



THE NIAGARA OF MEXICO



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Vol. 86

The Niagara
 Review and
 Sabbath
 Supplement



THE WORK — AND — THE WORKERS

Some Valuable Books

ORDERS for "Christ in Song" are received in almost every mail. About five hundred copies were shipped by the Review and Herald Publishing Association the last week. Its being a large collection of songs upon many different subjects makes it a very popular book. Choice selections can be found upon almost any Bible subject. Prices: cloth binding, 60 cents; half morocco, \$1; full Turkey morocco, gilt edges, \$2.50.

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THE history of the struggle for religious freedom in this country should be studied by every individual who prizes liberty to worship God according to the dictates of his own conscience. The efforts being made at the present time by large and influential organizations of men and women once more to shackle the conscience, should awaken and alarm every true American. Shall we repeat the experiences of the past? The book "The Struggle for Religious Liberty in Virginia," gives the history of the hard-fought battles for liberty in the worship of God in that State, and a clear enunciation of the principles for which they stood. Cloth binding, 272 pages. Price, \$1.25.

Appreciation of the "Instructor"

MRS. CARRIE R. KING, in a recent letter to the editor of the *Instructor*, says: "Somewhere, not long ago, I read a sentiment something like this: 'If you have a pleasant thought about a person, tell it now, and not wait to repeat it over his grave.' I resolved to act upon the suggestion hereafter, and almost immediately followed the thought: 'You'd better begin right now by telling the editor of the *Instructor* how you appreciate the paper.'

"Really, if you could know all the good things I have thought about it, and said, too, you would know that I consider it most valuable reading for every member of the family, old and young. I think it is growing better all the time.

The Temperance number, and the temperance items that have appeared from time to time, I consider the very best collection of such articles I have ever seen, and I have used a good many of them. I wish every young man and woman in the land could read them.

"Liberty" for the Fourth Quarter of 1909

Liberty for the fourth quarter of 1909 is now ready to be mailed. It sparkles with many of the gems of religious liberty principles, involved in the discussion of the following topics composing its contents:—

EDITORIAL: The Golden Rule, or Rule Alone?—Will Italy Follow France?—An Important Lesson—Our Guaranty of Liberty—A Startling Comparison—An Imperial Sunday Alliance—A Great Truth in Few Words—How to Argue



With a Protestant—Worthy of Emulation—The Crime of Crimes—America's Ambassador and Sunday Racing—How National Reform Principles Work in Russia—The National Reform Idea in Korea—The Better Support.

CONTRIBUTED ARTICLES: Church and State in Modern Greece—Baneful Fruit of State Religion—Undermining the Foundations of American Liberty, No. 1—Compulsion or Transformation—Against the Government—The Model Sunday Law—On Trial for Picking Strawberries on Sunday—A Righteous Decision—The Civil Sabbath Fallacy—Religious Liberty Principles Before the Inquisition—The Fall of the Church—Constitutional and Statutory Contradictions and Contradictions—No Cause for Unbelief.

RELIGION AND SCIENCE: A Fatal Weakness in the Argument for Evolution—Science and Religion—Science and the Creator—Modern Skepticism.

TEMPERANCE: Liberty in Prohibition—A Saloonless State—A Mocker and a Waster.

Prices

Single copies, 10 cents; 5 to 20 copies, 5 cents each; 25 to 400 copies, 4 cents; 500 to 800 copies, 3½ cents; 1,000 or more, 3 cents.

What Others Say

MRS. D. A. FITCH: "The *Protestant Magazine* is meeting with a hearty reception. It is evidently just the journal that is needed for this time."

W. M. CROTHERS: "I have read the *Protestant Magazine* from the first, and am convinced that it is the right thing at the right time. Shall solicit subscriptions."

NORMAN STRAWN: "100 copies of *Life and Health* at hand. Am well pleased with them. It is a clean magazine, and surpasses all preceding numbers. Every one says, 'What a lovely cover design! contents very interesting.'"

Good Words for "Christian Education"

THE following good words for *Christian Education* from several conference presidents came in after sample copies of the first number had been sent out:—

L. W. TERRY: "I am highly pleased with the magazine, *Christian Education*, and believe it will play a very important part in the homes of our people who take this publication and read it. The first article, 'Specific Aims in Education,' is a splendid one, and should be read by every youth."

ELDER MORRIS LUKENS: "I consider *Christian Education* an excellent journal. I think it should be in every Seventh-day Adventist family. Am saying this because I appreciate the journal. I believe it will be a great good, and a source of encouragement to all interested in true Christian education."

ELDER H. W. HERRELL: "I am very much pleased with *Christian Education*,—with its size, cover, design, make-up, and best of all, with what it contains. I consider it a fine, all-round educational magazine,—a magazine which should receive a hearty welcome in every home. It should be by every fireside and in the hands of every teacher. I feel confident that Virginia will lend a hand in the support and distribution of such a magazine."

ELDER A. O. BURRELL: "I received the first number of *Christian Education*, and have read the first twenty-eight pages. I am very much pleased with its contents. Of course it will, like our other periodicals, grow better. I do not hesitate to say that it should be found in the homes of all our people; yes, and on the tables of all the teachers in this country. To read it is educational and inspiring. I shall do all that I can to place it in the hands of not only our people, but in the hands of teachers in our conference."

ELDER E. K. SLADE: "*Christian Education* just reached me to-day. I am free to say that I am very much pleased with this new journal. I have looked it over carefully this evening, and I am happily surprised in finding it so well filled with splendidly prepared articles and decidedly helpful matter for educators. I had had some thoughts in mind as to what *Christian Education* would be, but I find it far surpasses my expectations in general make-up and true excellence. I believe it will fill a field of great usefulness in our educational work. Will do what I can to have it receive a very general circulation in our conference."

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, OCTOBER 21, 1909

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Editorial

THE divine record is that "Enoch walked with God." This brings to view a close and blessed companionship. Enoch had come to see the worthlessness of all things earthly. Heaven was his goal. In preparing for that blessed place he sought to cultivate the companionship of those with whom he would there be associated. The conclusion of his earthly experience is recorded in the words, "And he was not; for God took him."

It is our privilege to walk with God as did Enoch of old. We may place our hands in his, give to him our confidence, and enjoy his companionship in all life's experience. He will choose for us the path wherein we should walk; he will be our guide the whole journey through. We may safely follow his leadership and walk in his footsteps. Walking with God means an abiding daily communion with him, a constant drinking in of his Spirit, a reaching out to him every moment for divine guidance, humble submission to his will, and faithful obedience to all his requirements. As with Enoch, the result of this communion and the end of our journey will be the heavenly Canaan. There we shall literally look upon his lovely face, bask in the sunshine of his love, and find at his right hand, pleasures forevermore. Let us walk with God here, that we may live with him throughout eternity.

Calling on the Christian's God

THE son of a chief on the Kongo, that great West African river, was a bitter opposer of the truth. His name was appropriately Nloko, meaning a "curse." Mr. Henry Richards, of the Banza Manteke Mission, says that this man would often go about the villages where there were Christians, to make disturbance. As a head man over carriers, however, he was much employed by the mission, and as the Christian carriers always had worship and singing on the march, Nloko heard the gospel, oppose it as he might. Of an experience that wrought an entire change in his life, Mr. Richards says:—

Banza Manteke is ten miles south of the Kongo. The river is four miles wide, rapid, and rather dangerous to cross. There was difficulty in getting carriers enough on our side of the river, so Nloko decided to try the other. One day, when he had crossed the Kongo to get carriers, and had failed, he came back to the river, having used up all his cloth, which serves in place of money. He expected to find a canoe man there to take him across. There was no canoe and no man. He called, but could get no answer. The sun was setting, and he thought of the alligators there that carry off many people who go down to the river for water, or to bathe, or to fish. There are also snakes, panthers, leopards, and other wild animals in the country.

The man became greatly frightened, and was hungry, too. What was he to do? As he stood there all alone, the thought came to him: "Those Christians say that God answers prayer. I will pray." So he prayed and said, "You see how I am situated, God. I am here alone, and don't know what to do. Those Christians say you hear prayer. Can't you help me?" He had never prayed before, but when he opened his eyes, the first thing he saw was the canoe man coming toward him. He was greatly rejoiced. The canoe man came along, and Nloko said to him, "I have nothing to pay you." The man said, "Never mind. Give me the cloth on your shoulders, and I will take you across." Nloko broke down as he thought of how God had heard his prayer, though he had always been fighting against him, and he began to shed tears. It takes a good deal to make those strong men cry. The canoe man said, "What are you crying for? I will take you across all right." "O man," cried Nloko, "it isn't that; I can't tell you why I am crying, for you wouldn't understand." He could not bear the thought that he had fought so hard against the very God who had heard his prayer, and helped him in his distress.

When he reached the other shore, he started homeward, and on his way he gave his heart to the Lord Jesus Christ, for he had heard the gospel, and knew

the way of salvation.—*Missionary Review, January, 1900.*

He at first found difficulty, as the apostle Paul did, in persuading the Christians that he was really one of them, this man who had been their bitter enemy. But he soon convinced the believers, and Nloko, the curse, was renamed Paul, and his labors as teacher and evangelist were so blessed that he is written down in missionary records as "Paul, the apostle of Banza Manteke."

W. A. S.

The Spirit of Speculation

THE spirit of speculation is rife in the world to-day. With the multitude it is a struggle for existence, and a strife for gold. How to obtain riches, and how to obtain them the most quickly, is the great absorbing thought in the minds of thousands. Covetousness has developed into idolatry, and men seek to make a prey of their fellows in order to carry forward their own selfish schemes and to accomplish their own evil purposes. Hazardous business enterprises are undertaken. Schemes are evolved which hold out no reasonable promise of ultimate success, and into these schemes the unwary are beguiled.

Of all the people in the world, those who believe this message and are engaged in this movement, should be free from this spirit of wild adventure and speculation. Every Seventh-day Adventist should count that which he possesses as belonging to the Lord. If it be ability to preach, then that ability should be dedicated to the public promulgation of the gospel. If it be ability to sell books, that should find its proper exercise. If it be the power to earn money or acquire wealth in honest and legitimate ways, that gift should be used for God and in behalf of his work.

This movement needs preachers; it needs canvassers to carry its literature; it needs business men and artisans in every trade, each in his place, dedicating his all to God. But it does not need anything in the line of speculators. It does not need men who evolve great schemes to draw money out of our institutions or out of some department of this cause to invest in some speculative enterprise. It has already seen too much of this. Thousands of dollars have been kept from the cause of God and invested in some mining scheme or land deal which has brought the investors no return but disappointed hopes.

This principle is particularly true as

applied to the gospel minister. The minister of the word should be an example to his brethren. "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier." For "even so hath the Lord ordained that they which preach the gospel should live of the gospel." The apostle Paul warns Timothy against the temptations into which men fall through desiring to be rich, and concludes: "For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. BUT THOU, O MAN OF GOD, FLEE THESE THINGS."

The editor of the *Lutheran Standard*, in a recent number of that journal, under the heading, "Speculating Ministers," makes some excellent comments upon the question of gospel workers engaging in speculative enterprises. From his remarks we quote the following:—

When a man meets one of his fellow pastors these days, it is not at all an uncommon thing to have his fellow pastor assail him with an urgent request to invest in this, that, or the other sure-thing, fortune-coining venture. We are asked to take stock in oil lands, in brick-yards, in vault manufactories, in pottery concerns, in Texas lands, in insurance companies, in brokerage concerns; and the requests come from ministers,—from men who are supposed to be leading souls away from earthly entanglements toward heavenly things.

It might be argued that ministers' salaries are so low that they have a perfect right to feel themselves dispensed from the command of Scripture, "They that proclaim the gospel should live of the gospel." But the argument does not hold. We happen to know that most of the men who have yielded to the desire to make more money than their salary is bringing them are men who have substantial salaries, most of them receiving an income of over a thousand dollars a year in addition to the free use of parsonages. Anyhow, it is not the poor three-hundred-dollar preacher who can afford to "invest," which usually means "speculate."

What excuse can a minister offer his conscience, when the ministry is yielding him a fair living, for applying the time which he sorely needs in the preparation of his sermons, in the keeping up of his reading and his studies, in the faithful pastoral care of his flock, to scheming and planning and consulting and weighing and thinking, and maybe by and by worrying, about various kinds of worldly investments? Some ministers are actually borrowing money in order to get in "on the ground floor" of some of these schemes. Some have drawn lawsuits upon themselves.

Will these practises and what they bring with them edify the church? Brother, even if the thing is sinless in itself, is it right for you as a minister of Jesus Christ? Dare you risk bringing reproach upon the church by entangling yourself in secular affairs? Dare you dissipate your spirituality by giving thought and energy to worldly matters? For the sake of the souls of others if not of your own, get this "malaria" out of your system!

Here are a few earnest questions for you to ask yourself: Does my library look as if I had a right to speculate? Is my pulpit work as strong and as brilliant as it might be? Am I as faithful as I should be in my pastoral work? What am I doing in the line of work for conference, and for my synod? What am I doing for the church at large? What influence is my example exerting? When intelligent, thinking outsiders come to my own members and express their disgust, is it not about time for me to do some thinking of my own?

To what extent these remarks apply to ministers of this denomination we can not say. We know that to scores of men, both in the home land and in the foreign fields, who have separated from friends, forsaken home, laid their all upon the altar, and taken their lives in their hands, going forth to give the message to the world, the comparison does not apply. The principles expressed, however, are worthy of careful consideration by every laborer.

When a man is chosen of God and his brethren to bear sacred responsibilities, he should be an example to the flock. It is proper that he should provide a home for his family, but if he devotes his energies to questionable ventures, to speculative enterprises, how can he hope to stand against the spirit of worldliness and covetousness entering in among his members? His influence will count for much. God's ministers, above all others, should show that they believe the message for the hour. They can not show this by adding farm to farm, by putting forth half-hearted labor for God while their chief interest is in money-making, even in legitimate ways. Nor can they change the influence of their acts by the plea that they are seeking to make money for the cause. So long as they stand forth as the recognized representatives of this movement, they should exemplify its spirit in their lives as well as in their preaching. In no other way can they show men that they believe this generation is to witness the return of the blessed Lord.

While in Rochester, N. Y., Dec. 25, 1856, I was shown some things concerning those who are engaged in the work at the Office, also in regard to ministers whom God has called to labor in word and doctrine. Neither of these should engage in merchandise or traffic. They are called to a more sacred and elevated work, and it would be impossible for them to do justice to the work and still carry on their traffic.—"Testimonies for the Church," Vol. I, page 585.

While you stand in the position of a herald of truth, a watchman upon the walls of Zion, you can not have your interest interwoven with mining or real estate business, and at the same time do effectually the sacred work committed to your hands. Where the souls of men are at stake, where eternal things are involved, the interest can not safely be divided.—"Testimonies for the Church," Vol. V, page 530.

Special instruction has been given to me in regard to our ministers. It is not God's will that they should seek to be rich. They should not engage in worldly enterprises; for this disqualifies them for giving their best powers to spiritual things.—"Testimonies for the Church," Vol. VII, page 250.

We look with longing hearts for the time of refreshing, the loud cry in its fulness. Let us not forget or fail to realize that the day of power must be preceded by the day of complete consecration. This consecration should possess every worker and every believer in this message. Such a spirit will be a prelude to the mighty outpouring of the Holy Spirit, by which the message shall be carried triumphantly to earth's remotest bounds, and the work cut short in righteousness. May we all have this spirit of consecration, share in the visitation of the Spirit of power, and triumph with the message in its glorious consummation.

F. M. W.

Misrepresenting Christ

If Satan transforms himself into an angel of light to advance the cause of his own kingdom through that transformation, we know that he will also misrepresent the true messengers of light, that through that misrepresentation he may counterwork the purposes of the Almighty.

It is the outworking of such a design that has brought about the mischievous misrepresentation of the gospel of Jesus as seen in the prevalent idea that the kingdom of Christ can be advanced by any kind of political arrangement or human legislation, which we might fittingly denominate the "gospel of force." In the gospel of Jesus Christ there is freedom and the equality and brotherhood of man. It is not so with that misrepresentation of the gospel. Each is the antipode of the other, in purpose, in the process by which it accomplishes its object, and in the object itself, when the program has been worked out.

Jesus refused to sit in judgment or condemnation upon those who, having heard his words, still did not believe. But the "gospel of force" judges, condemns, and executes. The gospel of Jesus Christ teaches, invites, convinces, and wins men, in order that eternal life may be bestowed upon them. The "gospel of force" beats down, compels, drives, browbeats, and even kills some, in order that its eminence may be recognized by those who remain, its greatness be acknowledged by men, even at the expense of the lives of some of the men. And that has been done even in our own day. It will be done in the future more than it is to-day; for the "gospel of force," and government without "the consent of the governed" (that is, government by force), are the chief supporters of that phase of

progress which dominates the so-called Christian nations of to-day.

In the imperial nations which call themselves Christian this dogma of force is the chief tenet in the creed of national progress; and in the republics which also call themselves Christian there is a continued and growing aping of that imperial program. It is not confined to one empire nor to one republic; and the principle is the same wherever found. Even men recognized in the church of Christ as Christian leaders have approved of war upon heathen countries by "Christian" countries as a precursor of missionary work among the people of the conquered country. The cruel and unchristian injustice of such a program seems never to have arrested the attention of such teachers. Christ has never authorized the use of the sword in opening a way to the hearts of the people. The idea of going to a heathen people with "the sword in one hand and the Bible in the other" is a pagan idea, even though proposed by one calling himself Christian. In the pagan mind religion and the sword are closely associated, and it has not been an uncommon thing for one heathen nation to conquer another, and then force the conquered nation to worship the gods of the conquerors. The "gospel of force," the "gospel of powder and ball," the gospel of "the sword in one hand and the Bible in the other," is based upon the same idea. The principle of the Christian religion is, "Choose you this day whom ye will serve." It is a matter of free choice. The principle underlying that false system, that system of force in religious things, is, Choose the religion we bring, or feel the fury of the sword.

Between that latter principle and the underlying principle of the gospel of Christ there is a great gulf fixed which no man can bridge. On the one side of that gulf is the throne of everlasting love; on the other side is the throne of the arbitrary despot, on which sits Lucifer, the fallen light-bearer. His church is the church of force; his ministers, the warriors who carry "the Bible in one hand" and the implements of death and destruction in the other. But God, who has warned men against an unequal yoking with unbelief, has never yoked himself with the proponents of any such cruel and ghastly policy. He who said, "I am come that they might have life," never spoke of the human slaughter-weapon of oppression but to condemn its use as an instrument for the advancement of his kingdom.

