



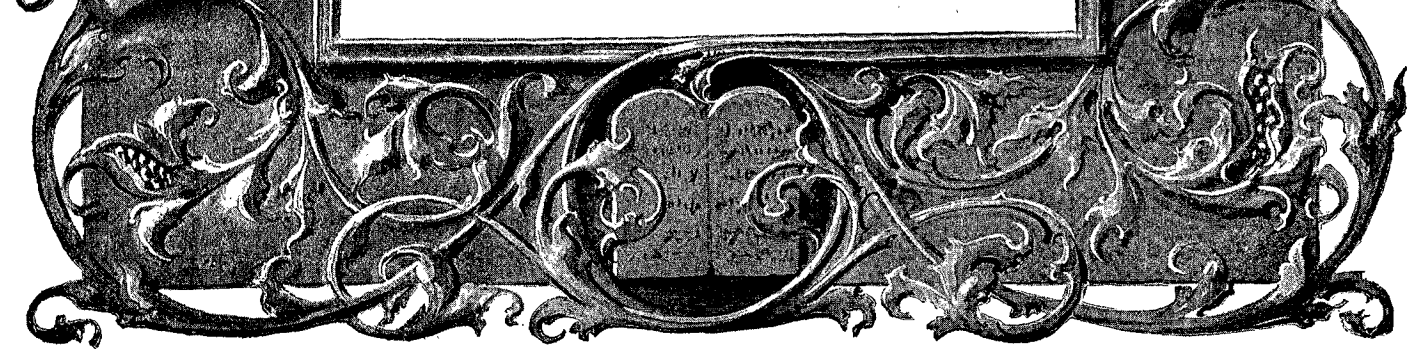
Vol. 86

Takoma Park Station, Washington, D. C., September 2, 1909

No. 35

### Christ's Commission

**T**HE Spirit of the Lord Jehovah is upon Me; because Jehovah 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; to proclaim the year of Jehovah's favor, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they may be called trees of righteousness, the planting of Jehovah, that He may be glorified."— *Isa. 61: 1-3, A. R. V.*



## THE WORK —AND— THE WORKERS

THE Upper Columbia Tract Society recently sent in a list of 102 yearly subscriptions for *Liberty*.

THE Southern California Tract Society sends in an order for 1,000 copies of the September *Life and Health*.

THE missionary secretary of the Indiana Conference, R. C. Spohr, sends in a rush order for 1,000 copies of *Liberty*.

NORTHERN ILLINOIS sends its first order for 2,000 copies of the September number of *Life and Health*. This conference purposes to use 5,000 of the September issue.

B. C. HAAK, missionary secretary of North Dakota, says: "Heretofore our people had nothing prepared for them to do. Now we have work, and are learning how to do it, and the Lord is truly blessing us in our missionary efforts, and we feel thankful for a part in giving the message."

A WORKER in New Zealand, in ordering the *Protestant Magazine*, has the following to say about the *Sabbath School Worker*: "I prize the *Sabbath School Worker* more and more each month. Its articles on general Sabbath-school work are helpful in conducting Sabbath-school, and are also useful in instructing our young people who are just beginning to assume responsibilities of offices in our Sabbath-schools. The thoughts expressed on the lessons from week to week are also much appreciated." Thousands of others are expressing as strongly their appreciation of the *Worker*. All Sabbath-school workers and teachers should have it. It is a valuable help.

To any one who wants a good, serviceable Bible—as good as any other Bible, or better—we recommend the "*Open Flat Bible*," handled by the Review and Herald Publishing Assn., Takoma Park, Washington, D. C. This Bible is of a desirable size,  $5\frac{1}{2} \times 8 \times \frac{7}{8}$  inches outside of cover. It opens perfectly flat and easily, on account of the way in which it is bound. It has the best India paper, large, bold-face minion type; chapters numbered by books; complete center references; chapters numbered consecutively throughout the entire book, making it as easy to find a certain chapter as it is to find a page of a book. It is self-pronouncing and silk-sewed. It weighs only eighteen ounces. It is cheaper than any Bible of a similar style. It is in every way desirable and durable. Handled in only three styles: A, \$4; B, \$5; C, \$6. Liberal discounts to agents. Write for circulars and full description.

T. D. GIBSON, missionary secretary of the Northern Union Conference, writes that the missionary work in his field is going away beyond the bounds of anything they have seen for some time.

A SISTER in Minnesota, who had never attempted to sell any of our papers, a few days ago went into the country. She called at sixteen houses, and sold ten copies of the Temperance number of the *Youth's Instructor*. This is a splendid beginning—it is only a beginning for this sister, she having thus early and promptly decided to make paper selling a part of her regular business.

A LADY student attending the University of California sends two yearly subscriptions for the *Protestant Magazine*, and requests that she be allowed to act as agent for the same. She says: "A copy of your magazine came to me last week. I read every word of it, and know from my studies that its history

ALL are pleased with the beautiful photo-effect produced on our September cover. Have you seen the September *Life and Health*? In contents and appearance it is ahead of all previous numbers.

NUMEROUS pastors of Lutheran and other Protestant churches have hastened to send us their congratulations on the excellent appearance and timely contents of the *Protestant Magazine*.

Two lady agents visited the periodical department recently to secure a few "pointers" for selling *Liberty*. They will visit a number of the great cities of the East, selling the magazines. They ordered fifteen hundred copies of *Liberty* and *Life and Health*.

THE following letter is just received. We give it as a sample of many that come to us: "Find enclosed \$1, for which please send me copies of the *Protestant Magazine*. I find that this magazine sells readily, is read with interest, and is greatly appreciated by the people."

DAISY M. BUTKA, of Omaha, Neb., began work with *Life and Health* last May. She sold 500 of the May number, and 1,000 each of June, July, and August. Of her work, she says: "I have ordered of you, 3,500 copies of *Life and Health* since May 15. Of this number, 2,500 have been placed in the residences of Omaha, and the remainder in the business portion of the city. I believe much more good can be accomplished by

placing them in the homes of the people than in any other way. I average about 60 sales a day in resident work, and 100 a day in the business portion of the city. The work from house to house is harder than work in the business portion of a town, but God has given me strength to work every day during this long, hot summer." The sale of this large amount of good literature, with the average of \$4.20 profit a day in selling our periodicals from door to door, is large enough to cause many of our people to think seriously of their privileges and opportunities to do a similar work.

IRA S. JONES, of Toronto, Canada, in sending in seventy-one subscriptions for the *Protestant*, says he finds that people in Canada subscribe readily for the *Protestant Magazine*; that the same dangers threaten true Protestantism there as in the United States; that not only does open opposition attack from without, but Higher Criticism in many places is insidiously honeycombing the structure of Protestantism. Its baneful seed has taken root, and a less sharper instrument than the *Protestant Magazine* would fail in uprooting the evil planted in the hearts of honest people. It is being steadily demonstrated that the *Protestant Magazine* is as much in demand in other countries as it is in the United States.

"If sinners entice thee, consent thou not."—Proverbs 1:10

### Temperance Pledge

*I hereby solemnly promise, God helping me,  
to abstain from all Intoxicating Drinks as a  
beverage, and to try to induce others to do  
the same.*

Signed.....

Address.....

Date.....19.....

"Be thou faithful unto death."—Revelation 2:10

A facsimile of the Review and Herald Temperance Pledge card. Prices:  
1 cent each, or 75 cents a hundred

is right, and its conclusions in regard to the present intentions of the Jesuitic church are true. I am so much in accord with your work that I should like to be a worker. I enclose two subscriptions." As a class, university students are quite generally opposed to the dogmatic claims and theology of the Roman Catholic Church. Wyclif, Huss, Jerome, Luther, and the other leading Protestant Reformers were all strongly supported by the student bodies of the English, Bohemian, and German universities. We suggest that our conference tract societies lay plans to enlist the co-operation of their churches in mailing a sample copy of this excellent magazine to every college and university student within their territory. The magazines may be ordered in quantities at the following rates: 5 to 20 copies, 5 cents each; 25 to 400 copies, 4 cents; 500 to 800 copies,  $3\frac{1}{2}$  cents; 1,000 or more, 3 cents. The postage will cost our missionary societies two cents a copy in addition to the above rates. If preferred, however, we will address and mail the magazine from this Office, to five or more separate addresses, at the rate of five cents a copy. The names and home addresses of the students will generally be found in the college or university calendars. The faculty of each institution should also be supplied with copies.

"Wine is a Mocker."

"Strong Drink is Raging."

# 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. 86

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## Editorial

### The Two Covenants

#### The Difference

How simple and direct are the Lord's definitions! For instance, when he defines for us the essential difference between the old covenant and the new, he states it clearly in few words as follows:—

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers . . . but this shall be the covenant, . . . I will put my law in their inward parts, and write it in their hearts." Jeremiah 31.

A second time Inspiration repeats the distinction:—

"I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers. . . . For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts." Hebrews 8.

This is the Lord's way of stating the difference. And it makes a vast difference to us, too, whether we have God's law written only in the Bible or on tables of stone, or whether we have it written in the heart. Only the power of God can write it there. And only as the heart is surrendered in repentance and faith can the accompanying provision be realized: "I will forgive their iniquity, and I will remember their sin no more."

W. A. S.

### The Moravians and the Pirate Prayer a Defense and a Weapon

A PARTY of Moravian missionaries was sailing toward St. Thomas, in the West Indies, by the ship "Britannia." In those days the southern seas were infested with pirates. One day a pirate ship bore down upon the "Britannia." Though poorly equipped for defense, all hands were called to prepare to resist. The Moravian missionaries, however, having no thought of bearing arms against an enemy, retired to the cabin and sought God to intervene to spare human life and to enable them to carry the gospel message to a dark and waiting land. The Moravian records show how God did interpose not only to deliver, but to bear such witness to at least one wicked man that it led to reformation of life:—

The pirate ship approached till it came within gunshot of the "Britannia," and then from the cannon ranged along its deck, began to pour out a heavy fire. They also got ready their grappling-irons, evidently intending to come on board to do their work of destruction. The moment the pirates threw their grappling-irons across toward the "Britannia," their own ship was tossed violently by the waves, and the men who held the ropes were thrown headlong into the sea. Vexed with this disaster, the pirate captain sent others, who shared the same fate. Seeing he could not succeed in this manner, he fired his guns, but, strange to say, the balls missed the "Britannia" and fell harmlessly into the sea. The smoke of the frequent discharges was very dense, and hung about the vessels for some minutes, hiding them from each other's view. At last a sudden gust of wind cleared it away, and, to the amazement of the pirate captain, the "Britannia" was seen at a distance, with all her sails set, and speeding swiftly away from the attack! The pirates gave up the chase as hopeless, feeling perfectly confounded with their want of success. The missionaries regarded this deliverance as a direct answer to prayer, but the sequel was even more remarkable than the incident itself.

Five years afterward, during which the missionaries had been faithfully preaching the gospel in St. Thomas, they and the other brethren on the island were assembled together to celebrate the anniversary of their escape from the pirates. As they sat together, word was brought that a stranger wished to speak to them, and, at their permission, a tall man entered, with fine, bold features and a pleasant expression of face. He inquired if they were the missionaries who came to the island in the "Britannia" five years before.

"We are," replied the brother whom he more particularly addressed.

"And you were attacked upon the sea by pirates?"

"Exactly; but why are these questions proposed?"

"Because," answered the stranger, "I am the captain who commanded the pirate ship which attacked you, and the miraculous way in which your vessel escaped was the cause of my own salvation from the power of sin through faith in Christ."

The stranger then proceeded to relate how, on making inquiry, he was led to the conclusion that it was through the prayers of the missionaries that the "Britannia" escaped, and was consequently induced to attend a place of worship, where he was converted from the error of his ways.

"And thus," said he, in conclusion, "from a pirate captain I am become a poor sinner, justified by the grace and mercy of Christ, and my hope has been that I might some day be able to find you, and relate to you my miraculous conversion. This joy is granted to me to-day."

Skeptics are inclined to scoff at such accounts, but those early Moravian missionaries, unemotional and grave, and simple in their lives, which they readily risked without thought of danger or of praise, were not the men to make up stories of missionary adventure.

W. A. S.

### Interpreting Prophecy

A DOUBT has been cast over the certainty of any interpretation of prophecy by the reckless speculations of visionary expounders of the prophetic utterances. Instead of studiously comparing scripture with scripture, and thus establishing a sound basis for the correct interpretation of symbolic prophecy, some of these versatile thinkers weave the whole fabric of exposition out of their own imagination, and, when the logic of events proves that they are mistaken, they simply substitute another pattern for the old one, and present a new combination of predictions to the public. And yet prophecy was given in order to disclose future events, not to hide them from our understanding; and the key to prophecy is to be found in the Bible itself, not in the human imagination. This will be more evident if we consider some of those prophecies the meaning of which is unfolded by inspiration. We will therefore note several leading ones.

The dream of the great image (Daniel 2) is clearly interpreted, and outlines the whole prophetic field. The only symbol not here explained (the stone) was already familiar (Gen. 49: 24; Isa. 28: 16; Ps. 118: 22), and could therefore be readily understood.

Nebuchadnezzar's dream of the tree (Daniel 4) is fully explained, and the application is fearlessly made. The same is true of the handwriting on the wall (Daniel 5), and the speedy fulfillment of the predicted overthrow of Babylon followed.

In Daniel's vision recorded in the seventh chapter of the same book, altogether new symbols are introduced, but their meaning is given, and the prophetic vocabulary is thus further increased. In the vision of the eighth chapter some new and some familiar symbols are employed, and there is a combination of literal and figurative language, but the interpretation of the vision immediately follows. Here, then, in this one book of Daniel are five prophecies given in symbols and afterward fully interpreted.

But this is not all. The "mystery of the seven stars" and of the "seven golden candlesticks" (Revelation 1) is just as clearly explained, and the woman seen sitting upon the scarlet-colored beast (Revelation 17) is declared to be "that great city, which reigneth over the kings of the earth."

These seven prophecies with their authoritative interpretations furnish a basis for general prophetic interpretation, and supply the key for unlocking other important prophecies. The intelligent use of this key will result in opening portions of the Scriptures otherwise closed to us, and will prevent those fantastic expositions which have brought a reproach upon even the legitimate study of prophecy.

When we consider what a large proportion of the Bible consists of prophetic utterances of one kind or another, we can more fully appreciate the importance of rightly understanding these divine messages. In the words of T. R. Birks, the English writer:—

From the first promise in Eden, down to the last message of inspiration in the Isle of Patmos, the word of prophecy has been commended to the church for her devout and prayerful meditation. It has been a light shining in a dark place, until the day dawn, and the Day-star arise in the heart. . . . The words of St. Peter [2 Peter 1:21] show clearly the sin and danger of a contented ignorance of the divine prophecies. For then they must cease to fulfil their designed office; they are a beacon no longer. The very light which has been given to direct our hopes is obscure in darkness. Our indolence or pride will have made void one of God's most precious gifts to his church; and will expose us, like the Jews of old, to the danger of stumbling in darkness, or of fighting against the revealed purpose of the Most High. But these words also teach us the need of a connected and patient study, that we may attain a true knowledge of these prophetic revelations.

Many prophecies are finding their fulfilment in this generation, and it is

therefore especially important that we should have a clear and correct understanding of them. This can be obtained by careful study, following the lines already established by divinely revealed interpretations.

W. W. P.

### **National Reformism Self-Expounded**

#### **A Warfare Against the Nation's Fundamental Principles**

OVER and over again at this institute at Winona Lake, Ind., is heard the declaration, "We are as much opposed to a union of church and state as any one can possibly be;" but over and over the declaration is positively contradicted by the teaching of every speaker in the institute. The speakers give their own definition of a union of church and state, and then oppose the seeming substance of the mythical definition.

Said Dr. J. S. Martin, general superintendent of the National Reform Association: "While I am opposed to the union of church and state, I am just as much opposed to the actual divorcing of the state from religion. You can put the same principle into the two institutions without uniting the two institutions at all." And for the people who listened to this declaration, that settled the matter. But the church is religion personified, religion in action. Religion is the church's very life and breath. Take religion out of the church, and you take the soul out of the body. A church without religion is only a society, a club, a lyceum. Then to take that which is the breath, the life, the soul, of the church and unite it with the state is to unite the church and the state as truly as union can be formed between any two things; and this fact is made more apparent when we consider another fact, which is this: When religion is united with the state, the church, which is the visible expression of organized religion, proceeds at once to dominate the state in all its functions; for who but the church can formulate the religious principles which are to be united with the state? The church considers itself in a position to give expert advice upon religious matters. The church, under such an arrangement, determines for the state what is religious and what is irreligious, and therefore what the state must do and what it must not do to have its acts harmonize with its religious profession. That puts every act of the state under the direct supervision of the church; and as the leaders of the church are the ministers, that gives us a government by the ministers for the church, instead of a government by the people for the people. That puts us back to the colonial days of Massachusetts and Virginia, with the church in the governmental

saddle, riding roughshod over the rights and the consciences of the people. They did it in the New England theocracy and in Virginia and other colonies; and the closer the union between religion and the state, the lower sank the individual conscience and the individual's rights in the eyes of the rulers, and the higher mounted the domineering oppression of that heaven-dishonoring political arrangement.

That the exponents of this method of governing the people are willing to act in the capacity of spiritual advisers and directors to the government is clearly shown in the following declaration of Dr. J. S. Martin:—

It is "up to us" to say what the religion of this country shall be. In a country where the majority of the people are Christians, it seems to me we must decide in favor of the Christian religion.

That is in perfect keeping with the declaration made by another National Reformer:—

Our remedy for all these malefic influences is to have the government simply set up the moral law, and recognize God's authority behind it, and lay its hand on any religion that does not conform to it.—*Rev. M. A. Gault.*

This is the logical outcome of the other, and this is what they did under the theocratical governments of the American colonies. Every religion but theirs was out of harmony with the law of God, as they interpreted it; and they laid their hands on it most vigorously. It was "up to" them to say what the religion of the state should be, and they said it. The majority of their descendants are ashamed to-day of what those guardians of the state's religion said, and of the manner in which they put it into force with the pains and penalties that always accompany such a régime. But the National Reform Association is reaching far back into American history and dragging out of its grave the skeleton of that fearful false theocratical system, clothing it again with flesh and blood, and seeking to breathe into it the breath of life, that it may go forth again to wither and blight and trample on and destroy the most sacred rights of human beings. It was buried when the national Constitution was adopted, but the National Reform Association does not propose to let it stay buried, nor to let the great Constitution which accomplished its death retain the vigorous and righteous principles which accomplished that result. Said Dr. J. S. McGaw at this institute:—

Our political creed is Christian, and the Constitution should express it.

