



# The Advent Sabbath Review and Herald

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No. 43



## Christian Liberty

**T**HE Spirit of the Lord Jehovah is upon Me; because Jehovah hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the year of Jehovah's favor, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they may be called trees of righteousness, the planting of Jehovah, that He may be glorified." *Isa. 61:1-3, A. R. V.*

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**Takoma Park - - - Washington, D. C.**

# 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

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## General Articles

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

### The Commission

MRS. E. G. WHITE

JUST before his ascension, Christ gave his disciples their commission, declaring: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."

This commission is the great missionary charter of Christ's kingdom. In this gift to his disciples, the Saviour made them his ambassadors, and gave them their credentials. If, afterward, they should be challenged, and asked by what authority they, unlearned fishermen, went forth as teachers and leaders, they could reply: "He whom you crucified, but who rose from the dead, appointed us to the ministry of his word, declaring, All power is given unto me."

Christ appointed his disciples as his architects, who were to lay the foundation of his church. He opened the door of the world before them, bidding them enter and proclaim the gospel. He laid upon them, and upon all who should succeed them as his ministers, the charge of handing his gospel down from generation to generation, from age to age.

Notice this point: The disciples were not to wait for the people to come to them and ask for light. They were to

go to the people, hunting for souls perishing out of Christ, as the shepherd hunts for the sheep that has strayed from the fold. His life of unselfishness and love was to be copied by them. In his name they were to give the world unselfish service. The knowledge of his suffering on Calvary and of his unchanging love for mankind was to be made known to all people. And Christ further declared, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." "But tarry ye in the city of Jerusalem, until ye be endued with power from on high."

Workers for God are to be constantly reaching up to him in prayer. It was after the disciples had spent ten days in supplication, after all differences had been put away, and they had united in deep heart-searching, drawing together in holy fellowship, that the Spirit came upon them, and Christ's promise was fulfilled. Then there was a wonderful outpouring of the Holy Spirit. Suddenly there came from heaven a sound as of a rushing mighty wind, and it filled all the house where they were sitting. And the same day there were added unto them about three thousand souls.

The disciples did not confine themselves to any class of people or to any place. "They went forth and preached everywhere, the Lord working with them, and confirming the word with signs following." Notwithstanding the fierce opposition that they met, in a short time the gospel of the kingdom had been sounded to all the inhabited parts of the world.

The commission given to the first disciples is given also to those who in these last days have received increased light from heaven. "Go ye into all the world, and preach the gospel to every creature." This is to be our watchword. To all nations and kindreds and tongues and peoples the message of saving grace is to sound forth. A crucified and risen Saviour is to be uplifted before those in the home field and those in far-off lands who have not heard the truth. God calls for pastors and teachers and evangelists. From door to door his servants are to proclaim the gospel message. The knowledge of present truth is not to lead those who receive it to settle down and colonize; it is to lead them into new places. Many are to work just where they are, winning men and women to the truth by a faithful presentation in the daily life of the gospel of salvation.

Not all can fill the same place; but every one who yields himself to the consecrating influence of the Holy Spirit will be under the control of Christ, and

for consecrated men and women God has made full provision. He will carry on his work by a variety of ways and instruments. It is not alone the most talented, not alone those who hold high positions of trust, or are the most highly educated, that the Lord will use in his work of soul-saving. He will use many who have had few advantages. By the use of simple means he will bring those who own property and land to a belief of the truth; and these will become God's helping hand in the advancement of his work. It is not always the brightest talent that accomplishes the most for God. The Lord can speak through any one who is consecrated to his service.

When we catch the spirit of the message that is to lead souls to choose between life and death, we shall see a work done that we do not now dream of. Once let the missionary spirit take hold of men and women, young and old, and we shall see many going into the highways and hedges, and compelling the honest in heart to come in.

Let those who labor for souls remember that they are pledged to co-operate with Christ, to obey his directions, to follow his guidance. Every day they are to ask for and receive power from on high. They are to cherish a constant sense of the Saviour's love, his efficiency, his watchfulness, his tenderness. They are to look to him as the shepherd and bishop of their souls. Then they will have the sympathy and support of the heavenly angels. Christ will be their joy and crown of rejoicing. Their hearts will then be controlled by the Holy Spirit. They will go forth clothed with holy zeal, and their efforts will be accompanied by a power proportionate to the importance of the message they proclaim.

"Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God."

We must continue to press into regions beyond, where people are in spiritual darkness. In such places the Lord has a work to be done. "Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it."

Every obstacle to the redemption of sinners is to be removed by the opening of God's Word, and by the presenta-

tion of a plain "Thus saith the Lord." Truth is to shine forth; for darkness has covered the earth and gross darkness the people. The time has come when the Word of the living God is to appear in contrast with error. Proclaim the glad tidings, We have a Saviour who has given his life, that all who believe in him should not perish, but have everlasting life. Let the Word of the Lord become assurance, and obstacles will be removed that have hindered the work. To the omnipotence of the King of kings, our covenant-keeping God unites the gentleness and care of a tender shepherd. Nothing can bar his way. His power is absolute, and is to be the pledge of the sure fulfilment of his promises to his people.

### A Look Upward

JOHN N. QUINN

IT was a simple act, yet how marvelous was the transformation which it effected! For seven years the once honored yet egotistical king of Babylon had made his dwelling with the beasts of the field, "and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws." When God's time had been reached, in some manner known only to the Almighty, the monarch's mind became stirred from its seven years of lethargy and stupidity; and under the guidance of the Spirit of truth, it was directed heavenward. The glory and pomp and pageantry of Babylon were forgotten; the mind was fixed upon the throne of Him who so persistently sought to win the king to the practise of righteousness. It was only a look, yet it must have been an expression of the heart's yearning for peace, a look which told the Creator of a surrendered will; for it reached the heart of the Infinite, and met with immediate response. Heavenly messengers went with the rapidity of lightning, conveying Heaven's blessing. The power of speech was restored, and with humbleness of heart Nebuchadnezzar again took the throne of Babylon, acknowledging the truth that God has the sovereignty in the kingdoms of men.

So may it be with those of earth's sons and daughters who are groveling in life's base things. The appearance, the condition, the experience, may be uninviting, miserable, discouraging; yet a look away from these things to Him who seeks for the heart's affection will result in a transformation of life as marked as was that of the king of Babylon. In his boyhood Marshall Wagoner had the misfortune to come in touch with infidelity and atheism. As the years went by, he ransacked the world of literature in search of books which would establish him in his disbelief in God and the Book of God; and when he reached manhood, his library was the envy of his infidel friends. He had a fluent tongue, and because of his ready utterance he became prominent as a speaker in the

so-called liberal leagues and secular leagues. His wife was a Christian, and early in her experience was forced to conclude that argument was unavailing. He loved her, and placed no obstacle in the way of her obedience to the Christ in whom she believed. Her hope for his conversion was based upon prayer and a life of consecration.

Half a century passed, and as she lay upon her death-bed, her last plea was that he might be reconciled to God. He shook his head sadly, and she fell asleep, still confident that her many prayers for his salvation would be answered. When he reached home after the funeral services, there came to him a sense of loneliness that became unbearable. He loved music, and going to the graphophone he found a record on the machine. It was a sacred song, one of his wife's favorites, "Rock of Ages, Cleft for Me." Again and again he played the hymn, and the conviction deepened in his soul that for him happiness could be found only in the cleft Rock. The struggle was terrible; he knew the results. It meant to repudiate his life's teaching, and suffer the sneers and scoffs of former admirers. He hated cowardice, and at last, throwing himself on his knees before God, he took a look upward, crying out after God, confessing sin, and longing for a revelation which would satisfy. He did not cry in vain; and as he entered into the Rock Christ Jesus, there came to him a marvelous peace,—a peace which in a moment shattered his idols of a lifetime.

Securing a team, he hauled his books to the basement of the church with which his wife had been connected, and aided by the sexton, consigned them to the furnace flames. He confessed Christ everywhere, among friends and foes. And although an old man, he devoted his remaining years to proclaiming the power of the Christ whom he had so long rejected. He left the dwellings of the beasts of the field, and took his place upon the throne; he was raised out of the dunghill, and sat with princes, even the princes of God's children; he was no longer an orphan, but found lasting happiness in the comfort of the One whom his Lord and Master promised to send to all who believe.

Are you in unbelief? look outward and upward. Are you sorely tempted? does the flesh strive daily for the mastery? look up, and through the rent heavens see Jesus at the right hand of God, ready to succor you, and bring you off more than conqueror. No matter what your experience, whether of joy or sorrow, of conquest or defeat, look upward,—look "unto Jesus, the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." He "ever liveth." Leave the world's quagmire, and know the joy of being raised up to sit in heavenly places in Christ Jesus. Thus may your days become days of heaven upon earth.

Takoma Park, D. C.

### The Blessed Commission

WM. COVERT

SHOULD not the old, sweet story of God's love for sinners be told now with the same decisive emphasis that Peter told it in his day? The same commission that inspired Peter and the other disciples holds good to-day,—“Go ye into all the world, and preach the gospel to every creature.” No other plan has been devised, nor has any changing of the plan been authorized. If this commission has come to mean anything less than Peter and his companions in labor understood it to mean, we do not know it. Those earnest disciples received their inspiration from the same mighty Helper who gave the commission, and who has promised to be with all who go forth in obedience to its commands, even to the end of the world. “Lo, I am with you always, even unto the end of the world.” What a promise for the toiling servants of the Master!

Mighty deeds were accomplished in the early days of the church, when those who went forth to preach the gospel were filled with the power of God. And the same power which made the word then spoken burn its way into men's hearts, and set them on fire with zeal in God's service, can be had to-day in the same way that it was obtained at that time. Why, then, is so much time spent, why is so little accomplished, in the winning of souls? Jesus has not lost his interest in the great commission; for he is the same yesterday, to-day, and forever. The fault must be with us. We may be able to repeat the command and the promise by rote; but we must do more: we must feed upon the theme until we become vitalized with its power; then shall we see souls won to Christ and his truth through our ministry.

And God will fulfil his promise; he will be with his servants wherever they go, as long as time shall last. Through the Spirit, he can go with a thousand workers to a thousand places at the same moment. He can not be overworked, nor can he be kept too busy with soul-saving interests. It is this that he lives to do; it is soul-saving that gives him his greatest joy. And his way of doing this is through the ministry of his servants. We are to bear Jesus to the people. Through our ministry, sinners are to be won to him. There is no name given under heaven through which sinners can be saved except the name of Jesus; and the heaven-authorized way for sinners to find him is through the way of the blessed commission. It says, *Go*; and as you go and preach, the Spirit will say to sinners, *Come*. Then the Spirit's call will gather them in, and angels in heaven will rejoice with God's servants on earth.

Chicago, Ill.

No reading is so profitable as biography; and no biography is so profitable as missionary biography.—*Amos R. Wells.*

## The Catholic Charities Conference

FREDERICK BLISS

FROM September 25-28, Washington was a place of much interest to Catholics; for during this period was held the first national conference of Catholic charities.

We are glad to do this conference the justice of saying that it had a few delegates who manifested no sort of sympathy with the nagging at Protestants which was so noticeably prevalent with the rank and file. One such was Judge O'Doherty, of Louisville, who more than once told the conference that in Kentucky at least he found Protestants everywhere possessed of a splendid spirit of fair play and consideration. Another who put ringing emphasis on the same thing was Judge DeCoursey, of Boston. Expressions like these, we noticed, received none of the applause which is so characteristic of a Catholic audience when its own speakers are before it; but when a delegate said, "We Catholics can get anything we wish if we'll just take off our coats and do a little hustling," the hall rang with tumultuous hand-clapping.

In one of the most important cities on this continent, it was reported by a delegate, a judge having a peculiarly vital jurisdiction, that all the public institutions are conducted in a manner "entirely to the satisfaction of Catholics." On the other hand, another delegate, speaking of a first-class city in a different part of the country, brought sighs to the gathering by reporting almost nothing to their liking, and telling them that the superintendent of the State school for boys, when approached in the interest of Catholic services in the institution, horrified them with the remark that "all religion there was Protestant"! In another great city the internal affairs of a large public institution were reported as "turned over to the sisters of charity." Great applause greeted the statement of a delegate that a Methodist chaplain of a very important institution was so "liberal" that he took great care that the Catholic inmates had their catechism well learned against the regular coming of the priest to say mass, hear confessions, and perform other religious functions. That all Methodists were not so "liberal," was emphasized by a delegate from another section, who found on a State board one of this persuasion who proved an uncompromising "bigot." Many instances were reported of cities making per-capita appropriations to Catholic institutions on account of inmates sent them by civil officials; and probably every city where this occurs is in a State whose constitution forbids the appropriation of money to sectarian institutions and purposes.

That jealous vigilance is exercised by this church lest her people who become inmates of municipal and State institutions shall be in the least inoculated with the virus of Protestantism, will be revealed by the following questions, put into the hands of all the delegates, to be

answered in open conference, and then go on file in the central office of the church associated charities for future reference:—

"If there is a State board of charities, are Catholics represented on it? Are the policies and methods followed fair and just to Catholics?"

"Are the religious and spiritual interests of Catholics in public institutions interfered with in any way?"

"If there is a board of children's guardians, are its methods and policies satisfactory?"

"If there is a State conference of charities, are Catholic charities represented?"

"Does the State conference of charities aim to affect legislation and to direct public policy?"

"Would a State organization of Catholic charities serve any purpose? Would it be practicable? What difficulties would stand in the way?"

In reporting Catholic charity work in cities, the percentage of Romanists in the same was incidentally mentioned in the case of some of them. Chicago was reported as having one million Catholics—nearly fifty per cent; Philadelphia, fifty per cent; Boston, more than sixty per cent; Pittsburg, forty per cent; Buffalo, sixty-six per cent; Troy, thirty-three per cent. Rhode Island—the colony of religious-liberty-loving Roger Williams—was reported as half Catholic.

*Takoma Park, D. C.*

## Feasting on God's Word—No. 1

A. N. DURRANT

DURING the "day of salvation," while the gospel, "the power of God unto salvation," is being preached, we are invited to a feast, or spiritual supper. We read in Zeph. 1:7, "The Lord hath prepared a sacrifice, he hath bid his guests;" and again, in 1 Cor. 5:7, "Even Christ our passover is sacrificed for us." At the second coming of Jesus, as judge of the quick and the dead, only those who have eaten of his flesh, which "is meat indeed," "the living bread which came down from heaven" (John 6:48-58), and have developed a character like his own, will be able to meet him in peace.