We have entered upon a time, however, when armies of subjugation go out with the benediction of religious leaders upon them, exponents of the "gospel of force." A "Christian" emperor, in sending forth his general to a heathen land,

commanded him to "smite with the mailed fist." That is the fist that mangles and bruises. But in the gospel of Christ the fist becomes an open hand, not smiting, but dispensing benefits; not bruising, but binding up whatever bruising has been done; not wielding the sword, but healing the wound the sword has made. That is the business of the true Christian. He has no fist—his hand is always open to relieve the needs and assuage the sorrows of others.

The "gospel of force" not only carries sorrow, misery, and death with it, but is a continual misrepresentation of the cause of Christ in the earth. He who, under the name of Christian, conducts such a campaign or takes part therein, holds the name of Christ and the gospel of Christ up to the derision and hatred of the heathen world, and compels Christ and his cause to bear cruel and unjust reproach. There is no greater enemy of Christ and his cause than he who, professing to be Christ's representative, pursues a policy of injustice, cruelty, force, and oppression toward those who have not known him. Force and Christianity are as far apart as the east is from the west, as midnight and noonday, as death and life. Church and state united have given us imperial Christianity. We have found it in Russia, Germany, Austria, Norway and Sweden, England, France, Turkey, and Abyssinia. We found it in the conquests of the Moors; we found it in the Dark Ages; and we are finding it in America to-day, creeping in insidiously in the imitation of the ways of other nations.

There is a better way; there is a purer, kinder gospel; there is a King who never does nor will oppress. That way is the way he trod with bleeding feet; that gospel is the gospel of love and brotherhood; and that King is the maker of the heavens and the earth, the Prince of Peace, the everlasting Father, whose home is the habitation of love, whose throne is set in the hearts of those who are his. Into his service oppression never comes, and out of his hand go none of the cruel arrows that wound the hearts of men. Let us enlist in that service of love; let us preach that gospel of peace. Then shall we triumph in that victory that uproots all things that bruise and oppress, and misrepresent the work and purpose of God. C. M. S.

THE love of God was whole-hearted. In giving his Son for man's redemption he gave his dearest and best, and in this gift was included all else. The responsibility of salvation is thrown upon each individual soul. God invites by his Spirit, he exhausts heaven's resources in seeking to bring men to repentance, but he can not consistently with his character force man's will.

Note and Comment

The New Religion

THE new religion which President-Emeritus Eliot of Harvard University has outlined as the religion of the new century, has its basis wholly in human philosophy, rather than in the Word of God. Concerning this religion Dr. Eliot himself says:—

This religion rejects the idea that man is an alien in the world, or a fallen being who is hopelessly wicked.

It will be an all-saints' religion. It will respect all strong and lovely human beings. It will have no place for metaphysical complexities or for mysteries.

In the new religion there will be no supernatural element. In all its theory and in all its practise it will be completely natural. It will place no reliance on any sort of magic, or miracle, or other violation of, or exception to, the laws of nature.

A religion with no supernatural element must be a religion without divine sanction, one which divinity did not establish. If it is purely natural, it will glorify not divinity, but nature, and the instincts of the human. The religion which is brought to view in the Word of God is supernatural in all its functions and aspects; were it not so, there would be nothing in it which could lift man out of the low things, and implant within him a determined purpose to be like the Author of that religion. "The new religion is to be an all-saints' religion," which must mean that all who profess it are saved by their own powers and inherent goodness, for there is to be no work of mediation, no recognition of the need of such a work, no recognition of a savior, no divine condemnation for sin or the unrepentant sinner. For, says the author of this new religion:—

The new religion will magnify and laud God's love, and will not teach condemnation for the mass of mankind.

According to this there is to be no destruction of the wicked, no inheritance of the saints in glory, no end of the world as taught in the Bible, and therefore no coming of Him who has purchased redemption from sin. In fact, Dr. Eliot himself says that this religion is "in harmony with the great secular movements of modern science." That makes of it a secular religion, if such a contradictory statement can be permitted even for the purpose of illustration. And thus it becomes not a religion in any sense, but simply a system of human philosophy, antagonistic to the Word of God, and designed by its real author to destroy human faith in the true God, in the mediatorship of the Son of God, and therefore in the salvation of the human soul. For such a religion there is and can be no place in the heart of the true Christian. In truth, it is not a new religion at all, nor even a new

philosophy; for it is as old as the paganism of the ancients. The youngest convert, with a heart glowing with the love of God and the lamp of God shining upon his pathway, ought to be able to see that such a religion is no part of God's message to men. It is, by its own confession, wholly human in origin, and is therefore necessarily "of the earth, earthy." Such a religion can light the path of no sin-sick soul, give no comfort in trouble, offer no hope for a life beyond the grave; for all that comes to a ransomed soul in the life beyond must come from and through the supernatural, and "in the new religion there will be no supernatural element." Its basis of morals will be a human basis only, frail, imperfect, and always subject to change. A religion with no message of God in it has no place in this world, which needs God so much.

Catholic Federation

THE American Federation of Catholic Societies was planned for a definite object. That object was to bring the united power of American Catholics to bear upon American politicians for the shaping of American legislation in harmony with the purposes of the Catholic Church. The federation is growing in numbers continually, and its purposes are being taken out of the mist of uncertainty and indecision, and focused upon definite objects. It is an organization that is to play a very important part in the history of this nation from now on.

Says the editor of *America* (a Roman Catholic journal), in speaking of the desirability of eliminating unimportant resolutions from the proceedings of the society:—

It is desirable to agree upon a few very definite and practical points, and to turn the whole machinery of the organization upon their accomplishment. Other points might be mentioned and recommended in proportion to their importance, for such local branches of the federation as may deem them most necessary and feasible. We should then expect to find in the annual report submitted to the subsequent convention an account of the results effected in accordance with the resolutions.

We as Protestant Christians understand very well that one of the "definite and practical points" toward which this organization will work is the securing and enforcing of laws regarding the observance of Sunday. The organization has definitely committed itself to a policy of opposition to what it terms "Sabbath desecration," and the Catholic Church has signified its willingness to unite with the Protestant churches for the enforcement of Sunday laws. In view of this prospect, Sabbath-keeping Christians can not look with unconcern upon the declared purpose of this strong Catholic organization.

CONTRIBUTED ARTICLES

He Has Broken

MARY VALIANT NOWLIN

He has broken, and he will bind;
He has bruised, and he will heal.
God's ways are hid from finite mind.
Still in his presence let me find
All, all I need for my heart's weal.

I do not ask thy hand to stay—
Break on, till every cord is riven
That clings to idols but of clay.
Break on, dear Christ, weep as I may:
Take all the toys that earth has given.

O tender hand, O mystic touch,
Strong as thy love, and full of peace,
Help lest I sorrow over much
If my heart's quick thy hand should touch,
And cry unwittingly, Release!

O Christ of God, all that I ask,
If every heart-string must be riven,
Stay not thy hand, nor quit thy task,
Till everything thou dost unmask,
Till every cord is bound to heaven.

Takoma Park, D. C.

The Work Before Us¹

MRS. E. G. WHITE

THERE is a very great and important work for our conferences in America to do. We are to carry the work in America in such a way that we shall be a strength and help to those who are proclaiming the message in distant countries. Every nation, tongue, and people is to be aroused and brought to a knowledge of the truth. Something is being done, but there is much yet to be done, much to be learned right here at this Conference, in order that the work may go forward in a way that will honor and glorify God.

My soul has been so burdened that I have not been able to rest. What line can we dwell upon that will make the deepest impression upon the human mind? There are our schools. They are to be conducted in such a way that they will develop missionaries who will go out to the highways and hedges to sow the seeds of truth. This was the commission of Christ to his followers. They were to go to the highways and the byways bearing the message of truth to souls that would be brought to the faith of the gospel. I felt deeply in earnest as I saw how much needs to be done in the places I have recently visited. We must stand in the strength of God if we are to accomplish this work.

In his labors each worker is to look to God. We are to labor as men and women who have a living connection with God. We are to learn how to meet the people where they are. Let not such

¹ Sermon at the General Conference, May 19, 1909.

conditions exist as we found in some places when we returned to America, in which individual church-members, instead of realizing their responsibility, looked to men for guidance, and men to whom had been committed sacred and holy trusts in the carrying forward of the work, failed of understanding the value of personal responsibility and took upon themselves the work of ordering and dictating what their brethren should do or should not do. These are things that God will not allow in his work. He will put his burdens upon his burden-bearers. Every individual soul has a responsibility before God, and is not to be arbitrarily instructed by men as to what he shall do, what he shall say, and where he shall go. We are not to put confidence in the counsel of men and assent to all they shall say unless we have evidence that they are under the influence of the Spirit of God.

Study the first and second chapters of Acts. Light has been given me that our work must be carried forward in a higher and broader way than it has ever yet been carried. The light of heaven is to be appreciated and cherished. This light is for the laborers. It is for those who feel that God has given them a message, and that they have a sacred responsibility to bear in its proclamation.

The message of present truth is to prepare a people for the coming of the Lord. Let us understand this, and let those placed in responsible positions come into such unity that the work shall go forward solidly. Do not allow any man to come in as an arbitrary ruler, and say, You must go here, and you must not go there; you must do this, and you must not do that. We have a great and important work to do, and God would have us take hold of that work intelligently. The placing of men in positions of responsibility in the various conferences, does not make them gods. No one has sufficient wisdom to act without counsel. Men need to consult with their brethren, to counsel together, to pray together, and to plan together for the advancement of the work. Let laborers kneel down together and pray to God, asking him to direct their course. There has been a great lack with us on this point. We have trusted too much to men's devisings. We can not afford to do this. Perilous times are upon us, and we must come to the place where we know that the Lord lives and rules, and that he dwells in the hearts of the children of men. We must have confidence in God.

Wherever you may be sent, cherish in your hearts and minds the fear and love of God. Go daily to the Lord for instruction and guidance; depend upon God

for light and knowledge. Pray for this instruction and this light until you get it. It will not avail for you to ask, and then forget the thing for which you prayed. Keep your mind upon your prayer. You can do this while working with your hands. You can say, Lord, I believe; with all my heart I believe. Let the Holy Spirit's power come upon me.

If there were more praying among us, more exercise of a living faith, and less dependence upon some one else to have an experience for us, we would be far in advance of where we are to-day in spiritual intelligence. What we need is a deep, individual heart and soul experience. Then we shall be able to tell what God is doing and how he is working. We need to have a living experience in the things of God; and we are not safe unless we have this. There are some who have a good experience, and they tell you about it; but when you come to weigh it up, you see that it is not a correct experience, for it is not in accordance with a plain Thus saith the Lord. If ever there was a time in our history when we needed to humble our individual souls before God, it is to-day. We need to come to God with faith in all that is promised in the Word, and then walk in all the light and power that God gives.

I felt very deeply when our brethren who have come from foreign fields told me a little of their experiences and of what the Lord is doing in bringing souls to the truth. This is what we want at this time. God does not want us to go on in ignorance. He wants us to understand our individual responsibilities to him. He will reveal himself to every soul who will come to him in all humility and seek him with the whole heart.

There are schools to be established in foreign countries and in our own country. We must learn from God how to manage these schools. They are not to be conducted as many of them have been conducted. Our institutions are to be regarded as God's instrumentalities for the furtherance of his work in the earth. We must look to God for guidance and wisdom; we must plead with him to teach us how to carry the work solidly. Let us recognize the Lord as our teacher and guide, and then we shall carry the work in correct lines. We need to stand as a united company who shall see eye to eye. Then we shall see the salvation of God revealed on the right hand and on the left. If we work in harmony, we give God a chance to work for us.

In all our school work we need to have a correct understanding of what the essential education is. Men talk much of higher education, but who can define what the higher education is? The highest education is found in the Word of the living God. That education which teaches us to submit our souls to God in all humility, and which enables us to take the Word of God and believe just what it says, is the education that is most needed. With this education we shall see of the salvation of God. With the Spirit of God upon us, we are to

carry the light of truth into the highways and the byways, that the salvation of God may be revealed in a remarkable manner.

Will we carry forward the work in the Lord's way? Are we willing to be taught of God? Will we wrestle with God in prayer? Will we receive the baptism of the Holy Spirit? This is what we need and may have at this time. Then we shall go forth with a message from the Lord, and the light of truth will shine forth as a lamp that burneth, reaching to all parts of the world. If we will walk humbly with God, God will walk with us. Let us humble our souls before him, and we shall see of his salvation.

The Birth of the Turkish Empire

PERCY T. MAGAN

IN a previous article in the REVIEW I endeavored to make it plain that the drying up of the waters of the river Euphrates, or, in other words, the destruction of the Turkish empire, is the signal for the long-looked-for universal war.

Now since the "waters" of the Turkish empire are to be "dried up," it will stand us in hand to go back to the days of the rise of the Ottoman empire, to the time when the "waters" of that nation were "moved as the rivers," and rose "up as a flood;" for no one can really understand the hidden springs of life and action in the Turkish question of to-day who does not, to some degree at least, familiarize himself with things from the Mohammedan standpoint.

During the last century, by the men of Western nations the Turks have been regarded as the offscouring of the earth. The rejuvenation of their empire has been dubbed "a bootless speculation;" and Carlyle drastically characterized the Turk as "unspeakable."

But it was not always thus. For many generations the Turk was powerful. "and it seemed for a while rather a question whether he would not send the Europeans out of their own grounds. He was for centuries the great terror, the nightmare of Western Europe."—*"History of Our Own Times,"* by Justin McCarthy, Vol. I, chap. 25, par. 4.

The rise of the Turks was romantic and phenomenal. "When it is recalled that at the beginning of the thirteenth century the Osmanli Turks were pastoral tribes living in tents and movable huts in Central Asia, slightly fixed to the soil, holding the camp rather than the land as native country, and recognizing allegiance only to powerful chiefs; that at the beginning of the fourteenth century they had migrated into Asia Minor, and had become somewhat fixed to a small tract of land in Anatolia; at the beginning of the fifteenth century they had acquired vast possessions in Anatolia and Rume-*lia*, Bulgaria, Ragusa, Servia, and Wallachia in Europe; at the beginning of the sixteenth century they had added Trebizond, Karaman, and Armenia in Asia, and Greece (including Constantinople), Bosnia, Herzegovina, Albania,

and the Crimea in Europe; and by the middle of that century Tunis, Egypt, Algiers, and Tripoli in Africa, Kurdistan, Arabia, Syria, and Bagdad in Asia, and Moldavia, Hungary, and Transylvania in Europe,—when significant facts like these are recalled, it is obvious" that the rise of the Ottoman Turks was no common or unimportant event in the history of mankind. See "Turkey and the Turks," by Munroe, page 13.

The Osmanli, or Ottoman Turks, have ever been regarded by the Western nations as interlopers in Europe. While the great powers of Europe are of Teutonic and Slavic extraction, the Osmanli Turks are of Mongolian stock. They originated in the plains of Sungaria near the desert of Gobi. "These were one of two great races which alternately filled the rôle of the scourges of God."

"The thirteenth century had half run its course when Kaykubad, the Seljuk sultan of Iconium, was one day hard beset near Angora by a Mongol army. The enemy was rapidly gaining the mastery, when suddenly the fortune of the day was reversed. A small body of unknown horsemen charged upon the foe, and victory declared for the Seljuk. The cavaliers who had thus opportunely come to the rescue knew not whom they had assisted, nor did the Seljuks recognize their allies. The meeting was one of those remarkable accidents which sometimes shape the future of nations. Ertoghrul, son of Suleyman,—a member of the Oghuz family of Turks, which the Mongol avalanche had dislodged from its old camping grounds in Khorasan, and had pressed in a westerly direction,—was journeying from the Euphrates banks, where he had halted awhile, to the more peaceful seclusion of Anatolia, when he unexpectedly came upon the battle-field of Angora. With the nomad's love of scrimmage, and the warrior's sympathy for the weaker side, he led his four hundred riders pell-mell into the fray, and won the day. He little thought that by his impulsive and chivalrous act he had taken the first step toward founding an empire that was destined to endure in undiminished glory for three centuries, and which even now, when more than six hundred years have elapsed, and many a fair province has been wrested or inveighed out of its grasp, still stands lord over wide lands, and holds the allegiance of many peoples, of divers races and tongues. From Ertoghrul to the reigning sultan of Turkey, thirty-five [now thirty-six] princes in the male line have ruled the Ottoman empire without a break in the succession. There is no such example of continuous authority of a single family in the history of Europe."—*"Turkey,"* Lane-Poole, pages 8, 9. Such was the romantic and humble birth of the Turkish power of to-day.

At Sugut in 1258 there was born Othman, the son of Ertoghrul. He was the first ruler of the line who ventured to assert his absolute independence. His descendants took the name of Othmanlis, or, as we call them, Ottomans. This man was destined not only to give his

name to the Ottomans, but he became the great conquering hero of the race. A dream which he had in his youthful days is said to have had a powerful influence on his after-life, and the story is romantic and interesting:—

"At the little village of Itburuni, near Eshishehr, dwelt a learned doctor of the law, Edebali, with whom Othman loved to converse, not the less because the good man had a daughter fair to see, whom some called Mal Khatun, 'Lady Treasure,' and others Kamariya, 'Moon-bright,' from her surpassing beauty. But the family of Othman was as yet new to the country, and its authority was not recognized by the surrounding chieftains of the Anatolian aristocracy. Other young men of higher rank might bring their court to the damsel, and her father discouraged the suit of the son of Ertoghul. At last he was convinced by an argument which has ever been potent among the superstitious people of the East. A dream dispelled his doubts. One night Othman, as he slumbered, thought he saw himself and the old man, his host, stretched upon the ground, and from Edebali's breast there seemed to rise a moon, which, waxing to the full, approached the prostrate form of Othman, and finally sank to rest in his bosom. Thereat from out his loins sprang forth a tree, which grew taller and taller, and raised its head, and spread out its branches, till the bows overshadowed the earth and the seas. Under the canopy of leaves towered four mighty mountains, Caucasus and Atlas, Taurus and Hæmus, which held up the leafy vault like four great tent poles, and from their sides flowed royal rivers, Nile and Danube, Tigris and Euphrates. Ships sailed upon the waters, harvests waved upon the fields, the rose and the cyprus, flower and fruit, delighted the eye, and on the boughs birds sang their glad music. Cities raised domes and minarets toward the blue canopy; temples and obelisks, towers and fortresses, lifted their high heads, and on their pinnacles shone the golden crescent. And behold, as he looked, a great wind arose and dashed the crescent against the crown of Constantine, that imperial city which stood at the meeting to two seas and two continents, like a diamond between sapphires and emeralds, the center jewel of the ring of empire."—*Von Hammer, "History of the Ottoman Turks," Vol. I, pages 66, 67. Quoted by Lane-Poole.*

Whether the dream was an invention, or whether the vision of empire really came to Othman as he lay slumbering, no mortal knows. But certain it is that the Turkish crescent and scimitar did dash against Constantinople, the glorious city of the imperial Constantine the Great. And there at the meeting of two seas and two continents they have remained to this day. They have remained in spite of the fact that no less than twenty times in the last two hundred years has the might of Russia been engaged in fierce effort to dislodge them.

