



The Advent Review and Herald Sabbath

Vol. 86

Takoma Park Station, Washington, D. C., September 30, 1909

No. 39

The Coming of His Feet

In the crimson of the morning, in the whiteness of the noon,
In the amber glory of the day's retreat,
In the midnight, robed in darkness, or the gleaming of the moon,
I listen for the coming of His feet.

I have heard His weary footsteps on the sands of Galilee,
On the temple's marble pavement, on the street,
Worn with weight of sorrow, faltering up the slopes of Calvary,
The sorrow of the coming of His feet.

Down the minster-aisles of splendor, from betwixt the cherubim,
Through the wondering throng, with motion strong and fleet,
Sounds His victor tread, approaching with a music far and dim—
The music of the coming of His feet.

Sandaled not with shoon of silver, girdled not with woven gold,
Weighted not with shimmering gems and odors sweet,
But white-winged and shod with glory in the Tabor-light of old—
The glory of the coming of His feet.

He is coming, O my spirit! with His everlasting peace,
With His blessedness immortal and complete;
He is coming, O my spirit! and His coming brings release,
I listen for the coming of His feet.

—Independent.

Behold He Cometh

Go to the Saw and to the Gristmill

THE WORK — AND — THE WORKERS

THE Western Washington Missionary Society has just sent us in one order 154 subscriptions for *Liberty*. If all our tract societies could follow the example of the Western Washington Missionary Society month by month for one year, *Liberty* would have a list of over 100,000 subscribers.

"THE *Instructor* is such a good paper for parents and teachers! I can not speak too highly of it. For some time I have thought of sending you words of commendation for it; not because others do, but because I really appreciate such a valuable paper." Hundreds and thousands of people all over the United States feel just as this party expresses himself about the *Youth's Instructor*.

THE following reveals the way the *Protestant Magazine* is winning its way and building up its subscription list: "You sent Mr. — two sample copies of the *Protestant Magazine*. He gave me one, and I read it through from cover to cover, and liked it so well that I spent a few hours among my neighbors in order to let them have it also. Enclosed find their orders for the *Protestant Magazine*; also a money-order to pay for them."

THIS is a most remarkable record for periodical work: A sister 73 years of age, residing in Portland, Maine, sold 1,000 copies of the September number of *Life and Health* in less than a month. Her profits, therefore, gave her a salary of \$70. What other business will yield a person 73 years of age a better income, and at the same time afford him an opportunity to effectively administer to the needs of the people, and sow seeds of truth?

THE following shows the result of two sample copies of the *Protestant Magazine* sent to a minister: "Dear Sir: I received the *Protestant Magazine* for the second and third quarters. Will you please send me one for the first and fourth quarters? Enclosed is 25 cents for the year." Let none receive the impression that it is useless to send the *Protestant Magazine* to ministers, or men of other professions, for it contains a message especially for them. God will take care of the results. All we have to do is to attend to the soil.

A HOME worker for *Life and Health*, who usually orders 30 copies each month, has just doubled her order for the next month, and offers the following as the substance of her canvass: "I have brought you an up-to-date journal, prepared by reliable, conscientious Christian physicians. It contains just the information needed by the great majority of people for this special season of the year. It is only ten cents a copy. I believe you will like it, and I know it will be worth more than ten cents to you." She says that this simple canvass, with a little extra effort, has enabled her to double her monthly order. This may serve as a good suggestion for many others who are selling a few copies of this excellent monthly journal each month.

Foreign Publications

IT may be of interest to the readers of the REVIEW to know what publications we have in foreign languages. These can be obtained from any of our publishing houses or our tract societies. Read the following list carefully:—

- Arabic Language.**—11 tracts; 1 pamphlet.
Armenian.—4 tracts.
Bohemian.—2 books; 6 tracts; 1 periodical.
Bulgarian.—2 books; 6 tracts.
Chinese.—11 tracts.
Danish-Norwegian.—26 books; 14 pamphlets; 52 tracts; 1 periodical.
Esthonian.—5 books; 15 tracts; 1 periodical.
Finnish.—3 books; 13 tracts; 1 periodical.
French.—11 books; 12 pamphlets; 14 tracts; 2 periodicals.
German.—39 books; 16 pamphlets; 76 tracts; 5 periodicals.
Greek.—1 tract.
Holland.—9 books; 13 pamphlets; 14 tracts; 1 periodical.
Hungarian.—4 books; 18 tracts; 2 periodicals.
Icelandic.—4 books; 2 pamphlets; 2 tracts.
Italian.—3 books; 21 tracts; 1 periodical.
Japanese.—3 books; 4 tracts.
Lettish.—4 books; 16 tracts; 1 periodical.
Lithuanian.—2 books; 19 tracts.
Polish.—1 book; 15 tracts.
Portuguese.—4 books; 10 tracts.
Rumanian.—3 books; 8 tracts; 1 periodical.
Russian.—4 books; 12 tracts; 1 periodical.
Servian.—1 book; 6 tracts.
Slovakian.—7 tracts.
Spanish.—5 books; 1 pamphlet; 12 tracts.
Swedish.—26 books; 16 pamphlets; 58 tracts; 1 periodical.
Turkish.—14 tracts.
Welsh.—1 book; 5 tracts.
Wendish.—1 tract.
Yiddish.—1 tract.

We have six hundred ninety-eight publications in thirty foreign languages. A complete catalogue, giving the names of all these publications, with description and prices, will be sent for the asking. Get the catalogue, then get the literature, and place it in the hands of your foreign neighbors.

No one is too old to do a good work in the third angel's message. Here is one way in which the aged may labor: "I took 35 copies of *Life and Health* from a canvasser who had them to spare. The first afternoon I did not go out of sight of my house, but I sold six copies. I thought that was pretty good for an old lady, eighty-three years of age. As people come to my home for a call, I show them *Life and Health* and sell them copies. I will now send for 25 copies more, so as to have them on hand for others. It would be my delight to be out all the time scattering the printed pages, if I were strong enough. I am, however, doing all I can in praying for those who are younger and stronger. The Lord knows the circumstances of all, and has abundant strength and power for all who are willing to attempt something for him. He is just as willing to make efficient every part of the body as he was to loosen Moses' tongue, but there are many who are not getting the blessing within their reach because they do not trust God."

THE total weight of the copies of the REVIEW, *Youth's Instructor*, *Life and Health*, and *Liberty* mailed during one week was 6,944 pounds. As we pay transportation on all of the magazines sold by our agents, it will be seen that the amount we expend each week for postage is no small item.

MRS. MABEL STANDISH reports 21 copies of *Liberty* sold in one and one-half hours. This represents nearly \$1 an hour in salary, and a strong presentation of the principles of the third angel's message to at least 21 people. It is about as good work as it is possible for ministers to do in giving the message. Our entire membership of 100,000 doing that well would give several good message discourses to at least 2,100,000 people every hour and a half they work.

THE Oklahoma Tract Society has just sent us an envelope as full of periodical subscriptions as it would hold. There were 62 *Protestant Magazine* subscriptions, 69 for *Liberty*, 7 for the REVIEW, 3 for the *Instructor*, and an order for 50 copies of the last number of *Life and Health*; making a sum total of 1,094 copies, all told. This is only one mail order through one tract society. We are receiving subscriptions at other times from this same society, and from more than 60 others and thousands of individuals direct.

THE record of 230 copies of *Life and Health* in one day was broken on September 7 in Lincoln, Neb., by N. Rosella Smith, a student in Union College. On that day this scholarship worker sold 250 copies. She says: "I have earned my scholarship in a short time, and have a good start on the second. I trust my success will encourage others in this line of work." The profits on 250 papers at scholarship rates amount to \$17.50. At this rate a student could earn an average scholarship in one of our best schools in about ten days.

"WHY do not more of the readers of the REVIEW take *Life and Health*?" An appreciative reader of *Life and Health*, and a prominent member of one of our churches, answers this question as follows: "They do not know how good it is; if they did, they would not be without it. It is a great blessing to our home. I would rather go without something else than give up this good journal. Its visits I look forward to with much pleasure. Who in our churches will confer the favor of acquainting the members who do not have *Life and Health* with its helpfulness?"

WHO wants to do something to help the church-school or any other church work? Let the sisters in the church "who have no money" notice the following order from a sister who is helping her church-school in a very practical manner: "I am sending an order for *Life and Health* for one year each to 40 of my friends and neighbors. There are still others who at present are away from home, but they will give me their order when they return. I am very thankful for the profit of this list of subscribers, for it will help so much in our church-school work, to which I have given it. I hope others may be blessed in the work as I have been."

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

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, SEPTEMBER 30, 1909

No. 39

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

ISSUED EACH THURSDAY BY THE
Review & Herald Publishing Association

General Church Paper of the Seventh-day Adventists

Terms: in Advance

One Year \$1.50 Six Months75
Eight Months 1.00 Four Months50

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

Make all Post-office Money-orders payable at the WASHINGTON, D. C., post-office (not Takoma Park Station). Address all communications, and make all Drafts and Express Money-orders payable to

REVIEW AND HERALD
Takoma Park Station - Washington, D. C.

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

Editorial

THE infinite mercy and goodness of God were shown in a marked manner in his dealings with Israel of old. The prophet Isaiah says: "In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old. But they rebelled, and vexed his holy spirit."

BUT even in their rebellion the Lord did not forsake them. "And the Lord God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling-place." It would seem that from a sense of gratitude his people would respond to these efforts; but the inspired word continues: "They mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy."

THE Lord to-day is the same merciful Saviour as of old. His heart yearns for his people. He will exhaust the resources of heaven in seeking their salvation, but he will not pass by their transgressions to-day any more than he has in the past. The lesson of all history exhorts us, "To-day if ye will hear his voice, harden not your hearts." Let us heed the admonition.

Things to Avoid

"BUT foolish and unlearned questions avoid, knowing that they do gender strifes." So wrote Paul to Timothy. The apostle had spent a life in preaching the plain straightforward message of the fulfillment of prophecy and the way of salvation from sin. He had no time for anything else. That work had built up churches and gathered out believers in all parts of the field. Now he saw elements developing in the churches, bringing in speculative theories and fanciful interpretations. But those were not the things that had built up the work. His instruction was, Avoid them; preach the message that God has given for this time.

Again he wrote: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing [or cutting a straight course in] the word of truth. But shun profane and vain babblings: for they will increase unto more ungodliness." And so they did increase, as history shows.

This counsel by inspiration is for our time, when every wind of doctrine is blowing. Fanciful interpretations and speculative theories abound. We know the straightforward message for this time, which has built up the work and has made us all Seventh-day Adventists. That is the message that will make other people Seventh-day Adventists and finish the work. Let us cut a straight course, and hold forth the great truths that God has committed to us. Everywhere the people need to hear them. The time is short, the work is great, and we have no time for side-issues or speculative and freakish theories, which will increase unto more ungodliness. w. A. S.

"The Letter Killeth, but the Spirit Giveth Life"

MUCH that passes for Christianity to-day is such only in name. In the minds of many, the standard has been lowered. Mere theory has been substituted for practical doing, and formal profession for a living experience. This is the tendency of human nature. All history shows that in proportion as the church of God has lost the power of the gospel, ritualism and ceremonies have taken the place of practical every-day religion, and men have come to trust in theory rather than in that for which the theory and form stood.

This danger in a marked degree is threatening Christianity in general at

the present time, and it also threatens the experience of Seventh-day Adventists. If any people in the world could trust to a beautiful theory of truth, it is this people. No church since the time of the apostles has had such a beautiful system of revealed truth as is possessed by this church. But no theory of the truth, however beautiful, will bring salvation. The theory has its place. It is necessary to present the argument of doctrine. It is necessary to convince the judgment as well as to move the heart. The danger is that the judgment only will be affected, and that while the theory is recognized by the mind, there will be a failure to make it a part of the life and experience.

Israel of old trusted to sacrifices and offerings to secure divine favor. They felt that God took pleasure in the blood of bulls and goats apart from heart service. The temple service, which was designed as an appropriate and fitting expression of faith, supplanted the faith itself. The Lord declared their sacrifices an abomination.

We to-day may substitute in our religious experience the expression and vehicle of faith for faith itself, and trust in the outward form rather than in the heart service which the outward form is designed to express. This we may illustrate:—

The keeping of the Sabbath is of divine precept. The payment of tithes and offerings is a part of Christian duty, but to the doing of these things in themselves can not be trusted our salvation. The Jews tithed mint and annis and cummin. Their conscientious regard for the divine command led them to carry the principle into the smallest detail; but while they were doing this, they failed in the graces of love, mercy, and compassion. The Saviour says that the tithing they should have done, but they should not have left unmanifested the graces of love and tenderness. The church at Corinth was taught that though one gave all his goods to feed the poor, and his body to be burned, yet if love did not prompt these sacrifices, they were counted for nothing. One may even engage in Christian missionary effort, and yet fail signally to apply the truth he teaches to himself. The apostle Paul recognized the danger of being a castaway, even though he put forth for others earnest Christian service.

Dead, empty form, the theory of heartless profession, has, in and of itself, no power, no life. It is a part of the old covenant of works. It belongs alone to

the letter of obedience, and the letter killeth. But truth held in righteousness and sanctification, while expressed in form, and constituting a beautiful chain and system of divine revelation, has in it the spirit and power of transforming grace. It becomes to the recipient life and light in the new covenant relationship. Thus it is that "the letter killeth, but the spirit giveth life."

After all, the test of Christianity is found in the practical every-day life. A life of kindness and forbearance in the home; of honesty, charity, and helpfulness in the neighborhood; of meekness and humility, strength and lifting power, in the church and the world, all prompted by a living, abiding faith in the Lord Jesus, with all service rendered as unto him, without hope or thought of worldly honor or recognition,—this is practical Christianity. This spirit of Christianity, while it puts no confidence in the flesh or in religious forms as such, will repose steady confidence in the Lord Jesus. In seeking to meet his approval, and do his work in the world, it will consecrate every ability to his service. While it does not trust in form, it will make form the vehicle of its love. While it does not trust in Sabbath-keeping or tithe paying or any other Christian duty, for salvation, it will still be faithful in the performance of these duties, from loving gratitude to the One who has purchased so great a salvation.

Such a Christian will not possess the faith which trusts in works, but instead, a faith that works, an active, living faith. Christ in the person and flesh of his children to-day will work the same works that were wrought in the flesh in the days of his manifestation; and the child of God will be able to say, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

F. M. W.

A Delusive Hope

Closing Study on Principles of the National Reform Association Enunciated at the Recent Winona Lake Institute

JESUS CHRIST left us in his Word a plain statement as to the manner of his return and the nature of his kingdom. He said, "If I go . . . I will come again." He went; therefore we believe he will come again. That Word declares he will come "in the clouds of heaven," with "all the holy angels with him," and that "every eye shall see him." We must believe that if we are his and believe him. He is to come "in like manner as ye beheld him going into heaven." Pressed by his followers to establish his kingship over nations, he replied, "My kingdom is not of this world." In an-

nouncing the end of theocratic rule in the earth, God the Father declared that *he* himself would bestow upon his chosen One the rulership of this world. But this program, outlined by God himself, is entirely out of harmony with the program that is being so earnestly set forth by the National Reform organization. Said Dr. W. I. Wishart at this convention, on August 13, in emphasizing the importance of the success of that movement:—

Loyalty to Jesus Christ, the Prince of Peace, demands our favoring this movement. Nothing but the enthronement of Jesus Christ in national affairs will ever bring about the ultimate success of this great movement. Christ, the King of nations, is the only hope of true national success. Christ should be enthroned. He should be confessed by the nation as its King. This acknowledgment should be made in the nation's confession of faith, the United States Constitution.

The principles thus set forth are very much like the principles held by many in the time of Jesus, regarding his kingdom. Such were emphatically rebuked by him when he declared that his kingdom was not of this world. To those who advocate the same thing now the same rebuke applies.

Says the Ruler of the universe, in speaking of Christ's kingdom that was to be, "I will give it him." Says the National Reform teacher, The Nations of the world must enthrone Christ as King. Thus we have the professed followers of Jesus declaring emphatically what he denies even more emphatically. Thus they are promulgating a system he repudiates.

A National Reform leader declares, "I do not believe that Jesus Christ will ever come to earth personally again." This repudiation of the plain statements of the Bible in reference to Christ's return has made necessary the invention of an entirely different program for the enthronement of Jesus Christ, a program which is entirely out of harmony with his purposes, contrary to his expressed declarations. And the adoption of this program, so out of harmony with Christ's purposes, has made necessary another program, which is equally devoid of divine sanction. Said Dr. Wishart, in the same address:—

It [the confession of Christ as King of the nation] ought also to be made to furnish a legal basis for Christian teaching in all national life. Without such recognition we can have no fixed standard of morals.

To the true Christian the law of God is the standard of morals, and that was fixed by his own voice, and by the writing of his own hand on the tables of stone. The moral standard for the Christian came from that divine law, and not from the state. It is not rendering honor to our Lord Jesus Christ to claim that unless religion is established by human law, we have no fixed standard of morals.

Is it true, then, that the state is the author and finisher of our faith? Does the state establish moral principles? If that be true, then the state is acting within its legitimate sphere when it sets itself up as the judge of morals, declares what is sin, and punishes for sin. But when it does that, it puts itself in the place of God, and merits the denunciation which he pronounces upon the power which does it. See 2 Thess. 2: 2-8. God calls such an organization "the mystery of iniquity," or "lawlessness;" and the leader in such a program he designates as "the man of sin," "the son of perdition."

It is a fearful denunciation; but an organization which would usurp the prerogatives of God is of necessity against God, and nothing that is against him can escape perdition. Any organization that attempts to make the stability of the great moral law of Jehovah dependent upon human legislation is attempting to unlaw the very law of God. As it is the very acme of lawlessness to destroy the law itself, this attack upon the dignity and perpetuity and sufficiency of the moral law of Jehovah can only properly be designated as the "mystery of lawlessness." Primarily that term applies to that great system of religious tyranny which usurped the divine prerogatives and dominated the world during the Dark Ages; but it must apply also to every system that builds upon the same foundation, and works to the same end. That the National Reform Association does this is evidenced by these facts: It is working for the establishment of a hierarchy in America, which shall put the civil government under the dominance of the clergy and regulate religious practices by human law. This the Papacy did, and purposes to do again wherever and whenever she obtains the power. It proposes to make the stability and perpetuity of moral law dependent upon the sanction and support of human enactments, thus humiliating the divine and glorifying the human. This the Papacy did, and still does.

The National Reform organization holds that the rule of the people must lead to "political despotism and religious intolerance," and that "not the will of the majority of the people," but the law of God as interpreted by the clergy, must be the supreme law of the land. The Papacy has held that position for hundreds of years, and still holds it.