He has told us that "man shall not live by bread alone, but by every word of God" (Luke 4:4), of which he himself is the embodiment, since "the Word was made flesh, and dwelt among us" (John 1:14), when he came to earth, as Emmanuel. His words, as given to us through prophets, patriarchs, apostles, and from his own lips, are all rich spiritual morsels for those who "hunger and thirst after righteousness." They "are spirit, and they are life."

Reader, are you feasting on the living Word, as God's children did in former days? Read Jer. 15:16; Job 23:12; Rev. 10:9-11. There is a great famine just ahead, when men shall seek, but shall not find, and shall faint and die of spiritual hunger. Amos 8:11-13. "Except ye eat the flesh [Word] of the Son

of man, and drink his blood, ye have no life in you." John 6:53.

Those who neglect the close study and personal application of God's Word, and feed on the vain traditions of men, on the corrupt, trashy, soul-destroying novels devised and inspired by "the spirit that now worketh in the children of disobedience," will awaken, at the close of probation, only to hunger and thirst for the Word, and to wander in vain to find it. Amos 8:11-13; Jer. 8:20; Prov. 1:24-31. Having neglected to feast upon God's Word, they will become a feast to the "fowls of the air," at the close of earth's history, when the plagues of God's wrath and the brightness of Jesus' coming will slay the unsaved. See Jer. 25:31-38; Rev. 16; 19:11-18; 2 Thess. 1:7-10.

We surely have come to the time spoken of by the Holy Spirit, when men everywhere will turn away their ears from God's Word, and will be "turned unto fables." Read 2 Tim. 4:3, 4; Isa. 30:8-11. And surely now, just now, it is imperative that the faithful watchmen heed the following injunction as never before: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." 2 Tim. 4:2. "The grass withereth, the flower fadeth: but the word of our God shall stand forever." Isa. 40:8. "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing." Matt. 24:45, 56. "Jesus saith unto him, Feed my sheep." John 21:17.

*Trinidad, British West Indies.*

## Living by Faith

ALBERT WEEKS

SEVERAL times in the Word of God it is stated that "the just shall live by faith." It is important that we understand the means by which we live, and that we use that means. In our physical existence, food, drink, and air are means used to keep us alive; but these will not prolong life if God wills otherwise. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," says the Saviour. God can keep us alive without food by his Word. It is certain, then, that our spiritual existence depends upon the will of God; and that will is exercised in our behalf according to our faith.

"Faith is the substance of things hoped for." It gives substance to the promises of God, and appropriates them to each one's experience, so that what God has said will be fulfilled in us. Obedience, then, is a manifestation of faith. "I will show thee my faith by my works," says James. A lack of faith results in a lack of obedience.

Many mourn a lack of faith. It is lawful to pray, "Lord, increase our faith." Also, "Help thou mine unbelief." But we can cultivate faith by obedience. In the case of Abraham, his

faith was made perfect by doing what God told him to do. "Faith wrought with his works, and by works was faith made perfect." James 2: 22.

Feeling is not faith; neither is it an evidence of faith. Doing what God says, fully, under difficulties, is a manifestation of faith. Suffering may result, instead of a happy flight of feeling. Assurance and confidence are elements of faith, but they may exist in a heart that lacks faith. Blended with the obedience that gives a conscience void of offense toward God and man, they are a part of faith, and are pleasing to God. "Cast not away therefore your confidence, which hath great recompense of reward," says the apostle to the Hebrews. God will reward the confidence of his children.

As the end draws near, faith will be lacking on the earth. The Saviour asks, "When the Son of man cometh, shall he find faith on the earth?" Unbelief will indicate that the coming of Christ is near. Then, in an especial sense, will it be true that the just shall live by faith. Speaking of the time just before the coming of the Lord, we read, "Now the just shall live by faith." Heb. 10: 38.

Infidelity is popular. To stem the tide will require the exercise of a continual, living faith. "But if any man draw back, my soul shall have no pleasure in him," continues the apostle. To draw back is a manifestation of unbelief. Faith presses ahead in the discharge of duty. To draw back means perdition: to believe, the salvation of the soul. Heb. 10: 38, 39. Then "let us draw near with a true heart in full assurance of faith." Heb. 10: 22.

*Smith's Creek, Mich.*

### The Press in the Reformation

PRINTING, that mighty engine which the fifteenth century had invented, seconded all these efforts [by the Reformers], and by means of its powerful projectiles was continually making breaches in the walls of the enemy. What Luther and his friends composed, others disseminated. . . . In towns, burghs, and even villages, Luther's writings were read in the evening at the fireside, or in the house of the schoolmaster. Some of the inhabitants were struck by this reading. They applied to the Bible to clear up their doubts, and were astonished when they saw the strange contrast between their Christianity and the Christianity of the Bible. Hesitating for a time between tradition and the Holy Scriptures, they took refuge in that living Word, which shed a sudden and delightful light on their souls. After reading these writings, the people, or their leaders, frequently wrote for some man of known faith to come and enlighten them.—*Selected.*

If you allow yourself to rest satisfied with present attainments, however respectable they may be, your mental garments will soon look threadbare.—*Anon.*



### Trust

O TIRED heart!  
God knows;  
Not you, nor I,  
Who reach our hands for gifts  
That wise love must deny.  
We blunder when we fain would do our best,  
Until a-weary; then we cry, "Do thou the rest!"  
And in his hands the tangled threads we place  
Of our blind weaving, with a shamed face.  
All trusts of ours he sacredly will keep.  
Rest, tired heart; God knows; go thou to sleep.

—*Selected.*

### Headache Powders

EULALIA S. RICHARDS, M. D.

THE woman who is suffering from a severe headache seldom pauses to consider its cause; she thinks only of the cure. And the cure which she most often decides upon is somebody's headache powders. If asked to state her reason for the decision, she would most likely say, "O, they are so easy to take, and so prompt and effective!" What she probably does not know is that they are as dangerous as they are effective. Any medicine which can cure a severe headache in ten minutes, or in an hour for that matter, is a dangerous drug. It relieves the pain only by temporarily silencing or paralyzing the nerves which are conveying the message of pain.

The majority of advertised headache powders contain one or more of the following drugs: acetanilid, phenacetin, or caffeine. The following statements concerning acetanilid are taken from a standard work on materia medica:—

"This substance depresses the heart. It is not known how it does this; but what little evidence there is appears to show that it has a directly paralyzing action on the cardiac (heart) muscle. . . . Acetanilid occasionally produces in man collapse, cyanosis, very slow respiration, a feeble pulse, vomiting, profuse sweating, and profound prostration. Death has occurred after a dose of five grains."

Of phenacetin the same author says: "This drug sometimes produces severe vomiting, sweating, feeble and rapid pulse, and collapse." However, as a rule, phenacetin is considered a safer drug than acetanilid, since it does not so markedly depress the heart.

The usual dose of acetanilid, as prescribed by physicians, is from two to five grains. The drug is recognized as one which sometimes produces serious results, hence it is prescribed with due

caution, the patient being under observation. But the manufacturers of headache powders apparently see no need of exercising care in the distribution of these dangerous drugs.

One well-known powder consists of six grains of acetanilid, a larger dose than a qualified physician would prescribe. And yet these powders are certified to be "free from any injurious substance." The dose is stated to be "one powder, repeated in two hours, if necessary; half a powder for children of twelve years; not adapted for children under twelve years."

Another renowned headache remedy is "guaranteed to be an instant and absolute cure for neuralgia, headache, brain fag, nerve pains." Analysis shows the composition of the powder to be—

Acetanilid . . . . .	1.16 grains
Phenacetin . . . . .	1.16 grains
Caffein . . . . .	.38 grains

The directions are to "take one powder, repeat in an hour if necessary, then every two or three hours until a cure is effected." Yet it is guaranteed to be an *instant cure*.

"— Harmless Headache Powders" are described as a "simple and effective cure for all headaches." Such a powder contains—

Acetanilid . . . . .	5.02 grains
Cocoa . . . . .	4.02 grains
Sodium bicarbonate . . . . .	1.01 grains

A widely advertised headache wafer contains—

Oritanilid . . . . .	3.28 grains
Phenacetin . . . . .	3.28 grains
Caffein citrate . . . . .	1.64 grains

Yet it is recommended as a "safe and certain cure for headache, toothache, and neuralgia." Directions for taking the wafers are given, but it is not stated whether the dose is one or more.

That the taking of headache cures is often followed by serious results is shown by the frequency with which one sees in the daily papers such paragraphs as follow:—

"She was a sufferer from recurrent headaches, and about a year ago she began using headache powders. They allayed her suffering until the dangerous acetanilid in the powders affected her heart. She died to-day."

"Miss —, eighteen years old, is dead after having taken two headache pills. The young woman went home suffering from a headache. She took two pills and retired. Soon she grew restless, and then became pallid. The doctor was called, but she died just before midnight. The pills were found to have caused depression of the young

woman's heart, and the heart action could not be stimulated."

"After three hours of unconsciousness following the taking of a headache tablet, the Rev. —, pastor of the Methodist Church, died at six o'clock Saturday morning at his residence. Saturday morning he told Mrs. — that he was ill, and arose and took a headache tablet. Ten minutes later he had relapsed into unconsciousness, from which he did not rally."

When will people learn that self-medication is an unwise and dangerous procedure? It is also quite as unwise and dangerous to follow the suggestions of every friend or neighbor who may chance to give medical advice.

In the case of headache it is far better to search for the cause of the difficulty, and, if possible, remove it. If unable to discover the cause oneself, it is best to consult some one who is qualified to do so; for only by removing the cause can the trouble be cured. The headache may be temporarily relieved by the taking of headache powders; but it comes again and again, and usually with increasing severity, if the cause is not removed.

The causes of headache are legion. They include constipation, indigestion, congestion of the brain, anemia, eye-strain, loss of sleep, impure air, and the use of tea, coffee, tobacco, and other harmful drugs. But it is not our purpose in this article to consider either the causes or the cure of headache. We merely desire to emphasize the danger of promiscuous drugging for the relief of headache. A safe rule is this: Never swallow any medicine of whose contents you are ignorant, unless that medicine be prescribed for you by a qualified physician.

Some people make the mistake of taking medicine which has been prescribed by a physician for some friend or relative. It should be remembered that medicine which is beneficial to one person may be decidedly harmful to another.

*Wahroonga, New South Wales.*

### How to Cure a Headache

DAVID PAULSON, M. D.

EVERY one should know the following harmless yet efficient treatment for headache: Take a Turkish towel, wring it out of hot water, fold it in several thicknesses over the face in such a way as to leave the nose exposed so the patient can breathe. At the same time put another towel wrung out of ice-water over the top of the head, and have the patient lie down with an ice-bag to the back of his neck. In ordinary cases this will relieve the headache in a few moments, because it lessens the congestion in the head. It must never be forgotten that headaches are often due to eye-strain, and often to the excessive use of flesh foods, to tea and coffee, and to other dietetic sins.

The longer one uses an artificial remedy, the less effect it has, while the longer a natural remedy is used, gen-

erally speaking, the more effective it becomes. For example, morphin will relieve pain quickly, but at the same time it puts the brakes on all the bodily functions; it relieves the pain by cutting off the nerves for a time, so they can not signal their misery to the brain, just as burglars often cut the telephone wires. But when the effect of the morphin wears off, the abused nerves shriek out their misery all the louder; and hence it requires a larger dose next time to produce the same effect, until the amount that can be taken by a drug slave is amazing.

### Drinking Water

Not long ago the writer was on an interurban car, when the conductor, who had just finished collecting the fares of a careful of people, left the car at one of the stops, and returned with a large piece of ice in his hands, which he placed in the water-cooler. He carried the ice in his hands, which were black with dirt, and when the ice stuck in the top of the cooler, he pounded it with his fist until it went in. Hardly had he left the cooler, when a nicely dressed woman with a little child walked up to the faucet, and both took a drink, others soon following their example. Scientists tell us that money contains millions of bacteria, many of them the disease-producing kind. This conductor by handling money had many of these bacteria on his hands; and when he handled the ice, these were washed off into the water-cooler, together with the other dirt. This being true, think of the danger to those drinking the water.

Then, too, the public drinking cup is a spreader of bacteria. Sit in a railroad car, and watch the different people who drink from the same cup. Some of them show unmistakable signs of disease, often of the worst nature, and when they drink from the cup, they are apt to leave germs on it that will contaminate the next person who drinks. So great a source of danger is this, that many States have passed laws abolishing the public drinking cup. All States should have such laws. But even with individual cups, if the water in the cooler is contaminated, there is danger of contracting disease. It is better not to drink water on trains. One can afford to deprive oneself of water and suffer a little thirst, rather than drink foul water, and run the risk of disease.—*Farmer's Guide.*

### My Neighbor's Way

New neighbors are always interesting, and a great deal may be learned from them. Mine is a frail little woman with three hearty children, and a robust, happy-looking husband. She keeps her pretty house in order, and her pretty children trim and neat. The frequent whirring of her sewing-machine attests to her doing her own sewing. Yet she finds time to look very comfortable and pretty on her porch in late afternoons and evenings, and to be friendly and

social. When I became well enough acquainted, I could not resist asking her how she did it.

"Indeed I do not mind telling you," she said with a smile. "I am never very strong, and last year I was threatened with a serious breakdown. Plan the best way I could, the work for a family of five was becoming too much for me, yet I did not feel that we could afford hiring much done. 'I could stand the house-work if it were not for the cooking,' I told my husband when we talked it over, 'but when I am tired from the morning work, it seems as if I could not get dinner!'

"'Why not simplify the meals then?' he suggested; 'leave out the salads and cakes and desserts that take so long to prepare. We shall be just as well off, and it will be better for the children.'

"At first I thought this impossible, as we are all so fond of such things; but the more I thought of it, the better the plan seemed to be.

"We have fruit and grains for breakfast, with one warm, substantial dish, fresh brown bread and butter, milk for the children, and cereal coffee for us grown-ups. We do not miss the absent cookies and doughnuts.

"We have our dinner at one o'clock. This meal consists of a simple soup, potatoes, and one other vegetable. The dessert is varied; sometimes it is fruit and cream with bread and butter. We frequently use custards; at other times nuts or home-made candy; and occasionally dried fruits, such as raisins, figs, and dates. At supper we let bread and butter with fruit take the place of the time-honored cake.

"On special occasions such as holidays and birthdays we have a cake with beautiful icing, or a real pie with two crusts, and value it accordingly.