But the end is soon to come. And with it there will come, not only the

end of the Ottoman empire of the Turks, but also the end of all the empires of earth. When that power which dwells where two seas and two continents meet, shall go down in ruin, all that is magnificent and mighty on earth will follow in its wake. And then two seas will meet,—the sea of earth's long night of sorrow and the sea of eternal time. And the one will ebb away forever, while the heaving bosom of the other will bless mankind through all the ages of the ages.

Madison, Tenn.

Opportunities

M. E. EMMERSON

OPPORTUNITIES come to all people. All have had opportunities, all have opportunities. Present time is the opportune time; that is, it is the right time to do the right thing. Every opportunity should be improved. Some are worth more than others, but all are worth so much that we can not afford to allow any to go by unimproved. An opportunity passed by unimproved never comes again.

The road of opportunities is that which every one traces from the earliest years of accountability to the grave. Every moment of life is freighted with some golden opportunity. Moment by moment they pass. Moment by moment life's work is done, and it is done never to be done over. Sometimes we say, "I must do this again." So we do things over and over, and never do what we might have done had no time gone by unimproved.

In the school in which all mankind have been placed, it has been so ordered that no time should go to waste; and if we do allow any to waste in our hands, it is at our own expense. In the books of heaven it is charged against us. Let none say, "I have no time." All passing time is ours. And the wise man says, "Whatsoever thy hand findeth to do, do it with thy might."

There is always work to be done for God; and when the work is finished, the reward is ready. The reward is the most precious to be found in all the grand universe of God. It is life, precious life, never-ending. No treasure so precious has ever been found but that it would be given up willingly could life be lengthened a few short years.

Take up the work given by the Master. Tell the world that Jesus our King is coming in this generation. Talk it, live it. Be faithful to the end, and this never-fading reward will be yours.

Kolo, Basutoland, Africa.

Patience

U. PRESTON LONG

THE grace of patience, endurance, or steadfastness, is essential to God's remnant people. We must have the patience of the saints in order to keep the commandments of God and the faith of Jesus. Rev. 14:12.

"Ye have heard of the patience of Job." James 5:11. The name of Job

has become synonymous with patience. But patience, like the book of Job, must be well known and understood in order to be rightly appreciated.

Patience is ever modest and quiet, never showy. So it will never be a popular grace. It costs too much, and makes too little show for that. The world likes virtues that glitter more, and that go off with a louder report. But the grace that "suffereth long, and is kind," "is not easily provoked," which "beareth all things," and "endureth all things," is ever the greatest of all graces, the grace that never fails, the crowning grace of Christian character, the sweetest and fairest fruit of the Spirit. Truly has the poet Lowell said,—

"Endurance is the crowning quality,
And patience all the passion of great hearts."

The tendency of our religious life today is strongly toward the active and utilitarian extreme. We are prone to estimate all things by the force they show, by the active energy they manifest. We say the blacksmith shapes the iron with his hammer, while the anvil, which outwears a score of hammers, is not even mentioned.

We need industry, hospitality, and other active virtues, but just as truly do we need the passive ones, such as meekness, gentleness, and patience.

These trying times call for patience. It is he who endures "unto the end" the afflictions, persecutions, betrayals, deceptions, that shall be saved. Matt. 24:9-13. We have need of patience that "after we have done the will of God, we might receive the promise." Heb. 10:36. If we let patience have her perfect work, we shall be "perfect and entire, wanting nothing." James 1:4. With greed, injustice, and inequality prevailing, as now when "the coming of the Lord draweth nigh," we need to be patient and established. James 5:7, 8.

In cultivating this grace we are exhorted to imitate the prophets, especially Job. James 5:10, 11.

Ft. Morgan, Colo.

Disappointed Hopes

R. M. KILGORE

LIKE the magnetic needle, the people of the world, for many years have been attracted to the north pole. Daring explorers have gone forth in search of that great prize. Life has been sacrificed, untold suffering endured, and fabulous sums of money squandered to gain the coveted goal. For years the nations have vied with one another, striving to obtain the right of discovery, which, in their minds, would be an immense acquisition to their landed estate, and add another golden crown of glory to their brow.

Dr. Frederick A. Cook has recently surprised the nations by publishing the declaration that he had discovered the north pole. In less than a week another unexpected message is sent abroad by Commander Peary that he had made the discovery, and claimed the reward of

honor, disputing the claim of the former. An altercation is now on as to who is the man first to step in sight of the depressed center. The controversy waxes warm, and the contention for the rights involved is likely to be greater than the value of the cold inheritance discovered.

Dr. Cook, in reporting his conquest of the pole, gives the following graphic description of his feelings and impressions on the last day of his long and perilous journey:—

"I slept very little; my goal was reached, the ambition of my life had been fulfilled; how could I sleep away such overwhelming moments of elation?"

"At last we had reached the boreal center. The dream of nations had been realized. The race of centuries was ours. The flag was pinned to the coveted pole. The year was 1908, the day April 21. . . ."

"Though overjoyed with the success of the conquest, our spirits began to change on the next day after all the observations had been taken, and the local conditions were studied. A sense of intense loneliness came with a careful scrutiny of the horizon. What a cheerless spot to have aroused the ambition of man for so many ages! Endless fields of purple snows. No life, no land, no spot to relieve the monotony of frost. We were the only pulsating creatures in a dead world of ice."

No such disappointment awaits God's people at the end of their journey. God's promises are sure. Their expectations will be more than realized. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." O, that will be "joy unspeakable and full of glory!"

Dickson, Tenn.

The Greatest Impeachment and Its Refutation

God's Character Impeached

W. E. HASKELL

THE Word of God declares that Satan is a liar, and that he works with all deceivableness of unrighteousness. John 8:44; 2 Thess. 2:9, 10. Sin is deceitful and leads the sinner to justify himself and to think that all his ways are right (Heb. 3:13; Luke 16:15; Prov. 16:2); but in so doing God is necessarily condemned. Job 40:8.

God condemns sin. Sin would condemn God. So there is a double trial. Sin is on trial before the universe; so also is God. In the indictment which sin brings against God, God's character is impeached. The truth of God is changed into a lie. Rom. 1:25. God is accused of being selfish; of doing nothing freely from love. This greatest slander was begun in heaven and renewed in Eden. Gen. 3:1-5. There it was represented that God was not seeking our good, but his own; that he wants to keep us down and exalt himself; to

keep the best for himself and exclude us from it; that he requires sacrifice and self-denial from us, but will make none himself.

We are led to think that God's good-will changes toward us when we sin against him. Ps. 30:21. This insidious deceptive feeling creeps into the human heart, urging us to do something to attract the attention of God to ourselves, provide some sacrifice, make some propitiation, devise some means to win his favor and reconcile God to us. This is all the outgrowth of that greatest falsehood. But by an act which speaks louder than any words God refuted the slander and revealed the truth. "Hereby perceive we the love of God, because he laid down his life for us." 1 John 3:16. The cross reveals a God "with whom is no variableness, neither shadow of turning," and a Saviour who is "the same yesterday, and to-day, and forever." James 1:17; Heb. 13:8. It is a revelation of their unchanging purpose. But what is that purpose? Jesus said that he "came not to be ministered unto, but to minister, and to give his life a ransom for many." Matt. 20:28. But he said also that "the Son can do nothing of himself, but what he seeth the Father do; for what things soever he doeth, these also doeth the Son likewise." John 5:19. The cross demonstrates that it is the eternal purpose of the Father and Son to give themselves in all their fullness to minister unto others in every way possible for their highest good. In all the eternity of the past, in all the eternity of the future, this ever has been and ever will be their all-controlling purpose, with "no variableness, neither shadow of turning;" "the same yesterday, and to-day, and forever." This is their life, their joy, their glory.

When sin entered this world, and there was no other way in which they could give themselves to minister unto sinful man, then the Father gave his Son, who gave himself, unto the death of the cross. But it was only their unchanging eternal purpose adapting itself to the need and changed conditions of this fallen world.

The cross is the greatest demonstration of this fact, but it only demonstrates what ever has been, and ever will be, the greatest truth that God is love, infinite and unchanging. Then when we sin and feel that God's good-will has changed toward us, we may know that that very feeling is sin's slander by which it is seeking to misrepresent our Heavenly Father. No one was ever so misjudged and falsely accused as is he; and because of this the world does not know him as he is; for "he that loveth not knoweth not God; for God is love." 1 John 4:8. It is God who is seeking to attract the attention of mankind to himself (Isa. 65:2); who has devised the means, provided the sacrifice, made the propitiation whereby we might be reconciled unto himself. 2 Sam. 14:14; John 1:29; Rom. 3:24, 25; 2 Cor. 5:18, 19. The cross reveals the Father and Son enduring the greatest possible suffering, making the greatest possible sacrifice, thereby making

self-evident that there is absolutely nothing for our good that they will not suffer or sacrifice. Rom. 8:32; Ps. 34:10; 84:10.

So on the cross, by this mightiest demonstration of the greatest truth, was made the most convincing, overwhelming refutation of the greatest slander. So complete was this that when all the universe—friend and foe, saved and lost—render their final verdict, there will be a complete vindication of God's character by a unanimous acquittal from every charge in the indictment. Rev. 15:3, 4; Rom. 3:19; Phil. 2:10, 11. In this great trial we can not be mere spectators. In sin's impeachment of God's character, on one side or the other we must be witnesses.

Brayton, Tenn.

Shall It Be a Step Backward?

E. K. SLADE

ONE year ago approximately thirty thousand dollars was raised through the Thanksgiving Ingathering effort, making it possible to send to the front twenty-five additional missionaries. Considering the advancement attending the message, and the extra demands made upon us at this time, it would be a decided step backward should we fail to gather in an equal amount during the present campaign. The present situation calls for double that amount. Every one who has carefully studied the growth of our work will freely admit that each succeeding year calls for an enlargement of the work and an increase of funds. It is not enough to provide for those who have gone to the front, but recruits are called for and must be sent forth from year to year.

Should the ingathering effort this year result in bringing in only as much as was secured last year, it would seem like a step backward, because that would but little more than provide for those sent out last year. It would seem as if at least as many more should be sent forth to the needy fields this year.

Who can properly estimate in dollars and cents the worth of twenty-five missionaries carrying this message to the dark places of the earth? Who would wish to withdraw the little that his effort contributed to this work a year ago? Who of our people would care to be excused from having a part in a stronger and more universal effort this year?

It is doubtless true that many in our churches failed to have any part in last year's effort. If the matter of individual responsibility could be so presented to our people that every member of every church would do faithfully his part, we feel certain that at least sixty thousand dollars could be gathered in, making it possible to maintain the workers sent out last year, and open the way for sending as many more this year.

When we consider that this effort is not drawing upon our own resources, but that it calls in funds from the world, and that it also places in the hands of the people reading-matter that is designed to accomplish much good by bring-

ing prominently before the world this great advance movement, we should be encouraged in our efforts, and it should lead to a most hearty response on the part of every lover of truth. We are not merely to hold our own in this great world-wide work. Anything short of advancement in our missionary operations will have the appearance of stepping backward.

Holly, Mich.

Significant of the Times

C. A. WILLIAMS

THE national convention of the Brotherhood of Railroad Carmen was held recently in the city of Atlanta, Ga., delegates being present from every State in the United States, from Canada and from Panama. At an open air meeting held in the immense Auditorium, and attended by thousands of citizens of Atlanta, there were utterances from the speakers which were very significant, indicating the spirit that is gaining control of the minds of men and women, and showing what may be expected when the angels are bidden to loose the four winds. The address that met with the heartiest approval, and was cheered to the echo, was presented by a woman. It was filled with expressions of denunciation of the money power, the trusts, corporations, etc., designating them as tyrants, plunderers, murderers, blood-suckers, and applying to them many other names too horrible to mention. The paper was read with telling effect upon the audience.

The writer has no words of justification for the wicked and oppressive acts of the rich, neither can he condone deeds of violence on the part of those who are not rich. The principles of right and wrong are applicable to all classes and conditions, and human nature is the same in all mankind. Ex-Governor Hoke Smith, who was present, said, "Do not feel hard toward the rich man; if you were in his place, you would do just as he does," which is, in the main, true.

We are fast hastening to that time when, as in the days that were before the flood, the earth will be filled with violence. Knowing that this time is so close upon us, do we realize what we owe to our Heavenly Father for warning us of these things? May we make haste to finish the gospel work quickly.

There are millions yet to be warned, many of whom are just as honest as we, and will accept the message for these times when their attention is called to it. We must not rest content with the assurance that we are saved. The gospel must go to "every creature" in this generation, and we must each do our part. Then when the storm breaks, we can say of the Lord, "He is my refuge and my fortress: my God; in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. . . . Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling."



Hour by Hour

ONE single day
Is not much to look upon. There is
some way
Of passing hours of such a limit. We
can face
A single day; but place
Too many days before sad eyes,—
Too many days for smothered sighs,—
And we lose heart,
Just at the start.
Years really are not long, nor lives,—
The longest which survives;
And yet to look across
A future we must tread, bowed by a
sense of loss,
Bearing some burden weighing down so
low
That we can scarcely go
One step ahead,—this is so hard,
So stern a view to face, unstarred,
Untouched by light, so masked with
dread;
If we would take a step ahead,
Be brave and keep
The feet quite steady, feel the breath
of life
Sweep over on our face again,
We must not look across,—looking in
vain,—
But downward to the next close step,
And up. Eyes that have wept
Must look a little way,—not far.
God broke the years to hours and days,
That hour by hour
And day by day
Just going on a little way,
We might be able all along
To keep quite strong.
Should all the weights of life
Be laid across our shoulders, and the fu-
ture, rife
With woe and struggle, meet us face to
face
At just one place,
We could not go;
Our feet would stop; and so
God lays a little on us every day;
And never, I believe, on all the way
Will burdens bear so deep,
Or pathways lie so steep,
But we can go, if by God's power
We only bear the burden of the hour.
—George Klinge.

The Faith of a Child

ALMA DIKE

WHEN I was a child, I did not have the privilege of being trained by Christian parents, and yet the Lord, our Great Teacher, knew just how a child could be taught to love and trust him.

One day my father sent me up among the hills to collect some money. When I reached the foot of the hill on my way back, it was so dark that I could not see which way to turn. For a moment I could not think of anything but the snakes that I knew were there. I tried to walk, but fell down. I was so frightened that the sweat trickled down my

cheeks. Then that dear name "Jesus" came to my mind, and I only cried it out, "Jesus! Jesus!" and lo, he was right there; for as soon as I had cried out the name, I was happy, and felt no fear, but began to sing. After I had walked a little way, I felt a light touch on my shoulder, and heard a small voice say, "Look behind." I looked, and saw a light shining on the gate that I should have gone through, but had passed. I knew then that I was not alone, and the joy that filled my soul I can not describe. I kept praising God all the way; and whenever I had to turn, the light would shine so that I could see where to go. Had not that angel touched my shoulder, I should have been in the river; for it was only a few minutes' walk ahead of me, and I did not know it at the time. From that time, the Saviour was my best friend, and I was so happy in him. I had found some one to go to with my joys and sorrows. He was always ready to hear my childish prayers, and I knew they were answered.

Then came the time when I was obliged to go out into the world to do for myself. I wondered if it would not be all right to keep Sunday as a sabbath, as other good people were keeping it; but then I heard the Saviour say to my heart: "I have done all you have asked me to do, and now when you know that I have said the seventh day is the Sabbath, will you say No?" My answer was, "No, let it cost what it will, I will obey my Saviour." I was told that if I kept the Sabbath in my mind, it would be all right, for I was obliged to go out to work, and nobody would let me go to church on that day. Finally I was continually among people who did not give me any time in which to read my Bible and talk with my heavenly Friend, and had to work hard and late. The result was that for about two years heaven and Jesus never came into my mind. But though I had forgotten him, he had not forgotten me. When I looked at the dark clouds, they told me of the Judgment day, and I knew that I was not ready. Then I began to read the Bible, but could not find peace with God. I reasoned that it was a story-book, similar to others I had read, and that the story about the Thor god might be just as true.

However, one evening when I was reading the Bible, the tempter whispered, "There is no God," and I answered, "No, there is no God." Then he who was my friend saw it was time to do something, and he whispered by his Spirit in my heart: "Don't you remember how you called on me when you were in trouble in the woods, and how

I helped you? and now you say there is no God!" Then it all came back to my mind, and I was on my knees in that minute asking God to forgive me and to receive me back. It was not long before I was again trying to live the truth; and as soon as I had obeyed, my peace with God brought me the joy the world has never known.

I have been in many of our people's homes, both in this country and in the old, but have been in only a few families where it was expected that the children would pray at the family altar. I once met a bright little girl who knew the Sabbath-school lesson well every week. When I asked her if she loved Jesus, she said she did not know. I asked her if she prayed, and she said she did not know how. There were seven dear children in that family, and I found out that none of them knew how to pray. Is it any wonder that such children will not stand firm when brought face to face with the trials of the world—when the tempter comes to tell them that to do as the world does, will be all right? They can not say, "The Saviour always answered my prayers, and I love him too well to do anything he has told me not to do," for they have never been taught to pray in their own behalf. They know that Jesus was a good man, but do not know him as the truest and best friend; so when the enemy comes with his strong temptations, they fall. If they had only been acquainted with the Saviour's voice, they would hear him say, "This is the way."