Both these organizations, through their advocacy of laws that oppress conscience and take toll from conscientious Christians because of their religious convictions, do literally, as the revelator declares, make "merchandise" of the "souls of men." Rev. 18: 11-13. True, the National Reform leaders profess great antipathy toward the Pope of Rome; but they are, in truth, stepping

in his tracks. They berate the result of the Papacy's work, but advocate the principles upon which the Papacy was working when it produced the results they deprecate. That two organizations can travel the same road at the same time toward the same goal and not eventually come together is not within the realm of probability; and the long experience and superior organization of the Papacy can leave no doubt as to which will dominate, when, as a result of the work of both, the nation shall have repudiated the principles of its founders, and submitted to the principle of church rule in civil things, and state dominance in religious affairs. That will be a sad day for America; for it will spell the ruin of popular and free government. It will be a sad day for the people; for it will mean that confused mingling of sacred and secular which spells Babylon, that premium on the performance of religious ceremonies which fosters hypocrisy, and that legal direction of individual consciences which always means bitter persecution.

When such things have been accomplished, such conditions brought about, it will then be the cry of that organization that Christ has come. He is not expected personally. His coming is to be the nations' acknowledgment of his kingship. By that acknowledgment they crown him ruler of the world and usher in his reign. Vain and delusive hope! How unlike the program of the Almighty! Says the Word: "To you that are afflicted rest with us, at the revelation of the Lord Jesus from heaven with the angels of his power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus: who shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of his might, when he shall come to be glorified in his saints." 2 Thess. 1:7-10. When he comes, the world will know it. The "voice of the archangel" and "the trump of God" will reverberate through the world, and every sentient creature in the world will know that beyond that day lies eternity; that the records of every soul are sealed forever. "The mighty man crieth there bitterly. That day is a day of wrath, a day of trouble and distress. . . . Neither their silver nor their gold shall be able to deliver them in the day of Jehovah's wrath; but the whole land shall be devoured by the fire of his jealousy: for he will make an end, yea, a terrible end, of all them that dwell in the land." Zeph. 1:14-18.

That is the day of the coming of the Lord Jesus. It will be a terrible and bitter disappointment to those who have arranged a program of their own for his coming and are not prepared for his program. Such will "say to the mountains and to the rocks, Fall on us, and hide us from the face of him that sitteth on the

throne, and from the wrath of the Lamb: for the great day of their wrath is come; and who is able to stand?" Rev. 6:16, 17.

Any hope built on a program of human devising that contradicts the word of God is a delusive hope, and only the bitterest sorrow can come to the one who builds upon it or trusts in it. The great day of God is nigh, and the consequences of our choice are too important to warrant us in putting our trust in anything save the unerring word of God. In that is safety. C. M. S.

Two Protestants of Hungary

IN Waldensian times many Protestants found refuge in Hungary. In the days of Luther whole villages in this land accepted the Reformation. Some went further than Luther himself; for one of the Reformer's letters (written about 1530) is to his Hungarian friend, Antonious Transylvanus, asking him "to use his influence with a preacher in Hermannstadt who had joined the Sabbatarians, and to try to bring him back."

In those times one Matthew Devay was a close friend of Luther. Later he accepted Zwingly's views of the Lord's supper, and also wrote a book entitled "The Sleep of the Saints." Many villages about the region of Caspar Dragfij accepted the faith through his preaching. The history says:—

Devay was accused before King John of being the cause of this commotion, and was thrown into prison in Ofen. It happened that in the same prison was a blacksmith, who, in the shoeing, had lamed the king's favorite horse, and the passionate John had sworn that he should die for it. The blacksmith heard Devay converse as never man spoke; the words were to him as the words of Paul to the jailer at Philippi, and the consequence was that when the blacksmith was shortly after to be set free, he declared he would share Devay's fate as a martyr, for he also partook of the same faith. The king, moved by this declaration, pardoned both, and set them free.—"History of the Protestant Church in Hungary," by J. Craig.

Two hundred years later, in 1746, Romanists were still persecuting Protestants in Hungary. Matthew Bohil, a pastor, was in his home at Esperjes, when officers came in to arrest him. Moved by sudden impulse, he stepped into another room, and secreted on his person a short clothes-line. He was accused, not of heresy, but of treason, in order to secure the death sentence. He was entirely innocent, but his accusers made all manner of false charges, and his fate was sealed.

Two guards were placed over him, to watch day and night. He committed himself to God in prayer, and determined to attempt escape, whereupon a deep peace and joy filled his heart, as if in approving answer to his decision.

Friends called that night, bringing an unusual supply of provisions, which he felt was in further confirmation of his purpose. The record says:—

In the presence of his guard he revealed to these friends in Latin his whole plan of escape. They took leave in tears, and Bohil laid himself quietly down to sleep. Two guards stood by him in the same room, and it was their duty to relieve each other alternately; but this night they seemed both inclined to sleep. Bohil prayed that their sleep might be as that of Saul and Abner when David passed unobserved through their camp. It was midnight. Both guards were quite overcome with sleep. Bohil took his clothes and the line which he had brought with him from home, and, on reaching the door, he found the key still there. With little trouble he passed to the yard. The dogs, which were usually so fierce, were still to-night. Passing the monastery of the Minorites, he turned to the city wall. Making the cord fast, he pressed through a small aperture in the wall, and let himself down with so little caution that the flesh was torn from his hands by the small rope. The cord was too short, and being obliged to drop a considerable depth without its help, he received some wounds on the head. But he might now consider himself free. He praised God in the words of the one hundred twenty-fourth psalm:—

"Even as a bird
Out of the fowler's snare
Escapes away,
So is our soul set free:
Broke are their nets,
And thus escaped we.
Therefore our help
Is in the Lord's great name,
Who heaven and earth
By his great power did frame."

The second wall was easily passed. He wandered in the neighborhood for some days undiscovered. Though it was winter, he slept in the woods; often must he wade through the melted snow; yet at last he got safely away and reached Holland.—*Id.*

Later, his brave wife, though watched and threatened by the Jesuits, successfully made her way across the frontier with the children, and joined the husband. W. A. S.

The Essential Teaching of the Second Advent Movement

It ought to be possible to give a good reason for the existence of every great movement. This is especially true in the religious world, where every such movement may result in adding to the many already existing denominations. It is therefore eminently fitting that we should here set forth some of the most important features of that system of teaching which constitutes the doctrinal basis of this second advent movement.

The fundamental idea which has served as the actuating impulse and the creative principle of this movement is loyalty to the plain teaching of the Word of God rather than to tradition or creed. United with this, there has been a recognition of the fact that in carrying out

his purpose to have human instrumentalities co-operating with the divine purpose, God gives special light upon the Scriptures to those who are willing to be used as instruments to proclaim the truth needed at any special time.

The example of King Josiah is an instructive one. The book of the law which had been too much neglected by some of the previous kings, was found "in the house of the Lord," and was read in the royal presence. "Then the king sent and gathered together all the elders of Judah and Jerusalem. And the king went up into the house of the Lord, and all the men of Judah, and all the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, great and small: and he read in their ears all the words of the book of the covenant that was found in the house of the Lord. And the king stood in his place, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant which are written in this book." 2 Chron. 34: 29-31. The time had come for a great reform, and this was based upon divinely inspired instruction which was presented to the people.

In the same way, when the hour had struck for the manifestation of the Son of God in the flesh, "the word of God came unto John the son of Zecharias in the wilderness." Charged with a divine message, this forerunner of our Lord proclaimed to rulers, priests, and people the truths which they needed to know in order to be prepared to recognize the Messenger of the covenant when he should appear. No new revelation was made to John the Baptist, but his mind was so enlightened concerning the messages already given through the prophets that he was able so to apply their teachings as to meet the needs of the hour. His words seemed like a fresh revelation to the people because the plain truths which he taught had either been neglected or wholly perverted by the religious leaders of that time. To old truths he gave a new setting, and the same spirit which furnished him with this message brought conviction upon the hearts of those who heard it.

When the great prophetic periods recorded in Scripture had either come to a close or were nearly fulfilled, the providence of God raised up a body of teachers, who, after much prayerful study, were able to present to the people instruction adapted to the time. They demonstrated the fulfilment of prophecy, they urged with great power "repentance toward God and faith toward our Lord Jesus Christ;" they sought "to make ready a people prepared for the Lord." This was the beginning of this second advent movement.

Emphasizing the acceptance of the Word of God as a sufficient rule of faith and practise and the obligation of obedience to its plain instructions, the teachers in this movement have in a special way directed the attention of the people to the following truths:—

1. The literal second advent of Christ. This doctrine is based upon the fulfilment of time-prophecies, which, although they do not designate the exact time of the advent, do yet extend to the generation in which the great consummation will be realized. It also rests upon prophecies descriptive of the conditions in the political world and the religious world during the last years of earthly history, upon predictions of specific signs in the heavens, of social and economic conditions among the people, of general apostasy from Bible truth, and of that confidence in the established order of things which will lead many to say, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." The doctrine of the imminent coming of Christ must of necessity be an essential feature in the teaching of the second advent movement.

2. The priesthood of Christ in the heavenly sanctuary. The atoning work of Christ rests upon facts,—the incarnation of Christ, the death of Christ on the cross, the resurrection of Christ, the ascension of Christ, and the ministry of Christ in the heavenly temple. As the yearly round of service in the typical tabernacle closed with the great day of atonement, so the antitypical service in the heavenly sanctuary closes with the work of our great High Priest in the most holy place, and then the priestly garments are laid aside, the kingly robes are put on, and he who gave himself to save men from sin returns to this world to claim the fruits of his work. A clear understanding of the work of Christ as High Priest is therefore necessary, and this doctrine must have a prominent place in the genuine second advent movement.

3. Obedience as the fruit of righteousness. The apostolic teaching of justification by faith, so long hidden from men, but rediscovered and emphasized anew in the great Reformation of the sixteenth century, has been on the part of many perverted into a substitute for obedience. The truth should be stated clearly. We do not obtain justification by any works, but we retain justification by those works which are the fruit of the gift of righteousness. The justified man walks in the law of the Lord. The righteousness of Christ imparted through faith is revealed in the life in harmony with God's law. This is the proof of genuine justification. The law is not made void by faith, but is rather written in the heart, and especially in the life.

4. The observance of the original Sabbath of the Lord. This is a necessary consequence of the doctrines already stated. The imminence of the second advent requires a people "righteous before God, walking in all the commandments and ordinances of the Lord blameless." A study of the ministry of Christ, the great High Priest, reveals the law of God in the ark of the covenant, and shows that the fourth commandment remains unchanged. The prophecies concerning the man of sin show the attempt to change the law of God, and the papacy confesses that it has done this work. The prophecies concerning Sabbath reform find their fulfilment in the restoration of the true Sabbath in this second advent movement.

The application of the principle of loyalty to the plain teachings of the Scriptures has developed a complete system of harmonious Bible truth in which the four doctrines already mentioned occupy a leading place. It is an effort to return to primitive Christianity. It is a call to the simplicity of the gospel. In these days of apostasy from the fundamental doctrines of Christianity, there is surely abundant justification for such a movement.

W. W. P.

The Christian's Debt

SAID the apostle to the Gentiles, "I am debtor both to the Greeks, and to the barbarians; both to the wise, and to the unwise." Why was Paul a debtor to the Greeks and to the barbarians? What had these people ever done for the apostle that put him under this burden of debt to them? Had they loaned him money? Had there been some commercial transaction between them that put Paul under obligation to them so that he continually felt impelled to spend and be spent in their behalf? It could be none of these reasons that made Paul debtor, for he had seen comparatively few of the millions to whom he claimed himself indebted. These people of whom he speaks were the heathen nations peopling Asia Minor and Europe. To all these Paul counted himself in debt.

But how did this indebtedness come to the apostle? and what was he to do to discharge it? Paul had received a revelation of Jesus Christ into his heart and life, and when he conceived the unspeakable love of God in giving Jesus Christ, his Son, to die for sinners, Paul felt a great heart-burden to spread this knowledge of a crucified and risen Saviour to all the world. Upon his heart lay a great burden of devotion and love, not only to his fellow men, but also to Christ, who had died for him. Well did Paul know that what had been done for his own salvation and life, Christ desired to do also for all the people whom Paul could persuade to accept Christ as their Saviour.

To the church at Corinth, the apostle wrote: "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel." To Paul the duty of preaching the gospel was paramount to every other duty on earth. He did not stop to inquire whether others were doing their full duty in this respect. To him it was a personal debt that he owed to the world and to God, and it mattered not to him whether Peter and James and John remained in Jerusalem, or whether they became world evangelists and helped to spread the knowledge of Jesus Christ. It was his duty to preach the gospel to the world because he had a personal debt of love and gratitude that he could never pay.

But we ask, Was this earnest servant of God the only one called to the work of evangelizing the nations? What meant the great commission Christ gave to his disciples when he said, Go into all the world and make Christians of every nation? Is this command alone to the church as a whole, or is it to the individuals who compose the church? Paul always mentioned his duty of preaching the gospel in the first person. "Woe is unto me, if I preach not the gospel." "I am debtor both to the Greeks, and to the barbarians." If the duty of preaching the gospel rests not only upon the church as a whole, but upon the individual members of the church, we ask, Is every member of the church indebted to the world for all the knowledge he has in Christ Jesus, as Paul was indebted to the world? Is he under obligations to pay this debt? What is it that he owes the world? From "Mount of Blessing" we read:—

Every one who has been made a steward of the manifold grace of God is called upon to impart to souls in ignorance and darkness, even as, were he in their place, he would desire them to impart to him. The apostle Paul said, "I am debtor both to the Greeks, and to the barbarians; both to the wise, and to the unwise." By all that you have known of the love of God, by all that you have received of the rich gifts of his grace, above the most benighted and degraded soul upon the earth, are you in debt to that soul, to impart these gifts unto him.—Page 184.

And again:—

The standard of the golden rule is the true standard of Christianity; anything short of it, is a deception. A religion that leads men to place a low estimate upon human beings, whom Christ has esteemed of such value as to give himself for them; a religion that would lead us to be careless of human needs, sufferings, or rights, is a spurious religion. In slighting the claims of the poor, the suffering, and the sinful, we are proving ourselves traitors to Christ. It is because men take upon themselves the name of Christ, while in life they deny his character, that Christianity has so little power in the world. The name of the

Lord is blasphemed because of these things. . . .

Search heaven and earth, and there is no truth revealed more powerful than that which is made manifest in works of mercy to those who need our sympathy and aid. This is the truth as it is in Jesus. When those who profess the name of Christ shall practise the principles of the golden rule, the same power will attend the gospel as in apostolic times.—Pages 185, 186.

Surely this is strong language. It places at the door of each Christian the responsibility of service for others. It does not lay the responsibility upon the church regardless of its members, for this is an impossibility. The church can not carry a responsibility for service in evangelizing without that responsibility resting on the church-members. The church only as individual units can do its work. When each member of the church faithfully does his whole duty to the world, then it is that the church is doing its full duty, and not till then. If in slighting the claims of the poor, the suffering, and the sinful we are proving ourselves "traitors to Christ," then there must be a great responsibility resting upon us as individuals to give to others the gospel we have received. We must not forget that the Lord says that "all we have received above the most benighted soul," to that soul we are indebted for what we have received. Let us not forget that this duty is not man-made or church-made. It is divine, and from above. It forms a part of the great commission which Christ gave to his church.

As the apostle said, "Woe is unto me, if I preach not the gospel," so no individual can settle with the church whether he has discharged his debt or not. No one in the church is competent to judge, nor is appointed by God to judge. The duty is a personal duty between God and the individual.

There is not a heathen in all the world to whom the Christian does not owe a debt. There are more than one billion of these poor benighted heathen living in the world to-day. The denomination that we represent may carry on a great work and do much good. The question should not be, What is the denomination doing? but, What am I doing as an individual to fulfil the great debt that I owe the world? If ninety-nine members of the church fulfil every duty, and I fail in the performance of my part, the loss will be mine. If every church-member besides myself fails in the performance of his duty, and I do mine acceptably to God, my reward is sure. He deals with each individually.

Our duty is to preach the gospel to both the Greeks and the barbarians. I need not ask, Will my brother do his part? It is for me to do mine, and the Lord will reward me according to my

service. Let us each ask ourselves, How much of this great world-wide debt have I paid? When the Christian can truly sing,—

"Jesus, thou joy of loving hearts!
Thou fount of life! thou light of men!
From the best bliss that earth imparts,
We turn unfilled to thee again,"

he must realize, to an extent at least, the duty he owes to lead others to this same Fountain of life. But he who enjoys such an experience as this, has a great debt resting upon him to bring to others the joy of which he himself is a partaker through the merits of the Lord Jesus.

The millions from the darkened heathen portions of the world are crying for help. The debt is on every professed Christian to answer this call. What will you do, my brother? How do you propose to discharge the debt which God has laid at your door in giving you salvation through Jesus Christ? The wail of woe from the darkened lands of the earth ought certainly to pierce our hearts. Their need, their lost condition, their only hope of salvation, must appeal to every Christian to discharge the debt he owes the world.

"There's a call from the dark to-night
That haunts the lighted room,
From his 'other sheep' on the broken
steep
At the edge of eternal doom.

"There's a pain at my heart to-night,—
From the heart of God it came,—
For I can not forget that he loves them
yet,
And they've never heard of his name.

"There's a sob in my prayer to-night,
When I think of the million homes
Where never a word of the Lord is heard,
Or a message from Jesus comes."

Then let us, as God's professed people, daily study how we may pay the debt we owe. I. H. EVANS.

FORMER Vice-President Chas. W. Fairbanks has been touring recently in the Orient, and has been studying missionary operations, particularly in Korea and Japan. Concerning their work and its results, Mr. Fairbanks gives the following testimony:—

I find that Christian missionaries are a wholesome influence. They are working in entire harmony with the Japanese protectorate and with the Koreans. Throughout the country their influence is now being felt, and these mission workers are co-operating with, and have the sympathy of, the resident general in their educational labors. The fact of this recognition and co-operation on the part of the Japanese protectorate, is to me an assurance of the future welfare of the Koreans. The Christian missions in Korea are given greater liberty of action than missionaries are usually given in any foreign country, and there is absolutely no interference on the part of the protectorate with them or their teachings.

CONTRIBUTED ARTICLES

Emmanuel's Sign

WORTHIE HARRIS HOLDEN

ACROSS the hills the evening shadows
lengthen,
And night draws on—the night of all
the earth;
The while above a quiet peace seems
brooding,
The air is rife with revelry and mirth.

We, children of the day, behold the
token—
A sign our long-expected Lord is nigh!
At midnight will we see the Bridegroom
coming,
In majesty descending from on high.

Let not vain pleasure for a moment
beckon
Thy weary soul to seek an hour's re-
pose;
O listen not to foolish comrades pleading,
Nor e'en permit thy sleepy eyes to
close.

Far from the din of earth-joys and
amusements
Seek an anointing, wrestling in prayer,
Nor let Him go until he grants his bless-
ing,
Changing thy name to that of con-
queror there.

Ne'er wilt thou, even for a moment,
reckon
Earth's sacrifice too great for heaven's
store,
When thou shalt meet thy King, with
lamp well burning,
And "enter in" to joys forevermore.