"All this makes a great difference with my work. I have almost forgotten the trials of baking day, and I am sure we all feel better for our simpler living. The increased amount of fresh fruit and vegetables is very good for us, and our desire for sweets is satisfied with something simple and wholesome. I wish more busy mothers would give my plan a trial; for in this case 'seeing is believing.'"—*American Motherhood.*

### Curing a Cold in a Day

If you want to cure a cold in a day, you must get after it the very first day that it sets in, otherwise it is likely to run its course. If it has settled on the chest, take a hot foot-bath in the evening and hot fomentations to the chest; follow by a heating chest pack to be worn overnight, arranged on the same plan as the heating compress for the joints. Wrap up warm in bed, and leave the windows wide open.

Or if you feel chilly all over, take a general hot blanket pack in the evening. Finish off with a cold-mitten friction, and go to bed immediately. These treatments translate the individual for the time being almost into the kingdom of health.—*David Paulson, M. D.*

# THE WORLD-WIDE FIELD

## Anhui Province, China

FREDERICK LEE

ONE bright day last May we were coming down the Hwai River. The brightness of the day was in marked contrast to the spiritual darkness and terrible needs of the people surrounding us for hundreds of miles. We had almost forgotten, for the moment, the misery and distress among the people, but their sad condition was forcibly brought to mind as we sailed past a village. Here were gathered hundreds of people, eagerly waiting for something, we knew not what. Looking ahead of us, we saw hundreds of Chinese coming from every direction. As far as we could see, men, women, and children were hurrying as fast as they could toward the village. Boats of many descriptions were also going to the village, crowded as one never saw boats crowded anywhere else. Mile after mile we saw crowds of Chinese, all hastening in the same direction. The people were going to this village, I found, to obtain a few pennies, given them by the government, with which to buy rice to keep from starving.

This spring was a very hard time in China. In places rice and wheat were scarce, and what could be had was very expensive; starvation was spreading. For this reason there were riots in many places, as in Hankow and Chang-sha. In our vicinity, in the province of Anhwei, we noticed much distress. Many committed suicide. One whole family of eight persons ended their lives by putting poison into their food. Women were willing to sell their children for almost nothing. One woman came into our compound, and wanted to sell her child to my wife for about five dollars, in order that she might buy food. To be relieved of caring for their children, many kill them, and throw them away. The first day we arrived at our station, last spring, I saw a little girl about three years old, who had evidently been struck in the head, and thrown into the hole in which I saw her. She had no clothes on, and her bruised face in the cold clutches of death, looking up at mine, was a chilling picture of the distress in this land.

Coming down the river, we saw a dead man's body. A dog was chewing at his head; and, gruesome as the sight was, a woman near by, washing clothes, only laughed and pointed to it as she noticed the astonished expression on our faces. These things are the effect of long centuries of heathenism. But the Lord has some jewels in this dark land. Isaiah saw that some would come from China, and exclaimed, "Sing, O heavens; and be joyful, O earth."

Our station is located at Ying Shang Hsien, in the province of Anhwei. It was recently opened by Pastor Han, who accepted the truth by reading our papers. Through this man's influence, we now have a company of twenty-five Sabbath-keepers.

Ying Shang Hsien is about four hundred miles northwest from Shanghai. It takes from twelve days to three weeks to reach there by boat. Traveling is slow, and not very comfortable; but one has the happiness of knowing that he is on his way to his place of duty. For nearly two months we lived



GROUP OF BELIEVERS ATTENDING A GENERAL MEETING IN NORTHERN CHILE

in a typical Chinese house, with a straw roof full of bugs, and a cold, damp brick floor. There were no windows, except two square holes in one wall, which were covered with thin paper. Many times we had to light a lamp during the day, in order to study. We were alone among the Chinese, with not a person who could speak English. For nearly three months we did not see a foreigner, nor hear an English word spoken, except as my wife and I talked together. But we were happier than we ever had been before.

We now have a Chinese house fitted up with doors, windows, and a floor. This is more comfortable. We live in the midst of a Chinese city, filthier than an American can imagine. Under such conditions as these, many missionaries have sickened and died, or been forced to leave the field.

The \$300,000 Fund is truly a life-saving fund. Not only will it save the lives of our missionaries, but by saving them to the work, it will save others to the message. Brethren, if you can not have an active part in saving souls in China, give of your means, which will also do much good.

Ying Shang Hsien.

## Chile, South America

F. H. WESTPHAL

AFTER an absence of four years, I have just visited the northern portion of Chile again. In this time Brethren E. Balada and D. Soto have visited these parts, and during the past year Brother S. Mangold has been stationed as pastor in the north. The Lord has blessed his labors, and we have been glad to see the progress of the work.

With this I enclose a picture of a meeting held in the interior. In the group are Peruvians, Bolivians, Chilenos, one North American, and two Swiss-Germans. So we see how, even in the interior, various nations are represented among those who love and obey the truth. During the meeting several offered themselves for baptism.

Some of those who believed in the past have not remained faithful. A

young man in Peru accepted the truth lately. On his way to the general meeting he saw a man with a Bible in his hand. Thinking he might be one of our people, the brother thought he would speak with him. But soon the stranger took a cigar out of his pocket and began to smoke. Our brother said to himself, "This man does not belong to my people, for they do not smoke." He came on to the meeting, and in a short time this same man came also. We spoke to the unfaithful brother about it, and told him he really did not belong to us, even though his name was on the church-book. He promised to quit the use of tobacco forever.

A number were expelled, and the standard was raised, and now doors are opening for evangelical work. Several promising young men are laying their plans to attend our school next year, to prepare for the work. One of these has four hundred pesos laid by for this purpose. He said he was going to deposit some of the money in the school at once, so that he may find it there when he comes next year.

We have reason to believe there are better days ahead for the work in Chile.

Santiago.



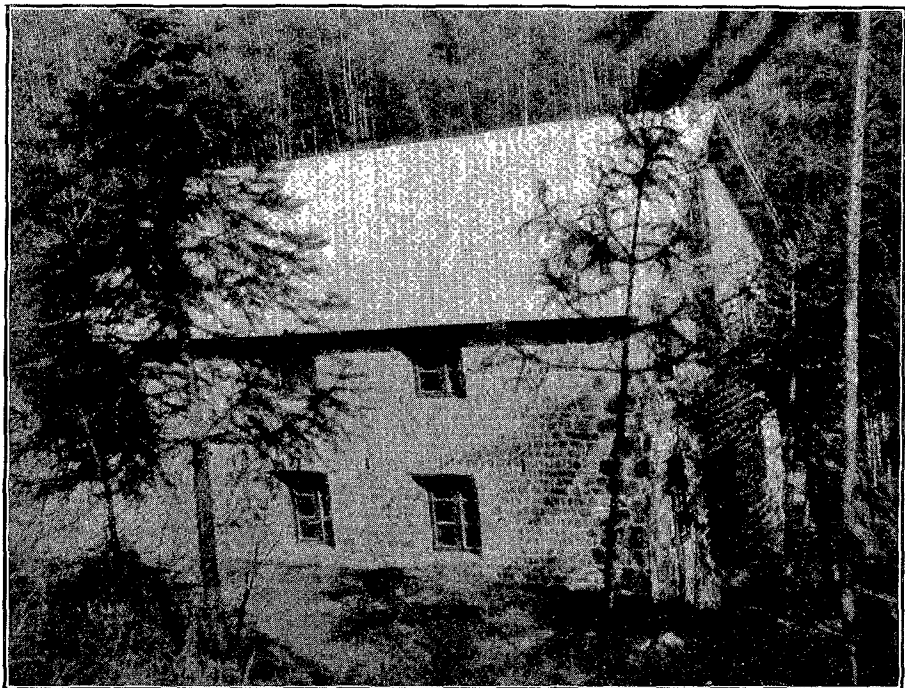
## Mokanshan Rest Home, China

H. W. MILLER

IN no unmistakable way did the Lord lead us in the purchase of a mountain property on Mokanshan. This mountain has been used for twelve years by the missionaries of the neighboring district as a place of refuge from the scorching heat of the tropical summers. It is situated 145 miles southwest of Shanghai, in the province of Che-kiang. The mountain is very accessible from Shanghai by both steam launch and railway. At present the distance can be covered in seventeen hours, and it is hoped that shortly the time will be reduced to ten hours. Our workers first went to this mountain instead of returning to the home land when ill; and as the exhilarating climate proved a blessing to the sick, we decided to purchase three acres of land having on it a five-room cottage. The total purchase price did not exceed \$850 in United States currency.

The following season (1909) the summer found a number of our brethren in the field disabled, owing to sickness. These were invited to take advantage of the healthful conditions found here, and without exception the expectations of every one were more than realized. Two rooms were added to the cottage, and a two-story stone structure was erected for bath- and treatment-rooms. The top floor is for the exclusive use of women, and the lower floor for men. These bath-rooms are after the plan of those usually found in our sanitariums. The building is situated near a beautiful little mountain stream, whose waters are divided so as to throw a part of the stream on either side of the house, thus giving a cool effect.

This season an additional piece of land with several good building locations for cottages was purchased. On this plot is found the beautiful Mokanshan cascade, a precipice over which flows the



THE TWO-STORY TREATMENT-ROOMS AT MOKANSHAN

water from all the springs on the habitable portion of the mountain. The drop is about one hundred feet. This fall will be very convenient, as an electric motor can be attached to a water-wheel propelled by the force of the falling water, thus giving us, at little cost, electricity for use in electric-light cabinets and other medical appliances. The total purchase price of this plot, including about three acres, was \$250.

There was another desirable piece of land, having two springs and a fine location for a main building; but we learned that the owner had refused to sell. We approached him regarding the matter, and he replied by asking a price that indicated that he was not anxious to part with it. As we neared the Chinese new year, however, which is a good time to purchase property here, we renewed ne-

gotiations. Evidently the man was in need of money; for we were able to purchase the whole piece for \$320.

This last purchase gives us about ten acres altogether, by which we control the falls, and have two beautiful little mountain streams of clear water running through our land, and joining just before passing over the bluff. As regards its picturesque situation and adaptation for a hydropathic health retreat, it is the best and only suitable place on the mountain. Why it has been left all these years unoccupied, is a mystery to some, but to us it seems clear that it was held in reservation for us. Various members of the mission family have built cottages on this land. A small chapel has also been erected, where religious services are conducted daily. Adjoining it is a Chinese dispensary, where a number of persons receive treatment every day. At this writing we have just completed the installation of a plant for heating water, which is supplied by a reservoir elevated one hundred fifty feet above the treatment-rooms. This furnishes plenty of hot and cold water under sufficient pressure for sprays and other treatments. The reservoir is fed by a large spring on our own land.

This mountain truly is like an oasis in a desert. Our land, as well as the whole mountain, is covered with a dense growth of bamboo, through which are numerous walks in almost every direction. These, being shaded nearly all the time, make exercise a pleasant recreation. The altitude of two thousand feet, while not so high as to give trouble to those suffering from heart-disease, or make the place inconvenient to reach, is still sufficiently high to affect the temperature so that the nights are cool and pleasant. A good breeze is usually stirring all the time, and from the mountain we have a fine perspective. The near view is one of terraced rice-fields and Chinese villages and waterways, while in the distance the bay of Hanchow can be seen



SABBATH-KEEPERS AT MOKANSHAN IN MIDSUMMER

in one direction and a lake in the opposite. On clear days the ocean may be seen, and its breezes always reach us. While all these things are a striking contrast to the steaming plains below, perhaps that which is most appreciated is the clear, sparkling spring water, on which one often hears the children comment, "Why, you can drink this water without boiling it!" To those accustomed to cool well water the year around, it can hardly be appreciated what a trial it is to drink tepid boiled water twelve months in the year.

There is no crowding together on the hill, a grove of bamboo separating the different houses. Here we enjoy a quietude and freedom which are never to be found on the plains, and which are very restful to the overstrained nerves of the missionary. We indeed feel thankful for Mokanshan, and for the benefits received from the short time spent in comfort on the hill.

*Shanghai.*

### **Selling Bibles in the Philippines**

JUAN was a native colporteur. He had worked over horrible roads till he was five weeks from Manila, in the Cagayan province. The "Evangelio de San Mateo" could not find purchasers, even for the low price of two cents. Night was falling as the weary Juan reached the provincial capital, without knowing where he was to lodge. Finally he met a servant of the local governor, who offered, in exchange for two books, to find Juan a lodging with his brother.

Thus, when the colporteur departed the next day, two Gospels were left in that town. The brother used his up, leaf by leaf, rolling cigarettes; but the servant read his copy. One day he chanced to leave it in the governor's chair. Don Jose, the governor, found it, read it, became interested, then perplexed. He did not know what to think of it, so he resolved to take the five weeks' journey to the nearest missionary.

When he reached the missionary, he took from his pocket a small package wrapped in the fine white bark of the gobo tree. This contained an inner package wrapped in silk, and this in turn the stained and worn copy of the Gospel of St. Matthew, left by the servant in the chair.

"Five weeks I have been on the road," said Don Jose. "With my companion I have traveled over the far blue mountains and by strange rivers. While we came along the narrow trail in the valley, we sometimes knew that armed savages of the head-hunters stealthily followed us in the shadows of the trees. By boat and raft and trail we came. I have come, Señor Missionary, because my people need help. Americans have among them a book of the gospel, that every man may learn for himself the way of life and truth. I have come to get you to go and teach my people out of that book."

But the missionary had no one to send. The Bible Society, too, was without

funds even to send a colporteur back again. The disappointed governor had to go back alone. But the story of his trip was told abroad; and one day, three years afterward, a man came to the Bible agent in Manila, and asked to be sent to Cagayan. He had been a volunteer soldier, a teacher, a half-dozen things, sticking to nothing. The agent mistrusted him, and had no funds; but the man, who was an American named Sanderson, persisted; and finally, some funds coming in, he was sent as a colporteur, on half pay.

Don Jose had died, and the new governor was hostile; but Sanderson was not daunted. He sailed, rode, walked, even swam, to get from place to place, preaching everywhere and selling the Scriptures. In November, 1906, he perished in a great flood, and nobody knows where his body lies; but six months later, when a missionary pushed his way up into that wild region, he found a thousand converts waiting for him, and now the valley is dotted with chapels.—*Walter Prichard Eaton.*

### **Notes**

THERE are more than one hundred twenty boarders in the Barotseland Mission schools at present, with the prospect good for an increase to two hundred soon. Students have been coming at the rate of five a week for more than a month at the main station. They number more than ninety at present.

ELDER W. H. ANDERSON reports the fruit-trees doing well on his station in Barotseland, South Africa. Lemon trees and orange trees are so filled with fruit that it is necessary to prop up the limbs to keep them from breaking. Some of the berry bushes have made a growth of fifteen feet in a year. The workers at this mission are setting out a thousand blackberry plants this year, besides many other kinds of fruit, and with the present prospects they hope to have fruit for the market ere long. Elder Anderson took with him two hundred seventy fruit-trees from the Cape on his return to the mission.