I am glad that some of our mothers understand that to train up a child in the way he should go is not only to make him familiar with the Bible, but to lead him to know and love the Saviour. The children must learn that although Jesus has gone to heaven, he hears their prayers and is their truest and best Friend.

I once had a little girl staying with me. One day on coming home from school she said, "I am so happy." She then told me that she had had some trouble about her lesson and had begun to cry. Then she remembered what I had told her, and she said, "He did hear me, and now I am so happy."

Fathers and mothers, teach your child to pray and to know the Saviour, and when he is old, how can he turn away?
Red Rock, Okla.

Growing Older

THERE is but one way to prevent growing old, and that simple way is to grow older. The child has the true instinct, for every child wants to grow older. The thought of growing old rarely ever enters his mind, but the thought of growing older fills his heart all the day long, and even at night the boy will dream of being a man; and happy is the boy if the time never comes when he would like to turn the flight of time backward. The boy feels, in spite of all warnings and all the caution that come from his seniors, feels all through his expanding being, that there is something better ahead. We can remember how

people used to say to us, "These are your best days." The same remark is still made to the youth in high school, "You will have no more days like these;" and the college student is constantly hearing from his seniors, "Just about the second day after commencement you will strike the real thing, and then you will learn how poor and mean life is."

The only redeeming feature of this situation is that neither children nor youth will believe it. Thank God for that! And it is a profound pity that any one should so live that he could believe it.

Browning, with his familiar lines in "Rabbi Ben Ezra," has furnished us a most excellent outline of this theme:—

"Grow old along with me!
The best is yet to be,
The last of life for which the first was made;
Our times are in his hand
Who saith, 'A whole I planned,
Youth shows but half; trust God: see
all, nor be afraid.'"

On the coast of Maine I sat talking with a friend when a passing stranger called out, "Gentlemen, excuse me, but I must ask you to share with me the glory of this sunset." Our friends say, "You simply must enjoy the coming concert with me," or, "Do let us climb this favorite mountain of mine." Men and women are exclaiming, "Look at the beautiful flowers," "Listen to the bird's song," "Let us enjoy together mountain and lake;" but here is a man who says, "O come along with me, and let us grow older together, and let us see something more splendid than we have ever yet seen!" Now, if men and women were generally saying to their friends who are lagging behind: "Let us get this splendid vision that lies beyond," what fine service they might do for their fellow men, and how perfectly delightful it would be if men and women always believed what the youth believes, "I shall never be satisfied until I know the things which lie in the depths of God's heart."—*Richard L. Swain, Ph. D., in Homiletic Review.*

"A Little Child Shall Lead Them"

"DADDY! daddy! And you said you wouldn't." There was a world of disappointment in the tiny tot's voice that sounded strangely out of harmony with the surroundings in the kitchen of the old-fashioned country inn where Jack Mitchel and two companions sat drinking their half-pints. "Us'll cry again," she continued, and then, putting her finger into her mouth, stood strangely silent.

Dot, the apple of Jack's eye, from her home on the opposite side of the road, had caught sight of her father entering the saloon. Before her mother could stop her, away she toddled as fast as her legs could carry her, gleefully calling out, "Daddy! daddy! Dot's coming," for she loved daddy, and she knew daddy loved her.

But when she entered and saw him with a mug of liquor raised to his mouth,

her voice lost its sweetness; she looked, stopped, and then uttered her childish reproach.

It didn't mean much to the others, but to Jack it meant a lot. As if stricken nerveless, the mug fell from his grasp, and, ashamed of himself, he hid his face.

Jack was a good man, hard working, full of affection and devotion to his wife and child. Yet the enemy had been gaining the mastery over him. Only the other day, he had gone home under the influence of liquor, his nature for the first time being quite changed.

Snappy and churlish, he had reproached his wife, and when little Dot sought to clamber onto his knee, he had pushed her away.

"Daddy won't love me!" cried the child, and tears trickled down her cheeks, to keep company with those that welled from her mother's eyes.

A sensible woman, she said nothing then, but when he was sober, she had pleaded with him, "Jack, do give it up!" and he had promised he would, and his little daughter coming in just at the moment, he had picked her up in his arms and said, "Daddy won't have any more of the horrid stuff!"

And now his promise was broken.

But it was the last time. What preaching could not have done, that childish reproach had done. "The young teetotaler," as Jack Brown called her, fixed his resolve. Pulling himself together, he paid his money, gathered his heart's treasure into his arms, then turning to his mates, said: "Chaps, no more for me! I've taken my last. The little 'un's made a man of me. She sha'n't reproach me again." He went out of the house, and the saloonkeeper never welcomed him as a customer again.

"A little child shall lead them."

A little child led him, just when he needed to be led.—*The Water Lily.*

Spiritual Rheumatism

ONE cause for rheumatism is eating too much and exercising too little. The body does not get a chance to burn up its nourishment, so it accumulates as waste matter, and the system becomes filled with clinkers.

That is what is the matter with some Christians. They go to meeting, they read good books, they eat plenty of spiritual food, but they never do anything for anybody. They become spiritually surfeited, and they soon get so full of spiritual rheumatism that it is actually painful for them to do anything for God, even if it be so small a thing as take part in a prayer-meeting, much less speak to some needy person of how to get his soul saved, or to cause the widow's heart to sing for joy. Are you afflicted with spiritual rheumatism?—*Life Boat.*

"FAITH says not, 'I see that it is good for me, and so God must have sent it,' but, 'God sent it, and so it must be good for me.' Have faith in God."

THE WORLD-WIDE FIELD

Samoa

JOS. E. STEED

"THE wrath of man shall praise thee: the remainder of wrath shalt thou restrain." Were it not that God has spoken these words, it would be very hard for his servants to bear up under some of the experiences through which they pass while trying to give the message in these island fields. For many reasons, the Samoans object to German rule over them. One great reason is that many of their ancient customs are being ignored and discarded, and other customs are being introduced. To this they have a great aversion. They do not like taking up anything of European form. If one does anything of that kind, he becomes the object of ridicule.

On that account some of the tribes of Savaii have objected to German rule. For a long time the governor tried to reason with them that these were for their good, until finally they rebelled against his rule. It seemed as if war would take place. A fleet of war-ships was sent here from the China Sea. An ultimatum was sent to the rebelling factions to surrender at a given time, with their arms. This made all anxious to know what would take place. Every preparation was made for an attack on the rebels, if they failed to surrender, even to the painting of the guns and dyeing to make them in harmony with the surrounding verdure of the bush.

Just before the time came for an attack to begin, the rebels began to surrender. The result was peace, instead of war, for which we thank our Heavenly Father. We began to work for the soldiers, and invited many of them to our home, and gave them what literature we had in their language. Some of them attended our meetings, with the result that several have left us with the intention of further investigating the truth. One told us that he had made up his mind to leave the navy when his time was finished in October, and connect with our people. He said, "The Sabbath is right, and I am going to keep it."

Our hearts rejoice because, after waiting some time, we have now some literature in the language of the Samoans and Chinese. We are glad that it is our Leader who says that the gospel message shall go to "every nation, and kindred, and tongue, and people." Were it not for this, we could not hope to do so great a work as we see before us, in reaching forty thousand Samoans, one thousand Chinese, and about five hundred natives from the Solomon and other islands.

In the opposition that is raised against us, we are beginning to see the effect of our work. But the Lord has said,

"Every controversy, every reproach, every slander, will be God's means of provoking inquiry, and awakening minds that would otherwise slumber." There is much to encourage us in our work among the Chinese. We have distributed quite a number of tracts among them, and have been taking a club of Chinese *Gospel Herald* for this year, and have yearly subscribers for nearly all our club. Those who know a little English speak well of the paper.

This work is certainly done under difficulties. Many of the Chinese can not understand us, nor can we understand



A SAMOAN PRINCESS

them. Our hearts go out to them. Of all the people in these islands, the poor Chinese are having the hardest time. They do the very hard work here, and receive but few kind words from any one.

The life of the Solomon and New British islanders is also very hard here. Many of them are away from their own land against their will. No one thinks of doing anything for them, and they left their native islands before they learned to read their own language. Some of them have been to Australia, and have learned a little English. We have started a night school to try to help them, teaching them God's Word as we teach them English. This to us is a mountain of difficulty. But faith removes the mountain, and we are determined to do what we can for them.

We have quite a good number of Fijians. For them our friends in Buresala, Fiji, are sending a club of *Raramas*. And so in these ways we are trying to work for all in our field, trusting the

Lord to give the increase, as we are sure he will do.

We desire to thank our kind friends for the literature sent to us. We are using it in every way we can, and are still glad to receive anything bearing on the message, in English or German. We will promise to use it to the best advantage.

India

B. A. KURTZ

PRIOR to this year I spent most of my time in language study, canvassing for our literature, and nursing. But last April I came to Bhaluty, a native village in the Himalayas, where there were a few who had heard of the message and were interested. On my arrival, I was taken to the home of a native sister, where the best room in the house was given me. A few days later we began a course of Bible studies on present truth. From six to eight attended every day. They seemed much interested, and often in their prayers would thank God for the light they were receiving in regard to his Word. A native Christian and his wife came fourteen miles to study the message, and they are now both observing the true Sabbath. While on their journey here, the woman was thrown from her horse, and had her back severely injured, so that she could scarcely walk, and was unable to stand erect. Fomentations were given her, which entirely relieved the pain. The Lord certainly answered prayer in her case.

One day a native Christian, living at some distance, came to inquire about our religious teaching. We were having a study on the spirit of prophecy. He listened very intently, and at the close said, "This is all very wonderful, and entirely new to me. Could you not let me have some books from which I could learn more in regard to this new teaching?" I gave him several tracts, one on the seal of God and the mark of the beast. The following week I received a letter from him, stating that he had read this, and was thoroughly convinced that what it taught was the truth, and that if he wished to be true to God, he would have to observe the seventh day. From the tone of his letter, he seemed to be in great distress, as he was in government employ.

He has a wife and six children dependent upon him. Some time later I received another letter, saying that he had had no peace of mind, and had decided to resign his position, and trust the Lord to provide for him. This he did on the first of August. Last week he wrote to me, saying, "You no doubt will rejoice to learn that your prayers for me have been heard, and that I am now among the number who refuse to have the mark of the beast." After reading this, I felt strongly impressed to write and ask him if he would not like to canvass for a little pamphlet, the one writ-

ten by Brother L. J. Burgess, as he could in this way help to spread the message, and at the same time provide for his family. I thought this would be a test, as the people of this country do not take very kindly to canvassing. A few days after, he came, saying that he was ready to engage in the work. I gave him a number of the pamphlets, and he seemed quite happy as he started out. I believe he is sincere, and I ask that you especially remember him in prayer, that God may greatly bless him in this work.

I had been in Bhaluty only a few weeks when some of the children came and requested me to open a day school, as they wished to learn English. On May 18 we opened a school, with seven pupils. It has grown steadily, until now we have thirty-five enrolled, ranging in age from five to twenty-six years. They study both Hindi and English. One of our native sisters teaches the former, and I the latter. It is certainly encouraging to notice the progress they are making, and it is a pleasure to teach them. Some, when they entered, did not know one English letter from another, but they are now able to spell quite a number of short words, and give the translation, also to translate short sentences. Some, when they entered, did not know at present we are teaching reading, spelling, writing, and arithmetic in both languages.

When we opened our school, we held our classes under the trees; but since the rainy season began, we have been conducting our school work, under difficulties, in the house at which I am staying, of which I will give you a description. The house is of one story, about forty feet long and fifteen feet wide, including the veranda. At one end I have my room—bedroom, dining-room, and kitchen, all in one. This is about twelve by twelve feet, and has a little iron grated opening, about twelve by fourteen inches, which takes the place of a window. I also have part of the veranda curtained off, which I use as a study room. In two small rooms not so large as mine, the family lives; and in the next room the goats are stabled.

Now do not imagine that we have wood floors, or even cement; it is simply the bare ground; and when the floor needs cleaning, it is given a fresh coat of mud. I do not mean that this takes the place of sweeping; but when the ground becomes broken from walking on it, it is given a coat of mud, which hardens when dry, and so keeps the dust from rising.

We now have to crowd our pupils on the narrow veranda, which is about twenty feet long and four feet wide. I hope that in the near future we may be able to put up a school building in this vicinity, so that the work can be conducted under more favorable conditions. I am in hopes that through the education of the children we shall be able to gain the confidence of the parents, to win them for the Master. Nearly all our pupils are of Hindu parentage, observing the caste system and worshipping idols. My prayer is that God may give

me wisdom to know how to instruct these children so that they will see the folly of both these systems, and worship only the true God. When we first opened the school, quite a number of them would attend Sabbath-school. Lately there have been only a few attending; but the books we use in the school are of a religious character, and I trust that the seeds of truth that shall be sown through this means may be blessed of God to their salvation.

I am enjoying the work, and sincerely thank God for giving me a part in proclaiming this last message to these people. The Lord is also blessing me with health, for which I am truly thankful. I think I have never enjoyed better health than at present.

Jeolikote.

In the Roman-Swiss Conference

GUY DAIL

THE twenty-fourth annual session of the Roman-Swiss (the old Central European) Conference was held August 16-21, at Yverdon, a city of nearly ten thousand inhabitants. The camp was beautifully located in an orchard near the town. The outside interest was the largest we ever had in Switzerland, as many as six or seven hundred strangers

union school at Gland, and supports a laborer in the Northern France Mission. One might almost think that, in their attitude toward the Latin Union Missions, the five hundred sixty-four members of this small conference were in some ways trying to follow the example of the illustrious Pestalozzi, whose monument is before his old school at Yverdon, and of whom it is said: "His greatest merit is that he set an example of absolute self-abnegation, that he lived with his pupils, played, starved, and suffered with them." It was from 1805-25 that this self-sacrificing man worked and labored for the children here in Yverdon. Such devotion as he showed to his work will enable us in all parts of the world to be successful in bringing others into present truth.

The labors of the young people in scattering literature have been crowned with much success in some of the Roman-Swiss churches. In one place over four hundred francs net income has been realized from the distribution of the French *Signs of the Times* by the youth alone. We believe that missionary effort of this kind will prove a great blessing to those who take part in it, desiring only the honor of God. This will aid us in practically educating missionaries; and the large French-speaking colonies must be



GENERAL VIEW OF YVERDON

coming to the public lectures. There were about three hundred fifty of our own people present. Eleven were baptized Sabbath afternoon. In the revival service of the morning, about sixty came forward for prayer. It was gratifying to see the spirit of union that prevailed, and to note how many promising young people were on the grounds, and to witness the liberality that characterized the brethren in their efforts to assist the Latin Union school secure its own permanent quarters, to which over ten thousand seven hundred francs was pledged and three hundred francs given in cash.

Little Roman- or French-Switzerland has ever been a great financial strength to our work in the Latin Union Conference. To-day the conference not only gives two tithes to the union conference to aid in carrying on the evangelization of the union mission fields, but it carries the wage of the head teacher in the

worked by those who are masters of the language. We look with hope to the youth of French-Switzerland, expecting that they will so dedicate their powers to the Master's service that we shall see many of them volunteering for hard, active labor at the front. Although the country is small, so far as territory is concerned, yet there are whole cantons, especially in the Italian-speaking districts, that we have as yet not touched by ministerial labor, and there is still plenty of room for the students of the Gland school to get a practical experience in the field at home, before they are called to take up the cross in remote and unfavorable climes.

The assistance of the ten native workers at the meeting, as well as the efforts of the visiting brethren (Elders L. R. Conradi and J. N. Loughborough of the General Conference, and Elder L. P. Tieche, president of the Latin Union

Conference), was encouraging, helpful, and upbuilding. The people have gained a new experience in the things of God. Last year fifty-three were received into membership in this field. Elder Joseph Curdy was re-elected president, and we believe that he, with his fellow laborers, and all the dear Roman-Swiss brethren will be able to go forth to their labor this year with renewed courage and faith in the final triumph of the message among the eight hundred thousand inhabitants of their conference. Just now there is quite a standstill in the watch-making business, so that financially times are rather hard; but we know that if these things drive the workers and the people to God in earnest prayer, the scripture will be fulfilled which assures those that love him that all things work together for good (Rom. 8:28), and the publishing, the educational, and the sanitarium work will see still greater blessing in the future, and many souls will be gathered in to prepare to meet their God.

Vergeze, France.

The Work of the Missionary's Wife

SCANT justice would be done to the work of missions, if no account were taken of the work done by the wives of the missionaries. Their work is seldom reported, and is not always reportable, but it has to be done all the same. In one sense, their work is never done, for they are always at it, helping in a score of unnumbered and unsentimental ways. They visit the schools, conduct the sewing classes, look after the Bible women, and teach the female Bible classes, look after the women of the churches,—old folk, young folk, well folk, feeble folk, and all sorts of folk who need bits of help, and odds and ends of guidance, good advice, and wise suggestion,—besides that which cometh upon them daily—the care of their households, their small families, and the attention native servants all require.

They have to make the most of the preparations for their husbands when they go off on itinerating tours—see to their cooking utensils, stores, stretcher, bedding, etc. Some of these men would starve by the way if their good wives did not look after them. If there are any social amenities to be observed in order to good standing in the community, as there are sometimes, the wives have to see to them, or they will not be done. They have to see that their husbands are not barbarized while about their work. Some of the husbands would go round with sleeves out at the elbows, or in their cook's white drill coat which the washerman had by mistake put along with the missionary's, or in shoes careened over on one side and tied with twine, if their wives did not look after them. They would get to taking their breakfast in the pantry, or on their desks, or even go off into the country without breakfast, if left to themselves.

Every time they return from an itinerating tour, their wives have to put

them through their facings, make them presentable to society, and not a discredit to those that sent them out. Nor is this all that missionaries' wives have to do and see after. They have to be the general supplementers in most mission fields of all manner of minor unfinished items in the round of missionary life.

In some fields the wives have to mix medicines, spread plasters, give out doses of "pain-killer," quinin, castor-oil, warn the children against green fruit and colic, put on patches, sew on buttons, deal out bits of thread and needles, doctor the children, ask the children how their mothers are, and the mothers how the children are, keep count of the baptizing gowns, look after the preparations for the communion service, keep the desk supplied with pens, ink, paper, and postage-stamps; and so on, and so on, with twenty other things of no account in making up a "report," but all of which are most valuable items of solid missionary usefulness, and go a very long way in making the work of their husbands a success or a failure.