If the political creed of this country is Christian, and the Constitution is so altered as to express that political Christian creed, what have we but the estab-



lishment of the Christian religion as the religion of this nation? There can be no avoiding the issue; the result of the National Reform Association's policy will be to unite church and state in this country, establish the Christian religion as the law of the land, throw to the winds the constitutional safeguards of the rights of conscience, and make a sacerdotal government the overlord of every man's religious belief.

If it is, as Dr. Martin declares, "up to" them to say that the Christian religion shall be the national religion in this country, it is equally their prerogative to say what branch of the Christian religion shall be thus recognized and established. If the right be granted to establish religion, the right to define that religion can not be denied. Upon such a hypothesis, we find ourselves at once confronted with an established church and religion enforced by law. That is what threw the shadow of sorrow, oppression, and death over the Old World for twelve centuries; and it is to that we must attribute the religious despotism which held sway in America during the first years of her history.

They profess to see no danger in the program outlined. A Baptist in the audience at the forenoon session on August 17, when an invitation was given to all to ask questions, asked Dr. Martin this question: "Where are you going to put on the brakes in the matter of state religion?" Dr. Martin replied:—

I stated the other day that just as Christianity itself gives us the man who is most thoughtful and most considerate of the rights of his fellow men, so would the Christian state be most thoughtful and most considerate of the rights of the individual. If the state accepts the religion of Jesus Christ as its religion, and seeks to be governed by the will of God, you can safely trust that state. I have never found it necessary to put any brakes on the true Christian religion. I am free to admit that you will find some difficulty in administering the affairs of the nation upon that basis; but you will find difficulty in administering the affairs of any country. I think you will find less difficulty in administering on the Christian basis than on any other. I am not afraid of persecution or infringement upon the rights of individual citizens under a Christian administration.

The state would have to be the interpreter of the law of God as it applies to men, and it might make mistakes. They have been made in the past; but on the whole, I think that is the best we can do.

With such a position every student of history must disagree, and no lover of Christian liberty can accept such a premise. There is a vast difference between a Christian man living the principles of his religion among his neighbors, but powerless to enforce his principles upon them, and a state with an established religion interpreting "the law of God as it applies to men," and

then enforcing its interpretation of that law.

The professed Christian is not always as considerate as he ought to be of the rights of others in matters of religious faith and practise; and no state with an established church has ever shown a clean record in the matter of consideration for the rights of men in that regard. Find a state that is legally joined to religion (and it matters not which dominates the other, the church or the state), and you find a state that is utterly unable to look with impartial eyes upon all its subjects in matters of conscience. This unfair treatment of men has been a characteristic of every nation of the world that has made alliance with any religion in the world; and the better the religion, the more that mesalliance has crushed the consciences and seared the souls of men; for the nearer true the religion, the stronger the hold it obtains upon the consciences of individuals, and the more cruel becomes the work of the state in enforcing its religious requirements.

Every church that has thus been appropriated by the state, or that has thus appropriated the state, has declared itself to be the possessor of the true Christian religion. The fact that the organization thus clothed with authority was unchristian was quickly shown by its unchristian treatment of any and all who differed from the religio-political creed of the nation where such an arrangement obtained. Mr. Martin declares that a state which joins itself to religion would be "most thoughtful and most considerate of the rights of the individual." Such a union was most perfectly consummated in the days of papal Rome; but thoughtfulness and consideration for the rights of the individual were never more completely lost sight of than during the period when that arrangement was most perfect.

They had such a union in its perfection in the days of the New England theocracy and in early Virginia, and in neither place was the happiness, the property, or even the life of the individual secure unless he was a member of the religious-state organization. "You can safely trust that state," says Dr. Martin. You can trust it to do certain things, and one of those things is to prescribe the religious faith and practise of all its subjects, and to compel compliance with its prescription; but trust it with its subjects' right of conscience,—*never!*

Dr. Martin has "never found it necessary to put any brakes on the true Christian religion." But brakes are put upon the true Christian religion wherever that religion has been joined to the state and put under the restraint of a political creed. Wherever religion is made a matter of statutory law, a brake

has been put upon it, for religion loses its very essence whenever it is legally enforced. The life is gone, and only the shell remains.

What the doctor meant, however, was that he had no fears that the true Christian religion united with the state would ever trespass upon the rights of any; and that, therefore, with such a combination there was no necessity of any restriction whatever. The voice of our brothers' blood cries from the ground in warning protest against the adoption of any such dangerous practise. It is always the party in power under such a government that possesses the "true Christian religion." You can prove it by them; and as they possess "the true Christian religion," all who differ from them are in serious error, and ought to be corrected for the sake of their souls' eternal welfare. Being the party in power, it becomes their bounden duty to make the needed correction in the heretical individuals, for there is no one else to do it. No religion in the world when united with any governing power in the world is a safe custodian for the consciences of men. In so far as religion and political power are united, religion becomes drunken with power, and politics parades in the garb of hypocrisy. Each trespasses upon the rights of the other, and both trespass upon the rights of individuals. As a result of this all-round trespass, religious ritualism runs its colors to the masthead, a premium is set upon hypocrisy, and the best men and women in the country are oppressed in conscience and despoiled of their rights. This is the invariable teaching and the ineradicable record of all history. God holds each individual accountable for his own choice; and he who attempts to choose for another in religious concerns and enforces his choice upon that other, interferes with the whole plan and purpose of God's government; and that is what is done wherever state and religion unite.

The theories propounded at this institute are diametrically opposed to every fundamental principle of the nation, revolutionary in purpose, and partaking in no degree whatever of that great balancing principle known as the golden rule. The leaders are willing that Seventh-day Adventists and Seventh-day Baptists "be allowed" to keep the seventh day; but offer no word of regret that Sabbath-keepers are compelled to lose one of the six working-days, and are thus deprived of one sixth of their earning capacity. They call that simply a "civil disability," which we ought to endure willingly for conscience' sake. There is with them no suggestion even of that apologetic half-way house of "exemption clauses." Rest on Sunday, or take the consequences, is all they have to offer.

### The Great Commission

ONE of the last charges Christ gave his disciples before his ascension was, "Go ye into all the world, and preach the gospel to every creature." To whom does this great commission apply? It has been accepted for ages that this charge to preach the gospel to every creature was intended for the church of Jesus Christ. It does not apply simply to the ministry, but the responsibility of giving the gospel to the world lies with the church militant.

In demonstration of this responsibility, when the day of Pentecost had fully come, the Holy Ghost, which descended upon the church, did not rest upon the disciples alone, but upon all those who were gathered together in the name of Christ. In commenting upon this outpouring of the Holy Spirit, the apostle said that it was in fulfilment of the prophecy of Joel, when he said: "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: and I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke."

From this prophecy, there would seem to be no distinction between the clergy and the laity. It is clearly specified that the Holy Ghost is to rest upon all flesh; that the sons and daughters shall prophesy; that young men shall see visions, old men shall dream dreams, and "on my servants and on my handmaidens," saith the Lord, "I will pour out in those days of my Spirit; and they shall prophesy." This means that the Holy Spirit was to equip the church for evangelistic work. When Christ said to his disciples, "Go ye into all the world, and preach the gospel to every creature," it was a great commission given by God to his people to preach the gospel everywhere. If the church says that it can not go, that it has duties that will not permit it to go, and if it be true that only a few of those who have been set apart to the ministry are to go to all the world and preach the gospel, we may well ask, What means the prophecy of the Word and the history of the church?

Why should the young men and the young women be filled with the Holy Ghost if they are not to do service in the world for Christ? As a denomination, we profess to be giving a message to the world that will prepare a people to stand when Christ comes. We understand that this message is to go to every nation and kindred and tongue and people. If this interpretation of the mes-

sage of Revelation 14 be true, there is a great and mighty work to be done before the close of probation.

The great mass of humanity lies in the great heathen nations of the world. Idolatry, ignorance, and superstition reign almost supreme among this people. If the message must go to all the nations of the world, it must reach many of these benighted souls. But how can the third angel's message go to these heathen lands unless some of God's children are willing to take it? If the hardships of the way, the poverty and ignorance of the people for whom we should work, are a barrier against our going, we inquire, Who will "go" to do our work?

When Christ would have his disciples preach the gospel, he said to them, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." God has never sent men to work in his vineyard without first giving them the strength to work. When God commands the missionary to go into the field, it is God's part to fill that messenger with the Holy Spirit, that he may accomplish the work to which he has been sent. We can not conceive that God would send any one to do a specific work for him without first giving both the wisdom and the strength for the accomplishment of his work.

When God called Moses from the sheepfold of Jethro, his father-in-law, to be his messenger to Pharaoh, king of Egypt, Moses said unto God, "O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue. And the Lord said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say."

When men undertake to do God's work in their own strength, they generally fail. Israel surrounded the city of Ai contrary to God's command, and in their zeal determined to overthrow the city, but they were powerless to accomplish this task. When the men of Ai came out against them, Israel fell by the sword and were slain. But when in obedience to Jehovah's command, Israel surrounded the city of Jericho, the walls of that city fell at the very shout of his people.

God supplies the wisdom and the strength for those whom he has called to his work, that they may receive from him grace and help in every time of need. Surely, with a message to go to all the world in this generation, there must of necessity be some one whom God has prepared for the fields already whitened for the harvest. Those whom God has called will have his blessing in their

work, if they go in the name of Jehovah to do his bidding.

God sent the Macedonian cry from all the great nations of the world to this people during our last session of the General Conference. There was scarcely a heathen nation in the world that did not send in most earnest petitions for trained workers, for new recruits, and for financial help to establish schools and printing plants, and to supply the necessary facilities for the advancement of the third angel's message. Surely this is the day of God's preparation; this is the day when God calls his people to quicken their steps in giving this message to all the world, and there should not be one soul from one end of the land to the other that does not respond to the call of God and to the needs of this work. If we expect the baptism of the Holy Spirit, it must be received by our consecrating ourselves for service to God, and the power received be used for the advancement of God's work in the earth.

It is time for God's people to pray for the outpouring of the Holy Spirit; but when this prayer is fulfilled, it means that we must give of our lives in whatever capacity God may call us, in the great work of saving souls. The next four years should see hundreds of recruits sent into the foreign fields, and especially into the heathen lands.

I. H. EVANS.

### The "Big Stick"

THE expression "big stick" has come to be a significant one of late, especially in American parlance. It is used to designate the methods employed by certain public men in enforcing their ideas, and particularly in their manner of silencing the opposition. They are commonly represented as carrying about with them a big stick, or club, to be used in beating their opponents into submission or acquiescence.

The use of "big stick" methods by politicians we shall not consider, but of the employment of such methods by Christians a word may be appropriate, since we must meet continually those who hold religious views radically different from our own.

In every realm of thought how natural it is for us to charge those of opposite opinions with being stubbornly wilful, or willingly blind, especially if there have been brought to their consideration the reasons which constitute the basis of our action, and which in our judgment should constitute a basis for similar action on their part. We are prone to forget that, as a rule, men naturally measure all questions by their own experience, and that what appears to us as the rankest error, may have been so instilled into the mind of the

possessor by birth, early teaching, and environment, as to have become a veritable second nature.

Such men can not see all things clearly at once. They must be patiently led step by step from error's path. Little by little, as the light of truth breaks in upon the soul, their early beliefs will dissolve, and a new faith supplant the old. This was the work Jesus Christ did for his disciples. Steeped in Jewish tradition which was intermingled with heathen superstition, to the natural reasoning the disciples were unlikely subjects; but three and a half years of patient, painstaking labor loosened the shackles of old-time belief, transformed their lives into a new likeness, and made of them able ministers of the gospel of light and freedom to all the world.

So bound was Paul by his early education and childhood teaching that a miracle of divine revelation was necessary to enable him to begin to see. This done, he was sent to one of his more enlightened fellows for further instruction.

The world to-day contains hundreds of honest men and women, who differ from us in religious belief. They are serving God according to the best light they possess. Others, of course, are going contrary to what they know to be right. But we can not clearly distinguish between these classes. Hence, we are not to judge either class. If we see a head raised in opposition, we are not to stand prepared to hit it after the order of the fighting politician. Rather, we should seek to save. Possibly the opponent may be a second Saul of Tarsus, who, if enlightened, would become in God's work to-day a great power, as was the famous apostle to the Gentiles.

God has children to-day in every church, Catholic and Protestant alike. We should be careful not to offend them by harsh words or by "big stick" methods. Let us deal with them gently, even if they manifest bitter opposition to what we count most sacred in our religious faith. We are not to cover up the truth, nor keep back one iota of the plain, positive message for this hour. We are not to lower the standard, or compromise principle. If we do this, we shall indeed be recreant to our trust. But let us proclaim the message in love.

We can not ridicule men out of error; we can not argue them into the kingdom. But we can win them by love, even the love of God which is shed abroad in our hearts, and manifests itself in all of our association with our fellow men.

Our controversy as Christians is not with men, but against sin, against evil principles. Sometimes the men who hold the principles we oppose may be

better men than we, not because of the principles, but in spite of them, and because they have the more carefully applied the smaller amount of light they possess. This consideration should lead us to labor humbly and kindly, treating them as brethren in Christ, and not as strangers to his grace.

God has called us with a high and holy calling. He has made us the conservators of a great system of truth. This we are in duty bound to make known to all men. In God's providence it has come to us not because we are better than our neighbors, but that we may act as instruments in bringing it to their attention. Let us use tact in the delicate mission entrusted to us. We may profitably leave to those of this world the employment of worldly diplomacy and "big stick" methods; but we may use the graces of the Spirit as manifested in love, meekness, gentleness, and Christian courtesy.

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."

F. M. W.

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## Note and Comment

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### *The Bible Antiquated*

THE recent published statements of President-Emeritus Eliot of Harvard in reference to the new religion which the world needs and in reference to the Bible itself, show that the declarations of the college professors recently quoted in several issues of the *Cosmopolitan Magazine*, are more than mere expressions of individual opinion—they are symptomatic. Those declarations portray the conditions that exist in the great colleges with reference to faith in God and his Word; and President-Emeritus Eliot's more recent statements show that the disease is not in the extremities only, but has reached to the very head. The following is a portion of an interview with Dr. Eliot on August 6, at Boston:—

About the Bible—many things in this volume are antiquated, and it is a question in many modern minds whether it is always advisable to advocate the reading of this to the extent of excluding many other books. However, the Bible will always be read, and the same may also be said of Shakespeare.

The doctor seems to have felt that he was granting much in granting that the Bible would continue to divide honors with the great English author. It must be granted that there are many things in the Bible that seem antiquated to a large class. The Saviour's death and resurrection as our sacrifice and atonement are antiquated to those who do not believe the Bible record of the fall of man. The Bible teaching concerning the creation is antiquated to those who accept the

impossible theses of evolution and the deductions of a geology based upon the conditions that now exist in this flood-wrecked world. The flood itself, which accounts for so many of the great problems that confront geologists, is antiquated to those who refuse to believe in the fall. The miracles of the Messiah are antiquated to those who refuse to see in him the author of those "natural laws" which the miracle transcends. The second coming of Christ as governor of earth and of the starry universe is antiquated to him who is wedded to the nebular hypothesis. The salvation of men as the Bible teaches it, is antiquated to those who have come to believe man to be "the highest manifestation of God." The Bible teaching as to the destruction of the nations of this world and the world's purification by fire is antiquated to those who believe they are able by political means to make Christ king of this world, and bring in the reign of righteousness through religious legislation. All these things and some others are antiquated to those who prefer their own theories to the verities of God's Word, and who have ways of their own for doing what God has set himself to do. Verily, the need for the proclamation of "the everlasting gospel" is great; for that lack of faith, which was to characterize the generation that would see the coming of the Son of man, is here in the world now in full bloom.

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### *An Oasis in the Desert*

AN oasis is a place of rest and refreshment in a barren waste. After reading the declarations of so many of the great men of the colleges in reference to God and his Word, the following editorial from the *Sunday School Times* will prove to be a true oasis to the lover of God's Word:—

When a man is attacked for his loyalty to the Bible and Bible truth, he has a right to feel encouraged. The Bible begins to mean something to him then; and he begins to mean something to the kingdom. Such an attack is evidence that he is really alive. For, as a well-known defender and expounder of the Bible as God's Word has keenly said: "The Bible is a living thing; and when it gets into you and your life, you'll be under the scalpel of every little critic." Criticism is not a thing to be sought; but when it comes as a result of getting the Bible into our blood, it is not to be feared. Are you intimate enough with the Bible to invite such criticism?

Seventh-day Adventists ought, of all people, to be so intimate with God's Word and so filled with the message it contains, that they will be not only a standing rebuke to unbelief in and out of the church, but a standing exponent of the truths that Book contains. "Arise, shine; for thy light is come."

# CONTRIBUTED ARTICLES

## *This Day Is Mine*

THIS day is mine! To-morrow may not be!

I do not know that it will ever come!  
Another day I may not live to see;  
These lips, which now can speak may then be dumb.

This day is mine! No moment can I spare

For idle thoughts or self-indulgent ease;  
The work He gives to-day, with love and care  
Must be done *now*, if I my Lord would please.

This day is mine! It soon will pass away,

Swept backward in the tide of vanished years:  
I can not have again a misspent day,  
Though I should seek it carefully with tears.

This day is mine! How swift the moments fly!

Alas for me if when at set of sun,  
In looking back, with sad and tearful eye,  
I find, too late, my work has not been done.

This day is mine! God gives me all the days

That I may work for him and do his will;  
And if each day I walk in wisdom's ways,  
He'll guide my steps, and love and keep me still.

This day is mine! O then with all my might,

For love of him, and with a faith sublime,  
Let me each task perform, and feel at night  
That all my work is even with my time.  
—W. R. Fitch, in *Christian Advocate*.

## *Ministers as Christ's Representatives*

MRS. E. G. WHITE

THE religion of Jesus Christ should be an apparent quality in the lives of his workers. They must know Christ, and to know him, they must know his love. Their fitness as workers should be measured by their ability to love as Christ loved, and to work as he worked. The whole man must be sanctified, purified, refined, ennobled. When Christ is formed within, the hope of glory, the worker will realize that as the representative of Christ, words and works and thoughts must be such as can meet the approval of God.