"That They All May Be One"

(Concluded)

MRS. E. G. WHITE

Truth a Sanctifying Power

"For their sakes I sanctify myself,"
Christ said, "that they also might be
sanctified through the truth."

No error can sanctify the soul; we
must bear this in mind. Sanctification
comes not through error, but through
belief of the truth. We need to possess
a faith that is based upon the sure word
of promise.

The Word of God specifies the quality
of the faith that will distinguish between
the sacred and the common, and will
render the life well-pleasing to him who
has purchased the powers of our being
by the redemption price of his blood.
All men have a certain kind of faith;
but it is that faith which works by love
that purifies the soul. This faith cleanses
the life from all self-serving, from all
acquiescence to man's arbitrary exac-
tions. It is a genuine faith that is re-
vealed in the spirit, in the speech, and in
the actions. In the life of the one who
possesses such a faith as this the will of
Christ will be daily carried out.

The soul who really believes the truth
will carry out in his life the principles
revealed in the life of Christ. Of Enoch

it is written that his ways pleased God;
and without faith it is impossible to
please God. Not a thread of coarseness
or selfishness was woven into the web
that this servant of God was weaving in
his daily life. And of him we read,
"Enoch walked with God . . . three
hundred years; . . . and he was not; for
God took him."

The Lord's measure of correct char-
acter is given in the words of the prophet
Micah: "What doth the Lord require
of thee, but to do justly, and to love
mercy, and to walk humbly with thy
God?" There are men who may be
represented as doing justly and loving
mercy, but who have not the true prin-
ciple within them, the faith that will
lead them to walk humbly with the Lord.
They may seem to have every specifica-
tion needed but that of sanctified faith,
but lacking this, they lack all. The life
is not sanctified, and without this sancti-
fication of motive and purpose, it is im-
possible to please God. God has given
men and women affections and intellect
that they may appreciate the character
of God as it was revealed in the earthly
life of Christ, and through faith in Christ
reveal the same attributes. Christ is to
be manifest in the life of every true
believer. Each is to prove in his life
his right to the claim he makes for
citizenship in the kingdom of Christ and
of God.

The Sacrifice of Christ

I am instructed to keep before our
people the need of having high, pure
motives and sanctified purposes. The
church of Christ on earth is to represent
Christ's character and work. The aim
of Christ's life was to receive of the
Father, that he might give, in precept
and in unselfish service, that which
would save men and women from sin-
ning, and turn the rebellious into paths
of righteousness. "For their sakes I
sanctify myself," he said, "that they
also might be sanctified through the
truth." He stood before the human race
as the representative of the Father. He
devoted all the powers of his being to
the work of redemption. For this he
withdrew from the glories of heaven,
and set his feet in the path of humiliation
and trial. He humbled himself that he
might uplift mankind. As he took up
his earthly work and saw the duties and
the trials that confronted him, he did not
fail nor become discouraged. His great
desire was to establish the cross between
divinity and humanity, that man might
be reconciled to God.

The question was put to Christ at one
time, If your doctrine is true, if you
are, as you claim, the Son of God, why
do you come to the world like this?
Why do you subject yourself to humility
and privation? Had it been possible for

men to be redeemed with a smaller sac-
rifice than was made, the Son of God
would not have taken the guilt of the
transgressor upon his sinless soul. But
the spotless Son of God was the only
offering that would atone; none but his
life would suffice to save the sinner from
ruin.

Christ was sent from heaven with the
gift of eternal life for all who would
receive it. The message he brought was
true; but it cost the life of him who
gave it. "I am come," the Saviour said,
"that they might have life, and that they
might have it more abundantly." Never
was there such depth of meaning in any
words as in those of the Saviour as he
stood before the world, with the cross
in view, and said, "I am come;" "he
that sent me is true."

The power and authority of God are
supreme, and he is true. He gives, to
all who accept Christ, power to live the
truth under the most trying circum-
stances. Those who have broken his
law are sinners; but he says to them,
I gave my only begotten Son to die for
sinners. He bore the penalty of the sins
of the world. He is sufficient for your
redemption. If you will plant your feet
upon the platform of obedience; if you
will repent and accept the merits of the
Son of God, you may have hope of eter-
nal life. The soul who will take God
at his word, and obey his law, may live.
To such the assurance is given, "Though
your sins be as scarlet, they shall be as
white as snow; though they be red like
crimson, they shall be as wool."

The science of overcoming as Christ
overcame is the science of salvation. If
we will unite with Christ in the work
of developing Christian character, if we
will maintain unwavering faith in God
and in the truths of his Word, we shall
be given strength to overcome every evil
thing in the life. But there are some to
whom Christ says to-day, "Ye will not
come to me, that ye might have life,"—
eternal life which my Father will give
to all who believe. "I am the way, the
truth, and the life," he pleads; "come
unto me, all ye that labor and are heavy
laden, and I will give you rest."

Christ is grieved to-day at the mani-
festations of unchristlike spirit and un-
christlike actions among his professed
followers. Many who bear his name are
bringing reproach upon his cause by their
unchristian words and deportment. I am
instructed to say to our people, Guard
your words and actions. Let every mes-
senger of the Lord comprehend the truth
as it is in Jesus, that he may become a
laborer together with God. It is the
power of God, and that alone, that can
soften and subdue our hearts, and expel
the worldliness and pride that exist
among us.

The love of Christ for the human fam-
ily led him to assume human nature, and
to submit to every test that human be-
ings must bear, that man might be
brought into right relation to his Maker.
Human beings had taken sides with the
first great rebel, and the angels whom
he had deceived. When Satan and his
rebel host were defeated and cast out
of heaven, they did not give up the strug-

gle against right. Satan's work has been the same since the days of Adam to the present, and he has pursued it with great success, tempting men to distrust God's love and to doubt his wisdom. And in the great closing work of the rebellion the powers of evil will unite in a desperate struggle to work out their deceptive plans to lead souls to ruin. Ministers and physicians and men in positions of trust as lawmakers will unite in this work of rebellion. Thousands are already taking their place on the side of satanic agencies. Some of these wear a pretentious garb of righteousness, but it is the form of godliness without the power. Clear light has been permitted to shine upon all; but when Satan's sophistries are heeded, when men and women reject light and evidence, gradually they become converted to the theories that Satan offers. Too late, too late they will see that angels of God are in the warfare against all who have departed from the faith.

In the night season I seemed to be enumerating in my mind the evidences we have to substantiate the faith we hold. We see that seducers are waxing worse and worse. We see the world working to the point of establishing by law a false sabbath, and making it a test for all. This question will soon be before us. God's Sabbath will be trampled under foot, and a false sabbath will be exalted. In a Sunday law there is possibility for great suffering to those who observe the seventh day. The working out of Satan's plans will bring persecution to the people of God. But the faithful servants of God need not fear the outcome of the conflict. If they will follow the pattern set for them in the life of Christ, if they will be true to the requirements of God, their reward will be eternal life, a life that measures with the life of God.

At this time a very decided work in character building should be going forward among our people. We are to develop before the world the characteristics of the Saviour. It is impossible to please God without the exercise of genuine, sanctifying faith. We are individually responsible for our faith. True faith is not a faith that will fail under test and trial; it is the gift of God to his people. We are to experience a true conversion; we are to study earnestly and prayerfully the example of Christ. God is waiting to bestow wonderful endowments upon his church if they will seek him with the whole heart in unity of spirit.

Brethren and sisters, let us study carefully the prayer of Christ. Let us seek to experience the oneness in faith and works for which he prayed. The Fatherhood of God is given to us in the gift of Jesus Christ; and as God was one with his only begotten Son, so he would have his earthly children one with him. Faith in Christ will help us to overcome all weakness of the flesh. It is our privilege through faith in our Redeemer to become sanctified, holy, cleansed from all sin in this life, and in that life that measures with the life of God to be partakers in the joys of the redeemed.

The Appalling Price of an Armed Truce

G. B. THOMPSON

UNDER the above heading the *Christian Endeavor World* of July 15 contains the following in its editorial page, concerning the tremendous increase in war preparations being made by the United States:—

"Burns sang, 'Facts are chieftains that winna ding.' If he were alive to-day, he would no longer sing; he would weep over some of the facts that confront us, and that we are passing on as a legacy to our children.

"Twenty years ago the United States navy cost twenty-two million dollars a year. This year the cost is one hundred thirty-five million dollars. The population has increased thirty-five per cent, while the naval expenditures have advanced six hundred per cent. Edward Everett Hale wrote not very long ago: 'Think of it! I heard Sumner's peace oration in 1845. He amazed people by saying that the ship of the line, "Ohio," then new, cost eight hundred thousand dollars, and that was more than all the gifts made to Harvard College in two hundred years. Now we propose to spend twenty million dollars on one ship!'

"We are spending seventy-two per cent of the income of the government for purposes of war, past and present, and only twenty-eight per cent for peaceful government. The combined cost of army and navy from July 1, 1908, to April 30, 1909, that is, for ten months, was \$206,483,937.37. We throw more than three hundred million dollars into the yawning maw of the war-god every year, and his appetite is increasing. The nations of the world are verily seized with insanity, lashed into madness by hysterical fear of what the other nations are going to do.

"Nobody has any idea where it will all end. That the present rate of increase can not go on is evident, yet no nation will begin to retrench. We are treated to the amazing spectacle of a world governed by fear and jealousy and greed, and this condition, which seems to us so natural, is plunging us into a debt that is growing positively appalling. While thousands of families are starving, and millions of workmen can not find employment, we are emptying our bags of gold into this war abyss which always claims more. The high angels must weep over the superlative folly of the statesmen and the kings of the earth."

When this terrible strain of the nations to keep their war equipment up to the highest standard will end no one knows. A recent despatch says that Japan has decided to build a monster war-ship of thirty-six thousand tons. The *Christian Herald* of August 25 takes from the Michigan *Christian Advocate* the following statement of Bishop Mallaieu concerning the "Dreadnaught" discussion, which is much to the point:—

"It costs about fifteen hundred dollars every time a twelve-inch gun is fired. This, of course, includes the wear and

tear of the gun. But fifteen hundred dollars would build a neat cottage for a laboring man. It would support two first-rate female teachers. It would support a minister of the gospel of peace in heathen lands for a whole year. Then it costs ten million dollars of good money to build one of those horrible 'Dreadnaughts;' and one million dollars per annum to keep one of them afloat, and in ten years or less the ship that costs all this goes to the junk-heap. But what could be wrought with the twenty million dollars thus spent on one engine of war in the brief space of ten years? A thousand churches could be built, each costing twenty thousand dollars; or two thousand schoolhouses could be built, each costing ten thousand dollars; or twenty thousand school-teachers, good men and college graduates, could be employed at a salary of one thousand dollars; or five thousand farms could be bought, paying four thousand dollars for each one of them; or forty thousand young men or women could be kept in college for a whole year, allowing each one of them five hundred dollars. . . . More than fourteen million have lost their lives in the wars of the nineteenth century, and, sad to say, most of these have been slain within the bounds of Christendom."

All this war preparation is made in view of an inevitable conflict which statesmen foresee. Just when or how the match will be applied to the great war magazine of the world which will result in an international explosion no one can exactly foretell. But this dreadful day is surely hastening on. The heathen nations are waking up. Plowshares are being beaten into swords. War is absorbing agriculture. Mr. B. F. Yoaman, the well-known railroad man, in addressing a farmers' union in Oklahoma recently, said:—

"We would better spend more of the money we burn up in powder in making new farms. A forty-acre farm of irrigated land will comfortably support a family of five. It costs fifty-five thousand dollars to make a twelve-inch gun. The money that goes to pay for this gun would reclaim fifteen hundred seventy-one acres of land, providing homes for one hundred ninety-six persons. When all the guns on all the battle-ships are shot at one time, the government blows off in noise and smoke one hundred fifty thousand dollars. This would reclaim more than four thousand acres of land, giving homes to more than five hundred farmers and their families."

These are stirring words. And what is true of this nation is equally true of all the great nations of the world. What will the end be? Simply this: Armageddon. The nations are preparing for a terrible conflict which they see is coming; and the armed truce can not much longer continue. Diplomacy may avert the catastrophe for a little time, but ere long the whirlwind will break loose. When all the flower of manhood, now training in all the world, and equipped with the best implements of destruction the inventive genius of man can construct, meet on the field of com-

bat in a death struggle, there will indeed be a time of trouble such as never was. And the day hastens on apace. It is time that the church should put on her strength and prepare for it.

Takoma Park, D. C.

Turkey in Prophecy

PERCY T. MAGAN

The Great Sign Plague

IN OUR last article we studied the seven last plagues, with the exception of the sixth. Bible proof was given that each of these, considered by itself, comes without giving any warning of its approach. It was also shown that each and every one of these plagues is an "act of God"—wholly an operation of God, unaided by human agency. Concerning the sixth plague, the record says:—

"And the sixth poured out his bowl upon the great river, the river Euphrates; and the water thereof was dried up, that the way might be made ready for the kings that come from the sunrising. And I saw coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, as it were frogs: for they are spirits of devils, working signs; which go forth unto the kings of the whole world, to gather them together unto the war of the great day of God, the Almighty. (Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.) And they gathered them together into the place which is called in Hebrew Har-Magedon." See Rev. 16:12-16, R. V.

First let it be noted that this plague is entirely different in nature and character from the five which precede it, and the seventh, which follows it. Whereas all of those are acts of God, administered without the use of any human instrumentalities, this one, while a judgment of God, is in a large degree the act of men,—of kings and their armies. It involves action upon the part of "the kings of the East," and of "the kings of the earth," and of the kings "of the whole world."

Under this plague all of these and their military forces are to be gathered together into a place called in the Hebrew tongue Armageddon.

These kings and their armies are to come from the north, and the south, and the east, and the west. Briton and German, American, Japanese, and Chinese are all to be there. From one end of earth to the other is to be a tremendous movement of troops and munitions and ordnance of war. There is to be a battle royal, in which all the kings of the earth are to take part. The agencies which gather all of these to this great battle, are said to be three unclean spirits, which possess the power of working miracles.

Now the lining up of nations for battle; the grouping of world powers for war; the preparation of stores, ammunition, and artillery for world-shaking battle, all take time. Political and diplo-

matic events and misunderstandings of one kind and another must take place, and these can not occur in a moment. Circumstances must be generated on account of commercial or territorial reasons, which result in national suspicions and frictions. These take months and years to develop.

This, therefore, is the only one of the plagues which is not, in the legal sense, "an act of God." It is a judgment of God; but it is a visitation, or calamity, in which human instrumentalities and human agencies act a part. And in this particular it differs altogether from the rest of the plagues.

Consequently this plague is the only one which can be seen in the making. It alone can be observed shaping up. It is the only one that men can watch in the course of preparation.

Therefore the sixth plague is the *great "sign" plague*, to give warning, not only of itself, but of all the plagues; for when men see this plague in the making, they must know that not only is the pouring out of it near at hand, but that the five others which precede it are nearer still. This world-wide war and strife which culminates in the battle of Armageddon, is the sixth plague in order. The plague of the "noisome and grievous sore," of the turning of the sea into "the blood of a dead man;" of the transforming of the rivers and fountains of water into "blood;" of the scorching of men with great heat by the sun; and of darkness upon a certain portion of the earth,—these, one and all, fall prior to the pouring out of the sixth.

Now into the very heart of the record of the sixth plague is injected a notable verse, the fifteenth: "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." This scripture would appear at first sight to be out of its proper place. But let it be noted that the verse is in parentheses in the Revised Version, and in most versions aside from the King James Version. Let it be noted that there is no verse of similar import anywhere in the record of the other plagues. There is not a line of like character to be found in any of them. Now why is this verse thrown into the bosom of the story of the sixth plague? It begins with the word "Behold," which is a command, not only to look, but to watch, and to watch intently. It signifies an order to gaze steadfastly at a thing, and to study it earnestly.

This verse calls upon men to watch. We are to watch the garments of our characters, and especially and particularly are we to watch this sixth plague. We are to behold it, and to watch and observe its progress, and as we see it approaching, prepare our souls for the great day of God, which it ushers in. This is the only plague the coming of which men can watch. And that is why this fifteenth verse is embedded in the heart of its story.

For the time being, then, the sixth plague is the all-important one to watch and study and understand. In the ultimate, this plague is a war—"the war

of the great day of God." See Rev. 16:14, R. V. "The kings that come from the sunrising," and the kings "of the earth," and of "the whole world" are involved in it. What more striking sign of the second coming of Christ could God give than this? War, perhaps more than anything else, attracts the interest and fastens the attention of all mankind. And universal war, in the very nature of events, is the thing of all others in which all mankind are interested. It affects more than any other earthly condition, the necessities of life, the commerce, the wealth, the homes, and all the most sacred ties of the human family.

The scenes of this plague close with the great battle of Armageddon, or the battle of the great day of God Almighty.

Let us now begin to examine the scripture which describes this plague, and learn what we can relative to the events which are there outlined, and which lead up to the last great battle of the great day of God Almighty. In the international events of to-day we shall distinguish the things portrayed in the story of the plague. Great race questions are now pending. Are these the things prophesied? Are events now taking place which will prepare the way for "the kings of the East,"—the kings that come from *the sunrising*?

Here are the opening words of the plague: "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the East might be prepared." See Rev. 16:12.

The Euphrates is the largest river in Western Asia. It rises in Armenia. Armenia is now and has been ever since the sixteenth century, a part of the Turkish empire. This river is first mentioned in the Bible in Gen. 2:14. It is one of the four streams mentioned in connection with the garden of Eden. The Hebrew word rendered Euphrates literally means "to break forth." And it may be of passing interest to note that it was in the vicinity of this body of water that our first parents fell, when the long night of sin and sorrow first broke forth and had its beginning. And it would appear from the prophecy that in the Turkish territory, where the Euphrates rises, and through which for many a mile her waters flow, the long night of earth's history is destined to come to an end forever, at the great battle of Armageddon.

Madison, Tenn.

The Needs of the South

M. C. STRACHAN

THE colored brethren and sisters in our churches are looking forward with a great deal of interest to the coming October collection, and they are hoping that the offering will be double that of last year. From every quarter the calls for means are multiplying daily; especially is this so in the Southland, where the demand for evangelical and educational help is far beyond the ability of our conference officials to supply.

Throughout the field there is a painful destitution of well-trained and experienced laborers in the evangelical, educational, and medical missionary departments of the work. And just at a time when the providence of God is revealing to us exceptional opportunities for service among the Negro race, there is this sorrowful lack of efficient laborers to answer the numerous calls that come to us on every side.

This situation must ever remain thus unless there is, just now, a general rallying of our forces throughout the States, and a self-sacrificing effort made by all the brethren and sisters in America to help bear the financial burdens of the work among the colored race. We can not hope for the workers with which to answer the various calls unless we hasten to give the needed funds to place our training-school for the colored youth on vantage-ground. Our sanitarium and school at Huntsville, Ala., are languishing daily for the want of money to provide the needed facilities with which to operate the different features that will give to our colored youth a peculiar fitness for the work in the field. There is no institution among us that is better suited to train our colored workers to accommodate themselves to the task of reaching the great masses of the Negro race with the third angel's message.