There are many gifted, cultured, gracious women, whose devotion to the cause of foreign missions is soul-refreshing to see or to read about. But there are also others, equally gracious women, although not equally gifted and cultured, whose labors, sacrifices, and influence are and have been such as even their more gifted and cultured sisters have never come near—gentle, sweet-tempered, tender-hearted, unobtrusive women, who, seldom seen on platforms and never in the pulpit, and little heard of even in missionary circles, are not much reckoned among the workers and forces making for righteousness; and yet the influence, example, and work of such are among the most powerful factors in the mission field. For not only do they reign as queens in their own homes,—which are always models of what such ought to be in cleanliness, comfort, and hospitality ("Marys in the house of God, Marthas in their own"),—but also in the huts and homes of the natives, because they reign in the hearts of the native women, who adore them, and look up to them as their highest example of all that is Christian, womanly, and motherly.

With limited gifts and but little culture—as those words are generally understood—they are greatly gifted in tact, mother-wit, and sanctified common sense, and rich in that heart-culture which counts for so much in all Christian work, but especially in foreign mission work. Like their prototype, Mary of old, they do what they can, and their influence and example, like the odor of her ointment, are felt far and near. For they fill their fields of labor with their aroma, penetrating to the most unthought-of places, and permeating all the ways and walks of native and missionary home, social, and public life. Such are not only mothers in Israel, sisters in sorrow, and helpers in every season of affliction and time of need, but they are the Marys, Marthas, Dorcas, Priscillas, and Phœbes of the mission field, and

rare and precious blessings they are to it and to all connected with it.—*Rev. T. T. Williams, in "Thirty Years in Madagascar."*

The New Earth

L. D. SANTEE

"Blessed are the meek: for they shall inherit the earth." Matt. 5:5.

I HAVE heard of a land full of beauty,
Of pleasures unmixed with alloy,
Where lives that are faithful to duty,
Shall rejoice in a bright dream of joy.
I have heard of the evergreen mountains,
Where the feet of the weary may rest;
Sweet valleys and murmuring fountains
Are found in the home of the blest.

O, the darkness n'er falls on those mountains,
And the clouds never wreath them with storm,
But their brows, like rainbow gilt fountains,
Are lit with the splendors of morn;
And these headlands gleam ever above us,
Where sin enters not, and no stain.
We shall see there the angels that love us,
Where death cometh not, and no pain.

The "mansions" in heavenly places
Will be shared by the friends that are blest;
And bright eyes and fair, shining faces
Shall welcome the weary to rest;
And my heart, looking up, thrills with pleasure
As I think of that region so fair;
O, there is my home, and my treasure,
And the love of my heart is all there!
Moline, Ill.

Winning Friends

THE secret of getting along with everybody and having a good time wherever you go is to like people and to take an interest in their lives.

It does not matter whether it is a princess or a serving maid, a statesman or a farmer, whom you are thrown with for a few minutes or a few hours; find out the main interest of the life you have met, and talk about that, and you will interest yourself, and your hearer, too.

This human nature lover is a separate and distinct individual from the man who calls himself a student of human nature.

The student looks at his neighbors usually through a quizzing glass, and continually takes inventory of their vices, defects, and weaknesses.

The other person comes to his fellows with love in the heart and in his mind the one thought, "We are brothers and sisters. What can I do for you?" He cares only and looks only for the grand human sentiments in the heart of each man or woman he meets.

And somehow he finds them. Be the quantity great or infinitesimally small, he calls it out. He has friends everywhere. People love him, believe and confide in him. Why?—Because he loves, believes in, and takes an interest in everybody.—*Northwestern Christian Advocate.*

Harvest Ingathering for Missions

"Thy people offer themselves willingly in the day of thy power, in holy array." Ps. 110: 3, A. R. V.

Special Campaign Week, Nov. 1-6.
Full Campaign Period, Nov. 1 to Dec. 31.

Campaign News

BE sure to attend the special "preparatory meeting" in your church Sunday, October 31.

All orders for the special REVIEW are being filled in the order in which they are received, distant States being favored when absolutely necessary.

Our large presses are now running the full twenty-four hours. Thus we hope to be able to fill promptly all orders received for campaign supplies.

We are receiving, one by one, samples of the excellent missionary letters being sent out by our conference officers in behalf of this great effort.

Over fifty thousand letters have been sent out from this office in behalf of the Harvest Ingathering campaign for missions,—most of them two-cent letters.

On the inside of the new "Official Solicitor's Card" will be found sufficient blank spaces for thirty signatures, also spaces for writing the amount given by each individual.

The first copies of the Harvest Ingathering number of the REVIEW were mailed Wednesday, October 6. But for a temporary break-down in our power (engine) plant, they would have been mailed sooner.

Those desiring to solicit means through correspondence should order an extra "Official Solicitor's Card" to accompany their letter requesting means. The same card can be used over and over until filled.

The special "Instruction Leaflet" is being mailed with every order for the Missions REVIEW. Whether ordered or not we are sending them out in the ratio of one leaflet to every twenty-five copies of the REVIEW ordered.

Do not be surprised if we divulge to you this week a special plan whereby you will receive enough campaign supplies to enable you to begin work promptly Monday morning, November 1. Watch for our letter, etc.

Brother D. K. Royer, secretary of the New Jersey Conference, informs us that up to October 6 the churches in that conference had ordered a total of 10,392 copies of the Missions number of the REVIEW. This is a good beginning.

Brother R. D. Spohr, missionary secretary of the Indiana Conference, has just held a Harvest Ingathering campaign institute at the Beechwood Academy. The students are planning to do aggressive work during campaign week and after.

Isolated Sabbath-keepers who are unable to have their "Official Solicitor's Card" signed by the elder, treasurer, or other officer of the church nearest them, should secure (by mail) the signature of the conference president, secretary, treasurer, or some other officer who is available.

Up to Tuesday, October 12, we had received orders for 174,650 copies of the Missions number of the REVIEW. This is but a beginning, for we have yet to hear from the large orders handed in to our church officers following the special second Sabbath service held in our churches October 9.

Some of our regular agents for the ten-cent magazines are planning to sell their copies of the Missions REVIEW outright, for not less than ten cents each. They write us that they can dispose of the papers easily, and thus raise large amounts for missions during campaign week, November 1-6.

Mrs. M. H. Crothers, missionary secretary of the Southern Union Conference, accompanies her order for one thousand copies of the Missions REVIEW with the following encouraging words: "We will do our best to make this year a better one than last year. The people are much better acquainted with the work, and we look for much better results."

A faithful worker in Nebraska writes, "I distributed one hundred forty copies of the REVIEW last year. It took me over one week. The roads were muddy. I collected \$16.76 while working my way through the small towns. My collections averaged a little over twelve cents for every paper distributed." He is hard at work again in the present campaign.

A dear old lady up in New Hampshire thus expresses her deep interest in this work: "I will be seventy-eight in December, but I will do my best to collect means to help send the truth to a perishing world. I am the only Sabbath-keeper in this place. Have interested two or three in the Sabbath question." And she is but one of thousands of our dear isolated Sabbath-keepers who fill their declining days with home missionary work for the Master.

The "Instruction Leaflet" has already been sent out to nearly all our workers. It contains just what you will need to know in order to make a success of this campaign work. Among some of its contents may be mentioned the following: "Program and Method of Work," "How to Begin," "Some Actual Experiences," "The Children Can Help," "Hints to Beginners," "Definite Territory," "Official Solicitor's Card," "Starting the List," "A One-Minute Canvass," "Talking Points" (or how to approach the farmer, tradesman, banker, nurse, temperance workers, printer, etc.), "Soliciting by Letter" (giving sample letter), "Where to Send Donations," and a "Directory of Local Conference Treasurers," alphabetically arranged under union conferences.

One of the saddest communications we have received reads thus: "Mother is seventy-four, and has all she can do to care for me, an invalid. We live alone. *It is impossible for us to work.* Our prayer is for the soon closing of the work." An intense *desire to work* is being manifested by nearly all of our people.

Brother Frank F. Fry, field missionary agent of the Minnesota Conference, is visiting the churches of his conference in behalf of the campaign. He says: "We shall certainly take pride in keeping up last year's best record, which was made in the Northern Union Conference. I am very much interested in the reports of last year's work."

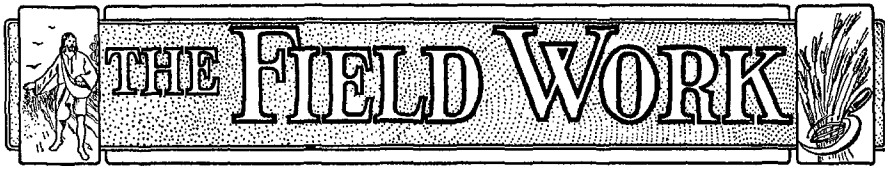
The missionary secretary of the Indiana Conference is stirring up an active interest in this work by writing many personal letters to the church-members. He says: "I have already sent out many letters this week, and will mail *two hundred more* within a day or two. You may expect a flood of orders from Indiana." They are coming in. We can take care of many more.

For some weeks the presses of the Review and Herald Publishing Association and the Foreign Mission Seminary have been turning out large quantities of printed matter for the campaign, being often run by night as well as by day. In order not to interfere too much with its regular work, our publishing house has been obliged to have some of this work done by printers in the city of Washington, D. C.

Brother S. H. Carnahan accompanies his order for copies of the Missions REVIEW with these words: "Last year I ordered a few copies for use in another part of the island. I called on nearly all the Americans. O, if those who enjoy comforts in the home land could only realize what the workers out in strange lands on the frontier have to endure, they would be glad to share the hardships."

From an interesting letter written by a Methodist brother in a Western State who takes the REVIEW, we quote the following: "Your kind favor to hand, and contents carefully noted. So far as I know, the Seventh-day Adventists have no representative here. I am a Methodist, but am firm in the belief that God is now sending his final message to a dying world. Twenty-five years ago it was my privilege to read 'Daniel and the Revelation' and 'The Cleansing of the Sanctuary,' by Uriah Smith. I was deeply impressed with this light upon the previously hidden mysteries of these great prophecies. I am unfamiliar with your methods. However, any matter entrusted to me will be looked after to the best of my knowledge and ability. God's people should lay aside all prejudice, and work for the glory of God and the salvation of souls." We are sending this Methodist brother fifty copies of the Missions REVIEW with which to begin the campaign work in his district.

A. J. S. BOURDEAU.



THE FIELD WORK

The New California College

THE readers of the REVIEW may be interested in a description of the new conference college located at Anguin's, eight miles from St. Helena and five miles from the St. Helena Sanitarium. It is situated on Howell Mountain, about seventeen hundred feet above the level of the sea. It was formerly known in California as the Anguin Health Resort.

One year ago we made a contract for a place in Sonoma County, called the Buena Vista property, the fame of which has been heralded from one end of the country to the other. The entire estate contained about three thousand acres. There was a castle upon it, making it the most desirable property for a school that we had found up to that time. When the word came to us at Washington that the man from whom we were purchasing absolutely refused to give a clear title, the matter was laid before Sister E. G. White. Following her counsel, we abandoned the project, believing that the Lord had a better place for us. This hope we believe has been realized in this excellent property which has been secured for the school. It would have required at least five years of hard labor and fifty thousand dollars in addition to the purchase price of the Buena Vista property to bring it to as good and as practical a condition as the one we have now secured.

The new school property contains between seventeen hundred and eighteen hundred acres of land, most of which is mountainous, covered with woods. There is variously estimated to be from six to ten million feet of saw timber, pine, fir, and redwood. Some of these trees are six feet through at the base, straight as an arrow, and one hundred fifty feet high. There are many never-failing springs on the place, with an aggregate flow of three hundred thousand gallons of water daily. Three hydraulic rams raise this water to the highest elevation, from which the entire property can be supplied with water in the driest season.

As the mountains are round about Jerusalem, so the mountain tops surround this valley of rich bottom-land, containing about one hundred acres in a high state of cultivation. There are thirty acres of alfalfa, and twenty acres of fruit—apples, pears, peaches, plums, prunes, quinces, cherries, grapes, figs, blackberries, and both English and black walnuts.

There are ten buildings on the property. The main building, located in the midst of forest trees, is one hundred five by forty-five feet, and contains twenty-nine bedrooms, a dining-room that will seat one hundred fifty persons, a large parlor, a kitchen with accommodations to feed three hundred persons. A wide veranda extends around three sides of the main building on the first and second floors. The building is three stories high. There are six cottages of from three to eleven rooms each. A

hall, thirty-six by seventy-two feet, formerly used as a dance hall, but now as a chapel, will seat over two hundred. Adjoining this hall were billiard rooms and a large bowling-alley, which have been converted into five or six good class-rooms. These buildings all come to us completely furnished, in good repair and ready for occupancy. Five hundred two-quart jars of fruit come with the place; forty-five tons of prunes have already been gathered, and more remain to be gathered.

Under the main building there is a cellar with several compartments that are as dry as the inside of the house. Another cellar near the main building is hewn out of the solid rock, where provisions can be kept cool during the hottest weather. There are three large barns,—one for horses, one for cows, and the other for storage of extra feed. These barns are all well filled with hay and feed. There is a blacksmith and a carpentry shop well equipped with tools. Truly, these are goodly buildings, "which thou buildest not, and houses full of good things, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantest not." Deut. 6:11.

There is a swimming tank, forty by one hundred feet, covered, and furnished with dressing-rooms and bath-rooms. This tank and the bath-rooms can be supplied with warm water. There is also an acetylene gas plant on the premises, which is of sufficient capacity to furnish two hundred lights.

There came with the property thirteen horses, six colts, twenty-three head of cattle, over one hundred tons of hay; wagons, buggies, surreys, three of which can seat nine passengers each. The personal property is estimated to be worth not less than ten thousand dollars.

It was only two days after the committee had decided to take the property, and the first proposition was made to the owner, before the trade was closed. Forty thousand dollars was paid, and twenty thousand dollars more is to be paid in six months, without interest.

Immediately after the property was secured, it was decided to open the school the twenty-ninth of September, less than one month from the time the school property was purchased. The school opened with an enrolment of about fifty students, which was good, considering there had not been time to issue a calendar, or even to print a circular. There are no Seventh-day Adventist families living nearer than five miles of the school, so there were no day students. Students are coming in from different parts of the conference, and they expect soon to have the rooms all filled.

The climate is delightful. Some winters the snow falls for a few days, and the average temperature in winter is twenty-five degrees above zero, while in the summer it is eighty-five degrees.

The day of the dedication was a day of interest. Three four-horse teams, six two-horse teams, and several single car-

riages brought visitors to the spot. Sister White was present at the dedicatory services, and spoke very decidedly and clearly, stating that it was God's providence that had given us this place. Others bore a similar testimony, while Prof. C. W. Irwin outlined in a few words the general policy that would be carried out in the school. The dedicatory prayer was offered by the writer.

The faculty consist of Prof. C. W. Irwin, Elder A. O. Tait, Prof. Geo. W. Rine, Mrs. C. W. Irwin, Miss Hattie Andre, and Miss Lois Randall. Drs. H. F. Rand and M. L. Edwards will render assistance in giving medical instruction. The close proximity of the St. Helena Sanitarium is a great advantage, as the spirit of prophecy has told us that our schools should be connected with a sanitarium. Each of these institutions can be a help to the other.

It should be mentioned that there are prospects that the school will exceed its present capacity. Arrangements have been made for the purchase of a portable sawmill, so that by student labor a new dormitory may be erected, using the lumber on the place, without any outside expense except for the hardware.

We have not heard one word of criticism regarding the purchase of this place, and the brethren have freely pledged for the purchasing of this property. Some have doubled their pledges. Our brethren and sisters have set their heads and their hearts to wipe out the indebtedness on this conference institution, and to begin this new school according to the light of the Testimonies regarding manual labor.

Prof. C. W. Irwin, who has successfully demonstrated the manual labor problem, both financially and in developing all-round missionaries for foreign fields, stands at the head of this new school. He is supported by a faculty and a committee who believe in these principles. Our hearts say, "Praise the Lord." S. N. HASKELL.

Notes Concerning the North Pacific Camp-Meetings

A BRIEF report of the Spokane camp-meeting was written for the REVIEW. As I have seen no other reports in our church organ, perhaps a few interesting items may be proper even at this late date.

The Tacoma camp-meeting was well attended. About one hundred seventy-five tents were pitched for the occasion, and three or four hundred persons camped upon the grounds. Elder G. A. Irwin and the writer, representing the General Conference Committee, were in attendance. The writer was present only a few days in the earlier part of the meeting. As the meetings in the North Pacific Union Conference were so appointed that they each lapped over on the time of another, one laborer went to the commencement, and the other remained to the close. Elder Irwin's labors closed the Tacoma meeting, while the writer was attending the first half of the Portland meeting.

At the Tacoma meeting upward of two thousand dollars was pledged for general foreign missionary work. Revival services were held with much profit, and quite a number were baptized. Representatives were present, and collections were taken for the publishing work, for

the blind, for the cause of missions in Japan, China, etc.

The meeting in Portland was also quite well attended. About one hundred fifty tents were pitched, and several hundred persons were in attendance. About two thousand dollars was raised for foreign missions, and smaller sums for other objects.

It was very gratifying to see the increase in the numbers of believers compared with those present at a previous visit twenty-five years ago. I was informed that in Portland and vicinity alone there were several churches and four or five hundred members, and to the best of my judgment, the assembly was increased tenfold. These were not all new converts however; for, as is well known, a great emigration for years has been in progress, especially from leading central conferences, and also from various parts of the United States, and even from foreign lands. In all these meetings large numbers of old friends greeted me, coming forward to shake my hand with great cordiality, and calling to remembrance days of old, from twenty to forty years ago, when I was laboring all through the North. How time flies! For nearly twenty-one years I have been mainly in the South. It was indeed pleasant to see so many old friends, and find them so true to the dear cause all these years.

I left the Portland meeting at about the middle of it, while Elder Irwin remained till its close. I was informed that the revival work was a success, and that a goodly number were baptized.