The Lord's messengers should have an intelligent understanding of the pattern that Christ came to the world to give to

men. The Saviour was a man of tenderest sympathies; he was susceptible to the needs of all with whom he came in contact, and who were in need of his help. He was a man of sorrows and acquainted with grief. In presenting the word, let the workers dwell on his susceptibility to the griefs and sorrows of men. Let them present before those who have spoiled their lives by self-indulgence, and who are impatient and fretful, the beauty of Christ's life from the manger to the cross. His lovely character is the pattern for every human soul.

To labor for the conversion of souls is the highest, noblest work in which the human agent can engage. But in our working for this object must be revealed the fact that we are laying hold of the grace of Christ, that we are guided and controlled by the Spirit of God. His holiness, his power, his unbounded love, revealed in the human instrument, will convict and convert souls. When the presence of Christ fills the life, the worker has a sense of divine power with him. The fact that he is a joint worker with God captivates his affections and desires, and fills him with earnest love for the souls for whom he labors.

We need to have a broader view of the Saviour as "Christ and Lord." "All power" is given to him to give to those who believe in his name. We do not half acknowledge his right to our homage and obedience, and to our increasing faith in him. We need to understand the depth of significance there is in the words of the apostle, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, and not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. . . ."

"Put on therefore, as the elect of God, holy and beloved," the apostle continues, "bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

The work to be done at this period of time demands that the channels ap-

pointed to receive the living waters for thirsty souls be greatly multiplied. The work is to be done through unselfish effort. Every advance move made now must be made with increasing effort; for Satan is working with all his powers to increase the difficulties in our way. He works with all deceivableness of unrighteousness to secure the souls of men. I am charged to say to ministers of the gospel, and to our missionary physicians, Go forward. The work to be done calls for self-sacrifice at every step; but go forward. The worker who reveals a right spirit and consistent behavior under trying circumstances is proving his adaptability for his work. He is qualifying himself to meet all kinds of minds, and to be a true representative of the Master Worker. Those who will yield to the Holy Spirit's guidance will come forth purified and refined, as gold from the fire.

The knowledge that souls are perishing in their sins should arouse every worker to greater fervor in giving the light of present truth to all within his reach. He should never forget that whenever a soul is truly converted, God is glorified, and angels in heaven burst forth into singing.

All who would have success in the work must tarry long with God. The story is told of an old Lancashire woman who was listening to the reasons her neighbors gave for their minister's success. They spoke of his gifts, of his style of address, of his manners. "Nay," said the old woman, "I will tell you what it is. Your man is very *thick* with the Almighty."

Our fitness for God's service will be found in constant communion with him. When we consecrate ourselves to God, the power which comes alone from God will bring definite results in our work. We are to act as in the presence of God; his eye is ever upon us; his eye is guiding us. We must die to self before God can use us fully to his name's glory. If we will learn of Christ as little children, we shall make a success wherever we are.

The workers need to study the life of Christ until they give themselves unreservedly to him. "It is the spirit that quickeneth," Christ declared, "the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." Those who practise the words of Christ become one with him. Their lives represent the pure principles of the Word in simplicity and meekness. The apostle Paul wrote, "I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God."

I am very thankful for the instruction



that has come to us regarding the relation we sustain to God as his servants. We are to be under the rule of Christ, to work out the mind and will of God. We are to be kind and courteous to our fellow workers because they also are the property of Christ, bought with a price. The price that Christ paid to purchase our redemption we can not estimate. He, the only begotten Son of God, gave his precious life that those who believe in him should not perish, but have everlasting life. When we comprehend more fully this amazing sacrifice made in our behalf, we shall not be indifferent and ungrateful, but we shall partake with him of self-denial and self-sacrifice. The Lord is to be our praise in this life, and in the future eternal life. Let us strive for the crown of life that is to be given to every faithful soul.

### ***Here Are They That Keep the Commandments of God, and Have the Testimony of Jesus Christ. Rev. 14:12***

GEORGE I. BUTLER

God teaches his people, precept upon precept, line upon line, here a little and there a little, the great lessons of heavenly origin. It is the true method of all successful teaching. His great volume, the Canon of Inspiration, which we call the Bible,—in other words, *The Book*, because the most important of all books,—is made up of treatises written by inspired men as they were moved upon and their minds illuminated by the Holy Spirit. The light was God-given. It is not merely one continued narrative, written by some one person, but the united spiritual testimony of numerous chosen agents, each adding something important to the testimony of those preceding him, all constituting one grand whole, the Word of God, all in beautiful harmony when truly understood.

Having given considerable attention to the connected prophetic three angels' messages of Rev. 14:6-12, and considered with some care every specification contained in them, and found each and all met in the great advent movement of our time, we unhesitatingly conclude that this is the true fulfilment of the prophecy. We know of no other way to ascertain the fulfilment of any prophetic utterance: when all the points given are met in the fulfilment, that is the true solution. They will never be duplicated. If they were, then we could never tell when they were fulfilled. It would throw complete uncertainty over all prophetic statements of Holy Writ.

We now proceed to give a brief exposition of a parallel prophecy, the twelfth chapter of Revelation. For the sake of brevity, we request the reader to read the whole chapter. It commences with the appearance of a great wonder in heaven,—a woman clothed with the light of the sun, crowned with twelve stars, the moon under her feet. To the woman was given a son, a man child, who was

to "rule all nations with a rod of iron." There appeared a monster before the woman, a great red dragon with seven heads and ten horns, seeking to devour the child as soon as it was born. But the dragon did not succeed; for the man child was later caught up to the throne of God.

When this wonderful description is reduced to our common language, what do we have? The introduction of wonderful events about the commencement of our Christian era. Breaking forth from twilight darkness, came a flood of gospel light, a newer and clearer dispensation, the light of the Mosaic dispensation retreating like the moon before the rising light of the gospel sun, the twelve apostles appearing as stars, the woman, the true church, presenting the child, Immanuel, to the world. Before her stood a great red dragon with seven heads and ten horns, ready to devour the man child as soon as born. This dragon was a symbol of Satan, as shown in verses 9-12. But Satan works through human agents, hence in this chapter we find him working through earthly governments.

In the book of Revelation any symbolic creature with seven heads and ten horns always symbolizes Rome in some of its many phases. Here it represents Rome in its pagan form, as the leopard beast of chapter 13 represents Rome as a so-called Christian power. Herod, the Roman governor or king of Judea, represented Rome seeking to destroy the infant Jesus. Herod failed; for Joseph and Mary, being warned of God, fled with the child into Egypt and remained there till Herod was dead. Nevertheless, Rome in the person of Pilate, another Roman governor, did put to death the Son of God. But he was raised from the dead, and ascended to his Father above.

The woman, the symbol of the true church of God, did at last flee into the wilderness before this persecutor, Rome, where in obscure, hidden, retired places she existed for twelve hundred sixty years, while papal Rome ruled the world. In 538 the head of the papal system had received from Justinian, the emperor, authority over all churches, with power to correct heretics. Twelve hundred sixty years from that date brings us to the year 1798, when France dethroned the papacy, and it received a deadly wound. Not even yet has the pope recovered the full power which he held before. He hopes to do so, however; and by the help of apostate Protestants he doubtless will. In that "wilderness," condition God's true church was comparatively hidden from public view.

The great Protestant Reformation crippled the papacy exceedingly. This experience occurred within the last few centuries. It is brought to view in the prophecy (Rev. 12:16) as the powers of the earth (i. e., earthly governments) helping the woman, God's true people being protected from papal persecutions by German princes, Scandinavian powers, and by the English government. Now we come to our own time: "And

the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17. This brings us to the close of that line of prophecy, and necessarily to the last body of believers on earth.

His last great effort will be made against the "remnant" of the true church, "which keep the commandments of God, and have the testimony of Jesus Christ." His wrath against them will be greatly stirred and powerfully manifested. The remaining of remnant is "that which remains after a part is removed," a "small portion," etc. It is used quite a number of times in the Bible, always with that sense. A "remnant of the woman's seed" must be the very last generation of the true church of God on earth, the very same people that the third angel's message develops. The same distinguishing characteristic identifies both—they "keep the commandments of God." They are the same people. To keep these commandments, all of them must be kept; the fourth commandment as well as the other nine.

One other feature must be noticed. They have "the testimony of Jesus Christ." Let the Word define what the testimony of Jesus Christ is: "For the testimony of Jesus is the spirit of prophecy." Rev. 19:10. Let us put the definition of the term in the place of the term itself. This will always give the true meaning. "And the dragon [Satan] was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the spirit of prophecy." Such, in effect, is the statement concerning the last of the true church on earth, the "remnant" of the true people of God.

As the spirit of prophecy is the leading, crowning gift of those gifts Christ bestowed upon his church when he left them to ascend to his Father, we are authorized by this scripture to expect that the church of Christ in the last generation, composed of those living when he comes, will be characterized by special manifestations of that gift which he placed in his church on earth. Why not? In every great crisis of God's cause he has manifested his special power to help his people. In the Egyptian exodus what mighty spiritual evidences God gave of his presence and power! In every important crisis in the history of that people God raised up persons, and clothed them with spiritual power to perform mighty works. In every step of that people's progress God's power was manifest. He warned them faithfully through his servants the prophets. After the captivity in Babylon, Ezra, Nehemiah, and other prophets had his special help and guidance. After a long interim from Malachi onward till Christ was about to come, these manifestations seemed to cease. But what an outpouring of the Spirit was manifest in connection with the first advent! That was called the "former rain," watering the gospel seed. But before Christ's coming the second time, there is

to be a "latter rain," to ripen off the harvest of the earth. The preparation for that coming will be second to no other ever seen in importance in the world's history. The whole world is to be warned,—the greatest work ever undertaken by his church. Will God leave his people to their own weakness in such a crisis, and with such a great work to do?—By no means. He will close up his work with exhibitions of mighty power. The earth will be lightened with the glory of the closing message. Direct evidence from the Scriptures will be given on this subject, and clear evidence that true spiritual gifts will be in this movement.

*Bowling Green, Fla.*

### A Personal Saviour

F. A. ZAPPE

"THOU shalt call his name Jesus: for he shall save his people from their sins." "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." From these words of Scripture we learn that Jesus, the Son of God, is really our Saviour. He is not a Saviour that is interested in us only in a general way, as many suppose, but he is a personal Saviour, interested in each one individually.

Christ's love for us personally is indeed very great. "If there had been but one lost soul, Christ would have died for that one." "The relations between God and each soul are as distinct and full as though there were not another soul for whom he gave his beloved Son." So great is the interest which heaven takes in an individual, that all the heavenly angels rejoice with Jesus when one soul who has been walking in sin comes into the ark of safety.

Our Saviour said, "I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." Far better does Jesus know each one of us personally than does the nearest or dearest of our earthly friends. The hairs of our head are numbered, and he knows all our thoughts. Every commandment and promise given in the Word of God should be regarded by each one as applying to himself as directly as if there was not another soul living in this world. When each one knows for himself that Jesus is his Saviour and God his God, and that every command and promise given is meant for himself personally, then there will be no trouble in having a living experience in the things of God.

Encouraging indeed are the promises which the Lord makes to each one personally: "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye." "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." "I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee."

Our Saviour is no respecter of person. He longs to see one man saved just as much as the other. He would, if necessary, send every one of the heavenly angels to help the weakest soul who is trusting in him to gain the victory over Satan, rather than to see Satan get the victory, and thus cause the loss of that one soul. O, how thankful each one of us should be that Jesus, the Son of God, is a personal Saviour!

Brethren and sisters, it does bring one nearer to Jesus when he feels free to come before the Father and the Son, and say, O God, thou art my God! O Saviour, thou art my Saviour! Seeing we have such a Saviour as this, "let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus," the personal Saviour, "the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." And seeing that it is a personal Saviour who is our great high priest that is passed into the heavens, "let us hold fast our profession," and "let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

*Brownville, Minn.*

### "What of the Night?"

M. SHEPARD

"AND that, knowing the time, that now it is high time to awake out of sleep." Rom. 13:11. These words of counsel and admonition apply in a special sense to the children of God who know the times and seasons, and at the time when the Saviour is about to appear the second time "without sin unto salvation."

Physically, sleep is needful. It is also true that there is a time to sleep; and in this proper time, it may be perfectly safe to sleep. But he who sleeps out of season may suffer great loss, and subject himself to great danger, both of life and of property; and not only so, but as a result of this untimely or unseasonable sleeping, others may suffer great loss. "For none of us liveth to himself, and no man dieth to himself." Rom. 14:7.

Spiritual sleep is not needful. "He that keepeth Israel shall neither slumber nor sleep." Ps. 121:4. Neither has the Lord made any provision for spiritual sleeping in Israel. It is therefore neither safe nor profitable for any one to be found so doing at any time. "Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Eph. 5:14. The call to awake out of sleep, based upon the knowledge of knowing the time, "that now it is high time," implies the possibility of it being the last call, or even the last opportunity to receive life. Let us therefore awake, and have no fellowship with the unfruitful works of darkness, neither with the workers of iniquity, who are saying to the works of

their hands, Ye are our gods. For in Jehovah the fatherless findeth mercy.

"And that, knowing the time, that now it is high time to awake out of sleep," let no man beguile you of your reward, neither spoil you through philosophy and vain deceit, after the tradition of men, after the ways of the world, and not after Christ. Col. 2:18, 8. "Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread." Isa. 8:13. "For the battle is not yours, but God's. . . . So shall ye be established; believe his prophets, so shall ye prosper." 2 Chron. 20:15, 20. What of the night? The night is far spent.

*Wayne, Mich.*

### "Learn of Me"

F. W. MORSE

It is indeed quite wonderful how much we have to unlearn when we come into the school of Christ. It is also remarkable what slow progress some of the most eminent of God's servants have made in putting away the unprofitable things they have had to unlearn to become men of God, to hold forth the light to others.

We sometimes become too zealous to have the Lord's work move faster, and are quite impatient that some who have had the truth for the present time set before them fully, do not embrace it at once. But let us remember things of the past in God's great work, and remember that Christ is the Great Teacher, and we must not seek to outrun our Leader. Luther declares of himself and the great work given him to do: "I must root up stock and stem, clear away thorns and brambles, fill up swamps and sloughs. I am like the sturdy wood-cutter, who must clear and level the road."—"History of the Great Reformation," D'Aubigné, page 145. While a great pioneer in reform, yet Luther was slow to learn. He did not search out something new and surprise the world by his rapid progress in divine things. We can see the same in looking through the career of other eminent reformers. We need carefully to avoid the driving, Jehu spirit in all our intercourse with the world, and with one another. The Lord can do more in one hour to water the plants than we can do in a lifetime, and do it much better. Yet it is not suitable that we be asleep and cast off all care and responsibility. We all have a work to do, a message to give, if indeed we do belong to the school of Christ. So then let us not lose courage because of our slow progress; but keep humbly, patiently moving on, and keep close to our Great Leader.

*Muskoka, Ontario.*

"CONCENTRATE your best effort in whatever you undertake: if it is school, go at it with a determination to win out; if it is work, do it so cheerfully and well that the one you are working for will be sorry to part with you when the time for your release comes."



**Cheery Helpfulness**

"If any little word of ours  
Can make one life the brighter;  
Any little song of ours  
Can make one heart the lighter;

"God help us speak that little word,  
And take our bit of singing,  
And drop it in some lonely vale  
To set the echoes ringing."

**From the Border-Land**

M. E. STEWARD

SEVENTY-SIX years of age,—is not the writer in the border-land? Long vistas of the past bring many regretful memories, in fact, "nothing but cause of discouragement." The present has its interests, with the sweet assurance of the forgiveness of sins, and a sense of the tender love and care of God; while the future stretches away, an expanse of limitless glory! Matt. 24:13. It is not a lamentable thing to live in the "border-land."

*Growing Old*

There are different pathways leading down the decline of life. One is in the sunshine, enlivened by flowers and the songs of birds. Those who walk upon this path are bright, loving, and lovable. There are other tracks over the "down-hill of life." They lie in shadow, and those who take them are torn with thorns, and fall over stumbling-blocks, which, many times, their own hands have placed there; they are gloomy, selfish, and disagreeable.

Of the latter class was feeble, old Mr. Ames. He had been welcomed to a good home, free of charge, in the family of Mr. Brown, a man in comfortable circumstances. From the first, perfect freedom was given him; he might work or not, as he chose. Every one treated him with the utmost kindness, while the children were never allowed to be disrespectful, though the old man was sometimes quite trying and unreasonable toward them. Especially in times of illness, everything possible was done for the comfort of the afflicted one.

Yet Mr. Ames was not appreciative and thankful; indeed, he came to act as if everything and everybody was at his disposal. His habits and plans were never to be interfered with. Naturally very selfish and set in his ways, this piteously weak old soul became still more jealous, exacting, and morose. Through it all, the wonderful patience of the family failed not.

This true story (except the names) was a case of "the ruling passion strong" in old age. It is a warning to the young to control unlovely traits of character, before they become fixed and

unmanageable. It is an appeal to all ages to surrender themselves to Him with whom "all things are possible," that selfishness may be eradicated, and the heart filled with the sweetness of the Holy Spirit. To grow old destitute of the grace of God is surely a thing not to be desired.

*Growing Old Gracefully*

While Mr. Ames was with Mr. Brown, a dear, quiet old lady came into the same neighborhood to spend the winter with her granddaughter. Her face was always cheery. There was something about her that invited confidence, and made one feel like sitting at her feet, to be befriended and guided in perplexities. One of the family said that she brought more sunshine into the home than any one else did.

Speaking to her of this remark, she said she had known old people who were so exacting and faultfinding that they cast a shadow wherever they were, and she was trying to be different. While unpretentious, she was affable, winning, and beloved by all. Soon after this old lady returned home, her sweet life ended, but its fragrance will ever remain.

The feebleness of age is inclined to cling to some young or stronger arm. There is strength and tender rest for the worn spirit, safely folded in the loving Father's arms. This blessed place of refuge is easy to find; it is simply committing all we are, with every care and interest, to God, and then going about doing his will, relying on his promises.

Old persons long for love and sympathy. At the same time they are inclined to be sensitive; they are often unhappy if attentions which might be properly expected are not received; it may be their advice is disregarded. It has been said by one who knows, that "God wants the aged to live for their experience." But would it not be wise to hold this experience as a sacred fund, to be drawn from when it is actually needed and desired? If one is continually referring to his "experience," it will become obnoxious and offensive, and thus useless. True wisdom is modest and self-distrustful. It is far better for the aged to consider that it is not their province to "make things right," than it is to live in a jangle of opinions, which renders some families unhappy.