THERE was once a pendulum waiting to be fixed on a new clock. It began to calculate how long it would be before the big wheels were worn out, and its work was done. It would be expected to tick night and day, so many times a minute, sixty times that every hour, and twenty-four times that every day, and three hundred sixty-five times that every year. It was awful! Quite a row of figures, enough to stagger you! Millions of ticks! "I can never do it," said the poor pendulum. But the clockmaker encouraged it. "You can do one tick at a time?" he said. "O, yes!" the pendulum could do that. "Well," he said, "that is all which will be required of you." So the pendulum went to work, steadily ticking, one tick at a time, and it is ticking yet, quite cheerfully.—*D. L. Moody.*

JULY 8, 1853, Commodore Perry dropped anchor in the bay of Yeddo, Japan. He was sent by the United States government with a message from the president looking toward a treaty opening up to the commerce of the world this hermit nation. The message was delivered. Seven months later, Feb. 13, 1854, Perry cast anchor once more off the shores of Japan. He was not a welcome visitor to many by any means, but on March 31 his purpose was realized in the signing of a treaty between the two nations. Thus a way was prepared for Japan to later receive the gospel.

HERE is a bit of experience that came to one of our missionaries in Africa, Brother J. R. Campbell. He says: "As I was walking through the tall grass the other day, I suddenly found myself facing a lion and a lioness about twenty-five yards distant. The lion only disclosed his teeth, when both slunk away in the grass." Again the promise of God was proved: "He shall give his angels charge over thee, to keep thee in all thy ways." Brother Campbell says the last two years, spent in Africa, have been the most pleasant of his life, adding, "True, trials fall to the lot of the missionary, but what are they when compared with the blessings received?"

I CAN not but think that the world would be better and brighter if the teachers would dwell on the duty of happiness as well as on the happiness of duty; for we ought to be as cheerful as we can, if only to be happy ourselves as a most effectual contribution to the happiness of others. Every one must have felt that a cheerful friend is like a sunny day, shedding brightness on all around; and most of us can, if we choose, make of the world a palace or a prison. To be bright and cheerful often requires an effort; there is a certain art in keeping ourselves happy; and in this respect, as in others, we require to watch over and manage ourselves almost as if we were somebody else.—*Lord Avebury.*

"WHEN Livingstone went to Africa, Mrs. MacRobert, quite advanced in life, who had saved thirty pounds, gave it to the great missionary, saying: 'When you go to Africa, I want you to spare yourself exposure and needless toil by hiring some competent body-servant, who will go with you wherever you go, and share your sacrifices and exposures.' With that money he hired his faithful servant known as Sebalwe. When a lion had thrown Livingstone down, and crushed the bones of his left arm, and was about to destroy him, this man, seeing his critical condition, drew off the attention of the lion to himself, thinking that he would save his master at the cost of his own life. The lion sprang at him, but just at that moment the guns of other companions brought him down, and Livingstone's life was prolonged for thirty years."



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## Editorial

### The Uncompromising Way of Faith

FAITH can walk where unbelief can never go.

Of the children of Israel it is written: "By faith they passed through the Red Sea as by dry land: which the Egyptians assaying to do were drowned." Heb. II: 29.

The feet of faith could pass where those who did not trust in God could find no way.

We are seeing the experience repeated continually. "Follow me," said Christ, as he walked unswervingly the way of his Father's commandments. And ever with "the commandments of God" as the way, there must be "the faith of Jesus" as the means. When Abraham, the father of the faithful, was plainly led of God into a way that seemed impossible, we are told that against hope he believed in hope. "He staggered not at the promise of God through unbelief; . . . being fully persuaded that what he had promised, he was able also to perform." Apparent impossibilities may hedge up the way of obedience; but never yet has that way proved a failure to the man who cast his helpless soul upon God, and ventured his all by faith, come life or come death.

Men are to-day giving up cherished plans because the carrying out of them would compromise faith; and they find more than compensation in the grace of Christ. Where one way closes, God has another way, and a better one, though it may be a harder.

In the matter of loyalty to God's Sabbath — which has in it the cross of Christ that crucifies unto the world — many in various lands are proving in common daily affairs that he who in olden time "made the depths of the sea a way for the ransomed to pass over," is still making ways for those who trust in him. Here is one experience — that of a young medical student in France: —

He desired to take the medical course for service in our work in France, where we have never had a physician. With regular school work so often encroaching on the Sabbath, and with no means for the expensive private tutoring, the

way seemed closed. But in looking for a meeting hall one day, in the university town of Montpellier, the young man's father met a Catholic lady professor, who volunteered freely to put the student through the private tutoring for the necessary bachelor's degree. As the reason for such a surprising offer, she said: —

"I will tell you a secret of my life. I am a professor now, but all I am I owe to a Protestant pastor, who instructed me, and secured pupils for me. He told me that the only return he would ask was that I should do as much some day for the son of a Protestant minister. That was twenty years ago, and this is the first opportunity I have had to fulfil the conditions."

In connection with university studies and examinations, Brother John Nussbaum has again and again come to places where it seemed he would have to give it up; for he could not compromise with sin. An examination came so that the oral part was on the Sabbath. The dean said it could not be otherwise; said they would make it unusually short, and that, if need be, our brother could have a private room, so no one should know he was taking an examination on that day. But it was explained to him that no arrangement could make it right to break the Sabbath.

That Sabbath the father and son prayed earnestly that God's will might be done; for it seemed the end of the course had come. On the next Thursday, however, our brother was called to the faculty room, and found several university professors there, as the dean explained, to give him his examination. Such a thing had never before been known, some said; but our brother thanked God for his gracious intervention.

Later on, in Toulouse, where the course is being continued, his class was required to report every morning at a hospital clinic. No exemption for the Sabbath could be secured. Our brother was faithfully at his post every day — on the Sabbath with the believers worshipping God, on the other days at the clinic. Again it seemed the way was closed, for three absent marks during the period meant failure to pass. At the end of the time, however, Brother Nussbaum found that by some unaccountable error his name had been omitted from the list, so that he had no record marked against him; and as the error was on the part of the authorities, his attendance was credited at full value. Then came a competitive five days' examination — none of which fell upon the Sabbath — in which our brother was successful, gaining a position in which thereafter no attendance on the Sabbath was required.

It was a simple story that the brother told me; but it had meant at each crisis the laying down at the Lord's feet of the whole life's purpose; for he had determined, to begin with, that he could never allow any pressure to lead him to yield the slightest in giving obedience to God. And it is this uncompromising determination to stand by God and by his truth, come what may, that gives the Lord his opportunity to open ways where there are no ways.

It is the lesson of faith. Christ is not

only the Truth, but he says, "I am the Way." When we find Christ, we find the way of loyalty to God. The Sabbath is God's testing truth. The controversy rages round that holy institution. But in these last days a people keeping "the commandments of God, and the faith of Jesus," will gain the victory over all the power of the evil one. No force of human will, no physical bravery, no boastful, defiant spirit, will carry us through. The way through is the way of self-surrender at every step, and of faith in the God who is able to make ways where there are none.

W. A. S.

### Be Honest

It has long since passed into a proverb that honesty is the best policy. This has been demonstrated many times in the affairs of the world. It is emphatically true of the cause of Christianity; in fact, the quality of honesty is of the very essence of true Christianity.

The life of Christ affords a beautiful example of simple, honest, straightforward living. True to himself, he exemplified, honestly and openly, the high and holy character of his exalted mission. He was honest with his fellow men, honest with his enemies in warning them of the judgment to come, honest with his truest friends in pointing out to them defects in life and character. He evaded no just obligation. He discharged the filial respect due his parents. He recognized and satisfied the proper claims of civil government. He honored the proper authority of churchly officials, and he taught to his disciples this same law of honest dealing. He says, "Render to Cæsar the things that are Cæsar's, and to God the things that are God's." The apostle Paul, in his inspired commentary upon these divine principles, elucidates the thought in the following words: "Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor. Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law." Rom. 13: 7, 8.

There will be found in the life of every Christian to-day this quality of honesty. False pretension will be laid aside. Deceit and equivocation and lying will find no resting-place in the heart. Every man will count his word as good as his bond, and will seek to live before his neighbors an honest, upright life. It may be necessary at times to incur debts in one's business, but these obligations will be promptly met. No advantage will be taken of legal technicalities to avoid the discharge of a moral obligation.

Christ's disciple will seek to live within his means. Unnecessary desires will be held in check, and every promise and

obligation, whether made to God or to his fellows, will be discharged faithfully and promptly to the very best of his ability. Honesty should be a synonym for Christianity. Seventh-day Adventists should be honest men and honest women. By the manifestation of no other quality can they do more to commend to others the principles they hold dear. Walking honestly before God and his fellows, let each seek to manifest in his daily experience among all his associates the honest simplicity of the character of the Lord Jesus Christ.

F. M. W.

### A Working Mission

A CLASS of literature has become very popular of late, which is but a revival of the religio-philosophical teachings of ancient heathenism. Books are written by the score expounding the mysterious intertings of humanity and divinity, which finally terminate in man becoming god, and entering the realm of eternal cessation from all activity. It is a goal similar to that for which the Buddhist yearns—Nirvana.

But all these teachings, based on human reasonings, pandering to the human desire for self-exaltation, and pointing to a glorious eternity of inactivity, are antagonistic to the spirit and principles of the doctrine of Christ and the example of the Father.

The Word tells us that the angels are all "ministering spirits, sent forth to minister for them who shall be heirs of salvation." To minister is to serve, to work for. He who is the greatest minister is the greatest server. They who have been permitted to look into heaven in vision have witnessed there scenes of intense activity. Who can imagine a busier week than that which put into shape our solar system, bathed it in light, and filled it with life? Our God is indeed a working God. Christ said of him and of himself, "My Father worketh hitherto, and I work." There is man's example.

There is a rest for the people of God, but it is not the rest of idleness or of slothfulness. It is the rest of peaceful, harmonious, God-ordained activity in carrying out the beneficent commands of our Father. The true Christian has true rest in the midst of strenuous activity, peace in the midst of the world's turbulence and strife—all because he is trusting implicitly in the wisdom and mercy and power of God. That peace and that rest are foretastes of heaven, and will come in their completeness when heaven shall welcome its loyal subjects home; when all sin and all suffering have been forever removed, and the earth has been purified by the fires of God's cleansing.

God's command to his children is, "Go

work to-day in my vineyard;" and, "Go ye into all the world, and preach the gospel to every creature." That he himself was not looking for any Nirvana, is shown by the promise which he made to his followers, "And, lo, I am with you always, even unto the end of the world."

Christ himself was not rewarded without service; neither can his followers expect to be. "A place of reward in heaven presupposes a place of service on earth;" and that place of reward in heaven will not be filled by us unless we have filled the place of service on earth.

Every person of sound mind has a talent or talents. We can not afford to bury even the one talent. God has done great things for us, and he expects great things of us—but not in our strength alone. He has placed at our command a power that will enable us to accomplish great things for him. He has made it possible for us to be a source of joy and satisfaction to him through all eternity. We must not disappoint him. As there are no drones in heaven, we can not be drones here, and hope to enter there. Let him work out in you that which he has purposed concerning you. Then our Saviour, that great Servant of men, "shall see of the travail of his soul, and shall be satisfied."

C. M. S.

### Christlikeness

CHRISTLIKENESS is the quality of being like the Lord Jesus. In this one word is comprehended Christianity and Christian experience. Christ is set forth in the Scriptures of truth as man's perfect example. The apostle Paul tells us that we are to consider him,—to consider his sacrifice, his sufferings, his character, his perfect example. Whatever may be our position or condition, our environment or circumstances, in every relationship of life, we may consider Christ as our example, and may safely raise the question, What would he do if he were in my place at the present time? It is only the surrendered, consecrated heart that can truly raise this question, and claim in every detail of Christian experience divine guidance. To all such, God will vouchsafe an answer, either through his Word or through the leadings of his Holy Spirit.

It is sweet to live a truly surrendered life, a life where all has been laid upon God's altar, where the Spirit of God actuates the purposes, where the motives are kept pure by his grace, and all plans are laid at his feet to be surrendered or carried out as his providence may indicate. What blessed communion may be enjoyed with the Master! how closely we may be enfolded in his arms of love! how near we may come to his great heart of affection! To such a one the doing of the divine will appeals

as a privilege and not a stern duty; and while Christian service may be fraught with pain, with weariness and physical suffering, there is light in the darkness and joy in the pain. No urging is necessary to lead such a child to forsake the pleasures of the world. It may be necessary to instruct the immature Christian to rightly distinguish between truth and subtle error, but with the understanding enlightened, the path of duty will be chosen rather than the path of sinful pleasure.

We hear much discussion to-day as to whether Christians should attend theaters and gatherings for worldly pleasure. These questions would all find a solution by the truly consecrated soul, in considering before the throne of grace what course would be pursued by the Lord Jesus. Similarly, the question of dress and display, and the wearing of ornaments, would be settled in the same way. If the disciple obtains a clear view of his Saviour, of the simplicity and dignity of his character, of the modest, retiring spirit that characterizes his earthly life, he will not dress for show nor live for praise.

If our conception of Christ could picture him as engaging in the world's wild sports, as decking his person for display and worldly ostentation, then we need to obtain a clearer and a nearer view of the spirit that actuated the Master. On every occasion he maintained the character of the Christ of God. Not once was his dignity laid aside; not once did he overstep the bounds of propriety; not once did he descend to sinful levity. In all this he was our example, and him we are to consider. If Christ, while on earth, did not partake of the spirit of the ungodly, nor find pleasure in their association, can he find such pleasure through his children in such association to-day?

Let us submit every account of life to the test as to whether we can ask Jesus to go with us, to be a partner in our business, a sharer in our experiences. The disciple who conscientiously does this, with an earnest desire to be guided by the study of the Word and led by the Spirit, will not go far amiss in rightly determining the questions of life.

F. M. W.

### Doubt Bears Its Testimony

WITH the speed of lightning the doctrines of error and doubt and infidelity are heralded to-day. Let some prominent man bring a railing accusation against the Word of God, or propound some new error in reference thereto, and the telegraph instruments are clicking it over the land and under the sea before it is a day old. Satan seems anxiously waiting to hang a garland of fame upon

the neck of every person who will heap reproach upon the Word of God.

Our Saviour taught that there would come a time when faith would be scarce upon the earth; when the Word and work of God would be assailed with doubts upon every hand. That time has come—but that time was to be the time of the end, the time when the coming of the Son of man would be due. The pulpits of the land are overflowing with skepticism; and when the pulpit is inculcated, there is bound to be contagion in the pews.