The Montana meeting was held at Stevensville, and was the last one of the series in the North Pacific Union Conference. I left Portland Monday night to reach Stevensville at the beginning of the meeting. Circumstances were such that it seemed difficult for Brother Irwin to attend. This was quite a disappointment to the leading brethren in Montana. But the Lord was with us from the beginning till the close of the camp-meeting. The camp was pitched in a small grove of second growth pines, affording good opportunity for private devotion, and in my judgment it was the best and most spiritual meeting I have attended for years.

This meeting was held in Bitter Root Valley, one of the most pleasant valleys that I saw in my long trip of about seven thousand miles. The valley is perhaps eighty or one hundred miles in length by twenty in width. It lies high up in the Rockies, with high peaks on either side. Bitter Root River is a fine stream of clear cold water, fed by smaller streams flowing out from the mountainsides, from the snows of the higher peaks. Speckled trout are plentiful in these streams. Much of the rich, choice land in the valley can be irrigated, and very large crops of hay, oats, wheat, and potatoes, and the earlier fruits are raised. With plenty of water for irrigation, it is not uncommon to raise one hundred bushels of oats, from forty to sixty of wheat, or four hundred bushels of potatoes to the acre. The weather is generally cool, though in the middle of the day it is quite warm. The land is high-priced as a rule, often one hundred dollars and upward an acre.

Perfect union seemed to prevail among the ministers and people. They had been carefully instructed in all the principles of present truth. They loved to listen

to the truth presented plainly and forcibly. They were believers in the Testimonies of the Spirit of God, yes, and in health reform, discarding flesh-meats and everything that was hurtful. This little camp-meeting, of about one hundred adults and perhaps forty or fifty tents, forcibly reminded the writer of the camp-meetings in Iowa some thirty or forty years ago. After the views of unbelief had been sifted out by the departure of those who followed Elders Snook and Brinkerhoof, then for years we had meetings that the writer will never forget, and many of the other believers of long ago. When we met together, there was perfect union, and such love as I have seldom seen since. For quite a number of years, from fifty to one hundred twenty-five were baptized at camp-meeting, and there was wonderful growth in every department.

This camp-meeting was not a business meeting for the election of officers, so there was plenty of time for other meetings and spiritual instruction and devotion. Souls were converted, and a goodly number were baptized.

Those of most means in the conference were too busy to attend, yet in the small camp-meeting of one hundred adults, we raised pledges amounting to about four thousand dollars, half for local needs and the other half for foreign missionary work. Brother Charles J. Rider was ordained to the ministry. God graciously came in by his Spirit and witnessed to the ordination. This ordination was very gratifying to me personally, as Brother Rider is the son of Stephen and Martha Lockwood Rider, the latter a sister to my first wife. Our families were most intimate. His previous labors had given evidence that this was a proper step.

Elder R. D. Quinn, president of the Montana Conference, is held in high esteem by his brethren. It was a pleasure to make his acquaintance, and also that of other brethren in the ministry.

A portion of the money raised will be used in building a much-needed intermediate school building. They have an excellent school in the conference. Montana is, in territory, the third largest State in the United States. There is a great territory to work, and few laborers to work it. May God greatly bless the work in this large State.

On my trip homeward via California, I stopped off part of a day at Walla Walla. That is an important point in the great cause of present truth in the North Pacific Union Conference. We have a large sanitarium there, and College Place is the location of one of our greatest schools. Twenty-three years ago I attended a camp-meeting there. I felt loath to leave the Pacific Coast without witnessing the great growth of the cause in that important locality. There was much of interest to be seen, and many aged and dear friends of mine lived there. School was soon to be opened, and everybody was busy. I went, of course, through our excellent institution, with interest and thankfulness, and felt to praise God for what my eyes beheld. There had been some lack of needed water in the sanitarium, and so an artesian well had been bored, six inches in diameter. Water was struck in about seven hundred feet. A large stream of pure water came bursting up to a height of from fifteen to twenty feet, affording water for all

needed purposes, and sufficient to irrigate three hundred acres, it is estimated. This was a great blessing. My many friends greatly desired me to stay longer, in order to speak to them once more before leaving for the California camp-meeting, I spoke to an open-air meeting on the school grounds in the dark. It was estimated that four hundred were present. And so we bade farewell to devoted friends, and left them on our way to California.

GEO. I. BUTLER.

The Eastern Colorado Camp-Meeting

THE twenty-seventh annual session of the Colorado Conference was held in connection with the camp-meeting at Boulder, Colo., August 26 to September 6.

This meeting was held on the beautiful Chautauqua grounds. Every convenience in the way of cottages, auditorium, dining-hall, water, light, street-car service, etc., was available, and added much to the pleasure and success of the meeting.

Boulder is also quite near the center of population of the State and of our membership. As a result of all these favorable circumstances, and also of the fact that it was expected that Sister E. G. White would attend the meeting, there were, all together, one thousand of our people on the ground, making the meeting a truly representative one.

Sister White spoke to the great congregation three times during the conference. Her instruction was of the most practical and spiritual nature. The last time she spoke was on the last Sunday of the gathering, and at the close of a most clear and inspiring sermon she kneeled down and prayed with the people, offering one of the most earnest prayers that we ever heard. The Spirit of the Lord came very near, and there was a general move of the whole congregation to consecrate themselves to the Lord to work for him everywhere and all the time.

At this conference about five thousand six hundred dollars was raised in cash and pledges for various enterprises at home and abroad. So this camp-meeting was a time of great blessing in both financial and spiritual things.

Besides our own faithful home workers who came in from the field to enjoy the meeting and consecrate their efforts and prayers to make it a success, there were present among the helpers from abroad the following workers, whose help was greatly appreciated, and added much to the success of the gathering: Elders W. C. White, E. T. Russell, H. H. Votaw (of Rangoon, India), G. F. Haffner, J. H. Kraft, S. G. Huntington (president of the Utah conference), J. H. Morrison, and S. Mortenson (superintendent of the Swedish department); Profs. H. R. Salisbury, C. C. Lewis, G. A. Grauer, and B. E. Huffman; Dr. W. A. Ruble, and Mr. and Mrs. J. S. Wightman.

Thus every department of the work was well represented by general as well as home laborers. The expense of the camp was all met, and there was a surplus to apply on the tent fund. It was pronounced one of the most successful meetings held in this conference for some years.

Elder C. R. Kite was elected president, and enters upon his work with the united support of the workers and people of the conference. Elder H. M. J. Richards was elected conference secretary. The other members of the executive committee are Elders E. E. Farnsworth, J. W. Lair, and H. F. Ketrings. The board of directors of "the Seventh-day Adventist Association of Colorado" are: Elder C. R. Kite, president; Judge C. C. Holbrook, vice-president; Elder H. M. J. Richards, secretary; other members—Elders E. E. Farnsworth, J. W. Lair, and H. F. Ketrings.

The following are the departmental secretaries: Tract society, Ralph Emery; canvassing, Charles Sutton; education, Elder E. E. Farnsworth; Sabbath-school, Mrs. Mae Warfle; religious liberty, Elder H. F. Ketrings; medical, Dr. C. A. Hansen; conference treasurer and transportation agent, Ralph Emery.

We enter the new conference year with bright hopes for a successful year's work, knowing that the Lord is near to bless every honest effort that we put forth in his name.

H. M. J. RICHARDS,
Conference Secretary.

The Kind of Men Needed

WE are the wealthiest people on earth. The value of the truth we possess is inestimable. Shall we stand still, looking on with ease, while the people all around us are perishing for want of the bread of life?

We have a good field in North Carolina for men who will volunteer to carry the truth to the world. Men of spiritual stamina are wanted,—men who are able to find work close at hand because they are looking for it,—men to give energy to the ranks,—men for the times, able to cope with its errors,—men who will inspire with zeal those already in the field.

The Master is calling for men whose hearts are warm with Christian love, and whose hands are eager to be about their Master's business,—men who will work diligently while the day lasts; for "the night cometh when no man can work." Jesus is soon coming; "and while we watch and wait, God bids us work courageously to proclaim the message of his return." Shall we do it?

My address is R. F. D. 4, Hickory, N. C. H. B. TILDEN, *Field Agent*.

The Open Door

WHILE our minds are being directed toward the work in the Southern field through the offerings of October 2, it might not be out of place to speak of one important way of getting the truth into that field, which, perhaps, many of our people have overlooked. While our gifts are indeed very acceptable in the sight of heaven, yet they can not take the place of the means I shall mention, which is, I believe, the Lord's solution for us of the problem of reaching the many people of this long-neglected field. I am sure that many of our Northern friends are interested in the work here, and are willing to make sacrifices, as far as their means are concerned, to see the work go, but I fear that they have, in a great measure, overlooked one of the principal means by which this field will have to be warned.

I presume all know about the race question, which is a very important problem here. If our ministers labor for one class, they are debarred from the other. The same can be said of the Bible worker, the medical missionary, or the school worker; but thanks be to our Heavenly Father! the Lord has given us one avenue through which we can reach all classes alike without raising prejudice. You ask, What, then, is the way that the Lord has left open for this great work to be accomplished?—It is the same of which the Testimonies have so plainly said: "If there is one work more important than another, it is that of getting our publications before the public, thus leading them to search the Scriptures." Now, if this testimony applies in a general way, how much more forcibly does it apply to the Southern field, where this method seems to be the only open door which Providence has left by which we may be able to reach all the people without much prejudice.

Yes, the faithful canvasser may go to the great mansion or to the humble hut, even if standing side by side, and raise no comment from the world, simply because he has something to sell. The people look at it from a commercial standpoint, regarding that an agent has the right to sell to all classes alike; while the Lord, holy angels, and real Christians look at it as a missionary work of the highest order.

The canvassing work can be carried on here during the entire year. We trust that the Spirit of the Lord will turn the hearts of some this way who feel a deep burden for this field; and have the kind of missionary spirit that will take hold of the work understandingly, and with a zeal that is according to the knowledge of his word.

V. O. COLE,
Gen. Miss. Agt. S. E. U. Conf.

The Indiana Conference

DURING the past summer tent efforts have been held in the following places: Indianapolis, South Bend, Bluffton, Dillsboro, Orland, Marengo, Milltown, Linton, Kendallville, and near Wolcottville. In addition to this work, we have had laborers in most of the large cities of the State. Success has attended the efforts of our laborers, and all report additions to the truth.

Two camp-meetings have been held in the conference this season: one at Bluffton, which was attended by about six hundred of our people, and the other at Linton, in the southern part of the State, where about two hundred fifty of our people were present. The definite message for this time was presented during the evening services at both camp-meetings, and at both places some began the observance of all the commandments of God. Especially was this true at Linton. After a number of discourses on the Sabbath question, the change of the Sabbath was presented; at the close of the sermon an appeal was made to the people, and fully twenty strangers arose. Several of this number began at that time to keep the fourth commandment.

The Wabash Valley Sanitarium, located in our conference, has enjoyed the most prosperous season of its existence. Not only has the institution been full to overflowing all summer, but we have had a class of patients that has been a help to the institution financially, so that,

in addition to meeting the running expenses, about two thousand dollars of its indebtedness has been paid off.

Our conference school, Beechwood Academy, opened Wednesday, September 22, with the largest number of students it has ever had at the beginning of the school year. Seventeen church-schools have also been opened in the conference this year.

There were sold by the members of the Indiana Conference during the summer more than thirty-five thousand of our ten-cent magazines. Those who are canvassing for our books have also met with success.

We are now putting our efforts on the Missions number of the REVIEW, and the brethren and sisters of Indiana are responding nobly. MORRIS LUKENS.

East Michigan Camp-Meeting

THE annual camp-meeting of the East Michigan Conference was held August 19-29 in Keeley Park in the city of Jackson. In many respects the location was excellent, it being central. The attendance from the city, at the evening services especially, was quite good. The fundamental principles of the message were presented each evening, and many manifested an interest in the doctrines taught. In addition to this, two of the city paper the *Citizen Press* and the *Patriot*, published excellent daily reports of the sermons, averaging from one to two columns in length. In this way the message was brought to the attention of thousands of people who did not attend the meeting. I believe that a similar work to that done through the public press of Jackson can, and ought to, be done in many other camp-meetings, and thus a knowledge of the truth be taken to many thousands.

Although the meeting was not as centrally located in the conference as some other meetings have been, yet the attendance of our people was good. There was perhaps a thousand camped on the ground and in rooms, and on the last Sabbath a large number coming from Battle Creek and from some of the surrounding churches in the conference increased the attendance to about fifteen hundred.

An earnest spirit of devotion and consecration was manifested throughout the meeting. Some gave their hearts to God for the first time, and others who had lost a vital connection with the Lord took hold again with new courage and hope. About thirty were baptized.

For the various needs of the cause in the foreign fields, in the South, and local conference work, nearly two thousand dollars was raised in cash and pledges. Elders A. G. Daniells, W. B. White, A. J. Haysmer, Allen Moon, the union conference laborers in the various departments, and the writer attended during some part of the time and joined with the local conference laborers in the burdens and blessings of the meeting. The various departments of the work in the conference received careful consideration, and progress in the different branches of the work during the past year was quite apparent. The regular business of the meeting of the conference was not held in connection with the meeting, so of course no detailed reports were given.

This camp-meeting, held in this old battle-ground of the truth, was the means of bringing new courage to the work in this conference. Those who attended went to their homes with new determina-

tion to be more faithful in advancing the message during the coming year. No doubt there are many others who ought to have attended the meeting and shared in the refreshing season who were kept at home, some of them by the cares of this life. We believe the stirring times which we have entered and the nearness of our Lord's appearing should be an incentive to every believer to attend these annual convocations.

G. B. THOMPSON.

Southern Missouri Camp-Meeting

THIS meeting was held at Springfield, Mo., August 12-22. There were eighty tents pitched, and every one was full, and many of our people had to take rooms in the houses near by. More than four hundred were in attendance.

The meeting was held in a beautiful grove just at the edge of Springfield, and the location lent itself to the making of an ideal camp-ground. The workers at the meeting were cheered as they saw the people come in, filling all the tents, and making a larger camp than they had planned for. The neat arrangement of the tents, the dining-room service, and the care of the grounds were all an excellent object-lesson for our camp-meetings.

The Spirit of the Lord was in all the meetings, and there was desire on the part of our brethren and sisters to take advantage of this occasion to put away sin, and gain spiritual strength for the year before us.

The spirit of liberality came into the camp, such as had not been witnessed before in Missouri, and our people willingly gave of their offerings for the work abroad, and for the needs at home. The different departments of the work were well carried on; the young people's and children's meetings were planned so that they proved of great interest and help to the children and youth.

For the coming year, Elder D. U. Hale was re-elected president of the conference, and Brother E. R. Allen secretary and treasurer.

Many feared, because the camp was some distance from the center of the city, that the outside attendance would be small, but from the very beginning, there was a splendid attendance, and at the evening meetings, the large tent was always full to overflowing, many of our people having to bring seats from their tents and sit on the outside, in order that the strangers could occupy the large tent. The workers from outside of the union conference were Dr. W. A. Ruble, Elder H. H. Votaw, and the writer.

H. R. SALISBURY.

Western Colorado

BEGINNING September 16 and continuing for ten days, the first annual session of the Western Colorado Conference and the camp-meeting were held at Grand Junction, Colo. Although this conference is among the latest organized, it is made up of a loyal and devoted class of people, who are earnestly contending "for the faith which was once delivered unto the saints."

From the very first day of the meeting, it was plain to be seen that provisions could not be made for the entertaining of all in attendance, though every available tent and many near-by rooms were pressed into service.

One special feature of encouragement was the interest manifest by our people in the business transactions of the conference. Every conference meeting was well attended, and perfect harmony reigned throughout these services. Many resolutions were adopted which, if faithfully put into practise, will mean much for the future progress of the message in this small corner of the field. Nearly one thousand dollars was raised for the carrying of the message into the regions beyond. Able help was rendered by the following brethren, who were in attendance from abroad: Elders G. A. Irwin, E. T. Russell, Chas. Thompson, H. H. Votaw, Dr. W. A. Ruble, and others. Elder and Mrs. Wightman were present during the last few days of the meeting, and manifested their usual zeal in setting forth the principles of religious liberty, speaking both at the tent and to a large and attentive audience on the street.

Seven persons were baptized on the closing day of the meeting, and a number of others who had given their lives to the Master were referred to the local elders, who will later administer the ordinance.

Although this was the first meeting of the kind ever held by our people in western Colorado, we feel that a new impetus has been given the work here, and that our lay members, as well as conference laborers, will go forth with a greater earnestness and a firmer desire to help finish the work in this generation.

WM. M. ANDRESS,
Secretary.

Maryland

SMITHSBURG.—Sabbath, October 9, the writer met with our brethren and sisters at Smithsburg. Friday evening we celebrated the ordinances of the Lord's house. We shall remember this gathering as one blessed of God. Never in our experience with this people have we witnessed greater evidence of the immediate presence of God than we experienced at this meeting. Much time was spent invoking divine aid, confessing sins, pleading for forgiveness, and by faith laying hold of the promises of God. Several not of our faith were present, whose hearts were touched, and the flowing tear expressed far more eloquently than words the desire of the heart for liberty from the dominion of sin and condemnation.

Sabbath morning at the close of the Sabbath-school, the writer addressed a few words to the congregation, based on Ezekiel 18. Again the Spirit of the Lord came among us, and when opportunity was given for sinners to return to the fold, three made an unconditional surrender. How good it was to see husbands and wives in each other's arms confessing their sins and seeking forgiveness. Those who had hindered their companions, speaking evil of the church, now with tears humbly confessed their sins, and asked for the solemn rite of baptism. In harmony with their request we administered baptism in the afternoon. We expect to baptize others in the near future.

During the last three months five have united with this church by confession of faith, and six with the Hagerstown church. Still others are keeping the Sabbath and attending our services regularly, expecting to unite soon.

With the psalmist we will now say, "Praise the Lord, all ye nations: praise him, all ye people."

L. E. SUFFICOL.

The Church

Instruction Pertaining to the Duties and Responsibilities of Officers and Members

Transferring Church-Membership

WHEN church-members change their places of residence, it is desirable that they unite with the church nearest them. This gives the church where they live the benefit of their counsel and help, and relieves the church where they last lived of carrying upon the book names that are really of no practical help. This is the general rule, to which there may be some rare exceptions. Where there is no church near, and the absent members report by letter, sending tithe and offerings, as well as helping with the financial burdens of the church from which they are absent, the names of such are with profit continued upon any church record book. If there is a church near enough for attendance, it is better to transfer membership.