Grown-up boys and girls are no longer children. They have reached the age of sound judgment, and should have a chance, as far as possible, to choose for themselves, without criticism or dictation, except kind advice, when desired.

"Let us make the most we can of life" in the border-land. If anything about our families or friends troubles us,

let us take it to our Father, who is carrying all our other burdens. Then we shall go care-free, and we shall be not only desired, but a comfort and a blessing to all about us, while we drop a smile here, and a good thought there.

Old people sometimes like to be considered young. They dress like the young, and their manners are affected. Let the heart be kept fresh and sympathetic, with a wise adjustment of dress, speech, and manners to advanced age, and there will be the simplicity of natural frankness and dignity, and a buoyancy of spirits which is welcomed everywhere.

*Sanitarium, Cal.*

**Suggestions in Home Discipline**

E. C. JAEGER

FIRST, let God be the ruler in your own life. Show your household that in everything you hold yourself accountable to a higher authority, and they will take your commands when they see that you are held under law, as well as they.

Second, children love order; they like strict discipline if applied with loving firmness. It is the wishy-washy ways they detest. See, then, that you have order in all things; it is heaven's first law. What is right for heaven is right for the earth home.

Third, it should be understood that all may do as they please so long as they please to do right.

Fourth, there is a way to do all the little duties about the home,—a way that instructs for beauty, facility, and ability to perform. See that you have table manners, a way to wash dishes, and an orderly arrangement for doing everything about the home.

Call your children to your knee, and have them transcribe to paper as you dictate, with tender voice (this will fix it in their memory), the way these little duties must be done. Then see that you and the children do according to the method arranged. They will delight to do this way if you are enthusiastic about it.

Some mother will say that this is a prosy way of doing; that she hasn't time to be so "fussy;" that it would take too long to do things that way. But such is not the case; for when once these ways are learned, they make for cleverness and facility, and the mother will be saved the care and worry caused by not knowing how things are coming out. Here is a case when the old adage, "A stitch in time saves nine," comes true. It may be slow and hard for a little time, but in the end it makes for ease.

"TALK happiness every chance  
You get — and  
Talk it good and strong!  
Look for it in  
The byways as you grimly  
Pass along;  
Perhaps it is a stranger now  
Whose visit never  
Comes;  
But talk it! Soon you'll find  
That you and happiness  
Are chums."

# THE WORLD-WIDE FIELD

## Burma

R. A. BECKNER

"*Bo gyee lah pyee.*" These were the words I heard the other day as I came to Mg. Chit Yun's house for my Burmese lesson. They came from a bright-eyed little Karen boy of about five years, sitting on the steps. Not knowing what all the words meant, I asked what it was that Ko Ko Gyee (older brother), for such was his name, was calling me, and I found that he was informing them that "the big Englishman has come."

I thought Hebrew and Greek were hard; but they did bear some resemblance to English, while Burmese is about as much like it as Chinese. Yet the Lord is blessing the efforts put forth, and after only ten weeks of study, the sounds are beginning to separate themselves from the general mass, and to convey a meaning.

I am glad that even while putting our best time to the learning of a language, we still have a chance to give the message. My teacher has heard more or less of the truth before, but now is taking a new interest, and has asked for something to read on some of the points of our faith. He is a descendant of Judson's first convert, and a cousin of one of our Burmese workers.

This is the hottest time of the year, the break of the monsoon; but our health is good, and our courage is high.

Rangoon.

## Ninth Session of the German Union Conference

GUY DAIL

We have just closed the largest and most important meeting ever held here in Friedensau. It has been in session since July 22. Fourteen hundred of our brethren have been in attendance, one hundred six of whom were delegates. This is the last session the German Union Conference in its present form will have. The large concourse of people who have been here, but who are now leaving this pleasant city of tents, pronounce this the best of the assemblies that have been convened at Friedensau. Indeed, it might properly be called a continuation of the General Conference in its missionary spirit and in the unanimity that characterized its business transactions. Revival services of much earnestness were conducted on both Sabbaths. The entire congregation repeatedly showed their desire to reconsecrate themselves more fully to God. The Lord blessed especially during the ordination of Brother E. Kotz and J. Seefried in the afternoon of the second Sabbath. Forty-three were baptized, a large proportion of whom made their final decision to

follow Christ during their stay on these grounds. Self-sacrifice and liberality to the work of God were evident every time the people were invited to give. Elders O. A. Olsen, L. R. Conradi, and J. C. Raft rendered much practical help in the proceedings of the committees, in the business of the open conference, and in the revival effort. The first Sunday was an ideal camp-meeting day, and about a thousand strangers visited the grounds.

The presence of Brother Kotz, who has been in faithful service among



COSTUME OF WELL-TO-DO BURMANS

Brother R. A. Beckner at the left, his language teacher at the right

the heathen of the Dark Continent, encouraged the young people, and refreshed the hearts of those who had given so nobly toward establishing and supporting our German East African missions. Fifty-eight young men and women volunteered for service in "the regions beyond,"—offering themselves for the German possessions in Africa and in the far East, for the Dutch East Indies, for the foreign-speaking people of the United States, for Brazil and other parts of South America, for the Levant, for Russia, and for the various mission fields of the German Union Conference.

The meetings for the youth were in charge of Elder O. Luepke, and they formed a new feature in the annual assemblies of the German field. They were successful. It has been decided to take advance steps and organize, wherever it is advisable, societies for the young where they may be further trained

as missionaries in our various churches.

Practical attention was given the medical missionary work. Our laborers received instruction in the giving of simple treatments and in regard to the course to be pursued in emergency cases. The lectures on health reform were timely. The resolutions passed concerning this work ask for a reform in living up to the light we have on health principles, and yet urging that there be no impoverishment of the diet, and that all extremes be avoided which would in any way bring discredit upon the work. We were glad to know that thirty-two can trace their conversion to the message direct to the Friedensau Sanitarium, while the large number of nurses we have in the field are doing what they can to uphold our principles everywhere.

Elder G. A. Wantzlick, of the East Indies; Dr. F. W. Vasenius, en route to Abyssinia; Brother F. Oster, under appointment to Persia; also those selected at this meeting for work in other lands—Elder E. Frauchiger for the Turkish Mission; Brother Carl Voigt for the Hamburg House branch office that we hope to start in Constantinople; Brother F. Scior, to assist Elder R. S. Greaves in the Greek work at Smyrna; Brother Ernst Hartmann for Egypt; and Brother E. Dominick to re-enforce our laborers in German East Africa,—these all helped to give a strong missionary current to the proceedings of the conference. Sunday afternoons the weekly offerings were taken up after the rendering of a very acceptable missionary program by the little children, and thus seven hundred forty-nine marks were given to missions, while the Sabbath-school donations were fifteen hundred sixty-seven marks. A thanksgiving offering for the tent fund amounted to six hundred seventy-five marks. The new school building was dedicated on the second Friday afternoon of the conference. Eleven thousand six hundred eight marks in cash and pledges had been raised toward this enterprise the day before, during the consideration of a resolution to assist in the educational work.

A most evident sign of the progress of the cause in the German fields was the vote to divide the German Union Conference into two union conferences, beginning with Jan. 1, 1910. Not this alone, but the organization of the East German Union District, composed of Friedensau and Berlin and the intervening territory, and the recommendation that Bavaria (except the Palatinate) be cut off from southern Germany and formed into a conference, are omens of the advance the work is making.

The East German Union Conference will contain the following fields: The East German, the Saxon, the Middle German, the Silesian, the Prussian, and the Hungarian conferences, and the East German Union District, with the Galician, Adriatic, and the Balkan mission fields. Elder H. F. Schuberth was chosen president, and Elder J. F. Huennergardt vice-president of this union. The West German Union Conference

will consist of: The Rhenish, the North German, the West German, the German-Swiss, and the South German conferences, as well as the Union District of Hamburg-Altona, and the Holland-Flemish-Belgium and Austrian missions. Elder J. H. Schilling was elected to the presidency, and Elder J. G. Oblander to the vice-presidency, of this union conference.

A large number of changes were made in the location of laborers. The committee on distribution made nearly forty recommendations. Among those that would be of most general interest we may mention: Elder Oblander to take the presidency of the Rhenish Conference, made vacant by Elder Frauchiger's appointment to the Turkish Mission; Elder O. E. Reinke to have oversight of the German-Swiss Conference; Elder H. F. Schuberth is to move his headquarters to Berlin; Elder L. Mathe was asked to take charge of the East German Conference; and Elder K. Sinz will take the presidency of the North German field in his stead, while Elder G. W. Schubert goes to act as president of the Saxon Conference in the place of Brother Sinz; Elder O. Schwenecke will act as superintendent of the Balkan Mission; and Elder D. P. Gaede, of West Russia, was invited to connect with the South German Conference.

Earnest consideration was given to the publishing work. We find that there has not been the growth in the sale of the larger books that we should see. This matter was very thoroughly dealt with, and several of our best canvassers have decided to try the plan we have been using in other parts of the field — to take just one book, and devote their whole energies to that — rather than to follow the plan we have been following in so many cases, and carry several books at the same time. Because of the increased activities of our tract and missionary societies, and the efforts of the canvassers to dispose of the smaller publications, there has been no falling off in the sales of the Hamburg House, as a whole, although the larger books are not being placed among the people as in former times. The very hard times in certain parts of the field may have had something to do with the falling off in the sale of the larger books, but we also believe that faith can conquer many a difficulty, and when we as children of God go out trusting absolutely in him, he will help. In addition to paying its tithe to the General Conference, the Hamburg House gave eight thousand marks toward the new school building in Friedensau.

During the first half of this year, there have been one thousand one hundred fourteen new members added by vote and baptism in the German Union Conference, making its membership now nine thousand one hundred eighty, so that we hope by the time of the division next January, there will be five thousand in each of the unions. The workers go out in courage and faith to carry the message to the waiting millions.

*Friedensau.*

### Argentina

C. E. KNIGHT

WE have received the *General Conference Bulletin*, and very much enjoy reading the proceedings of the Conference. Of course we wait with interest the report of the committee on plans and recommendations for the mission fields, as we can not fail to note, even in the earliest record of meetings, that the center of interest in the Conference was the mission fields.

May 29 I had the privilege of baptizing three dear souls into the message. These new believers are chiefly the fruit of the labors of Elder Victor Thomann, who has been holding services three times a week in our meeting-room. Others are convinced, and after a time they will probably follow in baptism.

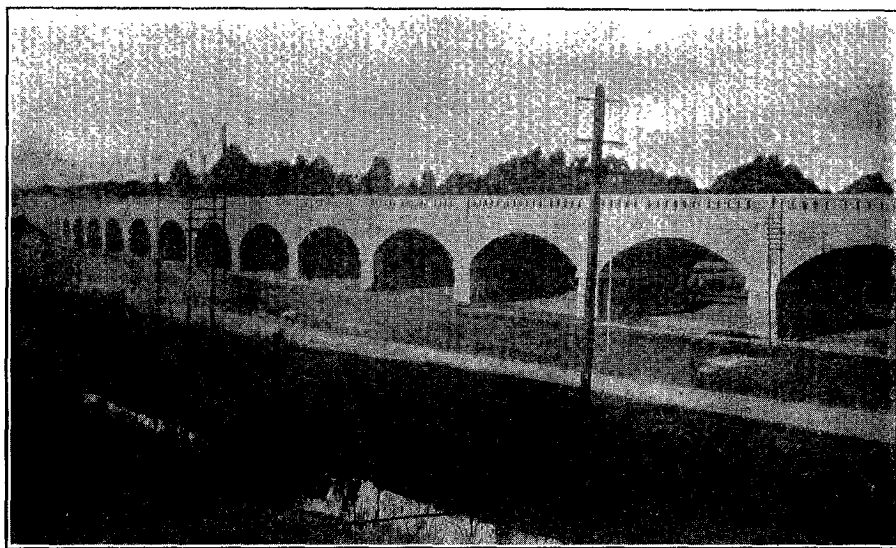
Miss Hansen is nursing the wife of a missionary from the United States, of the — denomination. This couple

feel it, on account of the dampness of the climate, and the lack of comfortable heating stoves, such as are used at home.  
*Buenos Aires.*

### How a Kafir Forgave

ONE day a settler in South Africa found a Kafir near his stable. He accused the man of trying to steal a horse. The Kafir declared that he was innocent, but in spite of all he could say, he was dragged to a tree, and there, with one blow of an ax, his right hand was severed from its wrist.

About three months after this event, the settler found himself benighted far from home. He came to a Kafir hut and asked for admission. He was invited to enter, and food was placed before him. Next morning, as he was leaving, his host stood before him, and holding up his arm, asked the white man if he knew it. The settler turned pale.



RAILROAD VIADUCT NEAR BUENOS AIRES, ARGENTINA

This is one of the longest viaducts in the world. It is made of brick, and is a part of the direct road from Buenos Aires to Chili on the West Coast

are very friendly to us, and I am having some long talks with him about the truth. These do not cut off his friendship in the least, although he seems to be strongly entrenched in modern scientific (so-called) religion, which is really skepticism concerning the divine authority of much of the Bible. I hope that he can be reached, but I think it will require more than argument, and even more than a "Thus saith the Lord," to turn him from his error. However, as long as he is friendly, and we continue to visit each other, there is hope. I had written only a part of the foregoing, when he called, and we have spent two hours discussing man's existence after death. He has been here three years, and has the language well learned. We have been acquainted about five months. Pray for him.

Miss Nelson is still at the school, but will probably come here soon to begin her work. Misses Kerr and Brockman left the school about two months ago, and have gone to Montevideo, where they have been working some since, and studying the language.

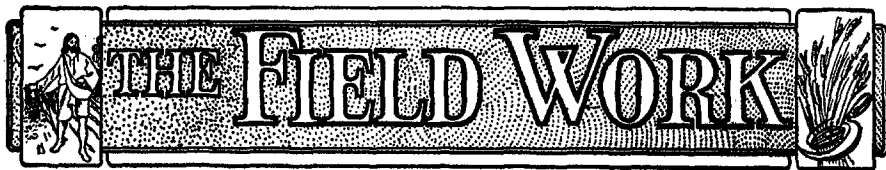
The weather is cold here now, and we

for he saw that the hand was gone. He knew that he had been at the mercy of the man he had treated so cruelly.

The Kafir went on: "You were in my power; I could have killed you. Revengé said, 'Kill the man who has maimed you for life,' but I replied, 'No, I am a Christian, and I will forgive.'" — *King's Own.*

"BEAR in mind that your happiness or your misery is very much of your own making. You can not create spiritual sunlight any more than you can create the morning star; but you can put your soul where Christ is shining. Keep a clear conscience. Keep a good stock of God's promises within reach. Keep a nightingale of hope in your soul that can sing away the dark hours when they do come. Keep a good robust faith that can draw honey out of rocks and oil out of the flinty rock. Never spend a day without trying to do somebody good; and then, keeping step with your Master, march on toward heaven, over any road, however rough, and against any head winds that blow. It will be all sunshine when we get up there."





# THE FIELD WORK

## Indiana Camp-Meeting

THE annual camp-meeting of the Indiana Conference was held at Bluffton, August 5-15. The camp was well located, close to town, and many attended the evening services, and manifested much interest in the truths presented. A tent effort had preceded the camp-meeting, and a strong corps of workers will conduct another effort following the meeting: The prospect seemed good for a church at this place.

The meeting was well attended by our own people. About six hundred were camped on the ground and in rooms near by. A good spirit was present during the entire meeting. The spirit of supplication and prayer rested upon many, and the desire to find a greater nearness to God deepened as the meeting progressed. Many consecrated themselves to God anew. Excellent meetings were held for the youth, and a number were converted. The last Sabbath of the meeting nearly the entire camp was moved in a special way to seek for victory over besetting sins, and a greater fullness of the Holy Spirit. Twenty-five were baptized.

The growth of the message in "the regions beyond," and the crying need of more laborers and more funds to extend the work, were presented by Elder A. G. Daniells, who was present during the first part of the meeting. These talks greatly cheered the hearts of all, and a deeper interest was awakened in this work, and the individual responsibility resting upon each member of the church was more keenly felt. This spirit, carried to the church, will result in reviving them, and greatly increasing the offerings to missions.

Elder A. J. Haysmer was present a short time, and laid before us the conditions and needs of the work among the colored people of the South. This was much appreciated. Upward of twenty-five hundred dollars was given in response to the various calls for foreign missions, work among the colored people, work for the blind, and the local conference work.

The matter of holding the business of the conference entirely separate from the annual camp-meeting is not altogether satisfactory, and a vote was taken requesting that the conference be held in connection with the camp-meeting next year.

Elders A. G. Daniells, A. J. Haysmer, E. K. Slade, Brother Miller, editor of the paper for the blind, and the writer, were present and joined with the laborers of the union and local conferences in the work of the meeting. Elder W. J. Stone was present a short time, and all were glad that his former health and strength is fully restored, so that he hopes to be able soon to engage again in active work. Elder Morris Lukens enjoys the confidence of all, and with his corps of faithful laborers is working hard to build up the work.

This meeting was a great blessing to all who were present. It is a source of regret that many allow the cares of life

to deprive them of the blessings of these annual convocations. The brethren and sisters left for their homes with renewed determination to be faithful and share in the overcomer's reward.

G. B. THOMPSON.

## Louisiana Camp-Meeting

THE Louisiana camp-meeting held at Pineville, July 16-26, was a grand success from every view-point. The attendance was about one hundred, being fully one half the total number of white Sabbath-keepers in the State. The citizens also seemed to enjoy the meetings, and a tent company remained after the camp-meeting, to follow up the interest. The business meetings were harmonious, and I never saw clearer evidences of courage and consecration. During the revival services nearly all sought and found a better experience in the Lord. Five were baptized.

Nearly one thousand dollars was donated in cash and pledges by the little company present. Two new churches were received into the conference by vote. One church building has been completed and paid for during the year, and all branches of the work have been prospered. There has been an increase in the tithe receipts, and the conference is faithfully keeping up the ten-cent-a-week donations to missions. There were no better meetings than those devoted to the canvassing work.

Elder E. L. Maxwell was re-elected president of the conference, and the people returned to their homes encouraged to press the work harder in the future than in the past.

C. F. McVAGH.

## The Georgia Camp-Meeting

THE above meeting was held in Central City Park, Macon, July 29 to August 8. Over thirty tents were in use. We were glad indeed to see so many of our brethren and sisters on the ground at the first service. The presence of the Master was felt in a marked manner from the first. Perfect harmony prevailed throughout the meeting.