God designed that his Word should be the man of our counsel; but more and more it is coming to be a guide upon which the chosen leaders of the people are casting aspersions and discredit—all contributing to the one end of destroying faith in the great truths of salvation. It is the enemy's work of befogging the channel, that the ships of our souls may founder upon the rocks. It matters not what this policy may be called; the work it does is just as ruinous under a high-sounding title as it would be under a name that would call it what it is in truth.

Christ is himself called the Word; but if he were here in person, he could do nothing for that person who constantly challenged his statements and his work at every turn, and sought to prove each declaration of his a fallacy. If Christ is the Way, the Truth, and the Life, then his words are truth, carrying truth only. We can not discount his words without discounting him. If we declare that the Bible is not the truth, we bring a terrible charge against him by whose inspiration holy men of God penned its sacred teachings.

The whole is equal to the sum of all its parts. If Christ is the Truth, then every word he ever uttered is true. If his words are part true and part false, he can not be the Truth. The fountain of truth does not send forth both sweet water and bitter.

As we could not be considered worthy members of the household of Christ while we were continually challenging his own truthfulness, neither can we be while we are continually challenging the truth of the Word of God. The angels of God saw the full fruitage of the work of error when Christ expired on the cross of Calvary. There could no longer be in their minds any question of the fruit of doubting the Word of God. It is now incumbent upon man to take his stand with the angels of God. As long as Satan lives, he will continue to challenge the Word and works of God, and will cast discredit upon truth and righteousness; and we are his assistants, espousers of his cause, when we join in the promulgation of the dogmas of doubt.

But it must be cause for amazement,

even to the teachers of doubt, to see with what avidity the distributors of the daily news gather up and distribute to the ends of the earth every item of doubt and infidelity that is tossed to them. The exponent of Bible truth will scarcely get a hearing in his own local paper, while the fulminations of doubt are heralded around the world. Satan is using, and will continue to use, every agency afforded by the inventive genius of the age to disseminate darkness and infidelity; and the teaching of these doctrines from the pulpits is increasing, and accelerating the speed of his conquests in this direction.

In every crisis that has come to this world, God has had a remnant that would stand true to him, no matter how threatening their environments. He will have a remnant in the end of this age. They will stand with unwavering faith in the midst of the severest trials. They will bear the brunt of ridicule; they will receive the sentence of death; and while the world is looking upon them in derision, God is saying of them, "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14: 12. It will be a most trying experience; but it will be a glorious experience to stand with that company, and receive the approbation of God and angels. The advancing work of the enemy in the teachings of doubt is but one of the many evidences that the consummation of the Christian's hope is near at hand.

C. M. S.

### Church and State in Portugal

THE Catholic press is proclaiming the revolution in Portugal to be a merely antireligious movement. Doubtless the antireligious sentiment is strong, and many may be ready to denounce all Christian teaching. But it is the natural result of the centuries of Catholic instruction and repression of the truth. The Jesuits educated the generation of Frenchmen who declared for atheism in the madness of the French Revolution. And the Church of Rome has had all but unlimited power over education in Portugal. Wherever Rome rules, it ruins. Now the Portuguese mean to try another way; and because the throne was allied in their minds with ecclesiastical power, it had to go also. A press despatch says:—

By a decree issued by the provisional government, the royal house of Braganza, of which King Manuel was the titular head, is forever banished from the republic of Portugal. All orders of nobility are abolished, and all titles are revoked. The government also decreed that all state functions heretofore handled by the church were to be taken out of the hands of the representatives of Rome, and to be ministered in future by members of the government. The

church, under the decree, is to have no voice in the management of the state nor in any of its co-ordinate branches. Especially is the school system removed from the church's domination.

### Report of the \$300,000 Fund

COMPLYING with the instruction of the General Conference, there appears in this issue the statement of the \$300,000 Fund, including all receipts up to Sept. 30, 1910. This report shows that the amount thus far received is \$33,464.09. It has been sincerely hoped that before the end of the year, we would receive at least \$100,000 on this fund. Our expectations have been based upon the fact that it was the settled determination of the brethren, in conference and council, that this entire sum should be raised by 1912; and also because many conferences reported that they had set themselves to complete the work during the year 1910.

On the strength of this, the brethren in fields to be benefited by these donations have been encouraged to hope that they would receive, by the last of this year, a considerable proportion of the amount voted to them. Many letters coming to us, especially from such countries as China, show the urgent need of early remittances. We are frequently made sad by the news coming to us of some faithful worker who has been obliged to leave his post of duty, and return to America or Europe, on account of broken health. Almost invariably such reports are accompanied with the statement that this step has been made necessary by reason of the unhealthful surroundings in which the laborer was obliged to work.

We all appreciate that this is a very short-sighted policy to pursue; and it is in order to relieve it, that so many of our brethren have taken hold of this plan, and have promised to assist in providing necessary homes for our laborers.

In order that relief may come as early as possible, we trust that those who have made pledges to this fund will be able to meet them at least in part during the present year. This would be a great relief to the situation in such countries as China and India.

#### Statement of the \$300,000 Fund to Oct. 1, 1910

<i>Atlantic Union Conference</i>	
Central New England.....	\$1,215.86
Greater New York.....	1,126.08
Maine.....	111.10
New York.....	154.00
Southern New England.....	283.93
Northern New England.....	472.38
Western New York.....	624.41
Total.....	3,987.76
<i>Canadian Union Conference</i>	
Maritime.....	95.99
Ontario.....	89.80

Quebec .....	\$ 133.50
Newfoundland .....	.....
Total .....	319.29
<b>Central Union Conference</b>	
Colorado .....	7.65
Kansas .....	662.14
Southern Missouri .....	64.57
North Missouri .....	389.87
Nebraska .....	1,540.24
Wyoming .....	512.15
Western Colorado .....	252.41
Total .....	3,429.03
<b>Columbia Union Conference</b>	
Chesapeake .....	155.50
Eastern Pennsylvania .....	320.68
Ohio .....	148.42
New Jersey .....	441.88
Virginia .....	14.50
West Virginia .....	1.00
District of Columbia .....	400.05
West Pennsylvania .....	191.34
Total .....	1,673.37
<b>Lake Union Conference</b>	
East Michigan .....	1,708.89
Indiana .....	1,775.95
Northern Illinois .....	665.09
North Michigan .....	124.59
Southern Illinois .....	372.88
West Michigan .....	1,589.86
Wisconsin .....	300.00
Total .....	6,537.26
<b>Northern Union Conference</b>	
Iowa .....	184.07
Minnesota .....	2,660.10
North Dakota .....	2,022.68
South Dakota .....	56.20
Total .....	4,923.05
<b>North Pacific Union Conference</b>	
Montana .....	609.15
Southern Idaho .....	709.30
Upper Columbia .....	1,256.00
Western Oregon .....	1,148.30
Southern Oregon .....	136.34
Western Washington .....	1,232.75
Alaska .....	2.15
Total .....	5,093.99
<b>Pacific Union Conference</b>	
Arizona .....	179.94
California .....	1,396.24
Southern California .....	734.96
Utah .....	.80
Total .....	2,311.94
<b>Southeastern Union Conference</b>	
Cumberland .....	816.88
Florida .....	1,204.78
Georgia .....	259.20
North Carolina .....	167.21
South Carolina .....	45.25
Bahamas .....	.....
Total .....	2,493.32
<b>Southern Union Conference</b>	
Alabama .....	39.10
Kentucky .....	87.00
Louisiana .....	8.25
Mississippi .....	196.68
Tennessee River .....	178.22
Total .....	509.25
<b>Southwestern Union Conference</b>	
Arkansas .....	32.30
Oklahoma .....	578.13
New Mexico .....	11.60

Texas .....	\$ 32.00
West Texas .....	32.90
South Texas .....	3.78
Total .....	690.71

<b>Western Canadian Union Conference</b>	
Alberta .....	337.90
British Columbia .....	149.55
Manitoba .....	109.25
Saskatchewan Mission .....	242.00
Total .....	838.70

<b>Miscellaneous</b>	
England .....	490.00
New Zealand .....	102.27
India .....	29.72
West Indian Union .....	1.00
Miscellaneous .....	21.00
European subtreasury .....	2.43
Germany .....	5.00
Canal Zone .....	5.00
Total .....	656.42

Grand total .....\$33,464.09  
 W. T. KNOX, Treasurer.

ish; that though their sons come to honor or be brought low, they have no knowledge of it. With this knowledge, the soul is fortified against Satan's delusions. The representation of the dead may appear before our eyes, and in look and word and gesture may closely simulate the one we have laid away; it may whisper secrets known only to us and our departed: but in spite of all this, as against the evidence of the natural senses, we may declare to the impersonating demon, "It is written." That Word we may trust beyond our reason. Before it the forces of Satan will be put to flight. It will prove the only true and sure foundation upon which we may stand in the perils of the last days, which are rapidly thickening around us. Thank God that we have the plain testimony of his Word!

**Preach the Word**

It was reported recently that the pastor of a certain church was requested by his congregation to resign, for the reason that he preached too little of Christ and too much of politics. In commenting on this incident, the *Western Recorder* (Baptist) of September 1 says of the influence following such preaching:—

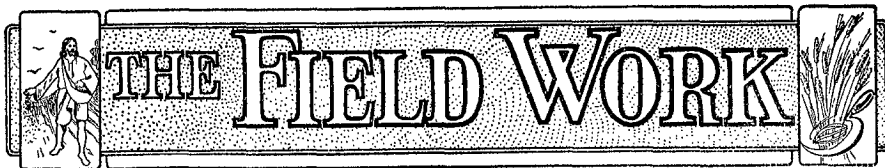
Agriculture, literature, politics, Socialism, and other things are valuable themes upon proper occasion, but they have no place in the pulpit. The preacher who is faithful, who would do good and do no evil, must confine his sermons absolutely to heralding the word. The injurious results that always follow, however slowly or imperceptibly, from preaching the arts, sciences, literature, and other things in place of the gospel, are enormous. No wonder Paul should have reiterated to Timothy, "Preach the word."

The apostle Paul declared that the time would come when men would not endure sound doctrine, but would heap to themselves teachers having itching ears. Many questionable topics are brought into the present-day preaching. While the preachers are primarily at fault, and should uphold the dignity of the pulpit and the purity of pulpit discourse by confining their preaching to the gospel, at the same time it is true that, as the prophet says, the "people love to have it so." The wide-spread degeneracy so apparent everywhere in the professed church of God, has had its influence upon the ministers of the word. Too many of them strive to please their people instead of seeking to please God. The gospel minister misinterprets his message, and lowers his sacred calling, when he fails to distinguish between the sacred and the common, or makes as a part of his message questions outside of Christ and him crucified.

**Note and Comment**

**The Logical Conclusion**

WHY should religious journals, which teach the immortality of the soul, and that after death the spirits of the dead continue to exist as living, conscious entities, deny that it is possible to hold communication with these departed ones? In other words, why should any man who believes that the dead are conscious between death and the resurrection, deny the claims of Spiritualism? Its claims are but the logical outgrowth of this doctrine of inherent immortality and the conscious state of the dead. If one believes that the spirit of a departed friend is still conscious, is still hovering about him, viewing with sorrow his trials and difficulties, and rejoicing in his successes, by what means can he deny its identity when there appears to him, in a Spiritualistic seance or elsewhere, a form which purports to be this dead friend, and which, by evidence appealing to every sense of sight and sound, convinces him of that fact? No man who believes in the doctrine of the conscious state of the dead, can withstand this influence which, in these closing days of earth's history, will be brought to bear on his life. The Word of God declares that the great wonder-working power of the last days, which is to deceive the multitude, will be the spirit of devils, which go forth to the kings of the earth and to the whole world. We have striking evidence that this prediction meets its fulfilment in the work of modern Spiritualism. The Word of God is our only safeguard. It declares that the dead know not anything; that their love and their hatred perish at death; that, in the very day they cease to breathe, their thoughts per-



# THE FIELD WORK

## Bahia, Brazil

RECENTLY I went to Maceio, the capital of the state of Alagoas, to visit the brethren. Arriving on Wednesday night, too late to begin the prayer-meeting with them, I stood outside, and listened to the explanation of the Word of God by the leader, a government nurse. A number of believers and others were gathered in the room, and some stood outside. The believers in this place are working; and as a result of their efforts, others are accepting the truth. After holding meetings every night during my stay, I baptized three persons, and left five others to prepare for this rite at my next visit. One of these new believers, a chemist, has devoted himself to the canvassing work.

At Recife I held a canvassers' institute with five Brazilians. This was the first institute of this kind to be held with Brazilians alone. We rejoice to see them taking up this work; for a native can many times reach his countrymen better than a foreigner, and he can also endure the work better, as he is accustomed to the climate and the conditions. I thank the Lord very much that he has made these souls willing to work for the proclamation of the third angel's message in the northern part of Brazil. May he abundantly bless their efforts.

Before I left Recife, a number of persons were baptized. Others expect to take this step when I return. At a distance of two hours and a half on horseback, there is a group of seventeen believers who express a desire to unite with us, and are preparing for baptism. About an hour and a half from Recife there is also another group of believers who are keeping the Sabbath, and preparing for baptism. Also four hours distant by train lives a man who has been preaching in a Protestant church. He is keeping the Sabbath, and with him are also about twenty others. At Tigipie, a suburb of Recife, fourteen persons were ready to unite with us last Sabbath; but as I could not be there, they deferred taking this step until another time.

Truly the harvest is great; but there is only one minister to do all the work in four large states. More laborers are greatly needed in the North Brazil Mission. May the Lord send them speedily.

JOHN LIPKE.

## Glendale (Cal.) Sanitarium

THE workers at the Glendale Sanitarium have recently had the pleasure of a visit from Brother P. J. Laird and wife, who have been laboring in China for some years. As these faithful missionaries told of their experiences among the Chinese millions, the hearts of all their hearers were made tender. Several of the workers expressed a desire to labor in some of the mission fields. There are about fifty young people in training at this institution, and without exception every one is desirous of being fitted for some useful place in the Mas-

ter's cause. In fact, the sanitarium faculty does not admit any one into the training-school who does not desire to be fitted for definite missionary work at home or abroad. The interest manifested by our workers in what Brother Laird has to say, as well as their faithfulness in the discharge of their every-day duties, shows that they possess true missionary zeal, and are desirous of fitting themselves for places in this noble cause. We hope that many will find places in the ranks of mission workers either at home or abroad.