A brother writes: "Whose duty is it to make application for church letter when a transfer of membership is desired?"

In reply, we should say that the individual himself should apply to the clerk of the church where he holds his membership, requesting that a letter be granted him to join the church at —, being careful to state the church to which he wishes his membership transferred, giving also the name and address of the church clerk. The clerk of the church where he holds his membership should immediately bring this request for letter to the attention of the church elder. The elder, at any regular service of the church, may present the request, and secure the vote of the church authorizing the clerk to make out the letter of transfer. The clerk mails this printed form, with the return letter attached, to the clerk of the church where the member wishes to unite, retaining the name upon his church record until the return letter is received. Upon receiving that, he without further action of the church, drops the name, at the same time filling in on his record book the date of transfer. This letter is valid for three months only.

The clerk receiving a letter for transfer of membership should promptly report to the elder of the church, who should obtain the vote of the church accepting the member, either the Sabbath following the receipt of the letter or not later than the second Sabbath. Then the clerk should promptly send back the return letter to the clerk forwarding it, that the latter may know that the member has been accepted, thus authorizing him to drop the name from his record. Otherwise the name may appear upon two church books at the same time. Much confusion results if the church clerk where the member is received fails to promptly send back the letter of acceptance to the clerk issuing the letter.

In no case should the clerk issuing a letter give it to the individual himself. In every instance it should be sent direct to the clerk of the church where the member wishes to unite.

Those who are members of distant churches should keep their home churches informed as to their whereabouts. This is a duty every member owes to his church.

We can not believe the Lord is pleased with slackness concerning the vital records of our churches. The church officials entrusted with the care of the churches should take an interest in these matters, and know that the record of their church is as perfect as it is possible for them to make it.

T. E. BOWEN.

Relation of the Missionary Secretary to the Missionary Meeting

THE missionary secretary should plan for the meetings well ahead, so as to allow time for the necessary study. Nothing that is done haphazard, at the last moment, without thought or prayer, will be a success. If there are parts to be studied and spoken, they should be given out, with proper instruction, so that they can be prepared and the missionary secretary have time to hear them recited before the meeting takes place. A short rehearsal may be held, or the instruction may be given individually. Some may think this will make the meetings too formal, but experience has proved that the programs which have been the most carefully worked up are those where there is most apparent freedom. Every one knows his part, and is conscious that he has conscientiously done his best to present it so that God can be glorified.

In all preparations for these meetings, this motive should be kept constantly before all, that everything should be done in the best way possible, to glorify God, and not ourselves. This is especially needful with children and young people. We all enjoy seeing and hearing the little ones take part in these meetings, and they should have a part in them, but unless care is exercised to see that they realize they are doing it to please and glorify God, their hearts may become tainted with vanity and emulation. Where they are taught to take part from the right motives, it proves to be a factor in attaching them to the cause of God. They feel they belong to it and have a degree of responsibility for its success.

If a foreign mission study is to be given, the missionary secretary should see that a map is hung up, on which the places referred to may be found. If a tract is to be studied, he should see that copies are given out the previous week to the members, that they may prepare themselves. Whatever may be needed should be provided.

Reports of labor should not always be called for in the same way or at the same time in the program. One week have the blackboard ruled and headed with the various kinds of work; and as the reports are given, put them down. When completed, let the church see its week's record, which, if a true one, is what will be its heavenly record. Are they satisfied with it? Another time call for periodical work, then for work with tracts, with books, and also for other work. One week simply have the written reports handed in, without verbal comment, unless there are some specially interesting experiences. If thought is given to this, the missionary secretary can devise other ways of calling for reports.

Never let any item go into a program simply for entertainment. Let everything—recitations, lessons, special singing, or whatever it may be—have a

bearing on the subject under consideration. There is so much excellent matter available that there is no difficulty in preparing programs that will be appropriate and interesting.

E. M. GRAHAM.

Christian Education

Conducted by the Department of Education of the General Conference

FREDRICK GRIGGS - - - Secretary

Clear Water Industrial School, Eagle River, Wis.

THIS promising school is located in the northeastern part of Wisconsin, in Oneida County. Studies in all the grades up to and including the tenth are offered. During the spring and summer months agriculture, both theoretical and practical, will be made a special feature. Beginning next spring, several young men will be given an opportunity to work for part or all their school expenses. Those who desire further information should address the writer at Clear Water Lake, Wis.

S. C. HANNON, *Principal*.

Beechwood (Indiana) Academy

THE eighth annual session of Beechwood Academy opened September 22. Brother W. H. Edwards, auditor and treasurer of the Lake Union Conference, was present, and gave the opening address.

Several improvements in the plant have been made since last year, and work on others is now going on.

Sixty students have been enrolled. We are of good courage, and are making definite plans for aggressive work in the Harvest Ingathering campaign.

CLIFTON L. TAYLOR,
Principal.

Lornedale (Ontario) Academy

THE yearly session of Lornedale Academy opened September 15, with a fair attendance, and at the present time the enrolment is eighteen. Three of our students earned their scholarships canvassing, and two will work their way on the printing of the *Canadian Union Messenger*, while others will work part of their way.

We have an excellent class of students, and look forward to a good year's work. Although our school is among the smallest, and we work with many inconveniences, yet our students take hold of the work with a will, and we trust that we may see many workers in the field from this little place.

H. T. CURTIS.

Southern Training School, Graysville, Tenn.

PROMPTLY at nine o'clock on Wednesday morning, September 29, the opening voluntary was rendered in the training-school chapel, which was comfortably filled with students and interested spectators. The program for the day was rather informal, and was participated in by representatives from the sanitarium, the school, the church, and several visiting ministerial brethren. About two

hours' time was devoted to informal speeches and songs, then the congregation was dismissed, and the enrolment of the school completed, which was very gratifying in regard to numbers. We are also much encouraged by the promise of a large increase in the enrolment in the next few weeks.

One of the encouraging features was the fact that a goodly number of men and women of mature age enrolled. A large per cent of these had been out doing work for the Master in different conference lines. They have come in to take part with us this year to get a better preparation for their work. The spirit of the school thus far is excellent, and if one may prophesy with any degree of certainty from what he sees without, we believe the school will be equal to anything we have had for many years.

M. B. VAN KIRK.

Opening of Fernando (Cal.) Academy

THIS school opened, according to printed announcement, on Wednesday morning, September 15. Practically the same faculty that we had last year faced the students as the school opened. The principal read Jer. 9: 23, 24, as the basis of true Christian education. A social meeting followed, in which teachers and students took part and told how the Lord had kept each one since we had last met. Some of the new students took part also. Quite a number of our former students returned, which indicates that they have a set purpose to finish definite courses and to fit themselves for definite work. After this the students were matriculated, and programs taken up.

School has been in progress now for two weeks, and it is decidedly the best opening that we have ever had. The Spirit of the Lord has been in our midst, helping teachers and students in their work and plans. The enrolment in the various departments is as follows: Academic and special courses, one hundred five; intermediate department, twenty-seven; advanced primary, twenty-seven; primary, sixteen; total, one hundred seventy-five. Pray for us in our work.

H. G. LUCAS.

Southern California Teachers' Institute

THE church-school teachers of Southern California met at the Loma Linda College of Evangelists, for institute work, August 17-31. There were seventeen in attendance, besides three from the Arizona Conference. Prof. Gerard Geritsen, of Berrien Springs, Mich., was present, and gave a series of twelve lectures introducing his course of sight singing. All were very enthusiastic over the new method, believing it to be the best method of teaching sight singing. Each teacher bought a hand-book, and a quantity of tablets have been ordered by our tract society. All appreciated the privilege of having the author himself explain the plan.

Drs. G. K. Abbott and Julia A. White, of the Loma Linda Sanitarium; Milton P. Robinson and Mrs. B. B. Davis, of the Fernando Academy; and Miss Foster conducted studies and rendered valuable and appreciated aid.

One of the most interesting and valuable periods of the day was the "round table," in which subjects were presented

by persons who had given them special thought, this being followed by a general discussion.

The last session of the institute was a very impressive one. The subject under consideration was Personal Work. The work of reaching each child's heart and helping him to form a Christian character, was clearly shown to be the first and most important work of the church-school. That each of the teachers sensed this was evident from the words of deep consecration and new determination expressed in testimony. The institute was closed with an earnest season of prayer.

H. G. LUCAS.

Pukekura Training School, New Zealand

THE second term of the Pukekura Training School closed July 20, and as we take a brief backward glance, we find much cause for gratitude to our God for his prospering hand in the work.

The attendance has remained about the same as during the first term, the enrollment in the advanced department being fifty-seven, and in the primary department, fourteen.

Classes have been conducted in the following subjects: Bible, grammar, arithmetic, bookkeeping, physiology, English history, ancient history, pedagogy, Latin, algebra, geography, penmanship, reading, spelling, drawing, vocal music, cooking, sewing, and carpentry. Throughout the year a class of about twenty pupils has been taking lessons on the organ and piano, under the efficient instruction of Sister Edith Caro.

At our Friday evening social meetings we have been cheered as we have listened to the students bear testimony to their faith in the living Christ and his power to save from sin, and we trust that he which hath begun a good work in them "will perform it until the day of Jesus Christ." Wrongs can not be righted, nor can reformations in conduct be made, by a few feeble, intermittent efforts. Character building is the work, not of a day, nor of a year, but of a lifetime. Several more students are desirous of being baptized, and Brother Smith is now conducting special studies with them.

Our much-needed laundry is now completed, and the old laundry building, which was a part of the cottage on the place when the school purchased the land, is now being used as a blacksmith shop. One of the students contributed liberally toward getting the blacksmith forge and tools. The work done there is a great saving to the institution, and we trust will also be a factor in practical education.

In the plumbing department several large tanks have been made, a waste-water system has been provided for each floor of the wing, and various utensils have been made and mended. A fire-escape for the back part of the building has been erected, and each week we have fire-drill.

The carpenters have been kept busy finishing the laundry and school building, and making washstands, tables, etc., for the school home. Some paper-hanging, painting, and varnishing work has been done.

Acting upon instruction received from the school board and conference committee, a part of our dairy herd has been disposed of, and the grass land

has been plowed for wheat and other crops. We now have in about forty acres of wheat, and the seed and manure for twenty acres more. Cleaning out swamp-ditches, hedge trimming, wood carting and cutting, orchard pruning, and other lines of work have kept the farm boys employed.

In January, 1908, the net worth of the institution, including the "Christ's Object Lessons" account, was £2,021 5s. 4d. In January, 1909, it was £2,313 9s. 7d. July 20, 1909, it was £2,648 2s. 6½d. All current accounts are paid to date. While these figures show a steady increase in our net worth, yet there have been times when we have been very hard pressed for cash to meet promptly our current accounts as they became due.

We feel thankful to God that the industrial feature of the work has, even in this early stage of its history, been the means of helping so many to attend the school. But while God has been faithful, we do not feel at all satisfied with our own efforts. Much more might have been accomplished in every line had our consecration, wisdom, and diligence been greater. But forgetting the mistakes of the past, and with the prayer that we may be taught the lessons we should learn by these failures, we look into the future with hope and courage, confident that the work God has established in his providence will be carried on to a successful issue.

F. L. CHANEY, *Principal*.

Current Mention

—Cholera has broken out in Seoul, Korea, and threatens to become epidemic.

—At Topeka, Kan., on October 8, seventeen men were killed by a collision between a freight-train and a construction-train.

—The French scientific exploration company in Babylonia recently unearthed a city which is believed to be several thousand years old. This is on the site of the ancient Roman Susa, the Shushan of the Bible, the capital of the emperors Darius and Artaxerxes. Below this city were found ruins of buildings believed to be still older.

—There is now a prospect of another Chinese boycott against Japanese goods, because of what are called the aggressions of the Japanese in North China. Many circulars are being scattered through three eastern provinces, declaring for such a boycott, and threatening with vengeance any who will not join in it. Japan is said to be protesting against the circulation of these documents.

—On October 11 a hurricane struck the southern coast of Florida, doing a great amount of damage, principally in the city of Key West. In this place alone the damage is estimated at \$3,000,000, and 5,000 persons are out of work and in need of food and clothing. General appeals are being made for aid for the sufferers. Warnings of the storm sent out by the weather bureau saved a great loss of life. The same storm caused much damage in the western portion of Cuba. The city of Havana reports the loss of ten lives and damage to property amounting to \$1,000,000.

—Definite action has now been taken by thirty-one States in the Union asking for an amendment of the United States Constitution. This is the majority of the States, and according to the Constitution itself, Congress must heed such demand, and call a convention to consider amendments. When such a convention meets, the National Reform Association proposes to place before it the life-long purpose of that organization, which is to so modify the Constitution itself that religion and the state can be joined in reality and religious legislation be made possible, and consistent with the Constitution.

—In spite of the protests of millions of individuals and numerous societies in Europe, Prof. Francisco Ferrer, who had been accused of being the leader of the anarchistic outbreaks in Barcelona, Spain, a few weeks ago, was shot to death at Barcelona on October 13 by order of the Spanish government. On that day there were fierce demonstrations against the Spanish government in France, Italy, and Austria. It is firmly believed in many quarters that the execution of Professor Ferrer has sealed the doom of the Spanish king. The Pope of Rome had been importuned to intercede with King Alfonso, and the king had been appealed to by Professor Ferrer's daughter, but all to no purpose, and the execution was hurried, it is believed, to forestall interference with the purpose of his accusers. Many persons throughout Europe who are prominent in the scientific and political world openly declare the execution "an act of political cannibalism." Said a prominent Frenchman: "Ferrer was the victim of the monks, who are all-powerful in Spain, now that they have been re-enforced by their colleagues who were expelled from France." It is generally felt that the execution of Ferrer was the result of the influence of the Jesuits. In the city of Rome mobs surged through the streets crying, "Down with the Jesuits;" "Down with Merry del Val." The latter is papal secretary of state. In Trieste, Austria, on the following day large crowds of workmen went on strike, parading the streets with black flags, and shouting "Death to Alfonso;" "Death to the Pope." It is impossible to learn what is going on in Barcelona, as all news from that quarter is censored by government officials. A general strike of workmen is now on in Rome, and anarchists are preparing for a great demonstration in that city. The Socialists of Brussels have declared a boycott on Spanish goods, and have put the flag over their headquarters at half-mast, "to remain so till Ferrer's death is avenged." The Vatican is strongly guarded, and the papal secretary is advised by the police not to appear on the streets, as his safety can not be guaranteed. The fact that Professor Ferrer was given no opportunity to defend himself at the trial, and that his attorney was placed under arrest for protesting against such procedure, has added to the feeling of hatred stirred up in Europe against the Spanish government on account of the execution. The pope is reported to have expressed great concern over the effect of the execution upon the church in Spain; but there can hardly be a doubt that his failure to intercede for Ferrer was due to the fact that the most powerful order of the Catholic Church was the chief agent in securing his condemnation.

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

THE Religious Liberty Association has issued a little publication on "How to Write for the Press." If you are interested in this subject, send for a copy. It will be sent free to those who will promise to do something in this line.

Elder A. J. Clark, religious liberty secretary of the New York Conference, says: "We expect quite a fight on the part of the enemies of the truth this winter. They were defeated last year, and are now more determined than ever."

The United States Supreme Court, after a recess of four months, resumed its sittings on Monday, October 11, with only seven of its nine members present, Justices Peckham and Moody being absent on account of illness. Its first session was but forty minutes long.

The Washington *Times* of September 16 contains the following report from a certain town in Pennsylvania: "The reading of the Scriptures and the reciting of the Lord's prayer must cease in the public schools. This was decided upon at the meeting of the school board."

Under the heading "The Unfortunate French Blunder," the *Western Watchman* (Catholic) of September 23, published at St. Louis, says: "Six years ago the Concordat was broken. In other words, the bond which united the French government and the Catholic religion was dissolved. The government ceased to pay the expenses of the parish priests, forfeited its right to vote in the elections of the High Church officials, and thus abandoned all religious responsibilities."

The New York *Independent* of October 7 makes the following pointed editorial observation: "Concordats between church and state ought to come to an end. The church ought to have absolute independence, unruly by the state, and the state equally ought not to be hampered by the church. The church in France is freer and will be stronger for the abolition of the Concordat." The occasion of this comment is a Vatican violation of a concordat, or mutual agreement, between her and Bavaria.

A hot Sunday-closing fight is on in Richmond, Va., according to the *Times Dispatch* of that city. It seems that until lately confectioners have in all parts of the city been uninterfered with; but a short time ago Rev. G. Otis Mend, rector of Christ Episcopal church, complained of a number of these dealers, and had them arrested, while on Broad Street men in the same business were permitted to go on unmolested. A. Sangone and John Sandy, two of the victims, are thoroughly aroused over the partiality shown, and declare they will fight the thing to the bitter end. The *Times Dispatch* says, "The case will be watched with interest by other confectioners and all who keep open on Sun-

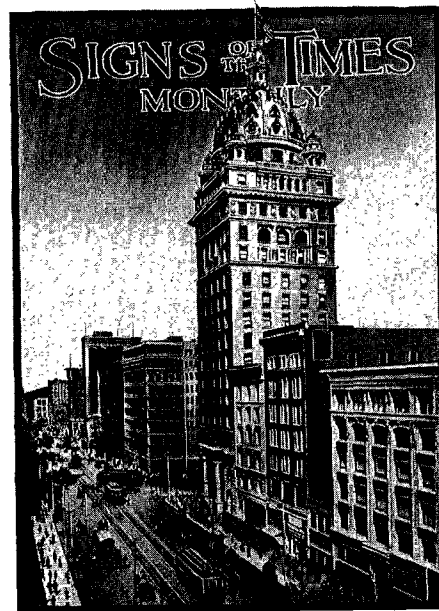
day, for the ruling on this case will have an equal bearing on all."

Rev. Dr. Charles E. Guthrie, pastor of the Hamline Methodist Episcopal church, of Washington, D. C., in a sermon delivered Sunday evening, October 3, criticized Dr. Cook for delivering a lecture in one of the theaters of the city on the same evening, on his trip to the north pole. The chief objection to this was that in doing so he had "presented to the Christian public an alternative, which means that the Christian public must either turn away from their churches and their religious duties on Sunday night" or "join the crowd of Sabbath-breakers, who believe in Sunday theaters." W. A. C.