Elders W. A. Westworth, R. T. Dowsett, K. C. Russell, J. W. Christian, and V. O. Cole, together with the home laborers, worked earnestly for the salvation of souls. The business was all cleared away early in the week, so that ample time was devoted to spiritual interests.

The spirit of consecration came in, and all seemed anxious for richer and fuller experiences in things divine. Victories were achieved, and many hearts were set free in Christ Jesus.

We were glad to have on the ground a sanitarium tent, and a trained nurse from the Atlanta Sanitarium. Dr. J. H. Neal rendered efficient help.

A good work was done for the young people. Special prayer-meetings were held for them and by them. A number accepted the Lord.

The last Sabbath was a day long to be remembered. There was deep heart searching by nearly every one present. Many came forward to confess sin and get right with God and man. The meeting continued for nearly three hours. At three o'clock in one of the city parks eighteen were buried with their Lord in baptism. It was a touching scene indeed, as the young and old, blind, halt, and maimed were together led down into the watery grave. Tears were seen flowing freely as the tender Spirit moved upon hearts. About four hundred dollars were given to the different calls.

It was decided to conduct three tent-meetings this summer. One in Atlanta for the colored believers, one at Savannah, and one at Tifton. We have begun meetings at Tifton with a good interest.

May the blessing of the Lord rest upon the laborers in this great State of nearly two and one-half million people with only five organized churches. By the help of the One who is able to accomplish his work, we will do all we can to promulgate present truth.

C. B. STEPHENSON.

## Camp-Meeting in the Upper Columbia Conference

HAVING been invited by the General Conference Committee to attend the four conference camp-meetings in the North Pacific Union Conference, I left home August 1 to attend the Spokane meeting, August 5-15. Elder G. A. Irwin and quite a number of the ministers of the union conference were present at its commencement. I was two days late.

Spokane is a beautiful city of one hundred ten thousand inhabitants. We have a church there of about three hundred members. Our camp-ground was pleasantly situated. The meeting, being held when the farmers had to harvest their grain, was much smaller than usual. The attendance from those not of our faith was quite limited. The National Irrigation Congress met in this city at the time of our camp-meeting, and this, together with the land drawing of several reservations after the Indians had received their allotments of land, may have had an unfavorable effect on the attendance at our meeting.

Elder Irwin left for Tacoma, to attend the first of that meeting. Elder C. W. Flaiz, the president of the Northern Union Conference, was called East on important business, while the writer and others remained till the close of the meeting.

Elder Irwin gave a series of studies on the Testimonies, which were not only of special interest, but of great profit to those in attendance. Though the writer had often given discourses on that theme, yet he could learn more from these lessons, which were truly meat in due season. The congregation was greatly impressed by this instruction.

The meetings continued increasing in interest till the close. A self-sacrificing spirit was encouraged, and the duty of sustaining this blessed truth by our means and our prayers was strongly impressed upon all. The duty of living up to the light God is giving us for this time was especially emphasized. A spirit of seriousness rested on the believers, and many confessed that they had been in a backslidden condition.

Elder W. B. White spent one day with us, on his way to enter upon his work as president of the Atlantic Union Conference. On Sabbath afternoon he gave an excellent discourse, and called forward those who wished to give their hearts to God. A goodly number accepted the invitation. Some who had long hoped and prayed for the conversion of their children saw them come, with contrition and tears, to give their hearts to God. The hearts of those parents were filled with joy. Some twenty or more were baptized.

Many expressed great gratitude for the privileges of this meeting. They were determined to walk in the great light which had dawned on their hearts. We were privileged to meet many old friends of former years, who gave us a warm reception.

GEORGE I. BUTLER.

### Mississippi Camp-Meeting

For the first time in its history, the conference business meetings in Mississippi were held in connection with the camp-meeting. The meeting was held in a beautiful grove in a suburb of Meridian, the largest city in the State. The attendance of our own people was very gratifying, and all were so well pleased that they will begin at once to plan to be present at the next one. All branches of the work have been blessed during the year, and the officers and people have a right to feel of good courage.

Two new churches were admitted to the conference by vote. One church building, valued at twelve hundred dollars, has been erected during the year. Sixteen were baptized at the meeting. Prof. P. T. Magan's lessons on the Eastern question were especially appreciated both by our own people and by the citizens. An impressive service was held the last Sabbath, at which time G. G. Lowery and M. C. Whitmarsh were set apart to the gospel ministry.

Elder Gentry Lowery has rendered good service in the Pine Grove school, and the prayers of the patrons of the school will follow him to his new field in India. Elder W. S. Lowery was re-elected president of the conference, and Elder F. R. Shaffer was elected secretary and treasurer. The people manifested their love for the cause and confidence in the organization, by liberal offerings and pledges of prayers and support. The work is onward in Mississippi.

C. F. McVAGH.

### Alberta Camp-Meeting

OUR annual camp-meeting and conference was held in the village of Olds, July 8-18. About two hundred twenty-five of our brethren were encamped upon the grounds. Elders G. A. Irwin, H. S. Shaw, and G. F. Haffner rendered valuable assistance in the various lines of work.

The reports given showed a conference membership of 268, and scattered believers to the number of 234. One new church of twenty-three members was admitted into the conference at this meeting. During the year the tithe received amounted to \$4,495.33; offerings, \$3,092.27; Sabbath-school donations, \$662.81; book sales, \$4,131.18; sales of periodicals, \$307.59. All of the Sabbath-school donations went to foreign

missions. The academy enjoyed a prosperous year, with an enrolment of forty-seven. All expenses were met from the tuition, and a surplus of nearly one hundred dollars remains.

In planning for the future it was decided to establish a small sanitarium as soon as means can be secured, the cost not to exceed \$10,000. There is already about \$6,000 in land donated to this enterprise. The parents in this conference are awake to the need of their children's receiving a Christian education, and it was voted to erect two school buildings: one for a ladies' home with dining-room and kitchen below, and the other a boys' home with chapel and class rooms, the former to be built this fall, and the latter as soon as possible thereafter. To assist in obtaining the funds for these enterprises it was voted to ask each member to sell three copies each of "Christ's Object Lessons" and "Ministry of Healing."

The following officers were elected: President, C. A. Burman; vice-president, Henry Block; secretary and treasurer, Stella B. Lowery; educational and Missionary Volunteer secretary, J. I. Beardsley; field secretary, C. L. Holde-man; Sabbath-school secretary, Mrs. Anna Aalborg.

During all the proceedings of the conference a good spirit was present, and the brethren entered heartily into the work of advancing the cause of God.

C. A. BURMAN.

### Michigan

I REJOICE in having a part in this closing message, and can truly say that the way is growing brighter.

In Traverse City, where we now reside, our work is going along nicely, and we have been cheered in seeing a few precious souls accept the truth. We now have a good church-school in this city, and have erected an addition to the church, for church-school and Sabbath-school purposes.

This summer, in company with Brother L. G. Nyman and wife, we held a series of tent-meetings at Marion, a town of twelve hundred inhabitants, situated in the midst of a fine country.

The attendance throughout was good, and the Lord by his Spirit came in and richly blessed.

Twelve were baptized during the meetings, and these, with others who have begun the observance of the Sabbath, and the scattered Sabbath-keepers who live near there, make a company of about thirty.

The interest is still good, and we expect to continue the work there after camp-meeting; we hope to see a strong church established at Marion.

Wherever we go, we see evidences that God is mightily working on human hearts, and that the work will soon be done.

M. C. GUILD.

### Maryland

BALTIMORE.—Meetings were started in the tent here on Sunday night, August 8, with an attendance of about four hundred fifty. Since then the attendance has been averaging about two hundred a night, except on Sunday, when our seating capacity has proved insufficient, and many have had to stand. We have now, however, secured two hundred

more chairs. Last night (Sunday, August 22) the attendance was over five hundred, and all present seemed intensely interested. The collection amounted to \$12.50. By the end of this week we shall be in the midst of the Sabbath question; we are praying that God will continue to bring the people out, and will increase their interest.

CARLYLE B. HAYNES.

### The Trial at Greenville, S. C.

THIS trial was had according to arrangement, Thursday, August 3, at 9:30 A. M. The crime of which Sullivan Wareham, his wife, and son, and Sister Minnie Darnell and daughter, were accused, was picking strawberries on the sabbath [Sunday] May 2. It was plainly manifest at the trial that the man who had brought the action was more a subject for pity than any other sentiment. He and two other witnesses [his own sons] testified that they saw the work done at the time specified. The fact was developed that the defendants were good neighbors, peaceable, quiet, obliging, and never quarrelsome.

It was further shown that the plaintiff had threatened to "break up the Advent nest," etc.

The magistrate was fair and impartial in his rulings, and evidently was not in sympathy with the narrow idea of intolerance toward those who might differ in religious belief and practise from the majority. His instruction to the jury was to the effect that they must find according to the law of South Carolina without any reference to the theological questions in dispute. Of course this was only to be expected, since it was a trial before a representative of the South Carolina law and not a representative of any ecclesiastical court. He only showed proper discrimination in recognizing that representatives of civil law may take cognizance of only the civil aspect. Elder K. C. Russell and the writer were present, and together aided in the defense. Elder Russell was given opportunity to speak to the jury and assembled citizens on the limits of civil authority. With telling effect he pictured the disastrous effects of class legislation, which gives into the hands of any irresponsible bigot the opportunity to hale good, true, honest people before the courts and subject them to inconvenience, annoyance, and hardship. The jury, after about thirty minutes' deliberation, brought in a verdict of not guilty.

We feel to praise God for this signal victory, and yet our rejoicing is tempered with some sober thinking. As we sat in the court room, the solemn thought forced itself into recognition: Are our dear brethren everywhere ready for this kind of thing? Are we with meekness and fear ready to give to every man an answer? Are we prepared equally well to receive an adverse decision? Is our faith equal to the great test that must eventually come? Will this great, surging human sea be warned? Who will be the Lord's helpers in the warning? Are we doing what we can to educate and become educated on these lines?

The day was rainy, otherwise there would doubtless have been a very different attendance. As it was, there were probably two hundred persons present to hear the trial. Quiet and respectful

attention was given by all present. I feel that God's work has been caused to triumph. These blessed principles of liberty were made known to some who perhaps never before had heard them.

It should be with much humility of heart and very earnest praying that we proceed on our way. No spirit of exulting over a defeated enemy should be indulged. The Lord has seen fit to cause his truth to triumph, but it is not by might nor power but by his Spirit. To properly follow up the victory gained, we must have great wisdom, tact, and humility.—*T. H. Jeys, in Field Tidings.*

### South India

God's prospering hand has been with us the last two months, and the work is going forward in these parts. He has given us sunshine with the showers, and a golden sunset to follow the day of clouds. Marvelous is this school of life by which God is preparing us now for the life equal in span to his.

The work on our bungalow is fast drawing to a close. I mean "fast" in the Eastern acceptance of that term. The roof is on, and the inside is plastered throughout. The plasterers begin on the outside to-morrow, while the carpenters begin hanging the doors and windows. If I mistake not, this is the first building of any consequence erected by mission funds for our work in the empire. I hope to have a cut made for publication, so that all may have a partial view of the results of our efforts. The work has been very tedious and trying from the first, but God has graciously come to our aid in every time of perplexity. We drew our first plans for the work the twenty-ninth of February last. By the time you read these lines, if there is no unusual delay, the building will be done. This has taken us through four and one-half months of the hottest weather. Some two weeks after the work was begun, I found it necessary to take the personal supervision of the enterprise in order to save ourselves a considerable loss. This compelled me to be constantly going and coming in the sun at all hours of the day, giving orders to bricklayers, carpenters, stone-masons, etc., and seeing that no work was slighted. Being thus thrown into a strange work, with a strange language and strange methods of dealing, together with material such as I have never seen used in building, it can be seen at a glance that I have had no small task to deal with.

Our dispensary work continues to grow, and its influence has gone for miles around. The average number of cases treated each month is two thousand. This does not include the outside calls, of which we have many. Two hours a day.—8:30 to 10:30 A. M.—are spent in this work. Our working force consists of Miss Shryock, Mrs. James, and a young native woman. When the work is heavy, I lend a hand. All of the outside work has fallen to me thus far. We are establishing a circle of friends among both Christians and Hindus in many of the adjacent villages, and many have urged me to come and preach the gospel to them.

These people seem starved for the Word of God. Many are only waiting until we are located in our new home to attend our meetings. J. S. JAMES.

*Tinneveli District.*

## Medical Missionary Department

Conducted by the Medical Department of the General Conference

W. A. RUBLE, M. D.

Secretary

### The Wabash Valley Sanitarium

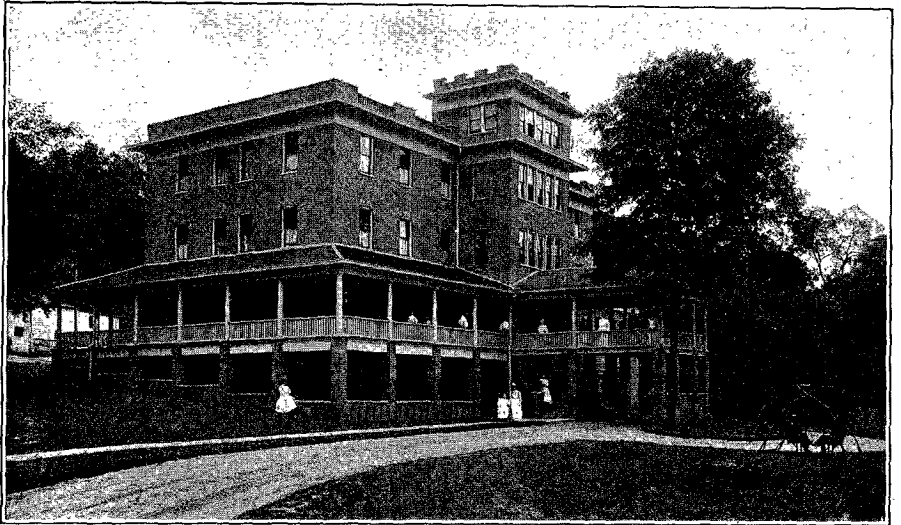
It has just been my privilege to spend a few days at our sanitarium at La Fayette, Ind. Although I had heard much of this young institution and its beautiful location, I had never comprehended half of the beauty of the place.

Located three miles from the thriving city of La Fayette, with its twenty-two thousand people, the second wealthiest city of its size in the United States, and in the midst of the richest farming coun-

tested to the utmost the past few months on account of the large patronage. Able to accommodate about twenty-four patients, they have managed to care for thirty-five or forty patients this summer. Several tents have been called into requisition in order to meet the demands.

The grounds are quite spacious, comprising about twenty-five acres, reaching from the hilltops back of the sanitarium down to the river's edge. This furnishes pasture land, some garden ground, and extensive lawns. One special feature is the pure water-supply furnished by the many copious springs in the vicinity. The river furnishes excellent opportunity for bathing and swimming to those who care to indulge in this most invigorating exercise.

Surrounding towns are of easy access to the institution, by means of the electric cars, which pass a few rods from the front door.



WABASH VALLEY SANITARIUM, LA FAYETTE, IND.

try in the world, it has a favorable field from which to draw patronage. From its picturesque situation on the banks of the Wabash at the foot of the wooded bluffs that skirt that river, it has one of the most beautiful views of fertile valley and river scenery imaginable. The native forest trees are especially beautiful. I counted on the spacious lawn in front of the sanitarium over twenty varieties of native trees.

The institution consists of a substantially built brick building three stories high above the basement, and three cottages, one of which is crowded with the helpers, another occupied by the physician, and another used as laundry. There are about twenty-four rooms for guests, besides public rooms for patients. The treatment-rooms, laboratory, and helpers' dining-room are in the basement; the parlor, offices, dining-room, and serving-room are on the first floor; and the guest chambers are on the second and third floors.

The medical staff consists of Dr. W. W. Worster (superintendent), and Dr. Lucinda Marsh. Mr. Harry Sanders is the business manager. About twenty nurses and six or eight other helpers find employment here.

The offices and treatment-rooms are well equipped with all necessary apparatus for giving scientific treatments, and a spirit of thrift is manifest everywhere.

The capacity of the institution and the endurance of the helpers have been

Excellent opportunities are offered for doing missionary work. A number of villages are near at hand. The State soldiers' home is situated on a hill a mile or two away. This is one of the largest and best-arranged homes for the care of soldiers in the United States. There are about twelve hundred aged soldiers and widows cared for in the home, which is built on the cottage plan.

In addition to the work done at the sanitarium, the institution maintains treatment-rooms in the city of La Fayette. These are beautifully fitted up, and enjoy a good patronage. Two nurses are kept busy in these rooms.

The institution has been abundantly blessed of God during its entire history, but especially the last few months. It has been able to earn several hundred dollars above current expenses this season, for which all are truly thankful.

W. A. RUBLE, M. D.

### The Training of Medical Missionary Workers

I HAVE been much interested in the proper training of physicians for our work. As I have been thinking of the work, I felt that I must write a few lines on this question, to be used if thought of sufficient interest.

It seems to me that it is not so much a question of what school one is graduated from, though that has a vital influence on the nature of the work done by

a physician; neither does the matter of previous nurses' training nor internships in our sanitariums determine the efficiency of a physician. The physicians who occupy positions in our institutions, and who go out as representatives of our denominational work, should not be mere professional men, but in the strictest sense, medical *missionaries*. The health reform work, including dress reform, diet reform, proper methods of treatment for the sick, and all other phases on which the Lord has given us special light, is a part of the third angel's message, just as much as are the prophecies, the Sabbath question, or the tithing system. This is a thing that we must have so thoroughly impressed upon us that when we get at our work as physicians, and come up against a problem as to what we shall do in a given case, it will not be a question so much as to what some authority has said, but the first and most important question will be, "What would Jesus do?" What has the Lord said in regard to this matter? Is it right or wrong from the light given us as a people?

Why should we indorse the work of physicians, or employ them in our institutions, simply because they are professed Seventh-day Adventists, if they know but little, or perhaps nothing, of what the Lord has taught us as to right living and right principles in the cure of the sick, or if, knowing these things, they fail to realize that these principles are a vital part of the gospel for these days, and that God will hold each one responsible for the way he relates himself to them?