We are now beginning a work for the poor and sick of Los Angeles; and although only a beginning has been made, good results are already seen as a consequence. We feel that the Lord is with the consecrated workers as they go into the highways and hedges, assisting the poor and needy, and presenting the truth. The "Ministry of Healing" campaign is also being launched, and all are taking hold of this work. There is room in this training-school for a few more consecrated young people; but only those who are desirous of receiving a training to become true missionaries need apply.

J. J. WESSELS.

## New Guinea Mission

It is but two years since the third angel's message came to New Guinea; and while a large increase in numbers can not be reported, it is pleasing to know that the one European who has accepted the Sabbath truth has been strictly faithful in paying tithe, and altogether £46 14s. 9d. has come to the mission from that source. Not only so, but he has now fully accepted the spirit of prophecy, and has also made arrangements for his three children to attend the Avondale School for Christian Workers.

Two years ago there were but three workers, but last November we were glad to welcome Brother and Sister Smith and Brother Solomon. We hope soon to greet a Fijian man and his wife to assist in opening up the work farther inland.

After a delay of ten months our land application was granted, and the mission is now established at Bisiatabu, twenty-seven miles from Port Moresby. Here twelve acres have now been cleared, six of which are planted in corn, taru, yams, manioka, and pumpkins, all of which are growing well. For three months ten work-boys have been living almost wholly upon the food grown, and yet last week two hundred pumpkins were gathered in for future use. Within a few weeks the full twelve acres will be planted to rubber trees, with native vegetables growing between the rows.

The two horses have been a great help in the work, and now that four mules have arrived from Queensland, the transporting of goods and garden produce will be greatly facilitated.

Our labors for the inland tribes are to a certain extent appreciated by the natives, who are gradually coming to

realize that the missionaries are here to help them. Although none understand to any great extent the real reason for our coming, yet we have from time to time experiences which encourage us to believe that some of these will understand and accept the message, and be saved to praise redeeming love in the kingdom of our God.

Although it does not seem that much has been accomplished, and we feel that our labors have been weak and inefficient, yet we trust that a foundation is being laid upon which will be built, with God's blessing, a New Guinea native church, able to stand the trials ahead, and triumph with the message.

S. W. CARR.

## A Voyage to Lau, Fiji

SHORTLY after the close of the Fijian council, it was deemed advisable that the schooner make a trip to the Lau group, one hundred miles to the east, visiting the companies of Sabbath-keepers on the Vanua Levu coast, and making various changes among the workers.

Our first place of call was at Wainunu, where we have a company of half-castes. These people are very faithful in tithes and offerings. Two were anxious to receive baptism, which will probably be administered by Brother Pauliasi within the next few weeks. It was touching to see how keenly they felt the removal of Brother Josefati, who has labored among them for the past three years, to Lau, to take the place of Brother Pauliasi. They wept like children, and held to him and his wife as long as possible. Some gave him gifts of money, others of clothes, etc. These people feel deeply, and are very susceptible to kindness.

After a two days' sail from there, we came to Somosomo, a large town on Taviuni, where John Hunt was appointed shortly after arriving in Fiji, and where he saw the natives killing and eating one another, and women massacred and used as rollers for launching the native canoes. What a change within the last seventy years! We dropped anchor in the stillness of the evening, when the church bell rings, followed by the ringing of the native *lali* for evening worship. Soon we heard familiar tunes sung in many parts of the village. We are told, however, that the natives are becoming more careless with regard to these services than they were some years ago.

The time has come for the reviving work of the third angel's message, and we are glad to say that in this chief village we have a few witnesses for the truth. We held a preaching service in a large house well filled with people, who made some earnest inquiries about the truth.

Across the bay about nine miles we spent the Sabbath with the Loa church, where we conducted the ordinances of the Lord's house. Brother Alipati is in charge of the work here, and has a good influence. Two from here are planning to go to the Buresala school. After a few days' sailing in a heavy gale, we reached Lau in safety. We afterward heard that several boats were lost during this storm. We visited four more companies of Sabbath-keepers, and found most of the believers rejoicing in the truth. A few had grown cold, and we

believe our visit was timely and profitable. After hearing a talk on the sacredness of the Sabbath, one brother who had given up its observance said, "I fear God; I can not break his Sabbath any more."

As we visited Lakemba, the center of the Lau group, my heart was deeply moved over the situation. It was here that the first missionaries arrived, and began the grand work of Christianizing Fiji. We now have a few faithful witnesses here, and one brother has given a piece of land to the mission. This would make a good site for a mission home, as it is well watered by a running stream. This island would make a good center for our work in Lau, as there are still a number of islands within a radius of about forty miles which have not yet been visited by our workers. Many of these are at present calling for the truth. Brother C. H. Parker spent a few years in the Lau district, and has often presented its needs to us. Since seeing it, I, too, feel deeply impressed that some one should be appointed to take charge of this isolated field. Two young men here are planning to get a training for the Lord's work, and one of them returned with us to Buresala. After an absence of five weeks we arrived home, and found the work of rebuilding going ahead nicely. Brother B. J. Cady's house is nearly completed. The students are busy planting their gardens. We thank our people for their interest and help in this work, and trust they will still pray for its advancement.

A. G. STEWART.

### Western New York Camp-Meeting

THIS meeting was held in Rochester, September 9-19, and was attended by about two hundred fifty of the brethren and sisters of the Western New York Conference. It was called a camp-meeting, and was the annual gathering of the conference, though all the people occupied rooms in the homes of the citizens, and the meetings were held in the commodious church, purchased from the Baptists last fall, on Brunson Avenue.

As the meeting came so late in the season, it was thought best not to pitch tents, but to live with the people, and if possible bring them with us to the meeting. In this way many of the citizens attended the services, and seemed to be much interested in the word spoken. The church building furnished an excellent place for this gathering, providing vestries, committee-rooms, baptistry, and other conveniences. A dining-tent was pitched at the side of the church, where meals were served to all who desired them, and a room in the church building made an excellent place for a book-store.

The spiritual interest of the meeting was good, and all present seemed hungry for a better experience, and for a closer walk with God. On both Sabbaths, calls were made for those who felt that their lives were drifting from God to make a reconsecration of themselves to him, and many renewed their covenant with their Saviour. Several were baptized at the close of the meeting. All present seemed greatly encouraged and strengthened.

The tithe of this conference a year ago was \$7,464.69, while this year it was \$9,702.05—a gain of \$2,237.36.

This we regard as a good increase. About \$1,100 was raised during the meeting in cash and pledges for different enterprises, such as the \$300,000 Fund, Rochester church building, and expenses of the meeting. Forty sets of Sister White's books were sold to our people, who took them to their homes to loan among their neighbors and friends. The "Ministry of Healing" campaign was definitely launched, and sixty-three copies of the book were taken by our people to sell to assist the medical missionary work. No conference business was done at this gathering, the next annual conference being held next winter.

In many ways the Lord is blessing the work in Western New York, and faith and courage are in the hearts of the people.

W. B. WHITE.

### Western Colorado Camp-Meeting

WITH gratitude to our Heavenly Father we tell of his blessings bestowed upon us in our second annual conference and camp-meeting, which was held at Grand Junction, September 15-25. The use of a beautiful park was freely granted us, and about sixty tents were pitched. Most of the people came in time to enjoy the first meeting, and remained till the closing service. It was encouraging to note the general interest taken in the conference meetings, and to see the harmony that prevailed.

Although this conference is only about two years old, and is the youngest and weakest in the Central Union, it is nevertheless making a normal growth. The president's address and the treasurer's report indicated advancement. Sixty-four new members have been added during the year, and the tithe has increased more than two thousand dollars. Two new churches, each having a membership of twenty-one, were admitted to the conference. Valuable help was rendered by the Central Union Conference laborers.

A good spirit was manifest on the part of the townspeople, not only in providing a place for the camp, free water, etc., but by their attendance at the evening services.

Revival efforts were conducted from time to time during the meeting, and a spirit of consecration seemed to permeate the camp. Especially was this in evidence among the young people. Twenty surrendered their hearts to the Lord, and were baptized.

At the close of the meetings the conference committee met, and outlined the work of the laborers for the winter.

WM. M. ADDRESS.

### In Roman-Switzerland

THE eighth annual session of the Roman-Swiss Conference was held at Cernier, near Neuchatel, Switzerland, August 10-15. Fifty delegates represented our Roman-Swiss churches, and probably about two hundred fifty other members were in attendance. The public lectures aroused a good interest among the people of the neighboring districts. The records indicate that seventy-nine persons have been received among us in this field during the past year, although the reported membership has not increased.

Sabbath was the great day of the

meeting. Early in the morning ten were baptized just a short distance from the camp. The Sabbath-school was animated and interesting. The forenoon service ended by the rededication of nearly all on the grounds. In the afternoon about thirty young people announced their intention to go to the Gland training-school, where we are preparing workers for the French-, the Spanish-, the Italian-, and the Portuguese-speaking world. We greet this as a special token of the Lord's blessing, for our hearts have always looked with longing at the large number of bright youth in Roman-Switzerland who ought to be in training at home for the earnest service needed in the "regions beyond." We trust that the solemn ordination of Brother Jules Rey to the ministry on Sabbath afternoon, August 13, may have an influence in leading other young men to realize the truthfulness of the words, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation." Isa. 52:7.

We are glad that the financial condition of this field remains good, and that it is taking such an unselfish part in supporting other portions of the great Latin Union, which has a population of about one hundred sixty millions. God is certainly verifying his promise to remember those who think of him and of the interests of his cause. Aggressive work is planned by Elder H. H. Dexter, who was again chosen to the presidency of the conference, and who is assisted by eight other workers.

GUY DAIL.

### Fireside Correspondence School

Always Open

Our school is always open. Whenever any one works up to the starting-point his determination to enter upon a simple plan of self-improvement, he will find us present, ready to receive him, any day in the year.

Last (our first) year's enrolment, beginning Oct. 4, 1909, rose to 176. To this number have been added so far, beginning Oct. 3, 1910, almost 100 new students. Of course we lost some of our old students, through death, through severe affliction, or through their entering a residence school this year. Some, whose work was interrupted for a time during the summer, are taking up the thread of their work again; while others have kept up a steady gait from the original opening of the school, and are registering for new subjects—one of the best evidences of satisfaction with our service. These renewals have not been reckoned in our new enrolment.

Our revised and enlarged calendar may be had for the asking. It gives full information on the subjects we offer, the rates of tuition, and how to proceed in registering for one or more studies for six months or for a year. We take pleasure in answering all special inquiries about any feature of our work. Address us at Takoma Park, D. C.

W. E. HOWELL, *Principal*.

THE laborers who have been holding meetings in the vicinity of Turon, Kan., report nine baptized.



**Northern Michigan Camp-Meeting**

THIS meeting was held in Traverse City, August 25 to September 4. The camp was easily reached by the people of the town, and the evening services were well attended. Harmony and unity characterized the business proceedings. During the day, the preaching services were of a practical and spiritual nature, and the evening sermons were devoted to the presentation of doctrinal themes. The last Sabbath of the meeting will long be remembered by all present, and we trust that the good work begun and revived in many hearts will prove to be permanent.

The various branches of the work received attention. It was especially gratifying to see the interest taken by the people of this conference in the education of their children. Where such a spirit prevails, there may be expected many recruits for the work of the Lord. The people in the North Michigan Conference are willing and ready to do all in their power to advance the work of the Lord. This was demonstrated by nearly all doing something, regardless of their limited financial resources. A good amount was raised in cash and pledges for the work of the conference and for the \$300,000 Fund.

Besides the regular laborers of the conference, Elder Allen Moon and other union conference laborers were present, and helped in the meeting. Elder J. J. Irwin was re-elected president of the conference.

Good results have attended the work of the laborers in this conference during the past year. Especially has the work among the Chippewa Indians, in the copper-mining regions, been blessed.  
K. C. RUSSELL.

**Sabbath-School Report for the Second Quarter**

\$24,017.75 to missions from the Sabbath-schools in the home land for the second quarter of the year! We are steadily pushing toward the goal of one hundred thousand dollars to missions from the home schools alone during the year 1910, and we mean to reach it. In order to do this, we must continue to increase our offerings during the remaining two months of the year; but our schools do not believe in standing still, as is shown by the following figures; so we say with confidence, We can do it.

**Comparison of Gifts to Missions**

First six months of 1910,	
United States and Canada,	\$45,336.76
First six months of 1909,	
United States and Canada,	37,659.87
Increase .....	\$7,676.89

**Honor Roll**

The number of conferences giving all the regular Sabbath-school donations to missions is rapidly growing. This quarter we have seven additions to our list: Southern New England, Mississippi, New Mexico, South Texas, Southwestern Union Mission, Newfoundland Mission, and the Bahama Mission. The complete list, numbering forty-three, is as follows:—

N. New England	Iowa
Alberta	Southern Idaho
Saskatchewan	C. New England

Quebec	Montana
W. New York	Chesapeake
Texas	Georgia
North Dakota	Greater New York
Louisiana	British Columbia
Florida	North Carolina
Maine	Southern Illinois
Manitoba	Kentucky
West Pennsylvania	West Virginia
West Texas	Wyoming
Alabama	Western Colorado
Alaska Mission	New Jersey
New York	S. New England
South Dakota	Mississippi
Dist. of Columbia	New Mexico
Cumberland	South Texas
Oklahoma	S. W. Un. Mission
Arkansas	Newfoundland M'n
	Bahama Mission

**The Union Conferences**

Two other union conferences have joined the Western Canadian on the Honor Roll. These are the Atlantic and Southwestern unions. We are also much pleased to note that the entire Australasian field is now giving all its Sabbath-school donations to missions.

MRS. L. FLORA PLUMMER.

**Ohio**

COLUMBUS.—Sabbath, October 15, was a good day for the Columbus church, and one that meant much to the six candidates for baptism. After a short service in our church, we went in a body to the Church of Christ on East Broad Street, where six persons were buried in the likeness of the Saviour's death, and raised to walk in newness of life. The blessing of the Lord is resting upon the church, and we feel that he will do a great work for us here. We are glad to see men and women seeking mercy and pardon for past sins, and strength for the days to come. Several are keeping the Sabbath, and in due time will, we hope, be added to the church. Our workers are of good courage, and feel that the Lord is blessing their efforts for others.

We greatly appreciate the prayers of God's people in our behalf at the throne of grace, and trust that the Lord will soon cut his work short in righteousness.  
JOHN FRANCIS OLMSTEAD.

**Honolulu**

It has been a great pleasure to us to read the good reports from other parts of the great harvest-field, and to learn that everywhere the message is gaining ground. The visits, though brief, of those passing here to and from the home field have been a source of great encouragement to us. We were glad to meet Elder I. H. Evans and Elder F. H. DeVinney and his wife as they passed on to their field of labor in the Orient. May the Lord bless their labors to the advancement of his kingdom.