NOTICES AND APPOINTMENTS

The November "Signs of the Times" Monthly

WHILE Theodore A. Bingham, former police commissioner of New York City, Ben. Lindsey, judge of the juvenile court of Denver, Colo., and other leading men are, through the largest current magazines, exposing the corruption in government of our large cities, it seems most opportune to give special attention



FRONT COVER PAGE

to the lessons which God would have these conditions teach in the *Signs of the Times Monthly*.

The *Signs* magazine is appealing to people who think, and those who are circulating it regularly are seeing interests created, such as referred to in this sentence from an agent's letter just received: "I have a number of *Signs* readers who have apparently developed quite an interest in the truth."

The November number will present the truth so clearly that it must wield a mighty influence for good.

The following is a partial outline of the contents:—

CURRENT TOPICS (seven pages).— "Census of Religious Organization;" "Work of Harriman;" "What We Spend for Luxuries" (illus.); "Value of Crops, 1909;" "Farthest South—Shackleton's achievement."

CONDITIONS IN OUR CITIES.— "General Bingham on New York City;" "New York—Its Growth; Its Commerce;" "Conditions in Our Cities," by Mrs. E. G. White; "City and Country" (illus.), by M. C. Wilcox; "San Francisco's Reformation;" "Los Angeles' Reformation;" "Pittsburg's Civic Reform."

GENERAL ARTICLES ON THE MESSAGE.—

"Christ the Author of the Sabbath," H. W. Cottrell; "Natural Immortality"—Bible Reading; "Struggle for Religious Liberty in Western World," J. O. Corliss; "Except Ye Eat," C. L. Taylor.

HOME, HEALTH, TEMPERANCE.— "Way to Health," Dr. D. H. Kress; "How the Message of Jesus' Coming Began in America," Prof. A. W. Spaulding.

The *Signs of the Times* is drawing to it a class of workers who, for the love of the message, are so planning their own work (making sacrifice if need be) that they may do something each month. Those who are making the work a business are realizing well, and are enjoying wonderful experiences.

Prices

25 to 500 copies, 4 cents each; 500 to one address, 3½ cents.

Send order to your tract society.

Addresses

THE address of Elder A. C. Bourdeau is 1314 East Vine Street (not East Pine Street), Kalamazoo, Mich.

Any one knowing the present address of Mrs. Della Whitfield, formerly of the north side church of Chicago, located at Ravenswood, will confer a favor by notifying Celia A. Green, 1917 Wilson Ave., Chicago, Ill.

Chesapeake Conference

THE annual meeting of the Chesapeake Conference will be held at Rock Hall, Md., November 3-8. The first meeting will be held Wednesday morning at 9:00 o'clock, November 3.

F. I. RICHARDSON, *President*,
E. S. NEWCOMER, *Secretary*.

Atlantic Union Conference

NOTICE is hereby given that the fifth biennial session of the Atlantic Union Conference will be held at South Lancaster, Mass., Nov. 14-28, 1909. The first meeting is called at 9 A. M., Sunday, November 14. All accredited delegates are requested to be present, if possible, at the first meeting.

W. B. WHITE, *President*.

Publications Wanted

Samuel Adams, Rimby, Mo., papers and tracts.

J. D. Row, F. F. D. 2, box 18, Arlington, Wash., literature for missionary work.

Mrs. L. B. Rowe, 1802 E. Grand Ave., Joplin, Mo., wishes a continuous supply of literature for distribution in the city.

Mrs. Mary Cool, Murdocksville, Pa., REVIEW, *Signs, Life and Health, Instructor, Little Friend, Bible Training School*.

Mrs. J. L. Kelly, 1114 First Ave., West End, Birmingham, Ala., desires a continuous supply of *Life and Health, Little Friend, Youth's Instructor, REVIEW, Signs*, and tracts for missionary work.

J. H. Downes, 465 Battersea Park Rd., London, England, desires a large and continuous supply of denominational periodicals, tracts on the second coming of Christ, etc., for missionary work.

Florida Sanitarium Training School for Nurses

A NEW class for the training of nurses at the Florida Sanitarium will start November 15. It is our purpose to give the best possible training to those who are interested in the Southern field and who wish to acclimate themselves to work in tropical lands. Young men and women who are physically strong and well and have a desire to work for the spread of the message, are wanted. We practically have no mosquitoes. We have no malaria, no yellow fever, and no swamps. This sanitarium is located in one of the finest and healthiest spots of Florida. We have room for second- and first-year students. Write at once to the Florida Sanitarium, Orlando, Fla.

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.

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, CHEAP.—A half section of rich Red River Valley land, situated in Kittson County, Minnesota; has 125 acres broken; a pasture; buildings. Six miles from two towns. For particulars write John G. Walker, Box L, Harvey, N. D.

WANTED.—Position on farm by Sabbath-keeper—married—aged 44. Will leave family in North Carolina this winter. Prefers place in Tennessee, Virginia, Florida, or Arkansas. References given. Address J. H. Wheeler, Eufola, N. C.

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.

LET me send you my little catalogue of watches, it is valuable to you wherever you buy. My 20-years' experience is at your disposal. Probably only Sabbath-keeping railroad watch inspector in the world. W. H. Merrill, Washington, N. J.

FOR SALE.—Five large lots, best garden soil, containing about 90 peach trees of excellent variety; small new barn and chicken yard; free water for irrigation. Near Loma Linda Sanitarium. Price, \$750. Address Mrs. Bertha Reaser, Loma Linda, Cal.

FOR SALE.—Peanut Butter, 10c a pound; 100 pounds, freight paid, \$12. Write for special low prices on Vegetarian Meat; Coconut, Peanut, Olive, and Cooking Oils; Cereal Coffee; Whole-wheat Flour, etc. All guaranteed pure. Vegetarian Meat Co., Washington, D. C.

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.

BEAUTIES! BIBLE MOTTOES, SIZE, 12 x 16.—1,000,000 Father and Mother Mottoes for Sale, besides the many other Beauties in Stock. Father and Mother Mottoes lead. Xmas will soon be here. 100, assorted, \$5; 200, \$9. Father and Mother Mottoes alone, 200, \$12. Write quickly. Address Hampton Art Co., Hampton, Iowa.

WANTED.—A live, wide-awake man to act as manager for our restaurant department, the Vegetarian Café, in Portland, Ore. A good opportunity for the right man. Could purchase a small interest if satisfactory. Must be Seventh-day Adventist. References required. Address H. H. Haynes, President, Vegetarian Food Company, Inc., 105 Sixth St., Portland, Ore.

Obituaries

FENNER.—Edna Fenner, aged fourteen months, died at Chippewa Falls, Wis., Sept. 20, 1909, after an illness of two weeks. Elder P. E. Shepler, of Bethel, preached words of love and comfort. MRS. LILLIE HEHNE.

RAGLAND.—Mrs. May Ragland was born in Carrollton, N. Y., March 22, 1864, and died Sept. 27, 1909, at the age of forty-five years. She leaves a husband, two sons, three sisters, and one brother to mourn their loss. Sister Ragland has been a member of the Bradford church for twelve years, and passed away in the faith of a soon-coming Saviour. Words of comfort and exhortation by the writer. I. G. BIGELOW.

GIBSON.—Alice, beloved daughter of the late Brother Geo. H. and Sister Rosa Gibson, of Eureka, Cal., was born Dec. 4, 1882, and died of smallpox July 17, 1909, at El Huaico, Arequipa, Peru. Alice knew and loved her Lord from early childhood, and was baptized at the age of sixteen and joined the Seventh-day Adventist Church, in which she was reared. Just one year ago she answered a call to take a position as governess in a Catholic family in Peru. She was sick but two short weeks, and that hope which was so precious to her through life was her comfort during those days of suffering, and her stay in the hour of death, for as she faced her last enemy apparently alone, she said, "I am so happy to go, if this is God's will." She was laid to rest by strangers, in a strange land, to await the call of the Life-giver. She leaves many friends, who not only mourn their loss, but who sorrow deeply with the brother and sister who have been bereft of one so precious to them. KATHRYN S. WAGNER.

CALHOUN.—John N. Calhoun was born in Cattaraugus County, New York, April 12, 1834. With his parents and family he went to Wisconsin in 1847. In 1857 he was married to Mary E. Marsh. Four children were born of this union, two of whom died in infancy. One son, John R., and a daughter, Mrs. M. C. Harnden, and the wife survive him. Brother Calhoun embraced present truth at Portage, Wis., in 1860, under the labors of Elder T. M. Steward, and, together with his family, was ever a firm believer in the third angel's message and the truths connected with it. He and his wife were charter members of the Nevada, Iowa, church, which was formed in 1876, and after residing there till 1893, the family removed to Battle Creek, Mich., remaining there until 1908, when they returned to their earlier home. However, they did not long enjoy their residence there, as Brother Calhoun died June 15, 1909, having suffered from a paralytic stroke for about three months. In his dying hour he expressed his strong hope in Christ. The funeral service was conducted by the writer. M. N. CAMPBELL.

KERR.—Mrs. Jennie Alice Kerr (*née* Beasley) was born in Warren County, Missouri, July 19, 1882, and died Sept. 23, 1909, aged 27 years, 2 months, and 2 days. She accepted the message of the soon-coming Saviour at a camp-meeting held at Newark, Ohio, August, 1894, and was baptized and joined the church at Springfield, Ohio, of which church she was a devoted member until her membership was transferred to the Battle Creek church. She was graduated as a nurse from the Battle Creek Sanitarium, Nov. 19, 1905. She was married Dec. 31, 1906, to L. R. Kerr, at the home of her parents in South Dakota, and went with her husband to Lincoln, Neb. There she was soon taken with that fatal malady, tuberculosis. They came to the Battle Creek Sanitarium a few months ago. All was done that a loving husband and the parents of both could do, but it was of no avail. They laid her away to await the call of the Saviour, when we believe she will come forth with the saints who have been sleeping in Jesus; then we, if faithful, can clasp her hands once more where there will be no more parting. Services were conducted by the writer, assisted by Elder A. T. Jones. J. M. WILBUR.

CONNER.—Mabel Esther, the little daughter of Floyd W. and Belle M. Conner, was born Nov. 28, 1907, and died Sept. 23, 1909, at Elkwood, Ala. Mabel was a very bright child, and endeared herself to those whom she was with; but we had to lay the little one away until Jesus comes. We sorrow not as those who have no hope. The funeral service was conducted by Prof. W. J. Blake; text, Job 14:14. WM. GREENTREE.

LOVELACE.—Anna J. Saunders was born in Harrisville, Wis., May 21, 1866. She died at Dryad, Wash., Oct. 1, 1909. At the age of fourteen she gave her heart to Jesus, and ever lived a faithful life of service to him. Nov. 14, 1893, she was married to C. E. Lovelace, by whom she had three children, two of whom survive her. The end came suddenly, after a brief illness, and the family and friends are left to mourn. She was laid to rest amid the evergreens, in a private lot near her home at Summit Park, Wash. The writer spoke of Jesus and the resurrection, from John 5:20-30, to a large circle of friends. J. W. BOYNTON.

WOODWARD.—James Woodward was born in England, Jan. 2, 1823, and died Sept. 16, 1909, being eighty-six years old. He joined the Methodist Church in his youth. In 1851 he was married to Emma Cox; and in 1856 they came to America, and settled in New York, moving to Sedalia, Mo., in 1874. He accepted the third angel's message in 1878, under the labors of Elder G. I. Butler, and lived a consistent member of the Seventh-day Adventist Church until his death. His wife had preceded him sixteen years. He leaves eight children to mourn their loss—two girls and six boys. He died as he had lived, strong in the faith and hope of the soon-coming Saviour. He was buried in Crown Hill Cemetery, Sedalia, Mo., September 21, all but one of the children being present. D. U. HALE.

GREEN.—On Saturday night, Sept. 25, 1909, Mrs. Mollie E. Green, of Nashville, Tenn., died, in the fifty-first year of her age. Sister Green had for many years kept the Sabbath while a member of another denomination, but finally took her stand for this message, and was received into the church the early part of this year. For many weeks Sister Green had suffered from an incurable malady, though she continued to bear her afflictions with patience and fortitude, being strengthened by the knowledge she had of the Saviour. She leaves a husband and seven children to mourn their loss. The funeral service was held in our Memorial church, and was largely attended. The writer had for assistance in these services, Rev. Mr. Hudson, of N. Edgefield Baptist church, of which several members of Sister Green's family were members. S. B. HORTON.

HEBNER.—Died at her home in Shelby, Mich., Sept. 17, 1909, of neurasthenia, Mrs. Lizzie Hebner, aged 63 years, 11 months, and 3 days. She was born in King Township, Pearl Co., Ontario, Canada. She lived in Canada with her parents, Mr. and Mrs. Jesse Johnson, until at the age of twenty-seven she entered into marriage with W. C. Hebner, of Michigan, and removed to this State. To this union was born one daughter, Mrs. Ida May Hayton, wife of Dr. Hayton. Early in their married life, under the labors of Elders J. H. Waggoner and D. H. Lamson, with her husband she accepted the Saviour, and united with the Seventh-day Adventist Church, and lived a consistent Christian life until her decease. Of a kind and genial disposition, Sister Hebner always had a smile and a kind word for all with whom she came in contact, and none knew her but to love her. Besides her husband, Elder W. C. Hebner, and a daughter, a large circle of relatives and friends are left to mourn, yet they sorrow not as those who have no hope. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring forth with him." The funeral was held at the residence, on Sunday, September 19, at 2 P. M., conducted by the writer. S. D. HARTWELL.



WASHINGTON, D. C., OCTOBER 21, 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.

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BRETHREN returning from the General Conference Council at College View, Neb., bring good reports of the spirit which characterized the meetings. Important plans relating to the various departments of the cause were considered. These will be placed before our readers in the future.

THE Review and Herald Office is a busy place these days. Its regular work in printing two weekly journals, two monthlies, and three quarterlies, with its large line of books and tracts, is quite sufficient to engage its normal energies. But added to this has come the large edition of the Missions REVIEW, together with circulars, announcements, etc., relating to the Ingathering campaign. Our presses are running nights as well as days, and all our office workers are doing faithful service in preparing the literature for the campaign to open November 1. This missionary effort enlists the interest of all classes of workers.

LAST week Elder H. H. Dexter and family sailed from New York on the same boat with the India party, on his return from the General Conference to his field in France.

A PARTY of missionaries left New York last week Wednesday on the steamship "Adriatic" bound for India. The company was made up of Elder S. A. Wellman, wife, and child; Elder G. G. Lowry and wife; Prof. R. B. Thurber, wife, and two children; A. G. Kelsey and wife; and Miss Estella Secrist. This party will add material strength to the work in India, and we rejoice that they can go on at this time.

THE Mission Board is receiving many requests from schools, sanitariums, and individuals for "Outline of Missions" (the little booklet giving the brief history of missions down to the close of 1907) to be sent them. During the long evenings now coming on, our isolated brethren and sisters will find it both interesting and profitable to take up the study of the world field as outlined in this little history of missions. Those who do so will find their interest kindling afresh in these great mission fields. Those who wish it, should enclose a two-cent stamp. Address Mission Board, Takoma Park, Washington, D. C.

HALE and hearty for one of his advanced years, and full of his usual hope and faith, Elder J. N. Loughborough reached Washington last week. Leaving California for Australia more than a year ago, he spent several months in that great field, attending general gatherings and visiting various churches. Later he sailed for South Africa, laboring in the same manner. The last few weeks he has been attending various conferences in Europe, and visiting some of the centers of our work. The labors of Brother Loughborough have been greatly appreciated by our brethren in these countries. He is spending a few days at the Foreign Mission Seminary, occupying the chapel hour in instruction to the students. We are glad that, with other old pioneers in this movement, he is still spared to bear his testimony of faith and courage in God's leadings in this message.

How to Write for the Press

THE Religious Liberty Association has just issued a little publication for the benefit of religious liberty workers, entitled "How to Write for the Press." This contains many helpful suggestions on this subject, and is gotten out in neat, attractive form, with cover. The price is five cents; but it will be sent free to all who will promise to exercise their talents in this line, and "write for

the press." It has been prepared with the hope of enlisting a large number of our people all over the country in this important but largely hitherto neglected work. All who desire a copy upon the conditions named, will be supplied by addressing W. A. Colcord, corresponding secretary Religious Liberty Association, Takoma Park, Washington, D. C.

Harvest Ingathering Notes

WE are acknowledging all orders for the Missions REVIEW by sending the papers themselves.

Everything indicates a great Harvest Ingathering for our missions. What are you doing to help?

Orders for the Missions REVIEW will be filled until December 31. Continue sending your orders.

Up to Thursday noon we had received orders for 234,770 copies of the Missions number of the REVIEW.

If you see that you can not begin work the first day of the first campaign week (November 1-5), plan to begin work the first day of the second campaign week, November 7.

We are filling all orders for campaign supplies as rapidly as possible. Do not feel anxious if either your Missions number of the REVIEW or other supplies are a little late in arriving.

Every missionary visit, canvass, or other experience gained by our people during the great Harvest Ingathering campaign to open November 1, means an increased uplift to our future missionary operations.

Please do not write us that you have not received the "Official Solicitor's Card" or the "Instruction Leaflet." They were mailed later than the Missions number in hundreds of cases. You may belong to that class.

We began to mail the "Instruction Leaflet" and the "Official Solicitor's Card" Thursday, October 14. Many orders for the Missions REVIEW were filled before the other supplies were printed. Those having received only the copies of the REVIEW may look for the leaflets and the cards within a very few days.

As far as possible let every field missionary agent, conference missionary secretary, and book and periodical agent be prepared to assist the officers of our churches in planning for the "preparatory meeting" to be held in each church Sunday, October 31. At that time the printed canvass for the Missions REVIEW will be studied, territory assigned to campaign workers, and other important plans laid.

Brother D. K. Royer, secretary-treasurer of the New Jersey Conference, has apparently gotten the start of us all by securing a check for ten dollars from a Wall Street (New York) business man the morning of the twelfth inst. He says: "I wrote him a letter, telling him I would shortly send him the Missions number of the REVIEW. He replied that he would be glad for the REVIEW. This man is not an Adventist, but I have been keeping in touch with him as I would with others of our isolated people, and secured ten dollars from him for our midsummer offering a few months ago."

A. J. S. BOURDEAU.