But few of us seem to realize the magnitude of the work that must be done among the colored people. There are millions who have never yet heard the message. These must be given the light of present truth; and for the accomplishment of this, the Lord has provided many agencies. Among these the Oakwood Industrial Training School seems to be the most important; for from it must go forth gospel missionaries.

There is a pressing need for consecrated, well-trained colored laborers in the densely populated sections of our great Southland. Workers must be fitted to labor in the large cities in the North, as well as in the South. And especially should well-balanced and experienced workers be trained to operate in the great educational centers of the race, where the Lord has repeatedly assured us that our efforts will be rewarded by the gathering in of some very precious fruit.

We are all thankful that the light of present truth has been shining in a few places among the colored people, and that a few laborers in this field have been working whole-heartedly to give the message to their own race. A good beginning has been made, but much remains yet to be done. The Lord would be pleased to have us all now come up to the help of this long-neglected work.

Let us come as "cheerful" givers before the Lord, with grateful hearts denying ourselves, "not grudgingly," and he will certainly open "the windows of heaven," and pour us out a blessing.

There is no just ground for discouragement over the past failures and shortcomings; but let us rather thank God and take courage, for we shall surely see marvelous advances in the work among the Negroes in the near future.

Asheville, N. C.

Important Business

E. K. SLADE

I HAVE read the following paragraph many times, and with each reading the question of individual responsibility in connection with our work is emphasized in my mind:—

"When men of business, farmers, merchants, mechanics, lawyers, etc., become members of the church they become *servants* of Christ; and although their talents may be entirely different, their responsibility to advance the cause of God by personal effort, and with their means, is no less than that which rests upon the minister. The woe which will fall upon the minister if he preach not the gospel, *will just as surely fall upon the business man* if he, with his different talents, will not be a coworker with Christ in accomplishing the same results."—*Testimonies for the Church*, Vol. IV, page 469.

The force of this statement may be understood quite fully by the majority of our people, yet the conviction steals in upon us that there are a great many possessing marked ability to conduct a business successfully, and in a way to accumulate a considerable amount of wealth, who seem not to sense that the embracing of this message and uniting with this great movement calls for any change in their plans or policies regarding the use of their talents and the obligations that a connection with this message entails. The business of every man, as well as his business ability, becomes of far greater importance when he connects with this message. If all who are not directly engaged in the ministry or in missionary work were using their talents, their time, and their means as required by the true spirit of this movement, we are warranted in saying, I believe, that the large amount of money now provided by our people for financing the work would be more than doubled.

Words are dropped from time to time that lead some of our people to feel that it is very wrong to be absorbed to any considerable degree in a money-making enterprise. It is wrong to be overcharged with the cares of this world to the detriment of God's cause and our spiritual interests, but it is equally wrong to be neglectful in the use of God-given ability to produce for the advancement of God's kingdom in the earth. "The only means which God has ordained to advance his cause is to bless men with property. He has given them the sunshine and the rain; he causes vegetation to flourish; he gives health, and the ability to acquire means." The burden of finishing the greatest work ever undertaken in heaven or earth calls for the co-operation of human beings in this way. There are thousands who should do business for the Lord more conscientiously and faithfully, with the full use of every talent, than is practised by men in their selfish pursuits.

If our individual responsibilities were fully comprehended and faithfully discharged in all the minor matters of life by all our people in the churches, how vastly different our financial situation would

soon be. The missionaries who are in the field would be greatly encouraged and fully provided for, and the many who should be there could soon be sent to the front. If every church would work to the end of bringing about full and universal faithfulness in the honest and faithful use of every talent and every dollar for the advancement of the cause, a wonderful change would be seen in the progress of the work in the vast needy fields.

Holly, Mich.

The Lord's Supper—No. 3

L. F. STARR

UNSPEAKABLY precious to the church are the words, "As often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come." The communion service points to Christ's second coming. It is designed to keep fresh the hope of the church in the minds of the followers of Christ. "But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." These words of promise inspire in the hearts of his believing children hope of his coming again, and of the meeting by and by in the kingdom of God. These words we are never to forget. The love of Christ, with its restraining power, is to be kept continually in our memory. We see by faith the scenes surrounding his shameful death on the cross, and the glories clustering about his second coming, which express the love of God in our behalf. The Lord is present on every occasion when the humble ceremonies are performed. He is the unseen witness. He reads every heart, with its concealed purposes, its wrong-doings, its sins.

Is any sin cherished? Let it be cut away from the soul by confession. The first look, the first act of contrition and repentance that you direct toward Christ, does not escape his notice. Do not think that you can escape your obligations because you have differences with another. We can not lie unto our own souls; we must meet this obligation. Let us examine ourselves. Let us say with David, "Against thee . . . have I sinned." And let us say, "God be merciful unto me a sinner." Do not cast away the name that you bear; do not throw off your obligations; do not repudiate your vows. The Bible tells us that the last state of such a man is worse than the first. Come repenting, thoroughly and sincerely, and not again to take up the same sins as soon as the service is over. The ordinances that point to our Lord's humiliation and suffering are regarded by many as a form. But they were commanded for a purpose. Our eyes need to be anointed with eye-salve that we may see. We are ever in need of his righteousness. We need often to study the mystery of godliness.

Let all behold, in the infinite sacrifice of Christ, a long-suffering Saviour, who holds out every inducement for all to receive him, repent, and be cleansed from the defilement of sin. "Confess your faults one to another, and pray," is the

faithful admonition of the Word. We must also understand that because we suppose one to be in error and sin, we are not to divorce ourselves from him, and refuse to have any association with him. The example of Christ will not sustain any one in such conclusions. "The heart knoweth his own bitterness." We little realize what trouble lies buried in the heart of a fellow traveler; neither do others understand the bitterness of our own hearts. If they did, their criticisms would be less severe.

Many souls might be saved by faithful, kindly efforts on the part of their brethren, but a careless separation of brethren leaves the tempted one exposed to the darts of Satan, and drives him upon the devil's battle-ground to be wounded and torn by the enemy. To leave the careless, tempted one when we might help him is not Christ's way of doing. He sought to restore, not destroy. Hear his words: "The Son of man is come to seek and to save that which was lost." We care not what words may have been spoken between brethren, or what feelings may be in the hearts of believers toward each other; the question is for each one to examine himself first, before eating the supper. As a result of that examination, can you take these material emblems so as to receive the grace you need? Take Christ in his divine atonement for sin; take him by faith, and come with praises on your lips; look up into his face and realize that all is peace between God and your heart, and that to-day he is your Lord and Master. O, let us go into the spirit of communion with our God and communion with his people!

Peace, Obedience, Faith

JOHN RUSKIN, in counting up the blessings of his childhood, reckoned these three for first good: Peace. He had been taught the meaning of peace in thought, act, and word; had never heard father's or mother's voice once raised in any dispute, nor seen an angry glance in the eyes of either, nor had ever seen a moment's trouble or disorder in any household matter. Next to this he estimated obedience; he obeyed a word or lifted finger of father or mother as a ship her helm, without an idea of resistance. And, lastly, faith; nothing was ever promised him that was not given; nothing ever threatened him that was not inflicted, and nothing ever told him that was not true.—*J. L. Hurlbut.*

It is said there is no thought that is good in the mind but soon looks good in the face. Heart qualities are artists that work, indeed, behind the screen, yet at last they strike through the canvas and become manifest in the facial illumination. Contrariwise, in men long inured to vice and crime, sinful thoughts within have so disposed of the facial tissue without, that the countenance has in it something of the wolf, and something of the imp, and something of the crawling serpent.—*Newell Dwight Hillis.*



To Some Lilies of the Valley

GRACE HOWARD

SWEET little messengers sent like white doves,

Bearing bright tidings of kindness and loves,

Radiant epistles of sunshine and light,
Filling my spirit with a quiet delight;

Dear little bells ringing changes so sweet,

Glad would my heart be could it but repeat

Half of the music you silently chime,
Till I am thrilled by your anthems sublime.

Bright little cups brimming o'er with perfume,

Spilling it out from each exquisite bloom

Into my chalice of joy, till it flows
Over in song, and with happiness glows.

Pure little flowers with pure hearts of gold,

Giving my spirit a pleasure untold:
Much do I thank the sweet giver for you,

Praising the Lord who created you,
too.

Maywood, Ill.

Home Environments

MRS. MINNIE L. MORRISON

THE first eight or ten years of a child's life are spent mostly with its mother, and these are the years when it is most easily impressed. If, as in most families, the entire household cares devolve upon the mother, she can early teach the little one to help. This it is usually happy to do, and by and by when she really needs help, the child will know how to render it. In this way the mother is its constant companion, and is continually teaching by precept and example, "here a little and there a little," just when the child is in a receptive mood, for there is not much use in trying to instil into a child that in which it is not interested. Therefore one important point is to arouse an interest in that which it ought to know.

But mothers should never forget that example is far more powerful than precept. For instance: if you tell a child that it is not good for it to eat between meals, and in a few days it sees you eating an apple or nibbling at something, which, think you, it will be most likely to follow—what you said or what you did?

It is not the things we intentionally plan for the purpose of producing a certain effect upon our children that have been most powerful in influencing them, but what we said and did when we were "off our guard;" or, in other words,

what we really are, is woven into their lives and characters far more than what we study to teach them. Therefore, dear parents, we must ourselves be in the truest sense of the word what we desire our children to become; for every word and act of ours leaves an impression. If we want them to be true, we must ourselves be true.

No mother should allow herself to be so overworked that she becomes nervous and irritable. She owes it to her child and to her family to be always bright and cheerful, and this is impossible when every nerve cries out in pain or weariness. There is no end to a mother's duties, but she can not do everything; so if some things must be crowded out, better let it be some of the tucks and ruffles, the pies and cakes; better have fewer dresses and less fancy work than to neglect the inward adorning of yourself and your little ones. Children's lives should be filled brimful of happiness. Cares and sorrows will come all too soon for the most of them, but the sweet memory of a happy childhood will make them stronger to bear them.

The twilight hour should especially belong to the little ones. If possible, let the father have a good romp with them. Hold them in your arms and rock them; sing to them; tell them sweet stories, and pray with them; and if anything has happened through the day to cause tears, be sure they are wiped away before the little bodies are tucked away for the night. Whatever, dear father and mother, you may have to leave undone, do not fail to "put the children to bed with a kiss and a smile," for "sweet childhood will linger at best but a little while." The sweet spirit of a godly home will leave an imprint so softening and subduing in its power that after-years can never efface it. The memories of loving-kindness, tender words of sympathy, and unselfish and thoughtful deeds, will live on in the hearts of those who were blessed by them, and become a blessing in other homes.

A refined spirit puts refinement into the home, though it be only one plain room without an ornament or a luxury. A coarse nature makes the home coarse though it be a palace filled with all the elegance that wealth can buy. No home life can ever be better than the life of those who make it. It is nothing more nor less than the spirit of the parents like an atmosphere filling all the house.

And next in importance to the home spirit, is the house itself, with all that pertains to it, both inside and out. It need not be elegantly furnished, but it should be neat and orderly, having a restful and inviting appearance.

Children are fond of pictures, and if

the pictures be pure and good, they may have a wonderful influence in refining their lives. Prints and engravings can be purchased at small cost, and most people can afford a few of natural scenery and of flowers that will beautify and be inspiring.

There should be books in the home, but they should be selected with the greatest care. No child should be allowed to experiment in literature. The mother should understand the nature of every book that is read by her children. It would be well if she could always read with them. Reading aloud evenings by turns in a family is an excellent habit; for in this way all are interested in the same subject, and what has been read can be discussed at the dinner table to good advantage.

There should also be music in the home, sweet, soul-inspiring music, in which the whole family may join. What pleasure can be purer and more enjoyable! If possible, different members of the family should learn to play, some on one instrument, some on another, and let all join in singing.

Also let the children have different innocent games, and let the parents never get too old to occasionally play with them. God made childhood to be joyous, full of life and laughter, bright and sunny, and it is a crime to try to make children grave and stately.

No father can afford to let his children grow up without weaving himself into the happy memories of their youth. And he can best do this by being a boy with them, and by taking a real interest in all that interests them.

Happy indeed is the father who has so retained the confidence of his children that they will come to him for counsel in the most important affairs of their lives. But in order to do this, he must keep in sympathetic touch with them all the way along.

The companions of your children must not be ignored; for they will have companions, and while it is all right that they should, like the books which they read they should not be left to choose them unaided; for none of their environments plays a more important part than the companions with whom they associate while young.

Children should not be left to play by themselves, but a wise mother will suggest interesting games which they can play in her presence, while she is engaged in some light work about the room.

No doubt many parents look back in sorrow upon their failures, and wish that they might live their lives over again, and that their children, who are now gone from the paternal roof, might be back once more, as they were years ago.

To such let me say, Do not be discouraged; that door is still open, and God's ear is not deaf to your faintest cry, neither is his arm shortened that it can not save. Plead with him earnestly, confessing your mistakes, and he will give you the desire of your heart; for he has promised, "I will save your children."

College View, Neb.

THE WORLD-WIDE FIELD

Our Mission Work in Kafirland

W. S. HYATT

THE influence of this mission is being felt far up in the country. The opening of our school has caused a stir among the people. The fourth standard is as far as the common schools of the country take the children, and if they wish more education, they must go to one of the boarding-schools. In these schools they have to pay about five dollars a month for tuition and board; and as money is scarce, but comparatively few can attend. The opening of our industrial school, in which boys and girls can earn their way, made it possible for those who have no money to get more education. This has brought our work and teaching prominently before the people.

The discussion about our work and



MISSIONARY WAGON AND NATIVE CHURCH

the opposition that followed, led many to believe that we are right. Accordingly many parents gave their children to us, saying, "Take our children and teach them the Word of God, and we will follow them." We have thirty in our school at present, but expect to increase the number soon.

While Elder F. B. Armitage has been in charge of the school work, I have been out among the people, going from village to village in a covered wagon, holding services with the aid of a magic lantern; also doing Christian Help work, and selling and giving away literature. God has greatly blessed our efforts to help the people. We have found that the medical missionary work is indeed the "right arm of the message."

Wherever we go, the "little wagon" is known, and the people come flocking to us for help. We have given as many as thirty-five fomentations in one day. They come to us with sore eyes, and ears that must be treated, lame shoulders and backs that are hurting them, teeth that must be extracted, and many other complaints. We do what we can for each of these, and seek heaven's blessing upon our efforts, and the Lord does not disappoint us. This work has astonished the natives, for they have never seen a white man assisting them with his own hands before, and making no charges. Many can not understand it.

We have often heard it said that the native knows not the meaning of the

word gratitude. While there are reasons for this saying, still there are exceptions. After giving treatments we have often seen tears of thankfulness flowing from their eyes, and the poor people would catch our hands and kiss them as we were leaving. Several persons told me that they had heard about the love of God from their ministers, but this was the first time that they had ever seen it. O that Jesus may be lifted up in our lives that we may reveal him to this poor people!

This work has led many to search earnestly for the truth. The majority of the people for whom we have labored are known as "School Kafirs," and are members of one of the many different churches among them. This awakening is causing considerable opposition. Calls are coming to Brother Moko and myself, "Come and help us." A short time ago a man walked sixty miles to the mission to learn about the Sabbath. Surely the Lord must have a few diamonds in the large amount of debris here. May he give grace and wisdom to find them.

Kenilworth, Cape, South Africa.

West Africa

T. M. FRENCH

THE third angel's message is onward in West Africa. We are often reminded that the One who never sleeps is directing this last great movement of the everlasting gospel.

Three have just accepted the truth at Waterloo, Sierra Leone, under the efforts of Brother R. P. Dauphin; and Brother C. E. F. Thompson reports three new Sabbath-keepers at Axim, Gold Coast. About two or three weeks ago I visited our mission school at Waterloo, holding examinations, and met with the church. I found a good, healthy growth in both the church and school.

About the first of this year there developed such a demand for our tracts in Freetown that it was thought advisable to raise a tract fund here in the church. I called the church committee together, and laid the matter before them, and it was decided to raise such a fund and place a special order for tracts for use by the church-members. In ordering, I more than doubled the order for our tract society, so we would not be short. The tracts were promptly shipped to us, and as I was unpacking ten thousand tracts on "Who Changed It?" and "What Shall Be the Sign?" the thought came to me that we had enough of these two cheap, yet pointed leaflets for one to every six persons in Freetown. I couldn't get away from the thought that there should be a general distribution of these tracts.

Accordingly, the next Sunday a campaign was organized, in which nearly the

whole church took part, distributing about six thousand tracts, or twenty-four thousand pages, bearing present truth to the people. The work has been followed with systematic house-to-house work with other of our tracts and papers, until our supply of literature is exhausted. We have now opened cottage meetings, which are held each Sunday, our brethren and sisters conducting them.

The result of our united effort with our literature can be seen on every hand. The city seems stirred over the Sabbath question, even the children are discussing it. Last week the students of the U. W. F. church, at the Tabernacle, gave a public discussion of the Sabbath. Those taking the Sabbath side of the discussion were furnished with our tracts, and gave a good presentation of the subject before a large audience. One of the brethren told me yesterday that he had secured a seat for me at the Buxton (Wesleyan) church, where a similar discussion will be held by the pupils of that school.

The *Guardian*, one of the leading newspapers in the city, has published several pointed articles on the Sabbath question, and concerning our work. I quote a paragraph from the issue of May 28:—

"Sunday is not the Sabbath, and there is no argument that ought to convince the scholar of Holy Scripture that Sunday is the Sabbath day. It is plainly put down in the Bible that the seventh day is the Sabbath, and Sunday is the first day of the week. If, therefore, Saturday is the seventh day, it is evidently the Sabbath day. The changing of the Sabbath day as a day of rest was done by Constantine the Great, not because of his ignorance of knowing the Sabbath day, but because of his custom during the time he was a worshiper of the sun. Before his conversion, he kept Sunday as a day of rest, and so the law passes through the Roman Church. It was an oversight during the Reformation of the church that the parties concerned in the canonical laws never took any notice of the error. At any rate, the Sabbath day is not Sunday. Sunday was constituted by the English law as an holy day, but that does not alter the commandment: 'Remember the Sabbath day, to keep it holy.'"

Surely the Lord is stirring up the people over these important truths. If we, though few in number, will but enter the field with our lamps burning bright, as did Gideon's army, the Lord will stir up the camp of the masses, and we may yet hear voices proclaiming this message from quarters we least suspect. If all our churches would awaken to their responsibilities and privileges, every member becoming a living, active worker, how quickly the world might be warned, and we be gathered home!

We have just opened up work especially for the tribes of Freetown, for the first time. Our work has been almost wholly for the mixed people, or creoles, heretofore. This morning we held our first meeting in the Mendi language. One of our students acted as interpreter, and will also conduct most of the studies for the Mendis. A good company was

present, and they all expressed their willingness to hear and obey the message the true God has for them. As we were conducting our services, I thought, "How changed the conditions of that same cottage since a few weeks ago, when we saw a fetish medium writhing under satanic influence."

