Conference, Takoma Park, D. C.

I. H. EVANS, Treasurer.