There are doctors who, before their study of medicine, had taken a thorough nurses' course and received a thorough knowledge of physiologic methods and of health reform in general, but were found more expert in the use of the hypodermic and in the subject of materia medica, than in hydrotherapy, massage, or proper dietetics. Such physicians give a low religious standard to the work with which they may be connected, neglect the missionary side of the physician's work, and overlook the proper training of nurses. The work of some physicians is defective, not because of deficient sanitarium training, but because they are not thoroughly converted to the whole message. And he who fails to live up to God's truth in one particular will fail in others. Not only will such a physician find it easier to give drugs to his patients, but also easier to forget to pray with and for them, and, after a while, it will be easier to give up the whole truth and go where he can make bigger wages, and not have to bother with diet and treatments and religious work.

What we need is a thorough study of the foundation principles of the truth, the instruction that God has given us as to what and how to do for our patients, and also what not to do. Then we shall not find so frequent occasion to use morphin, strychnin, arsenic, whisky, port wine, sleeping-powders, *ad nauseam*.

We need also to know that this instruction is not given to us for our amusement, or to be accepted or rejected as we see best; but that when God speaks, he holds us accountable if we neglect to study the truth, and then with prayer and hard work, put it into practice.

We may say that it is not an easy thing to throw aside drugs, improper

food, dress, etc., and use only what the Lord has told us to use. True, but how often have we seen apparent impossibilities accomplished, to God's glory, when we have by faith done what we *knew*, and prayed for wisdom to do more! Many a time, more wisdom has been acquired by a few minutes on bended knees before God, than from hours of study of the materia medica or the world's greatest authors.

Let those whom God calls to enter the medical missionary work as physicians get all the training possible, in medical schools, in our institutions, and in whatever avenues may open; but any and all of this will avail little if there is not a realization of what is God's truth, and of the physician's relation to it.

It has been said that the medical missionary evangelist can do ten times as much good as the evangelist without the medical training. The devil knows this better than we, and is doing all he can to prevent all who enter the medical work from becoming useful workers, by blinding their eyes to the relation which the principles of health reform, and the instruction given in regard to it, sustain to the rest of the message; by keeping them in ignorance of what these principles are; and by making wrong principles and his methods so much easier and more convenient that some in their love of ease, will do the easiest thing, and neglect the good, hard mental effort which would enable them to *know* God's way, and the good, hard physical effort which would enable them to *do* God's way.

Is there a company of workers that needs the outpouring of the Holy Spirit, with wisdom, with a spirit of service, with a spirit of hard study and complete surrender of the old ideas and ways to God's ways and methods, more than does this body of medical workers? Will not a complete and whole-hearted *belief* of what God has said in the instruction given by the spirit of prophecy, and a *doing* of that, simplify the question of the training of workers? Without that belief, with any amount of training, they will soon settle back into the old ruts; but with it, even without the special training, any worker who will take the instruction given us and study it carefully and prayerfully, will find ways and means of doing the right thing at the right time; and I believe that such study will result in new light and new methods, which will astonish the world, and we shall not have to depend so much on worldly authors. The best ideas in regard to rational therapeutics did not originate with the great medical men of the world, but with such humble, praying men as Pastor Kneipp, and Priessnitz, and John Wesley. Why should Seventh-day Adventist medical missionaries be backward in seeking God for light and wisdom?

Let us praise God for what he has given us, and let us seek forgiveness for our slowness to believe, and let us seek for the Holy Spirit to lead us to all the truth he has for us, is my earnest prayer.

S. P. S. EDWARDS, M. D.

"LIFE is what we are alive to. It is not length, but strength. To be alive only to appetite, pleasure, pride, money-making, and not to goodness and kindness, purity and love, God, and eternal hopes, is to be all but dead."

## Young People's Work

Conducted by the Young People's Missionary Volunteer Department of the General Conference

M. E. KERN - Secretary  
MATILDA ERICKSON - Corresponding Secretary

### Notes of Progress

THERE are now five Missionary Volunteer societies in Georgia, with a membership of sixty-two.

An interesting bit of news from the Missionary Volunteers in Fiji says that they are conducting branch Sabbath-schools.

At the close of the temperance rally held during the southern Idaho camp-meeting one hundred signed the temperance pledge.

The Missionary Volunteer Society at Mountain View, Cal., is donating fifteen dollars a month toward the support of a missionary in India.

From Minnesota the cheering word comes, "We believe that there are brighter prospects before us in the young people's work this year."

One of our workers in California placed the Temperance *Instructor* in the hands of Mr. Chafin, Prohibition candidate for United States president.

The young people in New South Wales are supporting a Bible worker in Java. Not long ago the Victoria Missionary Volunteers presented the Java Mission with an organ and a typewriter.

The Missionary Volunteer secretary of the Southeastern Union Conference started the Foreign Mission Seminary scholarship fund in each of her conferences by giving a share to the credit of each conference.

From the Tahiti Mission comes these words: "Our young people have decided to work among the French people here this coming quarter. We have ordered four copies of the French *Signs of the Times* for that purpose."

A temperance rally was held in connection with the camp-meeting in British Columbia, and though only about seventy people were encamped on the grounds, yet, at the close of the meeting, five hundred copies of the Temperance *Instructor* were sold in a few minutes.

The Missionary Volunteers of Kansas have almost completed a fund of three hundred seventy-five dollars, for sanitarium equipments to be used in the work among the Tamils in South India. The Kansas young people next plan to raise two hundred fifty dollars for missionary work in China.

A number of subscriptions have been received from Oklahoma for the *Jugendfreund*, the German young people's paper which has just been started in South America. Let other German young people follow this example, ordering through the German Conference. The price is forty cents a year.

The president of the Indiana Conference reports a very profitable convention at the Beechwood Manual Training Academy. It was attended by about one hundred young people. He says, "I think that I have never met a brighter, more consecrated, class of young people in all my experience."

From Miss Edith Graham, of the Australasian Union Conference, comes the following interesting temperance item: "There is considerable agitation on the subject of temperance out here. The 'No License Campaign' in New Zealand, recently, was a very successful one; in fact, if the thing had gone on the bare majority vote, New Zealand would have declared for prohibition from north to south, but as it requires a three-fifths majority to carry it, they were short in a number of places. Still, the gain was very encouraging, and I believe that something like one hundred fifty hotels will be closed next July as the result of the campaign. Here in New South Wales there is considerable agitation over the subject. There was a referendum taken a year or two ago, of which our people here availed themselves. I understand that it is likely there will be another referendum taken in the near future, and I hope that it will show considerable gain over the last one, which called for quite a reduction of the number of licenses given in many districts."

M. E. K.

### Food for the Mind

PARENTS who are very careful to supply their children with plenty of wholesome physical food, sometimes neglect the mental and spiritual, which is most important. To shield our young people from evil influences, and to furnish them with materials for intellectual and spiritual growth, they should be supplied with good books adapted to their age and experience.

"Unless greater care is manifested in choosing their [the children's] associates and the literature which feeds the mind, they will be exposed to a society whose morals are as corrupt as were the morals of the inhabitants of Sodom."—Mrs. E. G. White, in *Signs of the Times*, April 21, 1890.

To help our children and young people in the choice of good literature and to encourage systematic and thorough reading, the Missionary Volunteer reading courses have been started. Like all opportunities, this one must be seized at the opportune time, which is now.

The courses this year, beginning in October, are as follows:—

#### Missionary Volunteer Reading Course No. 3

"Quiet Talks on Service," by S. D. Gordon. Cloth, seventy-five cents.

"The Moslem World," by Samuel Zwemer. Cloth, fifty cents; paper, thirty-five cents.

"Great Second Advent Movement," by J. N. Loughborough. Cloth, \$1.25; paper, fifty cents.

#### Junior Reading Course No. 2

"Letters From the Holy Land," by Walter Harper. Cloth, fifty cents; paper, twenty-five cents.

Three Historical Books of the Bible. "My Garden Neighbors," by L. A. Reed. Cloth, \$1.

Note the advertisement of these books in the *Instructor* of September 7.

No young person who has any leisure time (and all of us squander many precious moments) can afford to miss taking one of these courses. And let the parents and young people unite in this educational effort. All will be benefited, and parents and children will be brought nearer together through this means.

Your Missionary Volunteer secretary can furnish you the enrolment blanks and leaflets giving full information in regard to these courses. There will be no cost except for the books and the *Youth's Instructor*. Outlines to assist in the reading will begin in the *Instructor* of October 5. Enrol your names with your Missionary Volunteer secretary at once, and order at least the first book, that you may begin promptly.

M. E. K.

### Why the Reading Course Makes Friends

"INDEED I took the course this year. I liked the other one so much that I could not afford to miss this one."

"The course has been of inestimable value to me. From it I have learned to depend upon God for guidance and help even in the little things of life. I have learned to pray more when difficulties and trials are hardest."

"It almost makes me desire to become a foreign missionary."

"The course has given me a broader, better view of the message."

"Even though I am so busy with my school work and daily duties, I do not feel that I can afford to miss the Reading Course. Although I did not finish the other course, I was greatly benefited by the part that I finished."

The Reading Course is perhaps the most interesting of all the lines of work in our field. The young people seem to thoroughly enjoy it. One boy became so interested in the study of "Great Controversy" that he did the required work a second time.—Lillie George, South Missouri.

I have received letters from many of our young people telling of the blessing which the reading of "Great Controversy" has brought to them, and of the determination that it has given them to be something more, and do a definite work for the Lord.—S. Lela Hoover, Western Washington.

Nothing seems to have interested our young people more than the Reading Course. One young girl became so much interested in Bible study in connection with the course that she committed the book of John to memory.—Helen McKinnon, Alabama.

One young lady in our conference stated recently that when she started the Reading Course, she was only an Adventist because her parents were. After the study of "Great Controversy," she said that she had felt the saving power of God and was an Adventist because of her own experience. She has since been the means of stirring up a real missionary spirit in her church, and has recently organized a Missionary Volunteer Society of ten members. We have some young men in the canvassing field to-day, who, I believe, received their inspiration from studying "Great Controversy" in the Reading Course.—Lesley Shoup, Southern New England.

One young lady attended South Lancaster Academy as a direct result of the interest which the Reading Course gave her in the work of the Lord.—Mrs. Lee S. Wheeler, Central New England.

Those who have once taken the Reading Course always want to take it again.—Mrs. R. W. McMahan, Indiana.

In one of our churches a family took up the Reading Course. There were four children in that family, and to-day they are all in school as one of the direct results of the Reading Course. This course sets an ideal before our young people, and gives them something to work to.—W. E. Straw, Michigan.

The Reading Course has been a great blessing to me as a canvasser. It has helped me to keep in mind the different doctrinal points as well as many scriptures, and has also given me new courage to press on in the Lord's work.—George J. Scharff, British Columbia.

The Reading Course has been a great help to me in remembering texts of Scripture and keeping points of truth in mind.—Viola White, British Columbia.

The Reading Course has helped me to gain a clearer view of the whole question of the great controversy between good and evil. From the reading of "Great Controversy" I have gained a knowledge of some of the skilful ways of Satan in leading people astray, and the means by which we may successfully withstand him.—Lydia Stickle, British Columbia.

I believe that the reading of "Great Controversy" has been a great spiritual uplift to our young people.—O. A. Hall, Nebraska.

One young girl in our conference decided to take up the Reading Course last fall. She entered high school, but soon found that her school work was taking the time she should devote to studying the Reading Course. Her mother went to the principal of the school, and told him that her daughter must drop some of her work. He urged that it would take her much longer to finish school if she did not follow the outlined course, but the mother told him her daughter had something more important to study at home. If parents could only realize the help that the course gives, it would be a great blessing to our work.—Mrs. Bessie J. Rice, New York.

### Examinations for Standard of Attainment

THE Standard of Attainment examinations in Bible doctrine and denominational history are given by the church elders during the first week of March and September. Let all who are ready to take one or both of these examinations apply to their church elder at once, that he may secure from the conference Missionary Volunteer secretary lists of the questions.

M. E. K.

"TROUBLE and Sorrow are not near of kin.

Trouble distrusteth God, and ever wears

Upon her brow the seal of many cares.

But Sorrow oft hath deepest peace within.

She sits with Patience in perpetual calm,

Waiting till Heaven shall send the healing balm."

"CARRY your present load firmly, correctly, cheerfully, and some one will surely note at the proper time that you are equal to a larger one."



# The Home Missionary and Publishing Work

Conducted by the Publishing Department of the General Conference

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

## News Notes

H. H. HALL, manager of the circulation department of the Pacific Press Publishing Association, is attending the camp-meetings in the Central Union Conference. He reports good meetings and a promising outlook for that field.

A letter from Brother Max Trummer, who sailed a few days ago on the steamship "Verdi" from New York for Buenos Aires, South America, brings us the good news from Bahia that he has arrived safely thus far on his journey. He reports a pleasant voyage, though he would rather be working in South America than sailing the high seas.

Brother G. H. Clark, who recently left New York for Cape Town, South Africa, where he is to serve the cause in that field as general missionary agent of the South African Union Conference, reports from London that he had made arrangements to sail from there August 7. We shall watch with interest his reports from that great land of missions.

Elder N. Z. Town has arrived safely home from his visit to Old Mexico, where he has held a canvassers' convention. He reports an interesting experience. Our pioneer canvassers in that field have been working with untiring zeal and devotion in the effort to establish the circulation of literature upon a self-supporting basis. We hope to be able to publish a detailed report of this convention in the next number of the REVIEW.

With very few exceptions, the letters received during the past month from general and field agents refer to their plans for a strong, organized effort in the canvassing field during the winter months. It appears from these letters that the great snow man, who has frightened so many canvassers during the past few years, is likely to be warmed up (and we hope he will be entirely dissolved) by the fires of love and devotion which our faithful canvassers are planning to kindle about him this winter.

E. R. P.

## The Summary

For the first time this year our summary is below the one for the corresponding month last year. For the encouragement of our agents, we should explain, however, that this falling off is only apparent. Last year the June report was for four weeks, and the July report for five. This year the June report is for five weeks, and the July report for four. Therefore, if we change about the reports for these two months, we shall find them, taken together, well above the reports for last year, the total for the two months this year being over \$16,000 above the total for the corresponding months last year. This statement will explain why several of the union conferences apparently have fallen

(Continued on page 20)

## Canvassers' Summary for July, 1909

	AGENTS	HOURS	ORDERS	1909 VALUE	1908 VALUE
<b>Atlantic Union Conference</b>					
Central New England	16	918	170	\$1097.95	\$1367.05
Southern New England	7	516	97	354.50	323.15
Maine	10	517	134	626.25	851.50
New York	13	670	130	563.50	1745.35
Western New York	24	1600	428	1743.50	1874.85
Greater New York	6	160	96	217.75	1121.60
Vermont	14	1275	204	765.70	387.15
Totals	90	5656	1259	5369.15	7670.65
<b>Columbia Union Conference</b>					
Ohio	21	2188	865	1874.40	1097.45
Eastern Pennsylvania	18	1494	669	1485.10	1049.73
Chesapeake	18	1520	458	1099.80	2094.95
New Jersey	17	1281	483	1085.40	2866.20
West Virginia	11	910	251	863.10	399.08
West Pennsylvania	8	635	275	683.90	568.55
Virginia	8	503	130	371.85	1473.79
Totals	101	8531	3131	7463.55	9549.75
<b>Lake Union Conference</b>					
Wisconsin	15	1118	282	898.35	1555.10
Southern Illinois	13	919	218	1196.75	563.80
Northern Illinois	7	493	101	330.40	914.15
West Michigan	7	370	28	555.85	380.75
Indiana	18	1265	377	1183.75	614.15
North Michigan	23	1976	429	968.35	233.20
East Michigan	13	694	411	720.00	1667.05
Totals	96	6835	1846	5853.45	5928.20
<b>Canadian Union Conference</b>					
Maritime	10	811	415	823.00	1477.80
Newfoundland	1	90	124	200.00	.....
Quebec	1	59	45	165.30	30.75
Ontario	6	499	225	620.85	1440.85
Totals	18	1459	809	1809.15	2949.40
<b>Southern Union Conference</b>					
Alabama	15	1160	806	1615.80	1559.10
Kentucky	13	1681	704	1361.05	1448.50
Louisiana	15	981	358	627.55	434.15
Mississippi	10	810	290	704.05	642.90
Tennessee River	5	817	472	636.15	758.45
Totals	58	5449	2630	4944.60	4843.10
<b>Southeastern Union Conference</b>					
Cumberland	17	1169	488	774.70	723.85
Georgia	11	498	81	569.95	749.55
North Carolina	15	921	415	854.65	438.25
South Carolina	6	391	180	231.60	708.30
Florida	2	10	17	17.75	622.25
Totals	51	2989	1181	2448.65	3242.20
<b>Southwestern Union Conference</b>					
Oklahoma	20	2313	786	2511.75	3057.70
Arkansas	23	1928	672	1688.30	2280.00
Texas	48	2772	1280	4031.75	5112.25
West Texas	6	509	201	646.25	574.75
New Mexico	3	226	386	361.75	370.20
Totals	109	7748	3325	9239.80	11394.90
<b>Central Union Conference</b>					
North Missouri	13	854	270	1154.75	.....
South Missouri	26	1592	600	1970.30	1563.85
Kansas	13	999	308	2229.35	3016.25
West Colorado	12	418	131	519.35	.....
East Colorado	6	306	76	256.40	724.40
Nebraska	20	2055	799	2518.50	1838.75
Wyoming	7	790	348	1250.10	939.90
Totals	97	7014	2532	9898.75	8083.15
<b>Northern Union Conference</b>					
Minnesota	18	2200	564	1864.35	4194.37
Iowa	21	2156	410	1326.95	1284.55
North Dakota	14	1981	796	2743.85	2267.55
South Dakota	20	2665	653	2310.60	3451.77
Totals	73	9002	2423	8245.75	11198.24

	AGENTS	HOURS	ORDERS	1909 VALUE	1908 VALUE
<b>Western Canadian Union Conference</b>					
Alberta .....	8	396	214	\$ 673.35	\$ 329.05
British Columbia .....					
Manitoba .....	5	601	277	919.75	1200.00
Saskatchewan .....	4	325	158	521.45	1078.10
Totals .....	17	1322	649	2114.55	3839.90
<b>Pacific Union Conference</b>					
California-Nevada .....	28	1785	1275	3211.80	1937.10
Southern California .....	10	638	307	784.50	740.45
Arizona .....					
Utah .....					199.50
Totals .....	38	1423	1582	3996.30	2877.05
<b>North Pacific Union Conference</b>					
Western Washington .....	20	911	470	1578.75	3759.65
Western Oregon .....	9	933	384	927.10	4543.15
Upper Columbia .....	17	958	368	1321.40	1760.85
Southern Idaho .....	10	714	320	883.05	386.95
Montana .....	10	644	267	986.15	761.60
Alaska .....	2	247	76	314.65	.....
Totals .....	68	4407	1885	6011.10	11212.20
Latin Union Conference .....	11	1802	6507	183.45	1157.70
British Union Conference .....	100	7345	2458	6550.40	6529.96
Australasian Union Conference .....	66	4699	1493	5927.15	4811.05
German Union Conference .....	278	.....	.....	6769.95	7078.56
Russian Union Conference .....	31	.....	.....	943.09	.....
Mexican Mission .....	7	704	522	695.20	108.64
Scandinavian Union Conference .....	115	14542	8611	6745.17	10246.79
Japan (4 months) .....	12	5209	.....	235.00	.....
West Indian Union .....	.....	.....	.....	.....	8197.33
China Mission .....	.....	.....	.....	.....	73.12
				1909 VALUE	1908 VALUE
Totals North American union conferences .....				\$67,394.80	\$82,788.74
Totals foreign union conferences and missions .....				28,050.41	38,185.15
Grand totals .....				\$95,445.21	\$120,973.89

**Comparative Summary**

	1905	1906	1907	1908	1909
January .....	\$14,000.00	\$21,000.00	\$26,325.50	\$25,929.06	\$40,677.05
February .....	10,000.00	15,000.00	26,369.61	30,466.40	48,748.21
March .....	12,000.00	18,000.00	36,253.65	36,390.09	52,703.65
April .....	10,000.00	24,000.00	35,276.76	43,858.29	55,109.54
May .....	24,000.00	37,000.00	51,097.51	67,455.44	82,971.94
June .....	31,000.00	46,000.00	65,317.23	82,878.67	124,412.34
July .....	35,000.00	52,218.04	75,691.57	120,973.89	95,445.21

(Continued from page 19)

below their last year's record. However, we notice that three of the unions in the United States and four of the unions abroad report heavier sales during the four weeks of July this year than during the five weeks of July last year.