We earnestly request the prayers of our dear brethren and sisters in the home land, and, in fact, throughout the world, that we may be wholly guided by the Captain of our salvation in this closing work.

Freetown.

Spain

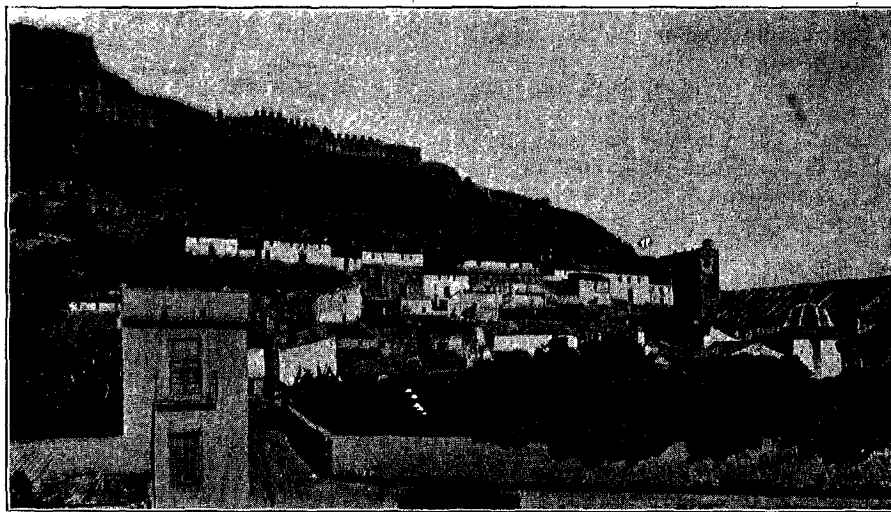
FRANK S. BOND

WE have been much encouraged by the cheering reports from the General Conference. We are thankful for the plans to send a large corps of new recruits into the great heathen lands, such as China,

much interest in the message. He has read "Steps to Christ" through, and thinks it a grand little book. He thinks every one should read it, and I quite agree with him.

I spent some time last week in the ancient city of Sagunto, in company with three of our canvassers. The Lord helped us in selling a goodly number of papers. Near Sagunto is a fortified mountain, which is of much interest. That city was besieged by the Carthaginians, under Hannibal, and there one of the bloodiest battles of that famous general was fought. From Sagunto Hannibal marched northward, and then through southern France and northern Italy, and then on down to Rome. Last week four humble soldiers of the cross entered the strongholds of Sagunto. The warfare of the Carthaginians and Romans was carnal, but we carried only "the sword of the Spirit," God's Word.

About three weeks ago a young man



A VIEW IN THE CITY OF SAGUNTO, SHOWING A PORTION OF THE ANCIENT FORTIFICATIONS

India, and Africa. We are glad to be able to send in a report of advancement from this land, which for so many centuries has been bound by the iron bands of Rome.

Spain to-day has more than her share of trouble on hand. While she is engaged in what bids fair to be a drawn-out and bloody war in northern Africa, her internal difficulties are also occupying the serious attention of the cabinet. There is great dissatisfaction on the part of the Spanish people. They feel that the war with Morocco is wholly uncalled for, and that the government should adopt measures at once to bring it to a close.

In several of the provinces, during the past few days, the militia has been called out to quell uprisings, strikes, etc. The streets of Barcelona have been turned into a battle-field, heavy artillery being called into action. Quite a number of officials and citizens have been killed or wounded. This general unrest may be the forerunner of a civil war.

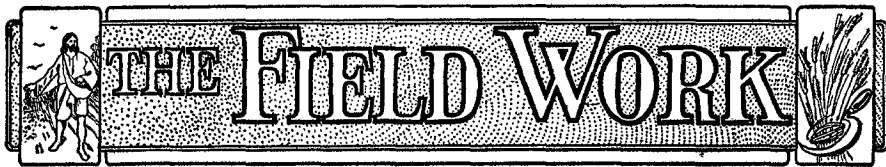
In the midst of these turbulent conditions the seed sowing of God's truth is going right ahead. We are conducting a series of meetings here in Paterna, with a fair attendance. One man manifest's

of Valencia began to obey the truth. He is a tailor, and on account of the Sabbath he has lost his position. We let him begin to sell papers, and he is having excellent success as a beginner. A married sister of this young man, and another woman of Valencia, are much interested in the truth. We hold a study with them each week, and they also are now attending our Sabbath meetings regularly.

The parents of our young brother, upon learning of his decision, became much enraged. They live in the province of Tarragona. They decided that the son should go home, and wrote, offering to send his railway fare. They further wrote that unless he gave up this truth, they would disown him. I am glad to say that thus far he has shown no disposition to recant, but rather a determination to learn God's truth. We feel that these people should be frequently and earnestly remembered in the prayers of God's faithful children.

While Spain is, comparatively speaking, a small country, having only about eighteen million inhabitants, we believe the time is near when more help should be sent this way.

Paterna.



THE FIELD WORK

Waiting

LAST year there were more than a thousand boys and girls in our forty mission schools for Negro children. They love the schools; and through the influence of the instruction received from God-fearing teachers, marvelous changes are wrought in their lives. Urgent calls for more schools come from neglected localities, and we have fondly hoped that work might begin this month in eight or ten more places.

Some of the old schools have begun their work for the season; but in some places the work is waiting for means. The children are eagerly waiting for the schools to open, and the teachers are anxiously waiting for the necessary money to take them to the schools, and to pay for the first week's food.

The Southern Missionary Society, which has been our agency for the management of these schools, is ready to do its part as heretofore, but it is waiting for the usual inflow of funds, that it may send the teachers to the schools with the promise of the usual support.

Ministers Are Waiting

During the last two years about twenty colored evangelists have been employed by our conferences in the Southern States. Some of these are now waiting for funds with which to proceed with their work.

The Sick Are Waiting

There are hundreds of families in Nashville and neighboring towns, where poverty and sickness abide. The sick ones need the care and patient instruction of a missionary nurse. The Rock City Sanitarium aims to be a center from which trained nurses and faithful assistants shall go forth to minister to the sick and needy. There are consecrated young people ready to engage in this work, and Dr. Blake will gladly lead and direct their labors. But they must have food, shelter, and clothing. And this good work is waiting for some large-hearted individuals or churches to supply five or six salaries of twenty-five dollars a month.

The Rock City Sanitarium was purchased, fitted up, and opened for work last year. Those in charge are struggling hard to do good work, and broad fields of labor are opening before them. But we must not forget that the institution is only half paid for, only half furnished, and only half manned.

Where is the farmer who would load a cord of wood onto a two-horse wagon having only two wheels, while the other two wheels were in the wagon shop waiting to be paid for, then hitch on one horse, and haul his wood to the market and sell it? Such a man could say to the Rock City Sanitarium, "We have given you a start, now work your way out."

The Work at Huntsville Is Waiting

Our contribution to the work among the Negro people of the United States in October, 1908, was nearly ten thousand dollars. The proportion assigned to the Huntsville school was nearly twenty-

eight hundred dollars. This was used in paying the salaries of teachers.

The necessity of providing more room for students, better farm facilities, and of building a small sanitarium, where the sick can be cared for and the students trained to be missionary nurses, was presented at a few of the camp-meetings, and about seven thousand dollars was subscribed. Most of this has been paid, and as a result the school has been enabled to complete the boys' dormitory, to put its farm work on a better footing, and to build its sanitarium. And just as the building was ready for the plumbers to put in the heating plant and bathroom fixtures, all work had to stop for lack of means.

We rejoice that some of our churches and some of our young people's societies have promised to furnish rooms in this much-needed sanitarium, but from only a few have the funds been received. Therefore the patients are waiting, the rooms are waiting, and the students are waiting for the education to be gained in the faithful care of the sick.

At the camp-meetings this summer first attention had to be given to the raising of funds for the support of the foreign missions, and the Negro work has received but little attention. We hope that the October offerings will bring immediate and abundant relief.

To church officers, I will suggest that the needs of the Negro work just now are especially large and urgent. Therefore let us endeavor to swell the amount by securing a few large supplementary gifts from those who can afford to give freely. If we could double the amount given last year, it would be none too much to cover the necessities of the work, and set in operation precious and valuable agencies that are waiting.

We can not consent to have a dozen of our mission schools closed. We can not bear to see faithful evangelists held from the field. We must not wait another year for the opening of the Huntsville Sanitarium. We do not want the Rock City Sanitarium to establish its reputation as a place half furnished and half supported. That is not the way Seventh-day Adventists manage their missionary enterprises.

Let us follow the contribution of October 2 with large gifts till each one of these waiting enterprises becomes a working enterprise. W. C. WHITE.

Nebraska Camp-Meeting

THE Nebraska camp-meeting, pursuant to appointment, was held at Hastings, Neb., on the same grounds occupied last year, the date of the meeting being September 2-12. It was preceded by a workers' meeting of one week, during which the camp was put in readiness. Three meetings were held with the workers each day during the workers' meeting. These meetings were considered very profitable by all who took part in the work of preparing the camp.

Elder O. A. Olsen, Prof. P. T. Magan, and Dr. A. C. Selmon were with us during the entire meeting. Elder H. H.

Votaw, of India, Elder E. T. Russell, and other Central Union Conference laborers were with us during a portion of the time.

The annual session of the conference was held in connection with the camp-meeting, one hundred thirty-nine delegates being present.

A little less than seven hundred of our people were encamped on the ground. A strong work was carried forward in behalf of the youth and children. The two o'clock hour each day was devoted to some special phase of missionary work. Elders Olsen, Russell, and Magan conducted most of the preaching services. Several revival efforts were made, which met with a ready response on the part of nearly the entire encampment. On Sunday, the closing day of the meeting, an appeal was made in behalf of missions, and \$5,452.90 was raised in cash and pledges. At the close of a sermon on the subject of baptism at the forenoon service on Sunday eighteen persons were baptized in the lake adjoining the camp. This was a very pleasing and solemn service, witnessed by large numbers of people seated on the banks of the lake.

Eight meetings of the conference were held, during which there was manifested the utmost harmony and unanimity of action. Many questions were discussed in the fullest and freest manner, and every vote taken was unanimous. The conference officers elected were as follows: A. T. Robinson, president; C. H. Miller, vice-president; M. E. Ellis, secretary; Anna M. Peterson, treasurer. Additional members of executive committee: D. R. Callahan, J. H. Kraft, H. Hansen, A. F. Kirk. Board of trustees Nebraska Conference Association: A. T. Robinson, president; Anna M. Peterson, secretary and treasurer; additional members: L. B. Johnson, D. R. Callahan, Lyman Middaugh.

We all look forward with hope and courage to the year's work that lies before us. A. T. ROBINSON.

In the East

IN harmony with the invitation of the General Conference Committee and the Atlantic Union Conference to make that union conference my field of labor, I disposed of my property at College Place, Wash., and after spending a day at the Spokane (Wash.) camp-meeting, left there the evening of August 10, on the Northern Pacific Railroad, for my new field of labor.

While passing through Montana, my mind was continually called back to the time when, a few years ago, I was laboring in that field. Many were the blessings enjoyed and victories gained during my labors in that conference. We are glad to see the cause of truth prospering in that field, and trust that God may abundantly bless the work and workers.

I spent one Sabbath at Battle Creek, Mich., and preached in the Tabernacle in the afternoon. At the morning service, which had been set apart for the educational work, the auditorium was quite well filled; and while it is true that a good many have left Battle Creek, still there is a large church there yet, which is trying to uphold the standard of present truth in that place.

While in Michigan, I spent a few hours at the East Michigan camp-meeting, at Jackson, where I met Elder A. G. Daniels, and spent a short time in coun-

sel. This opportunity was greatly appreciated.

Leaving Battle Creek, my next stopping place was Montreal, Canada, where I spent one day. Here is a great, growing city of three hundred thousand people, mostly English and French, among whom there has been comparatively little work done. The Catholic Church has a strong hold here, and its cathedrals, churches, and other institutions seem to be upon every hilltop; but God has in this city a people for his name, and they must be found before the storm breaks. May God give wisdom and grace to the workers who are called to labor in this vast, surging sea of humanity.

Leaving Montreal, I was soon at Richmond, Vt., where the camp-meeting was being held. Forty-four tents were pitched, and some found homes in rooms near by. About one hundred fifty were in attendance at the camp-meeting, which I understand was rather smaller than the annual camp-meetings usually are. Two hundred thirty-eight dollars was raised for the tent and camp-meeting fund, and thirty-four dollars was given as Sabbath-school collections for foreign missions. Youth and children's meetings were held daily, also parents' meetings. Harmony and union were seen in all the sessions of the conference, and the workers enter upon another year's work with courage and good cheer. Elder O. Montgomery was again elected conference president.

Owing to the close times in the financial world, and to other unfavorable conditions, the tithe for 1908 was hardly as much as for 1907, but the brethren feel hopeful that the coming year the balance will be on the right side of the ledger.

Leaving the meeting at its close, I next made my way to Buffalo, to the annual meeting of the Western New York Conference. Recently the people of this conference purchased a church property in this city, obligating themselves for five thousand dollars for the same. It is a very solid, substantial structure, in a good part of the city, and is well worth the money. It is easily accessible from all parts of the city, and will make the work in Buffalo a good center for some years to come. About this church the little camp was pitched; many, however, occupied rooms in the neighborhood. A large tent was erected, but owing to the cool, damp weather, was but little used, the services being held in the church, which afforded an excellent place for the meetings.

Owing to the fact that many from this conference had attended the General Conference, and also the meetings recently held in the city by Sister E. G. White, the attendance at the camp-meeting was not large, probably two hundred being present. But the meeting was a good one, and at times the power of God came upon the congregation in almost pentecostal power. Many confessed their backslidings and carelessness, and turned to God anew for a reconsecration of life to his service. There was a fair outside attendance, and the interest will be followed up by the workers.

The last day of the meeting, six hundred dollars was pledged by the brethren to assist the Buffalo church building fund and the Tunesassa intermediate school. Nine received baptism in the baptistry of the church during the conference. Elder H. W. Carr was re-elected con-

ference president. The conference the past year has been passing through some trying experiences, but God is helping the brethren, and will give victory if we lean wholly on him.

Leaving this camp-meeting, we proceeded to Fonda, in the New York Conference, a small town about forty miles west of Albany, on the New York Central. About sixty tents were pitched, and about three hundred persons were in attendance. Here we had another blessed season of refreshing, and God came near his people. It was indeed a feast to me, and a strength to my heart. Revivals were held at different times during the meeting, and at times God's power was mightily present in the camp. Backsliders were reclaimed, many started in the service of Christ for the first time, and those long in the way were greatly encouraged. It was a good meeting. Elder F. H. DeVinney was again elected president of the conference.

En route to the meeting from Buffalo, in company with Elder F. J. Piper, I spent one night in the city of Rochester, N. Y. In this city, in the year 1852, the third angel's message began to take shape, and here, May 6 of that year, the first number of Volume III of the *REVIEW AND HERALD* was published. Rochester for three years was the headquarters of this denomination, till the publishing work, in 1855, was moved to Battle Creek, Mich. Here, too, about the same time Satan began to show forth his mighty signs and wonders in modern Spiritualism. This is a great city of two hundred thousand souls, in which, as yet, but little has been done to bring the truth before the people. Our people should have a church building in Rochester, and there is one which can be bought for about five thousand five hundred dollars, well located and in good condition. It is almost impossible in these great cities to make a rally for the truth unless there is a church home where people may come and hear the word. There is a small church in the city, composed mostly of those who have not much means; they are not able to carry such a burden alone, and should have assistance. Would not those who read this article like to assist in planting a memorial in this city where Elder and Mrs. White, Elder Uriah Smith, Elder Loughborough, and other faithful workers so bravely raised the standard of truth in early days? I should be glad to hear from those who would like to assist. The Western New York Conference is now putting workers into the city, and with a rallying point, something can be accomplished.

Leaving the camp-meeting at Fonda, I passed down the historic and beautiful Hudson River to New York City, and made a quick change there for Bridgeport, Conn., where the Southern New England camp-meeting was in progress. About forty tents were pitched, and about two hundred persons were in attendance. Here again another good camp-meeting was enjoyed. On the last Sabbath, after a sermon by Prof. C. S. Longacre, a good move was made, and God's Spirit came in in power. Many pressed forward for reconsecration, and some started for the first time. On Sunday twenty received baptism at Steeple Chase Beach. The outside interest here and at the Fonda meeting was excellent, and the conference brethren are planning to follow it up.

On Sunday, the last day of the meeting, in company with a band of singers, the writer held a service in the Bridgeport County jail, with one hundred seventy-five prisoners, mostly men. The Spirit of God was present as we endeavored to hold up Christ, the light of the world, before them. After the service, I had the privilege of visiting Miss Fannie Crosby, the great hymn writer, who lives only a block from the campground. She is now eighty-nine years old, totally blind, but a more beautiful Christian character I never have seen. The hymns, "Rescue the Perishing," "Saved by Grace," "Blessed Assurance," and "Victory Through Faith," were composed by her. As she related to me the circumstances under which these hymns were written, I was much interested.

At all these camp-meetings all phases of the work have been considered and carefully planned for. Those who attended the meetings from the union conferences and from the General Conference were Elder E. W. Farnsworth, Prof. C. S. Longacre (principal of the South Lancaster Academy), Prof. M. E. Kern, F. M. Dana (union conference young people's and missionary secretary), and Miss May Cole (educational secretary for the union). Elder H. F. Graff, of the Ohio Conference, visited the meeting at Buffalo in the interests of the German work, and Elder R. J. Bryant attended the one in the New York Conference.

In Southern New England no business session was held in connection with the camp-meeting, as their conference was to be held later in the season.

We regard these meetings as very profitable to the work in the Atlantic Union Conference; and personally I have been glad that so early in my labors in this union conference I could form the acquaintance of so many of the workers and brethren and sisters of the field. Pray for the work among these thirteen million souls.

W. B. WHITE.

The Collection for the Work Among the Colored People

NEVER before in the history of the third angel's message was there so great a demand, so great a need, that the annual collection for the work among the colored people meet with a hearty response as now. The action of the late General Conference establishing a special department to care for this work, and the hearty indorsement this action received by the Southeastern and Southern unions, have opened before us possibilities for pressing forward in this work as never before in the history of this people.

Within the past few months those actively engaged in the work in the South have had their attention called to their responsibilities to the Negro race by a number of special Testimonies from the spirit of prophecy, and every one who has heard and studied these calls can not but realize that now is the time for us to put forth every possible effort to advance this department of our work. We have many times wondered why it was that the work in the South for the white people has not progressed as it should, but may it not be that our backwardness in heeding the calls of God for greater

activity among the colored race has delayed the blessing of God upon the work for the white people? At any rate, the avenues for this work for the Negro are fast closing, and the tendency of certain elements in the South is against the prosecution of this endeavor.

The attitude of certain legislative bodies is a witness to the truthfulness of this statement, and the most conservative students are ready to admit that the conditions under which such work is now carried forward are rapidly being narrowed.