About the first of the year, several openings of an encouraging nature appeared in Honolulu. These we filled the best we could. At one place there were several Hawaiians who understood little or no English, and a man and his wife who understood very little besides Spanish. A brother interpreted in the Hawaiian; and as I understand a little Spanish, we got along fairly well. At another place they understood only Portuguese; here Brother Da Silva did good work interpreting.

The results of this work have been that the last Sunday in April three persons went forward in baptism, and later five more followed in the same holy ordinance. We hope to see five or six more take this step soon. Of those who have been baptized, one is a Spaniard, two are Portuguese, two are Hawaiians, and three are Chinese. We give all the glory to the Lord, and our prayer is that each one of these may be an honor to his cause, and an instrument in his hands to win more souls to the kingdom.

We hope we may have the prayers of God's people, that success may attend the preaching of the word in these islands.  
C. D. M. WILLIAMS.

**A West Coast School**

WE have moved our training-school from Freetown, Sierra Leone, to a farm at Waterloo, where the industrial features can be developed. Now it can be made nearly self-supporting. Besides the advantage of industrial training, this will enable us to receive a much larger number of students. The Lord is filling our school with a good class of young men.

Waterloo is at the gateway for the vast hinterlands, stretching away to the Upper Niger country. The great Temne and Mende countries meet here. We ought not to linger on the outskirts of these regions, with millions in darkness, but must push stations into the interior.  
T. M. FRENCH.

**College of Medical Evangelists**

**Opening Exercises**

SEPTEMBER 29 was a red-letter day in the history of our medical missionary work. A new mile-stone was passed in the opening of the College of Medical Evangelists, our denominational medical college at Loma Linda, Cal.

Because of the importance of this institution as a training center for medical missionary workers, both for home and foreign fields, it was appropriate that on this opening day of actual school work, special exercises should be held, when the object of the school, the conditions which called for its establishment, the work it is called upon to do, and its relation to the work of the denomination, could be clearly presented, for the benefit of the faculty and students, the guests of the sanitarium, and the many friends who were present.

In this opening we had a living picture of the medical missionary work. The patients in wheel-chairs and on cots represented the needy, suffering world; the Christian physicians and ministers on the platform were representatives of the Great Physician, who loves the world so much, and has sympathy, healing, and forgiveness for all; while between the physicians and the patients were the students and nurses, here to receive a training that will enable them to minister to all in pain and need.

It is our prayer that this condition may always continue at Loma Linda, not only in figure but in actual life,—the gospel ministers and the Christian physicians united heart and hand in giving quickly and with power to the eager students the whole truth which the world needs, and which God has committed to us.

The following program was carried out, Dr. W. A. Ruble, the president of the college, presiding:—

Doxology ..... Congregation  
 Scripture Reading .... Elder C. Santee  
 Prayer ..... Elder Luther Warren  
 Hymn: "Come, Thou Almighty King"  
 ..... Congregation  
 Address: "Why Is This Medical College Needed?"... Elder E. E. Andross  
 Music ..... Double Quartet  
 Address: "Growth of Medical Missionary Work in Foreign Fields"  
 ..... Elder J. A. Burden  
 Address: "What the College of Medical Evangelists Means to Our Denominational Work"  
 ..... Dr. S. P. S. Edwards  
 Address: "What Can We Do to Make Our School a Success?"....  
 ..... Dr. W. A. Ruble  
 Hymn, "From Greenland's Icy Mountains"  
 ..... Congregation  
 Benediction ..... Elder R. S. Owen

The address by Elder E. E. Andross, president of the Southern California Conference, was an impressive presentation of the great principles of Christianity and Christian education, in contrast with the conditions found in many educational institutions of the world. He spoke in part as follows:—

"I am very glad that God has given us a complete gospel,—one of healing for the soul and healing for the body. Jesus came to this earth to save souls, but he did not make that his only work. The healing of the body was associated with the healing of the soul. Many times physical healing was bestowed to teach men that he is able to save the soul also. Thus in our work we ought to take into account both these great principles, and give the full gospel of the healing of the soul and the healing of the body.

"To-day the gospel of Jesus is being perverted; it is not taught in its simplicity in the great institutions of the world. It may be asked, as it has been asked over and over again, why we are establishing this medical school, which will involve the expenditure of a great amount of funds. Some regard it as unnecessary. But while we have educational institutions for the training of workers in every other kind of effort necessary to carry the gospel of Jesus to the world, we greatly need an institution for the training of Christian physicians. This need has called the 'College of Medical Evangelists into existence.'"

The speaker then read several very striking extracts from articles appearing recently in leading magazines, showing the attitude of prominent universities toward the Bible and its teachings. From these statements of leaders in the educational systems of the world, it is evident that many of these educators repudiate the Bible as the Word of God, and with it its Author, both as Creator and as Redeemer. After earnest discussion of such teaching, the speaker concluded with the following words:—

"When it comes to pass that such enunciations as these find a place in the curriculum of the colleges of the world, and we are to fit men and women for the coming of the King of glory, surely we must have an institution where the Word of God as it is written, and the commandments of God as they came to us, are regarded, respected, and written in

the hearts of its instructors. I am glad we have such a place, and a faculty who believe that God's Word is of divine origin."

Elder J. A. Burden, who has been the business manager at Loma Linda since its acquirement by our people, spoke earnestly of the history of medical missionary work.

Dr. W. A. Ruble, president of the college, stated what the school should and could be, and what each one could do to help meet the demands.

The calm, earnest spirit of the exercises was indicative of the atmosphere of the whole institution. Within a few minutes after the benediction, the assembly had quietly dispersed, each to take up active work, some with tools to assist in putting up the new buildings, others to various departments of the medical work of the institution, and some to their duties in the domestic department, all happily and seriously taking up the task at hand.

The spirit of industry so permeates every part of the institution that it is a lonesome place for the one with nothing to do. I hope the time is not far distant when the industrial work of Loma Linda will be so organized that every patient who enters the institution will be taught, by precept and example, the pleasure and curative value of manual labor.

The medical college opens with ninety-two students enrolled. Of these, ten are second-year medical, twenty-four first-year medical, six cooks and bakers, and fifty-two nurses. There are many more applicants who must be rejected, either because of insufficient preliminary education or failure to meet the requirements in other lines.

This school must be close to the hearts of our people. It must be watched closely in its development, not that we may find fault and criticize, and so make heavier the burdens of those in charge, but that we may love and help it, pray for it, and give of our means to provide the necessary equipment.

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

### Bahama Islands

NASSAU.—We have just secured a larger and better hall in this city, and will begin a series of meetings next Sunday night. Our hopes were not fully realized in the series of meetings we are closing in this end of town, and yet we have much to be thankful for. Several persons have fully accepted the truth, and many more are almost persuaded. We shall continue to follow up the work here. The collections have been sufficient to pay all the running expenses. Our little Sabbath-school of fifteen averages over a dollar a Sabbath for missions.

We have one case that is among the most encouraging I have ever known. A young man attended our first meeting the fifth of last December. As soon as he heard the Sabbath truth, he closed his place of business on Sabbath, and has never been absent from a Sabbath service since. His offerings have been very liberal, and recently he paid \$425 back tithe. He has been active in the work of helping to spread the knowledge of the truth in a quiet, modest way, and is wielding a good influence, as he is highly respected in the community.

W. A. SWEANY.

## The Missionary and Publishing Work

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

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

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

### Slang in the Lord's Work

HERE in the United States one has continually to learn a new phraseology, if he wishes to express himself in the current vernacular. Such expressions as, "It's up to you," "Make good," "Fall down," "Keep on sawing wood," "That is good horse sense," are heard on all sides.

We are such imitative creatures that very few of us are able to avoid adopting these phrases into our vocabulary. Many of them may be all right in their place, although it hardly seems fitting for a leader in this work to use such expressions from the platform in a religious gathering. Other purely slang phrases and cheap expressions, which we often hear, should find no place in the vocabulary or the writings of Seventh-day Adventist Christians.

There is probably no place where such language is more likely to be used than in the canvassing work. "The vernacular of the road" among a large number of worldly salesmen is made up principally of "smart," slangy sayings. But the best salesmen, even in the world, are learning a better way. One writer on salesmanship says: "The purest of king's English will secure an audience and hold attention for the salesman anywhere, while slang and short cuts of speech often excite distrust, and offend the ears of the truly refined."

This is doubly true in our work. In the "Manual for Canvassers," page 21, we read: "The work is a good one, the object noble and elevating; and there should be a corresponding dignity of deportment."

Again, on page 24, we read: "Canvassers should remember that they are working with the Lord to save souls, and that they are to bring no commonness nor cheapness into his sacred service."

Let us bear in mind this good instruction, and exclude all cheapness from the Missionary and Publishing department.

N. Z. T.

### Circulating Literature in Korea

THE two following items from Brother H. A. Oberg, of Korea, show how the Lord is blessing the circulation of the printed page in that field:—

"We have a book containing thirteen studies from 'Helps to Bible Study.' One of the workers, Kim Hyo Seph, sold a copy to a Christian lady by the name of Anna. Later, word came to the mission that this lady was interested, and Miss Scharffenberg held studies with her on present truth. Anna was called before her church, and was cross-examined by the pastor and workers. At last the examination became so severe that one of the workers remonstrated, saying,

'Don't be so hard on her. I have read that book, and it is a good book.' Anna was later expelled from the church, and now keeps the Sabbath.

"Another lady bought several of these helps, and distributed them among her friends, and now we hear of two companies meeting together on the Sabbath. A native worker has been sent to one of these places, and reports that seventeen have begun to keep the Sabbath."

N. Z. T.

### A Year's Work in Oklahoma

FROM July 1, 1909, to June 30, 1910, we had sixty-seven agents in the field, some working full time, others only part of the time.

Hours worked .....	19,885
Orders taken .....	5,947
Helps sold for cash.....	\$ 750.95
Value of book orders.....	18,484.00
Bible orders, three months....	1,311.60

Total value of all.....\$20,546.55

Number books delivered.....	4,258
Value books delivered.....	\$12,878.75

Counting five persons to a home, there are at least 21,290 individuals who have access to our books as the result of last year's efforts. The 4,258 books delivered contained 247,651 chapters, which, if reduced to pages, would be 3,846,290, or nearly two pages for every man, woman, and child in Oklahoma.

The following comparisons show the steady growth of the work: The number of books delivered in 1908 was 2,523; in 1909, 3,715; in 1910, 4,825. Value of books delivered in 1908, \$7,221.70; in 1909, \$10,630.85; in 1910, \$12,878.75.

Surely the blessing of the Lord has attended our efforts the past year. For this we are grateful, and we go forward believing that the coming year will witness even greater results.

G. C. JENKS,

Field Missionary Agent for Oklahoma.

### How Two Beginners Earned Their Scholarships

Case No. 1

MISS CLARA OGDEN, a student in Union College during the past four years, thus describes her experience in earning a year's scholarship in that school:—

"Last spring I was forced to face this situation that confronted me: Should I return the coming fall to Union College, I would have to earn the money in some way to pay my expenses. I went to work with the magazines. My first order was for 300 *Life and Health*, 200 *Temperance Instructor*, and 100 of the *Signs Monthly*. In the month of June, at Wichita, Kan., I disposed of these in about eight days. I next ordered 500 copies of the *July Life and Health*, and sold them in seven days. I then ordered 800 copies of the August number, and disposed of them in ten days. This left me 600 magazines more to sell in order to earn the scholarship, which required a sale of 2,500 magazines. These 600 remaining copies I sold in less than a week. I canvassed in offices and also from house to house. In the offices my sales generally averaged from 75 to 150 copies a day. From house to house my average was 50 to 60 copies a day. I am now

back at Union College, and praise the Lord for his blessing during my summer vacation. Next summer I expect to do a similar work, only on a larger scale. I hope to work the greater part of the entire vacation. Before this I had never canvassed at all. I found the work very pleasant. Many spoke in the highest terms of *Life and Health*. It was customary to hear people say that it was the best health journal they had ever seen."

Case No. 2

Miss Jakobsen succeeded in earning a scholarship in our Danish-Norwegian Seminary by selling our new magazine, *Lys over Landet*, in Minneapolis, Minn., during the past summer. Accompanying a rush order for 50 copies of this magazine, she says:—

"Those whom we meet on the streets always ask for the new number. They all praise it highly, and are anxious to get it."

Miss Jakobsen is the first one to report having earned a scholarship through the sale of one of our three excellent magazines published at College View, Neb. We trust that many other students attending our Danish-Norwegian Seminary may be as successful in earning a year's schooling in this way.

A. J. S. B.

### Canvassing in a Strange Language

A RECENT letter from Brother J. A. P. Green, of Mexico, tells of the experiences of Brethren Martin and Phillips, who recently went to that field, in their first work in the unfamiliar Spanish tongue:—

"Think of canvassing in a strange tongue after being in the country only two weeks! Brother Phillips made his first delivery to-day. In four hours he delivered orders to the value of \$17.70, and in addition took \$6 worth of orders. He has been here only four weeks, and the last two were spent in the field canvassing.

"Canvassing under difficulties? Listen to a first attempt: '*Buenos articulos por entendidos medicos*, such as Dr. Kress, Dr. Cummings, and so forth. *Tabla las enfermedades y sus tratamientos*.—let's see; what shall I say?' One man said, '*Por ahora no*,' which means, 'Not now.' The canvasser looked around, and said, 'What is he saying?' I told him to continue to canvass; he did, and the man signed for one year's subscription to *Salud y Vida*, our Spanish health paper. These brethren had their canvass committed, but when questions were asked, they would look around for help. Sometimes the man canvassed would say that he had no time just now; but not knowing what he said, they would keep on canvassing, and very often get an order. There is sometimes an advantage in not knowing what is being said.

"The first trip made by these young men was rather a hard one; but they kept bravely at work, and now they are getting along well. We rejoice to know that our workers have help to carry the message to Mexico. Better still, Heaven rejoices to see young men willing to leave pleasant surroundings, and give their lives to these needy fields. We ask your prayers that God may do a wonderful work through his representatives in Mexico."

Writing later, Brother Phillips speaks thus of his experience:—

"Our work in the federal district of Mexico began August 8. I went on a canvassing trip with Brother Green, and listened while he gave his canvass, noting carefully how he approached the people and addressed them, all the time storing up knowledge for future use. Finally, August 12, Brother Green said to me, 'Here, take this, and try your hand.' Having studied my canvass, and believing that the Lord would help, I took my first subscription, with a little assistance from Brother Green, who attended to the details. This I could not do, not knowing the language thoroughly. By steady application to study and practise in the field, I am now able to understand nearly everything in connection with our work. The Lord has blessed wonderfully, and to him we give all the glory.