The reports from the German and Russian union conferences, which are separate in this summary, were together last year. The report from Scandinavia last year was for two months, whereas the report in this summary is for one month.

Notice that there are fewer blank spaces in the report this year than last. This steady advance toward perfection leads us to hope for full summaries in the near future.

E. R. P.

**"The Lost-Time Question" Again**

"Lost! Somewhere between sunrise and sunset, one golden hour, set with sixty diamond minutes. No reward offered. Lost, and lost forever!"

We will spend no time upon the unimportant question whether a day was lost several thousand years ago. But what

about these precious days that are lost out of the short probationary time that is left to us for service in behalf of a perishing world? How will we give an account to God for the hours wasted since he called us and said, "Go work to-day in my vineyard"? How did we spend yesterday? How are we improving to-day? What faithfulness in our use of to-morrow?

Man expects a full day's work of at least eight hours in return for the price paid to the laborer. Does the Lord require less from us in the great work of soul saving? He says, "In the morning sow thy seed, and in the evening withhold not thine hand."

Time is one of the most precious talents God has entrusted to us. It is the golden thread which makes up the endless skein of eternity. Upon its use, more than upon the use of any other talent, depend our present faithfulness and eternal reward.

**An Experiment**

An interesting experiment was tried for the month of July. Word was passed to our agents in the United States, asking that they put forth an extra effort during the month of July to work full time

— 40 hours a week. This was done in the hope of making the four-weeks' report for July equal to the five-weeks' report for June. A large number of canvassers, whose ears are always quick to hear the call, for either a skirmish or a battle, responded promptly, and came up to the standard. We give herewith a few brief notes from the reports for the month of June:—

**Abroad**

In the Latin Union Conference, where there are only 11 canvassers, the average time worked during the month of June was 41 hours a week.

In Scandinavia 115 canvassers have averaged 31½ hours a week. This is the largest average we have seen from any union where so many agents were employed. Taking into account the number of agents who were beginning, and who worked only a few days, this is a high average.

We do not have the report of hours from Germany this month, but usually our German workers show a very high average in hours worked.

The report from 16 workers in Japan for a period of four months shows an average of 32½ hours a week.

We congratulate our faithful canvassers in other lands who are working so many hours a day under trying circumstances. May the Lord bless them, and give them a great reward for their faithful labor.

**At Home**

Our canvassers in Western Canada have taken the lead in the number of hours worked during the summer. The average for the summer's work in that field is 35 hours a week. Ten agents in that union have averaged considerably above 40 hours a week for the time worked, and four agents have worked more than 40 hours a week every week this summer since they began. This is a fine record for Western Canada.

The Northern Union Conference stands second in the list in North America, with an average of 30½ hours a week during the month of July for their 73 agents. The weekly reports show that from 20 to 30 agents kept above the forty-hour mark continuously during the month. In that union North Dakota stands at the head, with an average of 35 hours a week. One week their average was 41½ hours.

In the Southwestern Union Conference about 30 agents kept steadily above the forty-hour mark, several of them working from 50 to 60 hours a week.

The Tennessee River Conference shows an average, by its five agents, of 40¾ hours a week — the best average for the month made by any local conference. Kentucky, also, with 13 agents, shows a good average of 32½ hours a week.

Many other interesting figures might be given. Let each canvasser study what his own time record has been, and work toward the front rank in the battle of the Lord.

We thank God for the faithful one hundred, who, on receiving the signal, threw themselves heart and soul into the battle, and made a faithful record. May the Lord bless these workers with a definite purpose to be equally faithful every month; and we trust that hundreds of others will be admonished and helped by the good example.

E. R. P.

## Current Mention

—The Turkish troops sent into Albania to quell the rising there against the government have had a battle with the rebels at Rogova, severely punishing them, and capturing the place.

—A Japanese party composed of forty business men, headed by Baron Shibusawa, begin this week a ninety-day tour of the various cities of the United States, to study business methods and conditions.

—A cigarette, carelessly thrown into a box of dynamite fuses at Bocachica, Fla., on August 27, resulted in the death of twelve men and the serious injury of a number of others through the explosion of a heavy charge of dynamite with which the fuses were connected.

—On the morning of August 24 the Argentine excursion steamer "Colombia" and the German steamer "Schlesien" collided at the entrance to the harbor of Montevideo. The "Colombia" sank almost immediately, and between 150 and 200 persons were either killed or drowned.

—An epidemic of infantile paralysis has broken out in the Brownsville section of Brooklyn, N. Y. Two hundred children of five years or under are afflicted with the disease, for which there is no known remedy. The legs and arms of the children become paralyzed, and death frequently results.

—The strike at the McKees Rocks (Pa.) plant of the Pressed Steel Car Company is still unbroken, though the company is carrying on its operations, protected by peace officers and troops. As a result of the rioting which occurred around the plant on the night of August 22, eleven persons are dead and sixty-six persons are held for trial.

—The crisis in the matters in controversy between Greece and Turkey over Crete is passed for the present. Turkey has advised the powers that the Turkish minister at Athens will not be recalled. The next steps in the Cretan question will depend upon the nature of the proposals which the new Turkish government is formulating for presentation to the powers.

—The activity of the Chinese government in military matters is causing no little concern to Russia, especially in view of the fact that China is massing troops near the Russian border. Russia has therefore interrogated China as to the meaning of this activity. A rumor comes from the Orient that the next war will be between Russia and China, with Japan as China's ally.

—Walter Wellman's second attempt to sail over the north pole in a balloon has resulted in failure. His balloon met with a mishap after it had proceeded about thirty-two miles. The great drag rope, a long leather tube filled with provisions, broke in two, making a return to headquarters necessary. Just after the balloon had reached the starting-point, the bag exploded, resulting in so great damages to the balloon that Mr. Wellman will make no further attempt to reach the pole this year. Excellent progress was being made at the time the drag rope broke.

—Six men were killed at Mojave, Cal., on August 25, by the running away of a train of forty-seven freight-cars on a steep grade.

—The Spanish army in Morocco has begun a concerted move against the Moors, and there is general fighting along a long strip of coast. The Spanish troops have destroyed three villages during the last three days, and in the battles incident thereto 1,000 of the Moors have been killed. The Spaniards themselves have lost 315 killed and wounded. The Moors have begun a siege of the city of Alhucemas, which is held by the Spaniards. The latter, being confined to the coast, have practically no water-supply, and fifty-three men have died and 170 been sent to the hospital as a result of drinking stagnant water.

—There are now twenty-eight aeroplanes at the aeronautic congress at Rheims, France, giving daily demonstrations of their powers of flight. Some remarkable records have been made by the aeronauts. At times as many as six machines were in the air at once. On the first day the Wright machines took first, second, and third prizes for speed. On August 25 M. Pulhan, a French aviator, remained in the air nearly three hours, covering a distance of eighty-three miles. Count de Lambert, in a Wright machine, covered seventy-two and one-half miles. On the following day Hubert Latham, who made the first attempt to fly across the English Channel, flew a distance of 95.88 miles, breaking all previous records for distance. He claims that with fuel he could have continued flying indefinitely.

—The federation of the South African British and Dutch colonies results in the formation of what is practically a new state, known as the union of South Africa. It consists of the following colonies: Cape of Good Hope, Natal, Transvaal, and Orange River. The constitution which has been adopted by this new state is now before the British Parliament for approval. It is regarded by some as almost equivalent to the American Declaration of Independence. About the only link binding the new state to Great Britain, according to the provisions of this constitution, is expressed in this provision: "The executive government of the union is vested in the king, and is to be administered by his majesty in person, or by a governor-general as his representative. But the constitution gives the government and parliament of the union "full power and authority." The house of parliament is to be at Pretoria, the capital of the former Boer government, and both the English and Dutch languages are declared to be the official languages of the union. It is further provided that no one shall be admitted to the public service who does not know both English and Dutch, and those already in the service who do not know both languages will lose their positions. Since the war, all educated Boers have learned English, but not nearly all the English have taken the trouble to learn Dutch. It is therefore very apparent that the Dutch will have the advantage in the new state. One writer says: "Here stands the foundation of a Dutch free state larger and greater in influence and power than it was possible for any Dutch state to become in ante-bellum days. It is the Boer spirit that is to rule."

## NOTICES AND APPOINTMENTS

### Camp-Meetings for 1909

ATLANTIC UNION CONFERENCE  
Southern New England, Bridgeport, Conn.  
.....Sept. 2-12  
New York, Fonda .....Sept. 2-12  
Western New York, Buffalo, Aug. 26 to Sept. 5

CANADIAN UNION CONFERENCE  
Ontario, Simcoe ..... Aug. 26 to Sept. 5  
Quebec, South Stukely ..... Sept. 2-12  
Maritime, Hopewell Cape ..... Sept. 9-19

CENTRAL UNION CONFERENCE  
Nebraska, Hastings .....Sept. 2-12  
West. Colorado, Grand Junction...Sept. 16-26  
East. Colorado, Boulder...Aug. 26 to Sept. 5

LAKE UNION CONFERENCE  
North Michigan, Petoskey, Aug. 26 to Sept. 5  
Indiana, Linton ..... Sept. 9-19  
Wisconsin, Milwaukee.....Sept. 23 to Oct. 4

SOUTHEASTERN UNION CONFERENCE  
Cumberland, Athens, Tenn., Aug. 24 to Sept. 5  
Florida, Orlando ..... Oct. 21-31

NORTH PACIFIC UNION CONFERENCE  
Montana, Missoula .....Aug. 26 to Sept. 5

SOUTHWESTERN UNION CONFERENCE  
Oklahoma, Enid .....Aug. 26 to Sept. 6  
Arkansas, Little Rock (local) ....Sept. 2-12  
Arkansas, Little Rock (colored)..Sept. 2-12

### Notice!

THE fall nurses' class at the Wabash Valley Sanitarium will open Oct. 1, 1909. Any desirous of information concerning same should write the secretary, Lucinda A. Marsh, M. D., care Wabash Valley Sanitarium, La Fayette, Ind.

### Notice!

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

F. M. BURG,

For Committee on Entertainment.

### The New York Conference

THE next session of the New York Conference will be held in connection with the annual camp-meeting at Fonda, Montgomery Co., N. Y., September 2-12, for the purpose of electing officers for the ensuing year, and transacting any other business which may properly come before the conference. All churches should attend immediately to the election of delegates to the conference, and send credentials to F. N. Johnson, 317 West Bloomfield St., Rome, N. Y.

Also notice is hereby given that the first meeting of the fifth annual session of the New York Conference Association will be called Monday, Sept. 6, 1909, at 9 A. M., on the Fonda, N. Y., camp-ground.

F. H. DEVINNEY, President.

### Publications Wanted

THE following-named persons desire for missionary use late, clean copies of our denominational papers. These should be neatly and carefully wrapped, and sent post-paid:—

O. O. Heath, R. F. D. 4, Bethany, Mo., tracts on religious legislation, *Liberty, Signs, Watchman*, and other denominational literature for missionary work.

Miss Sadie Wise, 34 S. Hamilton St.,

Shelbyville, Ind., a continuous supply of *Signs, Review, Life and Health, Instructor, Little Friend, Watchman*, and tracts.

E. J. Harvey, Box 851, Winnipeg, Manitoba, Canada, a continuous supply of *Signs, Life and Health, Watchman, Liberty, Instructor, Little Friend*, and tracts.

### Business Notices

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

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

#### Conditions

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

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

WANTED.—Work in a broom shop by a young man with small family, where we can have Sabbath-school privileges. Have had several years' experience in broom-making. Address D. W. Dailey, Mooreton, N. D.

FOR SALE.—Sanitarium Cooking Oil, pure and healthful; no odor, keeps indefinitely: 5-gal. can, \$3.50; 10-gal. can, \$6.75; 62 cents a gal. in half-barrel and barrel lots; 30 gal. and 50 gal. Address Sanitarium Cooking Oil Co., Louisville, Ky.

WANTED.—Position as bookkeeper; ten years' experience. Can furnish good reference from last place. Held last position seven and one-half years. Lost it on account of keeping the Sabbath. Walter Simmons, 2252 Cropsy Ave., Brooklyn, N. Y.

WANTED AT ONCE.—Strong young man (Seventh-day Adventist) to work in Turkish Bath and Treatment-rooms. Chance to learn our treatments and earn money while doing so. Address Turkish Bath and Treatment-rooms, Windsor Hotel, Jacksonville, Fla.

CALIFORNIA DRIED FRUITS.—Shipped direct from ranch of Mrs. E. G. White to families, schools, restaurants, and sanitariums. Larger variety, better facilities, prompt shipment. Write for circular "R" giving full information. St. Helena Home Fruit Co., Sanitarium, Napa Co., Cal.

FOR SALE.—Peanut Butter, 10c a pound; 100 pounds, freight paid, \$12; Peanut Oil, used same as Olive Oil, \$2 a gallon; 50 pounds Coconut Oil, \$7; 57 pounds Vegetable Cooking Oil, in 6 cans, \$6; freight paid, \$6.50. Cash with order. Vegetarian Meat Co., Washington, D. C.

WANTED.—Agents to sell our ten-cent magazines: *Liberty, Life and Health*, and *Protestant Magazine*. Many are earning a livelihood doing this, and at the same time are doing much good in the circulation of religious literature. Order a few copies, and see how easily our journals sell. Address your tract society, or Review and Herald Publishing Association, Takoma Park, Washington, D. C.

FOR SALE.—Farm, 159-10 acres, located in suburbs of Campobello, S. C. Five-room house, stables, well, one acre strawberries, also peach, apple, and pear orchard. Healthful locality, altitude nearly 1,000 feet. Cause of selling, change of field of labor. Church and school building few rods from place. Prefer selling to man with family, who will take lively interest in church-school work. Price to Seventh-day Adventist, \$1,250 cash. Address R. T. Nash, Campobello, S. C.

## Obituaries

### The Resurrection

L. D. SANTEE

MANY are sleeping whose years have been few, Resting in peace 'neath the daisies and dew, Stricken in childhood, in darkness they lie, Waiting the trump that shall sound from the sky,—

Waiting the time when the Saviour, in love, Opens their prison and calls them above; Lips that are silent shall burst into song, Life shall be given them, blissful and long.

Many who've perished by battle and sword, Wait now in silence the call of the Lord, Sleeping in hope 'neath the storm or the sun, Calmly they rest, with their life journey done, Lying on shores where the angry waves sweep, Ocean's loud thunder disturbs not their sleep, Resting on hillsides, afar and alone, Waiting the call from the King on his throne.

Hands that were palsied and heads that were gray Sank to their rest as the light fades away, Sank to the silence so long and so deep That none but the Saviour can waken from sleep, Passed from a world that shall know them no more, Calmly they're waiting for heaven's bright shore,

Resting in peace till the trump shall resound, Waking to life from their couch in the ground.

Heads that were heavy and hands that were worn,

Feet that the thorns of the journey had torn, Eyes that were sunken, and dim with their tears,

Waken no more till the Master appears; Infant and sire lie low in the dust Till the voice of the Life-giver wakens the just, And the voice of the trumpet peals out from the skies, And the righteous immortal in glory shall rise.

Moline, Ill.

NORTHROP.—Mrs. Myrtle Northrup died from an operation for tumor at her home in Arapahoe, Neb., May 18, 1909. She leaves a husband and three children to mourn their loss. Deceased was a daughter of Brother and Sister J. H. Johnson, formerly of Audubon, Iowa. Sister Northrup was converted under the preaching of Elder E. T. Russell, at Lincoln, Neb. She remained a faithful servant of God until her decease.

J. H. JOHNSON.

BOYLES.—Died at Keyser, W. Va., July 31, 1909, Emma J. Boyles, wife of W. D. Boyles, aged 52 years, 6 months, and 5 days. The remains were brought to Stanleyton, Va., and the funeral service was held in the church, conducted by the writer; text, Rev. 2:11. Several years ago this sister came forward to renew her consecration to God at the Stanleyton camp-meeting, and we trust that she rests in hope of eternal life when the Life-giver shall come.

R. D. HOTTEL.

BUTLER.—Died at his home near Perkins, Okla., July 27, 1909, Merton Erle Butler, only child of Brother and Sister B. C. Butler. He was born in Sac County, Iowa, Sept. 20, 1901. He moved with his parents to Oklahoma in December, 1906. He was taken sick with typhoid fever, and in less than a week he passed away. He had a sweet disposition, and was a Christian, much loved by all who knew him. His parents have the comfort of the Christian's hope, and have the assurance that their boy will be restored to them when the Life-giver comes to claim his own. Words of comfort were spoken by the writer to a large number of relatives and friends who had gathered for the occasion.