We trust, however, that none will think that the question is a one-sided one. The most careful of both races who, from the standpoint of God's Word, are studying the situation, are ready to admit that the increase of crime and the stirring of racial prejudices are elements which must be considered. The violent prejudices are not confined to one side, but everywhere Satan's rule is stirring hearts to deeds of violence and opposition to the well-defined demands of law.

With these conditions existing, and they can not be understood in the fullness by those who have not been very closely associated with them, it behooves Seventh-day Adventists to arouse to the great demands that are placed upon them by the great commission and by the special calls from God which have come to us so recently. Soon it will be too late to do the work; soon the calls from the neglected South will be no more; soon we shall not be able to do this work which God for years has been urging us to perform. Since the work must be done ere the Master comes, let us arouse and show our faith in the calls of God, and in this annual collection for the poor, despised, and forsaken Negro make it possible for the newly organized departments of both General and union conferences to accomplish the work committed to them. Already by faith we in the Southeast are reaching out to greater spheres of activity than ever before, confident that in this crisis our brethren will not forsake us.

W. A. WESTWORTH.

Greenwood Camp-Meeting

THE grandest camp-meeting ever held in the State of Mississippi for colored people, was held at Greenwood, August 19-29. The tents were pitched on the most commodious, picturesque, and salubrious site in the city. The weather was propitious throughout the meeting. The attendance of outside people was so large that the tent could not accommodate them.

Of our own people, there were present upon the ground from forty to forty-five. Among our white brethren were present, Profs. F. R. Rogers, W. J. Blake, and O. R. Staines. Truly their presence and help were invaluable. Brother H. G. Miller, the State canvassing agent, gave some good instruction in that branch of the work.

The Spirit of the Lord was present in all of our meetings, both day and evening. There was no note of discord among us, but love, joy, peace, happiness, and the spirit of harmony were felt by each one present.

On Sabbath, August 28, Brother N. B. King was set apart by the laying on of hands for the ministry. On Sunday ten souls were buried with their Lord by baptism. Sunday night, at the close of the meeting, an appeal was made to those

who desired to keep all the commandments of God and walk in his statutes to arise, and in response to the appeal, five stood up. We can count on three of these as strong Sabbath-keepers.

Our free-will offering was \$2.55; the Sabbath-school donation was \$7; the general donation was \$20.80; and the tithes were \$53.55. From these figures you can see that the Spirit of the Lord is moving upon the hearts of the colored people to push from now until the end.

Now let all who were present at that meeting plan to be at the next camp-meeting. It matters not where the Spirit directs it to be, just plan to be there; and begin now.

I am quite sure each one who was present at the meeting went home much better prepared to labor for the salvation of souls than he has been in the past.

That the Spirit of our Lord and Saviour Jesus Christ may watch and guide each one who was present at that meeting until we meet again, is my prayer.

THOS. MURPHY

Wyoming

HAVING been invited by this conference to take up labor, I came here, July 4. The camp-meeting had just closed, but I had the privilege of meeting most of the laborers before they left for their fields.

Three tent companies went out this season. One company failed to get a hearing, another had quite an interesting series of meetings, and we hope that some definite fruit will result from the effort. The other company were in the city of Cheyenne. They have had many hindrances, but have some interest, and are still laboring, hoping to be rewarded by seeing souls accept the truth.

The canvassing work has been quite successful. I have been laboring most of the time in the interest of our intermediate school at Hemingford, Neb. We are hoping for a successful year's work. Brother Marshall J. Rockwell is the principal. School opens October 4.

Our conference headquarters is located at Crawford, Neb., instead of Hemingford as stated in the Year Book, and all mail that is intended for the Wyoming Conference should be sent to Crawford. Please note this.

E. A. CURTIS.

Camp-Meetings in the Southwestern Union Conference

AFTER the good camp-meeting in Arkansas, we came directly to the Texas meeting, which was held at Alvarado. We had one day to rest between meetings, which some of the visiting brethren spent in a trip to Keene, where the union conference school is located. The large attendance at the Texas camp-meeting was a surprise, as drought had seemed to be an insurmountable obstacle to some. Another good feature was the large attendance from the outside.

From night to night hundreds came from a distance of from six to eight miles, and gave the best of attention. Three years ago the meeting was held on the same grounds, with a very small outside attendance. The last night of the meeting Robert French and G. A. Lagrone were ordained to the gospel ministry. Elder L. W. Terry was again unanimously elected president of the conference. Elder E. R. Palmer was

with us the first few days of this meeting, but could not remain until the close. His labors were a great help.

The West Texas camp-meeting was held at Abilene. At this time a West Texas Conference was organized, Elder T. W. Field was elected president. A goodly sum was subscribed toward the expense of getting conference supplies and a stock of literature for the tract society. This young conference starts out with a courageous corps of workers.

Elders W. A. Hennig and W. W. Eastman remained with the local laborers over the last Sabbath and Sunday, while Elder F. W. Spies went to the Kansas meeting, and Elders Sorenson and French, Brother Woodward, and the writer went to the New Mexico meeting at Alamogordo.

The trip through southwestern Texas and southern New Mexico was extremely uncomfortable because of heat and dust. This, no doubt, made the surroundings at Alamogordo more highly appreciated. We found the camp located in a beautiful park filled with large trees, carpeted with green grass, and having a fine supply of mountain water, which was carried through the park and along the principal streets in prepared ditches. I have never attended but one other camp that was so beautiful and restful.

A New Mexico Conference of Seventh-day Adventists was organized at this meeting. Elder H. L. Hoover, who has been the superintendent of the New Mexico Mission field, was elected president; W. A. T. Miller was ordained to the gospel ministry. The attendance was good, considering the difficulties that must be encountered in traveling in New Mexico. Some who attended traveled by team for five or six days to reach the place of meeting.

We feel confident that the work in these new conferences will advance more rapidly, as the local responsibility is felt by a greater number, and they have taken hold with renewed vigor to occupy their places of responsibility.

The meeting in New Mexico extended over the first Sabbath of the Oklahoma camp-meeting. Because of this Elder Sorenson and I had to leave before the close. We reached Enid, Okla., in time to spend the Sabbath there. This meeting was also largely attended. I was told that about fourteen hundred fifty were camped on the grounds. The German brethren had a large tent pitched toward the western part of the grounds, and the English toward the eastern part.

We were pleased to have the labors of Elder W. A. Spicer during the first days of the meeting. His lessons were highly appreciated, and were a help in molding the meeting all the way through. Elder David Voth was elected president of the conference.

The spiritual character of these camp-meetings was excellent. There has been a quiet determination manifested to advance, and real victories were gained. A spirit of loyalty to the message, and to organized effort, was quite marked in all these gatherings, being more prominent than I have before seen.

Elders Hennig and Spies labored faithfully in all these meetings, and their efforts added much to the good results that were seen. We have enjoyed their labors with us. Other laborers from outside of the State attended the Oklahoma meeting a part of the time, giving instruction and general help.

The first Sabbath of this meeting, at

3:20 P. M., a dust-storm came from the north, which for a time tested the tents quite severely. The last Sabbath, about one hour later, another storm—this time a rain-storm—came with such violence that the large tents all went down. The rain came for a short time with great violence; as soon as it abated, the brethren raised the large pavilion, and although things were somewhat wet, the bell rang for the night service on time.

Neither elements nor inconveniences can hinder this work, because God is at the helm. We are told that another camp-meeting near us at that time, conducted by the Free Methodists, was completely demolished.

The means raised at these meetings, and the objects for which they were raised, will be reported by others.

CLARENCE SANTEE,

Pres. Southwestern Union Conf.

The Cumberland Camp-Meeting

THIS annual gathering was held at Athens, Tenn., and in some respects was the most remarkable gathering of its kind in the history of the conference. At first there seemed to be decided opposition to the holding of the camp-meeting in the town, and no place was available; but when the committee was about to look elsewhere for a favorable location, the way was opened. From the first, the attendance from the outside was good, and it steadily increased till the close of the meeting, when all available seating room was in use, and many were unable to find accommodations. Several became much interested in the truth as the result of the meetings.

At the beginning of the meeting it was necessary for Elder J. F. Pogue, the president of the conference, to leave for the Graysville Sanitarium on account of illness, and the brethren asked the writer to take charge of conference matters in the president's inability to act. Elders K. C. Russell and J. W. Christian, with the writer, took the public work chiefly, and Elder R. T. Dowsett led out in a successful work for the youth.

Elder Pogue, with practically the same committee, was elected to serve another year. The conference is in a prosperous condition, and is pressing forward in the cause of God. Between six and seven hundred dollars was pledged to the foreign mission field, besides a goodly sum for home enterprises.

By urgent request of the brethren here, the writer will remain for a limited time to follow up the interest awakened by the camp-meeting, and the attendance and interest manifested seem to indicate a goodly harvest to the praise of God. The cause is onward in the Cumberland Conference.

W. A. WESTWORTH.

Ontario

SIMCOE.—On Sabbath, September 11, ten precious souls signed the covenant to keep all of God's commandments. This is the result of a tent effort here from July 2 to August 25. Our message had never been heard in this town before. Besides those who have taken their stand, there are forty or fifty more who are interested.

I feel to rejoice to see how the Lord blessed in this, my first effort in public work. I recently came out of the Cath-

olic Church, yet God can use me to bring this message to the hungering souls. May the Lord send forth other laborers into this needy field.

I also had the privilege of speaking to the people on Labor day on the great labor question. This I feel was not only a great privilege, but a good opportunity to proclaim the truth.

MATT. J. ALLEN.

Time to Help

THE time for the annual offering for the colored people in the United States is at hand, and the opportunity will be given to all our people to help in this most needy cause. A good work has begun among the colored people through the North American Negro Department. The good that this department can and will do, can not be estimated; but it calls for much more money than has been handled in the past; and that it may not be hindered in its work, we must show a conscientious zeal that has not heretofore characterized our donations for this work. The needs of the work for the colored people in the North also emphasize the appeal for a larger offering this year than has been made any previous year.

I think the time has come when the nearly four million Negroes in the North should receive some consideration. These souls migrate largely from the South, and as a rule do not belong to the better class; indeed, a very small percentage of these immigrants read and write, which increases the difficulty in teaching them the truth.

For the last four winters I have conducted a night school to help those who had a desire to learn to read and write, and have also given studies in the Bible and physiology; and although I have had as good results as may be expected under the circumstances in which I labored, much more could have been done had I had the means; so I believe that when the brethren and sisters know the real condition of things, they will be able to give intelligently and willingly.

Many efforts are awaiting this offering; let us not disappoint these workers, but as the Lord blesses us, let every one give cheerfully and unsparingly. "The Lord loveth a cheerful giver."

J. K. HUMPHREY.

Self-Supporting Workers' Convention

At the Nashville Agricultural and Normal Institute, which is situated at Madison, Tenn., on August 28, 29, was held a convention for self-supporting workers who are conducting small school farms tributary to the mother institution at Madison. On Friday night, August 27, a number of these workers, with their wives and other representatives from their schools, were present at the opening meeting, which was held on the lawn in front of Gotzian Hall.

Sabbath morning a large number of visitors from Edgefield Junction and Nashville came to spend the day. The Sabbath-school services were in the nature of a convention, in which the discussion of opportunities for work among hill people through the medium of the Sunday-school was quite thoroughly canvassed. Later, Elder W. R. Burrows

gave a discourse on the theme of self-supporting work.

The afternoon was taken up by a meeting in which Prof. E. A. Sutherland related some experiences, and gave an interesting talk on the value of definite effort in this field. He also read a number of selections from the Bible and the Testimonies. His talk was followed by an interesting social meeting, in which every worker expressed gladness at being here in this needy field. All regretted the absence of Prof. P. T. Magan, who was called away to attend camp-meetings in the North.

Evening after the Sabbath the regular business of the convention was introduced. Upon motion, Professor Sutherland was elected chairman of the convention, and Miss Bessie DeGraw secretary. The business of the meeting was pushed forward with despatch, and a great deal was accomplished in the remaining hours of the evening and on Sunday. Reports were rendered in person and by letter from the various schools. One from Cuba was read by Miss Kinsman, who has been assisting her brother in that field during the past year. As we listened to the interesting reports of work done, our hearts were made glad; for we believe that God is directing in this work, and is reaching many souls with this truth through this medium.

It is interesting to note that two churches were organized at places where two of these highland schools are located. These churches form a nucleus; and as the highland people are convinced of the truth, they will have a home church to unite with. The churches were admitted to the conference at its last session, August 12-22.

The great burden of the convention was to instill into the minds of the workers and of those in attendance the need of consecrated lives and careful example, the influence of which will tell in the neighborhood where these workers reside.

During the day, Sunday, the committee on resolutions presented several plans for future work, which will no doubt be given to the public in due time by the institution.

For ourselves, we can say that the convention was a pleasant gathering. We enjoyed the spirit of consecration and loyalty manifested for the cause of truth. We believe that the plans laid for future work were wise, and by the grace of God can be carried out in this field to the advancement of the special truths for which this school stands. We trust that each succeeding convention will show a constant upward trend.

W. R. BURROWS,
M. B. VAN KIRK.

Texas

SAN ANTONIO.—We came here from New Mexico on July 7, and began work for the Mexican people. Since that time five adults have taken a firm stand for the truth, and several more are very much interested. We are expecting to open a series of meetings in another part of the city soon, and trust that the Lord will give us souls there also.

In the American work there are several families who are very much interested, one of them keeping the Sabbath, and we hope soon to see them unite with the church.

J. A. LELAND.

Field Notes

FIFTEEN adults were organized into a church recently at Plainfield, Wis. Others await baptism.

IN Wisconsin, six have been added to the church at Green Bay, and seven to the church in Deerfield.

AT Cambridge, Md., September 4, Elder John F. Jones baptized three persons. Others will be baptized later.

A REPORT from L. J. Burgess, of India, states that three of their Hindustani students have been baptized, also three other native men.

A CHURCH of isolated Sabbath-keepers and several new converts was recently organized at Valentine, Neb., as the result of a tent effort.

S. D. SHADEL says in regard to the work in Savannah, Ga.: "The outlook is very encouraging at the present. Some intelligent people are accepting the truth as a result of work done with the Family Bible Teacher by myself for the past six months. We expect to pitch a large tent in the heart of the city soon."

Christian Education

Conducted by the Department of Education of the General Conference

FREDERICK GRIGGS - - - - Secretary

South Lancaster (Mass.) Academy

I WAS privileged to be present at the opening of the twenty-eighth year's work of South Lancaster Academy, September 15. The largest number of students present at the opening of any year in the history of the school, greeted the faculty as they came onto the rostrum. Every seat was filled, and in many seats there were two, besides some fifty students in chairs. There were also a goodly number of visitors present. Prof. C. S. Longacre, who succeeds Prof. B. F. Machlan as principal, is taking up the work with courage. There have been a number of changes in the faculty during the summer.

After short talks by many of the teachers, visitors, and students, an hour was spent by all in greeting and becoming acquainted with one another. After this the school again convened and the classification of students was undertaken. The work of the students was quite easily arranged. All look forward to a very successful year's work. F. G.

Diamante (Argentina) School

THE school still progresses, and we are encouraged by an increasing enrolment, which now amounts to one hundred four. Very few students have left this year, and we find our large new building taxed to the uttermost to meet the demands. Our missionary society is very active, and mails five or six hundred papers every month. In a one-day campaign, in which we worked only two and a half hours, thirty students sold about seven hundred papers, at ten cents each, and took sixty subscriptions for *La Verdad Presente*. It has had a good effect on the spiritual life of the school.

WALTON C. JOHN.

Emmanuel Missionary College

OUR school opened very encouragingly, with nearly double the enrolment we had at the opening last year. The students are earnest, and seem to have come for a purpose, nearly all of them having a large work in mind. Our courage is good. We believe the Lord will give us a successful school year.

O. J. GRAF.

The Hazel (Ky.) Academy

SCHOOL opened yesterday, September 18, with an enrolment of thirty-eight; and with the best class of students we have ever had. We have better facilities for teaching and caring for the students than ever before. We do not intend to have more than thirty-six boarding students. When that number has come, we expect to start another small school.

THOMAS D. ROWE.

Stuart (Iowa) Academy

STUART ACADEMY opened its doors to students on September 8, and on September 9 there were enrolled sixty-two students. This number will increase somewhat as the year goes on. This is the largest number that has ever been here on an opening day of school. The academy is endeavoring to fully incorporate the industrial features as a fundamental part of its work, and to give to them the prominence called for by the Testimonies which their importance demands. A beautiful Christian spirit pervades the school, and teachers and students are working together for the advancement of individual character and the cause of God. H. B. ALLEN.

The Mercenary Versus the Father

THE Cushite, who bore to David the news of Absalom's death, was a hired soldier, and could not for an instant interpret the fine feelings of the father. He was speaking to a king who had been opposed and driven into exile. He thought his speech would please, and he would get a reward for his run.

How fine and lovely a thing sympathy is! how delicate an instrument it is in dealing with human nature! Here was a man blurting out words for which he expected to be paid so much a word. That was as far as his concern went, except for a certain savage satisfaction that the king was avenged in so bloody a way. He had not the slightest conception of the fine-nerved instrument upon which he was playing—the strings of a father's heart, and the exquisite joy or the unutterable agony that his words might elicit from the heart of the tensely keyed instrument.

How that is like some of our perfunctory, mechanical Christian work! A coarse-grained evangelist preaches damnation with a sort of gusto, little recking that he may be turning sensitive souls into rebellion against the loving, pitiful Christ. The teacher angrily rebukes the boy for his thoughtlessness, telling him that he will never amount to anything, but must come to something bad. The child reddens, and becomes sullen and hardened. O ministers, teachers, parents, what delicate instruments are these human hearts! Shall we play them with the rough Cushite touch, or try to get the sympathetic fingering of the Master?—John L. Cowan.

The Missionary and Publishing Work

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

Conducted by the Missionary and Publishing Department of the General Conference

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

**The Harvest Ingathering Campaign
What the Conference Presidents Say of It**

EVERY letter received thus far from our union and local conference presidents breathes a spirit of courage and enthusiasm in regard to the forthcoming Harvest Ingathering campaign for missions. Note the sound ring in these communications:—

"The Ingathering in 1908 was certainly worth the effort, besides the good that was accomplished by distributing the papers. I shall be glad to co-operate with you this year in trying to make this campaign much more of a success than it was last year. I am sure the people in our conference will heartily indorse the plan and take it up with real earnestness. We shall lay our plans to do everything we can to make it a success."

E. E. ANDROSS,

President Southern California Conf.

"I assure you that we will do what we can to push forward the Harvest Ingathering campaign in the Indiana Conference. We will have a meeting of our conference committee in a few days, and will lay some plans. In regard to districting the State so as to get all of our churches to work, will say that I believe it will be a great help to the churches, as well as a financial help to the Mission Board."

MORRIS LUKENS,

President Indiana Conference.

"I can assure you that North Dakota will do her part to interest her people to take an active and energetic part in this Missions REVIEW campaign. You will remember that our constituency is largely German. The Germans are located in settlements, and they read very little English. They will not be able to do very much with the REVIEW, but I know that they will do all they can. Personally, I will set about it at once to get myself and the people stirred up, and I know that all of our workers will do likewise. I want to assure you that we feel deeply in regard to the Mission Board treasury. North Dakota will do her part."

C. J. KUNKEL,

President North Dakota Conference.

"I believe that this year plans can be made much more effective, and will yield greater net results than the campaign of last year. I agree fully with the sentiments of your letter, and proceeded at once to prepare an article which is being published in our conference paper this week, concerning this effort and what should be expected from it this year."

C. McREYNOLDS,

President Wisconsin Conference.

"Will say that we shall do all in our power to make up our share of the annual offering to missions."

E. L. MAXWELL,

President Louisiana Conference.

Summary of Magazine Sales for August, 1909

"Was glad to receive your letter relative to the Harvest Ingathering campaign. We shall do all that we can to make the campaign a success. You may count upon us as a conference to work to that end, that we may be able to bring in a considerable amount of money for the mission fields."

H. W. HERRELL,
President Virginia Conference.

"I think our conference last year did about as well as any conference in the United States. I not only wish to duplicate this record this year, but to surpass it. We shall undoubtedly want between 12,000 and 14,000 copies of the special REVIEW."

W. H. HECKMAN,
President Eastern Pennsylvania Conf.

"I am heartily in favor of the Harvest Ingathering campaign for missions, and shall do my utmost to secure the co-operation of our church officers in this effort."

A. G. HAUGHEY,
President West Michigan Conference.

"We hope to enter most heartily into the Harvest Ingathering campaign for missions, to begin November 1, and trust that a good work may be accomplished in our midst. I believe it is a profitable line of work, and that we may hope for good results."

E. K. SLADE,
President East Michigan Conference.

Elder Charles Thompson, president of the Kansas Conference, and Brother J. A. Westermeyer, the secretary-treasurer, have sent out warm and inspiring letters to the church officers and isolated Sabbath-keepers in their territory. Elder W. C. Boynton, of the Iowa Conference, sends the following words of cheer:—

"I am well pleased with the plans for the Harvest Ingathering campaign for missions, to begin November 1. You can count on me to help to the extent of my ability. This plan originated here in my district. I have tried it and proved it to be a success, and take quite a little fatherly pride in it. I presented the matter here (at Rutland, Iowa) yesterday, and there seems to be a fixed determination on the part of those who took part last year, to get larger offerings this year, and more of them, than last year. I hope we may reach at least the \$100,000 mark this year."

"Montana stands ready to do all within her power to advance this work. Our people took hold of the plan for raising thanksgiving funds last year with considerable zeal, and I believe that by thoroughly organizing this year much more will be accomplished than last year. I wish this movement much success and blessing."

R. D. QUINN,
President Montana Conference.

Our Missionary Volunteer and Sabbath-school secretaries are also working to make the campaign a success. Note the following words, written by Sister S. Lela Hoover, of the Western Washington Conference:—

"As secretary of the Missionary Volunteer and Sabbath-school departments I shall do all I can to encourage the young people and the children to join heartily and enthusiastically in this good work. I shall do all I can in harmony with the suggestions and plans laid for this campaign."

Shall we not lay better and broader plans for the forthcoming campaign, that it may be a blessing to the mission fields, to those upon whom we shall call, and to our own souls?

A. J. S. B.

	Signs Monthly	Watch-man	Life and Health	Liberty Magazine	Protestant	Instructor Temp. No.	Total No.	Value
Atlantic Union Conference								
Maine	112	30	1457	500	69	8	2176	\$ 217.60
Vermont	2	25	39	....	77	....	143	14.30
New Hampshire	2	7	368	....	66	....	443	44.30
Massachusetts	328	250	2254	1411	514	120	4877	487.70
Rhode Island	14	7	13	50	23	....	107	10.70
Connecticut	139	85	425	2100	83	....	2832	283.20
New York	1154	424	4996	....	526	325	7425	742.50
August totals	1751	828	9554	4061	1358	453	18003	1800.30
July totals	532	873	13333	1295	188	808	17029	1702.90
Columbia Union Conference								
Pennsylvania	252	67	1211	250	420	1050	3250	325.00
New Jersey	1223	103	2254	....	125	25	3730	373.00
Delaware	....	....	2	....	10	....	12	1.20
Maryland	55	17	615	330	155	....	1172	117.20
Virginia	57	17	107	....	41	....	222	22.20
West Virginia	189	113	65	500	25	....	892	89.20
Ohio	2872	559	4930	120	573	....	9054	905.40
District of Columbia	....	54	430	96	60	....	640	64.00
August totals	4648	930	9614	1296	1409	1075	18972	1897.20
July totals	5137	1984	14861	2475	100	300	24857	2485.70
Lake Union Conference								
Indiana	2048	315	5915	1063	417	....	9758	975.80
Illinois	4384	460	4422	800	379	....	10445	1044.50
Michigan	349	1158	2008	3105	705	1000	8325	832.50
Wisconsin	1124	667	1516	27	244	13	3591	359.10
August totals	7905	2600	13861	4995	1745	1013	32119	3211.90
July totals	8211	1056	14962	4105	180	30	28544	2854.40
Canadian Union Conference								
August totals	1536	204	4104	....	382	36	6262	626.20
July totals	2982	264	1480	....	....	....	4726	472.60
Southern Union Conference								
Kentucky	58	392	3794	....	42	....	4286	428.60
Tennessee	....	943	1342	100	107	....	2492	249.20
Alabama	228	1390	126	....	142	....	1886	188.60
Mississippi	170	425	127	50	66	....	838	83.80
Louisiana	171	154	180	....	54	....	559	55.90
August totals	627	3304	5569	150	411	....	10061	1006.10
July totals	510	3508	3910	555	60	55	8598	859.80
Southeastern Union Conference								
North Carolina	17	79	177	....	45	25	343	34.30
South Carolina	17	155	360	....	31	....	563	56.30
Georgia	617	248	1596	....	105	....	2566	256.60
Florida	7	203	256	....	54	....	520	52.00
August totals	658	685	2389	....	235	25	3992	399.20
July totals	980	390	2450	200	260	100	4380	438.00
Southwestern Union Conference								
Arkansas	509	40	36	....	57	....	642	64.20
Oklahoma	1072	953	455	55	220	....	2755	275.50
Texas	406	3476	2223	....	295	....	6400	640.00
New Mexico	4	153	65	....	74	....	296	29.60
August totals	1991	4622	2779	55	646	....	10093	1009.30
July totals	2470	2300	2460	375	300	350	8255	825.50
Central Union Conference								
Missouri	1927	115	775	45	263	....	3125	312.55
Kansas	342	175	630	25	352	....	1524	152.40
Colorado	128	776	855	500	334	....	2593	259.30
Nebraska	1610	390	2149	913	533	....	5595	559.50
Wyoming	17	18	12	....	39	....	86	8.60
August totals	4024	1474	4421	1483	1521	....	12923	1292.30
July totals	5764	515	3596	1186	131	75	11267	1126.70
Northern Union Conference								
North Dakota	282	64	146	....	118	....	610	61.00
South Dakota	283	57	163	25	88	....	616	61.60
Minnesota	63	84	1255	6	183	700	2201	....
Iowa	2151	139	1851	500	523	525	5689	568.90
August totals	2779	344	3415	531	912	1225	9206	920.60
July totals	4913	520	6384	2580	25	500	14922	1492.20

	Signs Monthly	Watch-man	Life and Health	Liberty Magazine	Protes-tant	Instructor Temp. No.	Total No.	Value
North Pacific Union Conference								
Oregon	3991	92	599	44	272	5	5003	\$ 500.30
Washington	6639	757	2903	4500	370	100	15269	1526.90
Idaho	575	33	75	....	144	....	827	82.70
Montana	262	18	309	50	71	....	710	71.00
Alaska	2	....	....	....	....	....	2	.20
August totals	11469	900	3886	4594	857	105	21811	2181.11
July totals	4491	753	6914	625	30	700	13513	1351.30
Pacific Union Conference								
California-Nevada	9299	779	5521	3025	1087	300	20011	2001.10
Utah	9	4	29	....	12	....	54	5.40
Arizona	31	10	142	18	11	....	212	21.20
August totals	9339	793	5692	3043	1110	300	20277	2027.70
July totals	9821	1671	6817	1515	25	....	19849	1984.90
Foreign and Misc.	3273	1816	255	25	359	....	4728	472.80
Unreported July sales	4689	....	....	....	....	....	....	....
Grand totals	54689	18500	65537	20233	10945	4232	174136	17413.60

Comparative Summary for Three Months

June	27,607	15,501	58,185	35,352	10,308	*101,050	248,003	\$24,800.60
July	48,011	15,891	79,400	15,161	1,549	2,918	162,930	16,293.00
August	54,689	18,500	65,537	20,233	10,945	4,232	174,136	17,413.60

Totals ... 130,307 49,892 203,122 70,746 22,802 108,200 585,072 \$58,507.20
 *Sales for the months of March, April, May, and June.

The Summary

This is our third monthly summary of magazine sales. A glance at the accompanying table of statistics shows that eight out of eleven union conferences sold more magazines in August than during July. This is truly encouraging.

The total number of ten-cent magazines sold last month was 174,136, at a valuation of \$17,413.60, or a gain of 11,206 copies over the July record.

The following union conferences sold over 10,000 magazines each during the month of August, in the order named: (1) Lake Union, (2) North Pacific Union, (3) Pacific Union, (4) Columbia Union, (5) Atlantic Union, (6) Central Union, (7) Southwestern Union, and (8) the Southern Union.

Two new features are added to the present summary. The first one enables the reader to see side by side the July and August sales of each of the six magazines, in each union conference. The second item of interest is the "Comparative Summary for Three Months," found at the close of the table of statistics.

It is gratifying to note that five out of the six magazines show a decided gain in their August sales. We are especially pleased to note that the Temperance number of the *Youth's Instructor* is still selling well, its sale having begun last March. Considering the top-notch sale of 79,400 copies of the July *Life and Health*, it is not surprising that there should be a slight drop in its August sales, especially since many of the agents were attending the various camp-meetings.

During the months of June, July, and August 585,072 copies of the ten-cent magazines were sold, valued at \$58,507.20. Should the sales continue at this rate during the next nine months, it would result in a total sale of 2,340,288 copies, or \$234,028 worth of magazines for the year 1909.

For years we have been told that "our sisters, the youth, the middle-aged, and those of advanced years, may all take part in the closing work for this time."

There are to-day thousands of Seventh-day Adventists standing idle in the market-place. To these the Master is still calling, "Go work to-day in my vineyard." Let these idle ones now press into the ranks of our large army of magazine agents, and take the places of the students who must soon return to their school work. There is no work so easily taken up by beginners, and so effective in our large cities, as the sale of our ten-cent magazines. Select the magazine you desire to handle, and write your conference tract society to-day for terms and territory. And in addition to the good you will accomplish, you will also find that the Lord is a good paymaster.

A. J. S. B.

Current Mention

—It is now possible to travel practically all the distance from New York to Chicago by interurban trolley lines.

—A report from Batavia, Java, dated August 30, states that in a battle between Dutch soldiers and rebellious natives, the Dutch lost fifteen killed, and the natives 117.

—The National Red Cross Society is asking aid for the flood sufferers in Mexico. The conditions in the flooded regions are still reported as terrible in the extreme.

—A report from Batavia, dated September 2, states that disastrous floods have overwhelmed the town of Besocki, Java, and that about 600 persons have perished.

—Conversation by wireless telephone is said to have been carried on by two lieutenants of the French navy between Toulon and Port Vendres, a distance of 155 miles.

—The Turkish government is seeking to float a loan of \$30,800,000 to settle the deposed sultan's debts, meet deficits of the imperial budget and payments to Oriental railways, etc.

—During the year 1908 there were 470 boiler explosions in the United States. In these explosions 281 persons were killed.

—During the last year the population of the United States was increased by immigration to the extent of 573,551 persons. These figures give the net increase after deducting the number who during the same time returned to their home countries.

—In order to enable New York City to expand, it is now proposed to fill up East River, thus joining New York and Brooklyn with solid ground, and run a canal across the western end of Long Island to take the place of the East River approach.

—A German company is now being formed for the purpose of conducting an air navigation business. It is the intention of this concern to carry passengers between Berlin and the principal cities of the empire, and to begin operations in May of next year.

—Sir Arthur Conan Doyle has taken up the task of arousing the conscience of England in regard to the cruelties still practised in the Kongo country. He declares the Belgian administration of affairs in Kongoland "the greatest crime in the history of the world."

—The Post-office Department is soon to increase the charge for registry of letters and packages, from eight cents to ten cents. The department contends that the registry service is the most expensive part of the service, and that it is carried on at an actual loss.

—The submarine is advancing steadily in size and capacity. France has recently launched the "Archimedes," whose displacement of 800 tons constitutes her the largest submarine afloat. She is 229 feet and 8 inches in length, and her steaming radius is 2,500 miles.

—At Tazewell, Va., on September 22 an entire family of six persons was killed by robbers searching for a few hundred dollars known to be concealed about the house. The building was burned to conceal the crime. The murderers have not yet been apprehended.

—A report from El Paso, Tex., states that a bomb has been found in the rear of the custom-house at Juarez, Mexico, a few feet from the platform which has been erected for the meeting between President Taft of the United States and President Diaz of Mexico. The only possible explanation of the presence of the bomb in that place is that those who put it there designed to take the lives of both presidents at the same time.

—On September 19 one of the most destructive hurricanes that has ever visited the Gulf States struck the southern coast of Louisiana and Mississippi, and swept north along the Mississippi Valley. It is known that one hundred persons lost their lives, and it is believed that nearly as many more perished. The property loss will run into the millions. Railroad bridges were torn to pieces by the hurricane, many miles of track were washed out, and railway transportation completely demoralized over a considerable portion of territory. Over a large district crops are reported completely destroyed. Many of those who lost their lives were killed by flying timbers from their wrecked homes or from mills blown to pieces by the terrible wind.

Christian Liberty

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

Conducted by the Religious Liberty Bureau

K. C. RUSSELL - - - - - Secretary
W. A. COLCORD - - - - - Corresponding Secretary

Religious Liberty Notes

COLORADO SPRINGS, Colo., is to have a church federation meeting the last of this month, and our religious liberty secretary is to be present and note the progress of events.

The Colorado Conference, at its late session, passed some ringing resolutions favorable to religious liberty efforts throughout its entire territory, including institutes, the circulation of *Liberty* and other literature, and the encouraging of brethren in the laity as well as in the ministry to write for the newspaper press on these themes.

The Connecticut Legislature has just been dealing lavishly in Sunday legislation. It has repealed some of the most obnoxious features of the centuries-old "blue-laws," and has enacted some new features which the friends of blue-laws fear they shall not like, though it defines the Sunday and prohibits all secular sports and activities, "except such as are for the general welfare of the community." The reformers fear that theaters and baseball will be let in as "for the general welfare."

Brother Jay Nethery, one of our English workers, sends this clipping from a London paper: "The question of prohibiting Sunday gardening on allotments at Tonbridge came before the urban council again yesterday, when allotment managers were appointed. Mr. Donald Clark moved that their appointment be subject to their guaranteeing not to prohibit Sunday gardening. He said that no freedom-loving people would tolerate that kind of prohibition. The attempt to prohibit Sunday gardening had caused wide-spread ridicule, and, should it be referred to in Parliament, would fill them with a sense of shame. The council had been stigmatized as intolerant bigots. The resolution was lost by ten votes to three." This shows that religious liberty is far from a reality in England at the present time.

A very interesting communication has within a few days come to our Religious Liberty Department from one of our laymen here in the East, in which he somewhat details an interview with one of the congressmen from his State, who had also been very prominent in labor circles, having held high offices in a national labor organization. Our brother found this gentleman holding very intelligent, and withal very correct, views of religious liberty and of the Sabbath. He said he had read the Bible from Genesis to Revelation in an effort to determine at what point the church departed from the true Sabbath. He was not favorable to any legislation which named the day on which one was to rest—only that there should be probably one rest day in seven. He gave our brother some new and important historical points, and assured him, as he left, that he should be compelled by conviction to stand with such a people as we on matters of this character.

Among the resolutions passed by the Southern Illinois Conference we find the following: "Whereas, Wide-spread efforts are being made to secure Sunday legislation, thus perverting the principles of religious liberty; therefore, *Resolved*, That we co-operate with the Religious Liberty Department of the General Conference in its efforts to check these perversions, and to present the truth to men in positions of public trust in the State and nation; and that we do all we can to educate the public on this question by the circulation of the magazine *Liberty* and other literature."

FREDERICK BLISS.

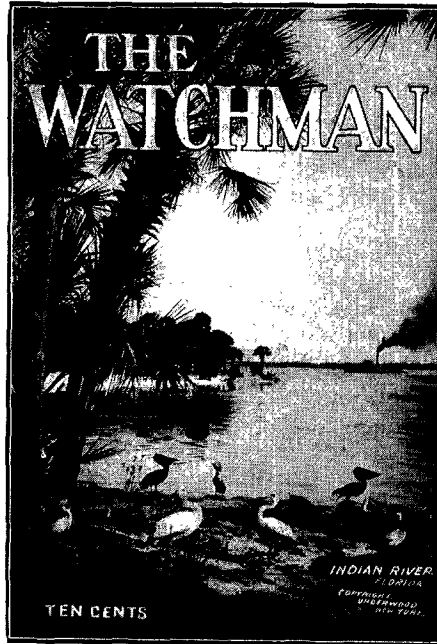
NOTICES AND APPOINTMENTS

The October "Watchman"

The *Watchman* for October contains an interesting array of reading-matter, and this paper should be widely circulated throughout the field.

Among the articles as classified are the following:—

POETRY: Clouds and Sunshine, by M. D.



FACSIMILE OF FRONT COVER PAGE. ORIGINAL IN TWO COLORS

Warfle — The Sabbath Day, by William Brickley.

THE OUTLOOK: The Religious Census — The Calamity Record Goes On — Progress Toward Industrial Peace — The North Pole Reached — Aerial Tournament at Reims — Catholic Federation Meeting at Pittsburg, Pa., by F. D. Wagner.

EDITORIAL: The Abuse of Power — "A Sick Man, a Very Sick Man," by P. T. Magan — Evolution Versus Redemption, C. P. Bollman.

GENERAL ARTICLES: The Test of Faith and Sincerity, by Mrs. E. G. White — Is the World Getting Better? by C. E. Holmes — The Coming Reign and Kingdom of Christ, No. 1, by R. A. Underwood — Our New Cent, From Our Washington Correspondent — How the Challenge to Protestantism Is Being Met, by S. B. Horton.

SCRIPTURE STUDY: What Does It Say? — A Day for a Year.