ANDREW NELSON.

SCHOPBACH.—Little Helen, daughter of Prof. and Mrs. R. Schopbach, died at College View, Neb., July 22, 1909, after an illness of three days, aged ten months and seventeen days. This loss is felt very keenly by the bereaved parents, but they are sustained by the blessed hope. It was hard for all who knew little Helen to see the sweet flower plucked so soon. The funeral was conducted by the writer, assisted by Prof. C. C. Lewis.

F. M. BURG.

HANSON.—Brother Niels Hanson was born in Denmark, Nov. 13, 1835, and died July 29, 1909, of heart failure, in the seventy-fourth year of his age. Brother Hanson was married to Anna M. Olsen in 1860. Eight children were born to this union. His wife died in 1890, and since that date five children have been laid to rest. Brother Hanson emigrated to America in 1877, residing in Florida, Minnesota, and Oregon. He united with the commandment-keeping people in 1896, in Morgan, Minn. Eleven years ago he came to Oregon, and has been a member of the Monitor church. There remain three children and six grandchildren, besides two sons-in-law and one daughter-in-law, and many friends who mourn their loss. The funeral services were held in the Presbyterian church at Woodburn, Ore. Elder C. Johnson, from McMinnville, spoke in the Scandinavian language, and the writer followed, speaking in English from the words found in Job 35:10. We all hope to meet Brother Hanson in the resurrection morning.

T. L. THUEMLER.

BURLEIGH.—Elzira Yocum Burleigh was born in McDonough County, Illinois, March 27, 1839, and died in the home of the family in Bloomington, Neb., June 19, 1909, and was laid to rest in the cemetery near this city, where other members of the family are awaiting the general resurrection. Oct. 8, 1865, Miss Yocum was joined in marriage to Mr. John Q. Burleigh. To this union six children were born, two sons and four daughters. Very early in life Mrs. Burleigh made an open confession of her love for her Saviour, and lived all her days in his service. While for a number of years the faith of the Seventh-day Adventists was the religious belief of Mrs. Burleigh, and none were truer to its tenets, yet she taught us all lessons of Christian charity and unity. The writer visited her often during her last illness, and found her joyful in the confidence of a Saviour's love and care. When to others it would have looked as if it could not be worse, she would say, "How good the Lord is to me!" She made all arrangements for her burial, asking the writer to preach the sermon, and on the Sunday following her death, at 10:30 A. M., one of the largest services ever held in this place was conducted at her home. Text, Ps. 116:8. Hers was a Christian victory.

E. E. CRIPPEN, pastor M. C. Church.

WOOD.—Died of heart failure and general debility at his home near Denver, Colo., June 20, 1909, Thomas Wood, in the seventy-ninth year of his age. Brother Wood was born in Herefordshire, England, Jan. 15, 1831. He was baptized and united with the Baptist Church at the age of twenty-one. With his wife he came to Colorado, and located in Denver in 1872. In 1882, during a visit in San Francisco, they attended services held in a tent in that city by Elder I. D. Van Horn, and accepted present truth. Later they returned to Denver, and united with our church, of which Sister Wood is an honored and faithful member. We can truly say our brother died in the faith, and we expect to meet him when Jesus comes. He was an invalid during the last three years, and suffered much. He often spoke of the joy he expected to experience when he should see the face of Jesus, whom he so dearly loved. He leaves a wife, one daughter, and two grandchildren. The funeral service was conducted by the writer in the Denver church, assisted by Brother W. D. Emery and Elders M. A. Altman and H. F. Ketring. We laid him to rest in the beautiful Riverside Cemetery, to await the voice of Jesus.

G. W. ANGLEBARGER.

**COTTRELL.**—Died in San Jose, Cal., Jan. 14, 1909, our dear sister-in-law, Mrs. Mary Roe Cottrell. She had kept the Sabbath many years, and although she had poor health for years, she wrote many missionary letters, sending away papers and tracts on present truth. She died in hope.

MRS. D. EDSON,  
MRS. L. E. EDSON.

**SNARE.**—Died at Tantallon, May 12, 1909, Mrs. Minnie Snare, youngest daughter of Brother and Sister James Dauphey. Sister Snare had recently married, and settled in her new home under favorable circumstances, but the enemy death came and robbed the home of its dearest friend; and a sorrowing husband, father, mother, brothers, and sister mourn their loss. We laid her to rest in the Tantallon Adventist Cemetery, to await the trumpet call.

ALVON HUBLEY.

**WHITMAN.**—Julia Braley Whitman was born in Royalton, N. Y., April 30, 1826, and died Aug. 7, 1909, being 83 years, 3 months, and 8 days old. At the age of eight she came to Saginaw with her brother. Aug. 9, 1849, she married George Whitman, of Freeland, Mich. To them were born seven children. Four of these, with her husband, have been laid away. Sister Whitman became an Adventist, and was one of the charter members of the Freeland church, and has continued to be a faithful member for over forty years. Her loved ones mourn not without hope, for they expect to meet her at the first resurrection. Words of comfort were spoken by the writer.

A. R. SANDBORN.

**LEMING.**—Edward Charles Leming, a former resident of Battle Creek, Mich., died at Olathe, Colo., Aug. 7, 1909, of tuberculosis. Just four months before his death Brother Leming came to Colorado, hoping to regain his health. The deceased was 31 years, 9 months, and 23 days old. Brother Leming was born at Bayville, N. J., in 1877. At the age of twenty-one he accepted the third angel's message, and soon after went to Battle Creek, where he was employed in the sanitarium bakery. In the year 1903 he was married to Grace C. Harvey, of Battle Creek, who, with one little son, and a sister, Mrs. C. J. Wensley, are left to mourn their loss. Brother Leming lived a Christian life, and died in the blessed hope of a part in the first resurrection. He was laid to rest in the Olathe Cemetery, to await his Master's call.

C. S. PROUT.

**MARTIN.**—Susie Maude Martin was born at Danville, Quebec, Canada, Feb. 21, 1881, where she spent her childhood days. She died Sabbath, July 24, 1909, in Los Angeles, Cal., at the home of her brother, Alexander Martin. Her last words were, "It is God's will." She was a graduate of McGill Normal School, and was for several years a successful teacher. About three years ago she entered the missionary training course for nurses at Melrose, Mass., but on account of failing health was unable to continue. She came to Upland, Cal., and was much encouraged here for a time. Like a faithful warrior, she fell at her post of duty, her last work, while able to be up, being to give a Bible reading to a neighbor. As she was returning to her brother's home, she was taken with a severe hemorrhage of the lungs. Help was summoned, and she was borne to her bed. Here she continued her earnest missionary efforts, calling in her friends and pleading with them, not without results, to give their hearts to Jesus. Strong hopes for her recovery were entertained until about a week before her death. Thus the third chair is made vacant in a family of twelve, her father and brother having died in the last eighteen months. She leaves to mourn their loss a dear mother, two sisters, and six brothers. Words of comfort were spoken by the writer from the text of her own choosing, Ps. 17:15. She also chose the hymns for her funeral, her class song, "When I Shall Awake," being one of them.

E. H. ADAMS.

**DEMING.**—Vera Elizabeth Deming was born June 14, 1896, in Farragut, Iowa, and died in Broken Bow, Neb., Aug. 2, 1909, of appendicitis. Vera was the youngest child of J. M. and Elizabeth Deming. She belonged to the Broken Bow Sabbath-school, and loved her Bible and her Sabbath-school. Her faith was in God and his truth. She was loving and obedient, and she is greatly missed by her father and mother, brothers, sisters, and friends. Words of comfort were spoken by Rev. Aubrey, of the Presbyterian church. Vera is asleep in Jesus; may we all be able to meet her when she awakes.

MRS. ELIZABETH DEMING.

**LYSINGER.**—Died at Crawford, Neb., July 29, 1909, of a complication of diseases, Mrs. Emma Lysinger, aged fifty-three years. The deceased was born in Wisconsin, but later lived in Missouri, where she was married. She and her husband moved to California, where he died in 1885, leaving her with two small boys. She has been a believer in the third angel's message for more than twenty-five years. She has spent much of her life in teaching school. Her sons are workers in the Adventist cause. We laid her away with the confident belief that she sleeps in Jesus, and we hope to meet her when he comes. The funeral was conducted by the writer, assisted by Elder J. Wheeler.

E. A. CURTIS.

**JAMES.**—Died May 17, 1909, at Lincoln, Neb., Brother David S. James, aged 58 years, 7 months, and 20 days. The deceased was born in Indiana, but was reared and educated in Iowa, at Indianola and Mt. Pleasant. In early life he engaged in school-teaching. He was married in 1870, to Miss Margaret Shively, who still lives. To them were born seven children, six of whom are living. He was converted, and united with the Seventh-day Adventist Church at the age of eighteen, of which he remained a member until death. He loved the truth, and it was his purpose and chief pleasure to help spread the message. He lived some years in Nebraska. In 1902 he located at Gentry, Ark., where he continued to live until his last sickness. He was a brother of Elder J. S. James, now in India. The funeral was conducted by the writer.

E. A. CURTIS.

**SMITH.**—Katy Kelsey was born Oct. 8, 1870, in Vernon County, Missouri, where she spent most of her girlhood days. At an early age she united with the Baptist Church, of which she was a consistent member. Early in the spring of 1895, she first heard the third angel's message, and readily accepted it. In February, 1901, she was united in marriage to James H. Smith, and together they engaged in the gospel work in the Ohio Conference, afterward in the Southern Union Conference, where her health failed, and they were compelled to withdraw from active service. Finally typhoid fever claimed her as its victim on July 29, 1909. She leaves a husband, two children, two sisters, and a brother, besides many other relatives. Words of comfort were spoken by Rev. Walker Frazier (Presbyterian) from last part of Num. 23:10.

MAUDE SMITH.

**LEWIS.**—Died at College View, Neb., May 14, 1909, Mrs. Mattie J. Lewis. Sister Lewis was born near Albia, Iowa, Dec. 24, 1860. With her husband and family she moved to College View about the time of the opening of the school here, and by her consistent and devoted life and her long residence in the village, formed many strong attachments among the members of the church and in the community. She was of Presbyterian parentage, but shortly after her marriage embraced the truths of the third angel's message. Her life was consistent with the principles of the truth that she loved till death took her from us. Sister Lewis leaves one son and one daughter, an adopted daughter and a stepson, besides grandchildren, to mourn their loss. We believe she sleeps in Jesus. The funeral service was held in the Seventh-day Adventist church at College View, conducted by the writer.

F. M. BURG.

**ALVERSON.**—James T. Alverson died in Morrow County, Ohio, May 4, 1909. He was born in the State of New York, March 1, 1834. He began to keep the Sabbath in 1877, and continued faithful until death. He leaves one daughter and four grandchildren.

MRS. E. C. OLMSTED.

**SOPER.**—Sister Flava, wife of Brother J. J. Soper, died Aug. 2, 1909, at her home near the Cowpens Battle Ground, S. C., after an illness of about two months, at the age of twenty years and three days. She died in Christian confidence, and her husband is comforted in the hope of meeting her in the first resurrection. She loved the truth from childhood.

JAMES A. BROWN.

**HAHN.**—Died at the home of her daughter, July 13, 1909, Mrs. Mary Hahn, aged 88 years, 3 months, 22 days. Sister Hahn was born of Seventh-day Baptist parents. She was converted about 1860, and commenced keeping the Sabbath at that time. She embraced present truth seventeen years ago, under the preaching of Elder J. S. Shrock. Her life was calm and simple, a labor of love for all about her. The funeral service, conducted by the writer, assisted by the Rev. Samuel Zeifass, pastor of the Seventh-day Baptist church, was held in the "Saal" at Ephrata, and was attended by many friends and relatives.

A. R. BELL.

**CARMAN.**—Fell asleep in Jesus at College View, Neb., May 26, 1909, Sister Mary Ann Carman, aged 90 years, 10 months, and 22 days. Sister Carman was a native of New York State. In her earlier life she was a Presbyterian, and about fourteen years ago embraced the truths of the third angel's message. She loved the truth fervently, and consistently lived out its principles till death took her from us. She survived all the members of her family but one, a son. Several of her grandchildren are living, one of whom was present at the funeral. The service was held from the Seventh-day Adventist church at College View, being conducted by the writer.

F. M. BURG.

**GASTON.**—Dr. E. A. Gaston was born in Chester, Pa., Sept. 3, 1845, and died at his home in Pratt, Kan., July 21, 1909. He became a member of the Seventh-day Adventist church at Altoona, Kan., about twenty years ago, and remained a faithful member until death. He had been suffering from creeping paralysis for over a year, and the last few months he was almost helpless, but through it all he was patient and showed his faith in God. A large number of neighbors and friends were present at the funeral services, which were held at the house. Owing to the absence of an Adventist minister, the services were conducted by Rev. Leonard, of the Presbyterian church. The deceased leaves a wife and two sons to mourn the loss of a loving husband and a kind father, but not without hope.

EMMA L. GASTON.

**DEAN.**—Dr. J. J. Dean was born of Quaker parentage, in Macedon, N. Y., in 1837. June 9, 1858, he was united in marriage to Emma Hutchins. To this union were born one son and one daughter. The whole family accepted present truth while living near Lansing, Mich. In 1884 they removed to Manatee County, Florida, where Sister Dean and her daughter died, and where the doctor spent the remainder of his life in medical practise. Later the doctor was united in marriage with Sister Dean's sister, who survives him. About one year ago Dr. Dean had a stroke of apoplexy, from the effect of which he never recovered. As a last resort, he went to the sanitarium at Orlando, but had another stroke forty-eight hours after his arrival, and died twenty-four hours later, Sabbath, July 24, 1909. He was a faithful, consistent Christian, living to bless others, and we know he rests in hope. Funeral service was conducted by the writer at the home of the deceased, near Palmetto, Fla.; text, Rev. 14:13. Interment at Palm View.

R. W. PARMELE.





WASHINGTON, D. C., SEPTEMBER 2, 1909

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Two workers, E. T. Wilson and wife, left New Orleans last week for Peru, going by way of Panama. They go to this needy field to assist Brother A. N. Allen, who at present is there alone and in great need of help.

THE spirit of hope and earnestness which marked the recent meetings of the General Conference seems to pervade the general gatherings of our people throughout the world. Good cheer and a determination to press the message to a speedy triumph are characteristic features of every conference. God is making his people willing in the day of his power.

THE new educational journal will be issued in a few days. Subscriptions to begin with the first number should be sent in at once.

SAILING from New York August 20 on the steamship "Vasari" for Argentina, South America, were G. E. Hartman and wife and child and Miss Nina Hartman. Brother Hartman connects with the South American Union Conference as secretary and treasurer.

LEAVING Mexico August 17 for Argentina, South America, by way of New York, Brother J. P. Novak connects with the union conference office in that field. Being acquainted with several languages, also being a stenographer of experience, he will be able to render the field good service.

EN ROUTE to his home in Michigan, Elder S. A. Wellman, of Panama, stopped over a day in Washington last week. Brother Wellman is under appointment to India, but desires to remain in the States at least one year to regain more perfect health, having labored about ten years in the trying climate of the West Indies.

A JOURNAL of sixty-four pages, with cover in artistic design, and filled with pertinent, practical instruction regarding physical living,—this is the September number of *Life and Health*. The editor, Dr. G. H. Heald, writes on baby foods, and other practical topics; "Garden Reveries," by R. O. Eastman is a splendid article on home gardening; Dr. R. McDonald tells of the dangers of tooth-powders and pastes; Dr. D. H. Kress, of the prevention and treatment of appendicitis; and Dr. W. B. Holden, of the non-value of surgery in neurasthenia. There are other articles equally as good. This number deserves, and doubtless will have, a large circulation.

"THE science of temperance" is the special theme of the September number of the *Signs of the Times* monthly. The effects of alcohol, tobacco, and highly seasoned foods on the human organism are ably treated by experienced and practical physicians. "The Heritage of Intemperance," "Our Personal Service," "Temperance in All Things," and "How We May Gain the Victory," are valuable articles, in illustrating the moral phases of the question, and in pointing the way of deliverance from the bondage of perverted appetite. This temperance number is refreshing in that it does not deal largely with dry figures and statistics, but treats the subject from the ethical, moral, and scientific standpoint.

WORD comes that the special session of the California Conference which was called to meet in connection with the camp-meeting at Oakland, September 9-19, has been indefinitely postponed. This applies only to the conference. The camp-meeting will be held at the place and date announced.

**The Offering for October 2**

SABBATH, October 2, is the day set apart by the General Conference for our churches to make an offering for the carrying on of the work of the third angel's message among the colored people in the United States of America. As the time for this offering is near at hand, it is necessary that the announcement be made so that our people everywhere can plan to help swell this donation to a goodly sum.

The offering for the work among the colored people comes once a year, and the amount received is not sufficient to carry on the work without additional appropriations from the treasury of the General Conference. The amount received on this offering in 1908 was \$9,819.94. Surely this year we can do as well as we did last year, if not better, owing to the fact that God has given us the greatest financial prosperity in the history of our nation. The crop reports for 1909 exceed all previous records. Surely Seventh-day Adventists have shared with others in these benefits.

It will be proper for us to bring to the Lord a liberal offering on this occasion. Everything that is given will be thankfully received and well spent in the advancement of the third angel's message among the colored people.

Most of the readers of the REVIEW will recall that at the late session of the General Conference the work among the colored people in the United States received considerable attention and was reorganized. The North American Negro Department of the General Conference was created, with the secretary's office at Nashville, Tenn. Elder J. W. Christian, who for years has been president of the South Dakota Conference of Seventh-day Adventists, was asked to resign his position in that conference, and to accept the secretaryship of the work of the Negro Department. This arrangement has already been completed, and Elder J. W. Christian is now in the South, and will give his time and strength to the development of the work among the colored people.

There is no question but that the colored people respond readily to the truths of the third angel's message when they have a chance to hear. The needs among them are unspeakably great, and much money must be supplied with which to support schools and missionaries among them. This question is no new one to our people, as we have been taking up donations for this work for many years.

Surely this year we ought to raise more than ten thousand dollars for this work. All should begin to plan definitely for the donation; and if each will bring a liberal offering, there will be a large collection for this department of our denominational work. Do not forget the date, October 2. From time to time there will be articles in the REVIEW calling attention to the needs of this department of the work.

I. H. EVANS.