THE MISSION FIELD: Kafriand, South Africa, by W. S. Hyatt — Peru and Bolivia, South America, by J. W. Westphal — The Attractions of Country Life in the South, by F. A. Sutherland — A Righteous Decision — All Honor to a South Carolina Jury, by S. B. Horton — Religious Liberty Rally.

OUR SCRAP BOOK: Some Truths Admitted

Concerning the Sabbath and the Law, by W. M. Crothers.

THINGS HERE AND THERE: A Plague of Jack-Rabbits in Southern California, *Collier's*.

Beginning with the November number of this magazine, the Southern Publishing Association will conduct a campaign to be known as—

The "Watchman" City Campaign

More will be said with reference to this endeavor in the near future. It may be of interest to the reader to know that from now until Jan. 1, 1910, the *Watchman* may be had for one or more years at the present rate of seventy-five cents a year. After January 1, the subscription price will be one dollar a year.

A special feature of the November number will be the first of a series of articles replying to the question in the October *Delineator*, "What Is the Matter With the Churches?" Agents wanted in every city, town, and hamlet. Address The *Watchman*, Nashville, Tenn.

From the Field

THE campaign in behalf of the "Home Bible Study Series" of the *Signs of the Times* promises to be one of the most enthusiastic and successful ever inaugurated.

Nearly every conference in the United States and Canada approves of the plan, and promises hearty co-operation.

Here are extracts from two letters which only voice the sentiments of many others.

From Elder B. F. Kneeland, president of the New Jersey Conference:—

"With reference to the 'Home Bible Study Series' of the *Signs of the Times*, will say that I believe the plan to be a most excellent one, and can pledge the hearty co-operation of our people to this work, for I know them pretty well. I shall immediately take steps to arrange for a systematic canvass of our churches in behalf of this movement, enlisting the efforts of our conference workers and church officers. I am convinced that the problem of reaching the people in our great cities will be solved largely through the use of up-to-date papers and magazines. . . . I believe you are working along right lines, and we will stand by you in this effort. I am glad to see the *Signs* so wide-awake to the needs of the field, and you can count on us to do all we can to help push the work along in this conference."

From Elder W. H. Heckman, president of the Eastern Pennsylvania Conference:—

"Letters and circular matter have been sent from this office to every church, with the earnest request that they take hold of this campaign, and make it a grand success. I sincerely hope they will do so."

The plan was presented to the church at Mountain View, Cal., a short time ago, and subscriptions were taken for over seven hundred copies of the series; several subscribing for twenty-five.

This series consists of twenty-five special numbers of the *Signs of the Times* weekly, and is to begin Oct. 6, 1909, continuing six months. During this time the most important points of the message will be taken up and discussed in about the same way that they would be in a series of tent-meetings. It is hoped that every Seventh-day Adventist will have a part in this good work. Here is a splendid opportunity to present the truth to your friends and neighbors.

Subscription prices are as follows:—
The series of 25 numbers to one name and address \$.75
5 or more copies of this series of 25 numbers mailed direct from the office of publication, to names and addresses furnished, each60
5 or more copies of the series of 25 numbers to one name and address, each50
Address your tract society, or *Signs of the Times*, Mountain View, Cal.

Address

THE address of Elder Albert Carey and wife is now Gravelford, Coos Co., Ore., care of Gravelford Academy. Elder Carey will have charge of the academy, and Mrs. Carey will act as preceptress and instructor in music.

Camp-Meetings for 1909

LAKE UNION CONFERENCE
Wisconsin, Milwaukee.....Sept. 23 to Oct. 4
SOUTHEASTERN UNION CONFERENCE
Florida, Orlando.....Oct. 21-31

Florida Sanitarium and Benevolent Association

NOTICE is hereby given that the annual meeting of the Florida Sanitarium and Benevolent Association will be held at the Florida Sanitarium, Orlando, Fla., Nov. 1-5, 1909, for the election of officers and the transaction of such other business as may properly come before the association. The first meeting is called for 10 A. M., Nov. 1, 1909.
R. W. PARMELE, *President.*

Florida Conference Association of Seventh-day Adventists

NOTICE is hereby given that the annual meeting of the Florida Conference Association of Seventh-day Adventists will be held in connection with the camp-meeting at Orlando, Fla., Oct. 18-31, 1909, for the election of officers and the transaction of such other business as may properly come before the association. The first meeting is called for October 18, at 10 A. M.
R. W. PARMELE, *President.*

International Publishing Association

THE sixth annual meeting of the constituency of the International Publishing Association will be held at the office of the International Publishing Association at College View, Neb., beginning Oct. 5, 1909, at 9 A. M. The meeting will be held for the purpose of electing a board of trustees and counselors, and for the transaction of all other business which may properly come before the meeting. The constituency of this corporation includes the executive committees of the General Conference, Central Union Conference, Northern Union Conference, and the Southwestern Union Conference.
WM. ASP, *Secretary.*

The Nashville Agricultural and Normal Institute

THE fall term of the Nashville Agricultural and Normal Institute, Madison, Tenn., opens Oct. 6, 1909.

The institute is a normal, training teachers to establish and conduct self-supporting schools in the South. This work requires courage, consecration, and Christian soldier-ship, so the institute bids for students possessing ambition for such a life.

Students should have completed the common branches before entering, as only review work is offered in these subjects. There is a correlation of the intellectual and industrial work in the preparation of teachers capable of carrying the third angel's message to the world at their own charge.

Only a limited number can be accepted. Opportunity is offered a few to earn all school expenses except table board. Write for announcement, addressing E. A. Sutherland, Madison, Tenn.

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:—

Mrs. Augusta Vivin, Sadieville, Ky., a continuous supply of papers for missionary work.

Mrs. Eva Handy, Tioga, Tex., *Signs, Liberty, Watchman*, and tracts on the Sabbath question.

R. T. Harold, M. D., Borling, Ark., papers and tracts on present truth for missionary purposes.

Mrs. Augusta Schramm, 613 South Baylor Ave., Brenham, Tex., *Signs, Liberty*, and tracts to use in reading-rack.

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.—Home for an orphan boy 15 years old. Address D. T. Shireman, R. F. D. 5, Box 26, Hickory, N. C.

WANTED.—Two or three good bricklayers to work on a church. Apply at once, stating wages expected. Wilmer D. Lanterman, East Stroudsburg, Pa.

WANTED AT ONCE.—Good experienced barber; must be Sabbath-keeper. Seventh-day Adventist academy in place. State wages and particulars. William Amba, Otsego, Mich.

ORPINGTONS.—We have a few Buff Orpington cockerels for sale at \$2 each. Also a trio of White Orpingtons for \$5. Union College Poultry Yards, College View, Neb.

WANTED.—Girl to give three children Bible instruction. Children's ages range from 5 to 8 years. State wages wanted. Desire teaching to commence this fall, at my home. Address F. B. Shearer, Carlton, Sask., Canada.

FOR SALE.—Improved alfalfa and sugar-beet ranch, 20 and 40 acres, in Orange County, California. Fine soil, near railroad, factory, town, and church. Also a city property. Address C. F. Marvin, R. F. D. 2, Orange, Cal.

HYGIENIC VEGETABLE COOKING OIL.—The oil used by our people. 5 gal., \$3.50; 10 gal., \$6.75. Cans crated. ½ bbl. (about 32 gal.), 60 cents a gal. By freight from Louisville, Ky. Address Dr. O. C. Godsmark, Chattanooga, Tenn.

FOR SALE.—Sanitarium Cooking Oil, pure and healthful; no odor, keeps indefinitely: 5-gal. can, \$3.50; 10-gal. can, \$6.75; 61 cents a gal. in half-barrel and barrel lots; 30 gal. and 50 gal. Address Sanitarium Cooking Oil Co., Louisville, Ky.

FOR SALE.—160 acres, 5 miles from county seat of Trego County, Kansas. 100 acres in cultivation, 40 of which is alfalfa land; balance pasture. Good new improvements and orchard. Sabbath- and church-school privileges. Terms reasonable. Address C. M. Rasmussen, Oswego, Kan.

FOR SALE.—Mountain farm, 120 acres, 90 in timber, house, fences, orchard. Healthful location, spring water, three miles from Adventist church and small school. Graysville Sanitarium and Southern Training School nine miles distant. Price, \$800. Address Mrs. Belva Dart Brickey, Brayton, Tenn.

WANTED.—A lady or gentleman teacher for two girls, eight and twelve years of age. Good home and reasonable salary to competent person. Very healthful location, quiet country life near town. Address G. W. Mitchell, Austen, W. Va., Box 14.

SPECIAL OFFER.—Send \$10 and get 225 of our new beauties. The whole world is waiting for a new Father and Mother motto, size, 12 x 16. Father and Mother motto, if taken alone, is \$12 for 225. Beautiful roses and pansies with many other nice flowers. We pay all express charges; so try a nice order before the holidays. We expect to sell one million of the Father and Mother motto alone. Address Hampton Art Co., Hampton, Iowa, or L. N. Muck, College View, Neb.

RELIGIOUS SPECIALTIES.—We are wholesalers of religious specialties. Send us 25 cents, and we will mail you at once five beautiful samples, post-paid; also literature and full particulars concerning our lines. Don't delay. Write to-day. The Waterbury Specialty Co., Wholesalers, Brandon, Wis.

Obituaries

LEE.—Marjore Gertrude Lee, only daughter of Mr. and Mrs. Charles Lee, died near Bayard, Neb., Aug. 30, 1909, aged eight months and ten days. The funeral service was conducted by the writer. Text, Ps. 146:5.
W. F. SURBER.

TOWN.—Mrs. Mary Town died Aug. 20, 1909, aged fifty-seven years. She was united in marriage to Geo. H. Town, of Belmont, N. Y. To them were born eight children, of whom only four survive to mourn with the father. Funeral services were conducted at the home, near Medina, N. Y., and were largely attended by sorrowing friends and neighbors. The writer based his remarks on 1 Cor. 15:22. While the mother is gone, and the home is saddened, yet in Christ there is comfort for every heart. Jesus is soon coming, and then will he give life more abundantly. So we sorrow not as those who have no hope.
J. F. PIPER.

BEADLE.—Mrs. Louise Richards Beadle was born in Lowville, N. Y., in January, 1838, and died at the home of her daughter, Mrs. Ruby Litchfield, near Barton Landing, Vt., Sept. 2, 1909, in the seventy-second year of her age. She, with her parents, moved to Michigan in 1858, living in Duplain for a number of years, where she heard and accepted the teachings of Seventh-day Adventists in 1868. Sister Beadle was a devoted member of the church, serving as librarian many years, and she died with a well-grounded hope in the resurrection of the just. Two daughters and one son survive her, and cherish the faith and hope in which the mother died. A goodly number of friends in the neighborhood met with the relatives of the deceased at the funeral, Sabbath, September 4, who listened attentively to words spoken from Rev. 14:13.
E. E. GARDNER.

MILLER.—Sister Nancy Miller, wife of Brother Albert Miller, died at her home near Lapeer, Mich., Aug. 23, 1909, after a severe illness of many weeks. She was a patient sufferer. Sister Miller was born in Hamburg, N. Y., in the year 1853. Some years ago she accepted the third angel's message, and was a faithful follower of Christ for some time. For the last few years she had fallen away, but still continued to keep the Sabbath. A few weeks before her death she became reconciled again to God, and passed away with a bright hope of coming forth in the first resurrection. She leaves to mourn, a husband, six sons, and one daughter. The funeral service was held in the Lapeer Seventh-day Adventist church, words of comfort being spoken by Elder E. R. Landa, based upon Rom. 5:12. The remains were laid to rest in Stiles Cemetery.
A. V. MORRISON.

JOHNSON.—Mrs. Mary Jane Johnson fell asleep in Jesus in Worcester, Vt., July 7, 1909, at the age of eighty-five years. Her religious experience began when, at the age of sixteen, she joined the Baptist Church. In 1840 she became a consistent member of the Congregational Church. Sister Johnson loved her Saviour, and wished to obey him; and as she saw new light after a thorough study, she accepted the views held by Seventh-day Adventists about 1867. She became quite deaf when young, and the last few years of her life she was blind; but she bore her great affliction with patience. We trust that at the glorious appearing of our Saviour, when the sleeping saints will be awakened and come forth in immortal bloom, our sister will receive the fulfillment of the promise, "The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped." The funeral service was conducted by Mrs. Myrtie Holt.
C. L. DARLING.



WASHINGTON, D. C., SEPTEMBER 30, 1909

W. A. SPICER EDITOR
F. M. WILCOX
C. M. SNOW
W. W. PRESCOTT ASSOCIATE EDITORS

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

CONTENTS

Editorial
Things to Avoid—"The Letter Killeth, but the Spirit Giveth Life"—A Delusive Hope—Two Protestants of Hungary—The Essential Teaching of the Second Advent Movement—The Christian's Debt 3-7
Contributed Articles
Emmanuel's Sign (poetry), Worthie Harris Holden 8
" That They All May Be One," Mrs. E. G. White 8
The Appalling Price of an Armed Truce, G. B. Thompson 9
Turkey in Prophecy, P. T. Magan 10
The Needs of the South, M. C. Strachan 10
Important Business, E. K. Slade 11
The Lord's Supper, No. 3, L. F. Starr 11
Home and Health
To Some Lillies of the Valley (poetry), Grace Howard 12
Home Environments, Mrs. M. L. Morrison 12
The World-Wide Field
Our Mission Work in Kafirland—West Africa—Spain 13, 14
The Field Work
Waiting—Nebraska Camp-Meeting—In the East—The Collection for the Work Among the Colored People—Greenwood Camp-Meeting—Wyoming—Camp-Meetings in the Southwestern Union Conference—The Cumberland Camp-Meeting—Ontario—Time to Help—Self-Supporting Workers' Convention—Texas 15-18
Christian Education 19
Missionary and Publishing 19-21
Christian Liberty 22
Miscellaneous 22, 23

AFTER an absence since last June, Elder G. A. Irwin returned to the General Conference Office last week. He has attended camp-meetings in the West Canadian, North Pacific, and Pacific Union conferences. He brings a good report.

THE report of the recent German Union session, in Zion's Wachter, shows that the report of the committee on distribution of labor covered the transfer of forty-three laborers. The reports of some of these union conferences abroad now read like the reports of our General Conference of twelve years ago. The work is growing rapidly in the earth.

IN August Elder Geo. F. Enoch, of India, visited Burma to join our brethren there in meeting the lieutenant-governor of Burma in counsel regarding the proposed industrial school among the Buddhists of Meiktila. He reports a favorable outlook for the enterprise. Five Buddhists and one Mohammedan represented the local community in the visit to the governor.

EARLY this week Elder A. G. Daniels left Washington for the South, where he is to attend several local councils, on the way westward to College View, Neb.

A PARTICULARLY interesting and instructive article from the pen of Mrs. Minnie Morrison is found in our Home department. The principles expressed may be profitably applied in every home.

EVERY church-school teacher, and teachers in other schools who have to do with geography and missions, should have the ninety-five-page pamphlet, "Outline of Mission Fields," which is supplied free of charge by the Mission Board.

A LETTER from Elder Charles Thompson, president of the Kansas Conference, states that their increase of tithe of the last conference year over the preceding year, amounted to five thousand dollars instead of one thousand, as recently published in the REVIEW.

LAST week Elders G. B. Thompson and K. C. Russell left Washington to attend the Milwaukee camp-meeting. We stated in our last that Prof. W. W. Prescott was leaving for the Wisconsin meeting, but he was prevented at the last moment, and Elder Russell went instead.

WE notice that the union and State papers are passing on the call to prepare for the Harvest Ingathering campaign for missions. This means a general rally of our people to the work. Our conference officers are taking hold heartily. See the inspiring letters in the Missionary and Publishing department.

RESPONDING to a call to render help in a more needy portion of the field, Elder A. C. Bourdeau, who has long and faithfully been connected with this movement, has moved from Battle Creek to Kalamazoo, Mich., and has accepted local charge of the Kalamazoo church. Brother Bourdeau states that he finds a real blessing in this move, although his advanced age entailed upon him considerable inconvenience. His permanent address is 1314 East Pine St., Kalamazoo, Mich. In this change, Brother Bourdeau has set a worthy example, which should be followed by many now associated with some of our large churches.

A BEAUTIFUL two-colored frontispiece representing the Lord Jesus with outstretched hands standing as the arbitrator between capital and labor indicates the special character of the Signs of the Times Monthly for October. The great problem of capital and labor is discussed by J. Kirby, Jr., John Mitchell, Samuel Gompers, and Eugene V. Debs, recognized leaders in the great conflict now being waged between these great interests. The Christian and prophetic phases of the question are discussed by the editor and his associates. In Current Topics, Jean Vuilleumier has an interesting account of "The Jubilee of Calvin." This is an excellent number for general distribution, and should have a large sale.

IN Kansas the Midsummer offering to missions last year was \$431.79. This year it is reported as \$1,313.53, an increase of \$881.74. This is truly encouraging, and is a fair sample of the increase in many other conferences.

WE learn that on August 19, Brethren O. J. Olsen and A. Wasley sailed from New York, for Norway, to engage for a time in study in the Christiania schools, and then to enter the work in the Scandinavian Union Conference. They went in response to invitation of the recent General Conference.

LAST Sabbath was an especially blessed one in Takoma Park. Brother Prescott led the morning service, which was turned, by the presence of the tender influence of the Spirit, into a consecration service. Burdened and tried hearts found rest in new surrender, and in laying hold of the Lord Jesus for that experience of his forgiving love and comfort that is the simplest and yet deepest experience of all.

WE have received from the author, Prof. Hubertus Elffers, of Cape Colony, South Africa, a book entitled "Impressions by the Way." It is a series of essays, or meditations, on the responsibilities and dangers of life in these strenuous times, and an appeal for clean and vigorous thinking and devotion to principle. Some of the chapter topics are, "Religion," "Education," "War," "Truth," "Character," "Friendship," "Society," "Diet," and other phases of life and character in relation to God and eternity. On "Faith," the author says: "By faith the sons of God will henceforward regulate their diet, dress, habits; by faith set their houses in order; by faith conduct their business; by faith maintain intercourse with a world of sin; by faith escape its pollution; by faith overcome its temptations; by faith await their returning Lord." The writer is one of our brethren, well-known in South Africa as a Dutch scholar and author. The book is issued by Brother Elffer's own press, at one dollar, and may be secured by addressing him at "Rustica," Wynberg, Cape Colony.

The October 2 Offering

SABBATH, October 2, will be an important day in most of our churches. Not only will there be the regular quarterly service, when every church-member is supposed to make a special effort to be present and to participate in the ordinances of the Lord's house, but each church-member will bring into the treasury his tithes and offerings.

The first Sabbath in October is the time set apart for an offering in behalf of our work among the colored people of the South. The needs of the Negro Department of the General Conference are great. The calls for workers are imperative. This annual ingathering is essential in order to sustain the schools, evangelistic workers, and sanitariums now in operation among the colored people, and to supply the many calls for additional workers. Surely the need for a liberal offering is imperative. We trust each one will do what he can.

I. H. EVANS.