"Brother Martin and I are doing our own cooking; and as I was at one time a master of the art, it soon devolved upon me to do that part of the work. We fare well, as fruit and vegetables are cheap. For instance, lemons are a cent apiece; large red bananas, which cost from five to ten cents, gold, at home, are only two cents here. Other native fruits and vegetables are proportionately cheap; but imported foodstuffs are exceedingly high.

"The people are very courteous. Men meeting us on the car will shake hands; meeting again, on the street, ten minutes later, they shake again. Their expressions of good will are very frank. The homes of the people are very beautiful. Even the homes of the poor have a patio, in which flowers and trees and grass, arranged artistically, are pleasing to the eye."

N. Z. T.

### Canvassing in Chile

At the time of our annual meeting in Gorbea, it was voted to raise the prices on our books, and to sell them at fixed prices. It was also voted that each canvasser send a weekly report of his work to the field agent, and another to the secretary. Since then our workers have been having better success than ever before.

One worker in Concepcion took \$180.50 worth of orders in seventy-two hours,—an average of over \$2.40 an hour. Another brother is showing us how to take orders for the large books. In the city of Valparaiso his orders amounted to \$1,048.50 in twenty-eight hours.

The writer had an encouraging experience in the slaughter-house in Santiago. While delivering six copies of "Patriarchs and Prophets," for which I had orders, I took eight new orders, two of which were for full morocco, at \$24 each Chilean currency. T. H. DAVIS.

### In the Governor's Palace

RECENTLY Elder John Lipke, superintendent of the North Brazil Mission, took forty-four orders in five and one-half hours in the governor's palace in the city of Pernambuco, Brazil. The brethren in Brazil believe our books can be sold as well among the Portuguese in that field as among the Spanish in Argentina and other parts of South America.

N. Z. T.

## Sanitarium Relief Campaign

### Columbia Union Conference

WHILE this is one of the youngest union conferences, it is carrying a large sanitarium financial obligation, which it received by inheritance. Several years ago, in territory that now belongs to this union, an unfortunate location was chosen for an important sanitarium enterprise, which, in spite of all that could be done to make it succeed, was finally discontinued. The Columbia Union Conference assumed a heavy burden, becoming responsible for a share of the indebtedness that remained, as well as in dealing with perplexities connected with the work in its trying experiences.

The situation here has been rather discouraging in some respects; and the union, and the conferences composing it, have shown a commendable spirit in the way in which they have assumed heavy burdens which they did not create. An unusual degree of interest and activity has been shown in advancing the relief campaign. Early in the year a series of institutes was held in all the conferences, at which the laborers were present, and devoted time and careful study to plans for carrying on the campaign. This was followed by more or less work in the churches. Good results have been seen, and a number of churches have given pledges for their entire quota of books and journals, while some have nearly sold theirs as well. Returns in cash are coming in, and a healthy interest in missionary work is being awakened.

#### At the Camp-Meetings

The president of the union has taken an active part in advancing the campaign at the camp-meetings, having made it one of the leading questions at each meeting. The general situation of the sanitarium work was presented, telling of its growth and development, what is being accomplished by it, how its indebtedness has come about, its present need, and how this need may be met. A statement of the local situation was submitted, and an appeal made to all to respond to the call for help.

When the campaign work was presented, the books were piled up on the rostrum. Then it was proposed that while the interest was up, and the printed canvass was perhaps learned, it would not require much more effort to sell the books for the entire time than to sell them for only one year. This suggestion usually met an enthusiastic acceptance. The response of the people was good as they came forward and secured their books, a number of them taking more than the allotted six, some even taking as many as twenty.

The hearty co-operation of the presidents of the conferences and of the other workers helped very materially to forward the work. Some of these took twenty-five or thirty books. Besides the books that were placed directly, many were ordered to be shipped, some members ordering the whole quota of books for their churches. The work is to be followed up in the different churches throughout the conferences.

At the West Virginia meeting there

were only about sixty persons present, but this little handful of believers gave \$108 to foreign missions, besides raising almost its entire quota of the \$300,000 Fund. At some of the other meetings about half of the share of this large fund was raised. The relief campaign not only will not interfere with other missionary enterprises, but it will help to create a missionary spirit of giving and working for others,—a spirit that is good for both people and conferences.

In the West Pennsylvania Conference, the campaign is farther along than in any other from which we have received reports. The progress of the campaign in this conference indicates that a worker who carries other duties can also devote some time and attention to the relief work. Other interests may be looked after in connection with it. Especially is this so in the smaller conferences. Evidently Brother I. G. Bigelow has considered the campaign work as a part of his duty, and the work done shows exceptional results. Soon this conference will have finished its part in this campaign, and can devote its attention and energies to other things. It will be better off for what has been done in this work, and the members who have taken it up so earnestly can be counted on to respond to other calls.

L. A. HANSEN.

## News and Miscellany

—About 75,000 persons have died of cholera in Russia during the last six weeks.

—Senator Jonathan P. Dolliver died suddenly at his home at Fort Dodge, Iowa, October 15.

—The first heavy snow-storms of the season were reported from Wyoming, Colorado, and other Western points, October 19.

—Julia Ward Howe, noted literary woman and lecturer, and author of the "Battle Hymn of the Republic," died at her summer home at Middletown, L. I., October 17, at the advanced age of 91 years.

—Luigi Luccheni, who stabbed Elizabeth, empress of Austria, in September, 1898, at Lake Geneva, Switzerland, and was sentenced to solitary confinement for life, committed suicide in his cell last week.

—Henri Wynmalen, a youthful recruit among the airmen, established a new world's record for altitude on October 1, when he rose 9,186 feet—almost two miles—in a biplane. His motor failing, he descended in thirteen minutes. He declares that he suffered greatly from cold.

—Thousands of Portuguese monks and nuns, expelled from their country in the recent revolution, have taken refuge in Spain. Here they are being so distributed among the convents and monasteries as to render very difficult their expulsion from Spanish territory. It is stated that the Spanish orders in the various provinces "are strengthening the convents and monasteries with iron doors and shutters, and are laying in stores of arms and ammunition." How sharp the contrast between such a spirit and that of Him who said, "Put up thy sword"!

—A two-track tunnel for the Michigan Central Railroad has been completed under the Detroit River, between Detroit and Windsor, Ontario, and opened for service. This tunnel will supplant the large railroad-car ferries heretofore in use at that point.

—October 3, the imperial Chinese Senate was opened in Peking by the regent, Prince Chun. "The new senate has 200 members, half being chosen by the provincial assemblies and approved by the provincial viceroys. The other half were selected by the throne, and included Manchu princes and nobles, distinguished scholars, and representatives of the official class and of the high taxpayers."

—The long list of injuries and fatalities attending the Vanderbilt automobile cup race, run recently over the country roads of Long Island, leads the *Scientific American* to call this event "a gross reflection on modern civilization," and to ask "whether, after all, our much-vaunted civilization is not shallow veneer, which, if it be peeled off, would reveal below something of the same old brutality which led the multitudes of Rome to the Colosseum to witness its unspeakable cruelties."

—October 16 a French dirigible balloon crossed the English Channel, passed over the heart of London, twice circled St. Paul's Cathedral, and made a safe landing. This is the first time that the Channel has been crossed by a dirigible. The 195 miles of the route was easily covered in six hours—one hour less than is required by the fastest express-trains and boats. Seven persons were carried, though the dirigible is built to accommodate 39 passengers in addition to the crew.

—An investigation conducted by the Census Bureau of the enormous growth of a number of Western cities, has led to the discovery of frauds in the census returns, the lists of certain cities being greatly padded. Tacoma and Seattle, Wash.; Portland, Ore.; Boise, Idaho; and Minneapolis, Minn., are mentioned as participating in the frauds. In a letter to the secretary of the Census Bureau, President Taft declares that "the instances cited are sufficient to require the utmost vigilance to bring those who have violated the law to justice and proper punishment."

—In an attempt to cross the Atlantic by balloon, Walter Wellman, with a crew of five men, left Atlantic City, N. J., October 15, in the immense cigar-shaped dirigible, "America." A large amount of gasoline, and food supplies for thirty days, were taken. Wireless messages were received for several hours, indicating that all was well; but when the messages ceased, considerable anxiety was felt for the voyagers, in view of the serious storms prevailing. On the morning of the eighteenth, word was received from the Royal Mail steamer "Trent," Bermuda to New York, that she had rescued the crew of the "America" off Cape Hatteras. It was soon learned that the large balloon had been driven far from her course by adverse winds, and had become almost unmanageable. When the crew was rescued, the "America" was abandoned. It is already stated that another attempt to cross the Atlantic by dirigible will be made next year.

—The evil results of the popular moving-picture show are shockingly revealed in the case of a fourteen-year-old boy of New York City. Arraigned before the juvenile court, he pleaded guilty to robbery, burglary, grand larceny, assault, and receiving stolen property, and declared that he was moved to his crimes by seeing moving pictures representing such deeds.

—The art store of Duveen Brothers, of New York City, was seized by federal officers on October 13, and the members of the firm in this country were placed under arrest, charged with conspiracy to defraud the government out of customs dues. It is said that duties aggregating more than \$1,000,000 have been withheld by the firm, whose members, if the charges are proved, face heavy fines and long terms of imprisonment.

—Postmaster General Hitchcock announced, on October 18, that the deficit for the fiscal year ending June 30, 1910, amounted to only \$5,881,482, as compared with \$17,479,770 for the preceding year. These are the final figures as reported by the auditor for the department, and show a saving of \$11,598,288 during the course of the year. In view of the saving already accomplished, it is predicted that the long-desired penny post will soon be an accomplished fact.

—What is declared to be the most destructive hurricane recorded in the history of Cuba occurred last week. The storm began with light rains, Thursday morning, October 13, and developed into a heavy cyclone, which abated somewhat on Sunday night. Suddenly the wind changed, and a second storm of still greater fury swept over the island, completing the destruction begun by the first. The residence section of Havana was flooded, buildings were destroyed, lights sunk, and the dredge and apparatus for raising the "Maine" wrecked. The wind blew at the rate of 90 miles an hour. On the nineteenth, Tampa, Fla., and all points south of Jacksonville, were cut off by the storm, which passed slowly up the coast. A heavy downpour of rain accompanied the high winds. The property loss is believed to amount to millions of dollars, and a heavy loss of life is feared.

—More than 700 cases await the consideration of the Supreme Court, the present session of which opened October 10. A few of the more important cases to be brought before the court are: "The rehearing of the Standard Oil and Tobacco Trust cases, made necessary by the death of Chief Justice Fuller and Justice Brewer, which will be postponed until the other justices are appointed; the Gompers's contempt case; the employers' liability cases; the New York *World* Panama libel case; the two-cent passenger-rate cases from Missouri; and the claim of Virginia against West Virginia for \$11,000,000, which the former declares is the latter's share of the State debt incurred before West Virginia separated from Virginia. The case of importance that has already been taken up by the court is the suit of the American Anti-Boycott Association, which objects to the 'we don't patronize' list of the American Federation of Labor." The present sitting of the court is regarded as the most momentous since the Civil War.

## 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  
C. M. SNOW - - - - - Corresponding Secretary

### The Wane of Freedom

CLAUDE L. WILTSIE

ROUND about the shadows deepen,  
Omens of the coming night.  
Lo, the blessed sun of Freedom,  
Sinking, sinking from our sight!

In this land where light and blessing  
Have a hundred years held sway,  
Mighty forces are preparing  
Liberty to sweep away.

Roman pomp and strength and splendor  
Tell the sad, sad story well;  
While the Protestants in slumber  
Help to sound their own death-knell.

In their dreams for laws they clamor,  
That will aid their waning power,  
Fill their churches on the Sunday,  
When doth come the worship hour.

Laws, they say, will save the nation,  
Shield the altar and the home;  
Thus they clamor, blindly pressing  
Toward the ambushade of Rome,

While she waits with subtle patience,  
Bides her swift approaching hour,  
When, her net drawn tight about them,  
She will hold them in her power.

But a little band opposes,  
Holding firm the faithful Word;  
And aloft they bear a banner  
That our nation once adored.

On this banner, see, 'tis written  
(Charter of our liberties),  
"Give to Cæsar what is Cæsar's,  
And to God that which is his."

'Tis the banner bright of Freedom;  
Hold it high, ye faithful ones,—  
Hold it high; and if ye perish,  
Bravely die like Freedom's sons.

### The United States and the Roman Catholic Church

THE Washington *Star* of October 13 contains a partial report of an address given the previous day at Peoria, Ill., by Ex-President Roosevelt, in which he made reference to his correspondence with a certain Protestant clergyman concerning his reception of Cardinal Saltoli at the White House. He said:—

"I wrote him, saying that I had received the cardinal just as, for instance, I had received bodies of German Lutherans and Welsh Methodists, and as I was expected to receive the Archbishop of Canterbury; and that I would hold myself to be a poor representative of the people, and an unworthy president of the United States, if I failed to treat with good will and friendliness all good men, no matter what their religious faith might be; and I then added that I could best explain my position by saying that I believed our country would last a very long time; and that if it did, there would be many presidents, and some of these would be Catholics and some Protes-

tants, and that I, a Protestant, wished to act toward my Catholic fellow citizens exactly as I hoped that a Catholic president would act toward his Protestant fellow citizens. I think that expressed my views about as clearly as I could put them."

The statement is substantially the same as he made in a letter bearing date of Nov. 6, 1908, in which he replied to the criticisms against President Taft's holding the position of president of the United States, because of his being a Unitarian.

The theory, as expressed in the foregoing words by Mr. Roosevelt regarding the relation of the citizens of the United States to the Catholic Church, must appeal to all fair-minded persons as the only reasonable position that could be taken by a statesman. Nevertheless, it should be remembered by all that to elect a person to the position of president of the United States who has sworn eternal allegiance to another power, especially to one that is antagonistic, would be un-American and unsafe. The Roman Catholics will try in vain to place themselves on the basis of Protestant denominations in their efforts to secure official positions in this country. There is something of greater significance than to pose simply in name as a church. It is the principles that dominate and control an organization that should be considered, regardless of the name. K. C. R.

### Arrested for Working on Sunday

RECENTLY Brother Eugene Ford, of Colonial Beach, Va., was arrested and fined two dollars and costs for doing some quiet and necessary work on Sunday. Learning of Brother Ford's refusal to pay the fine, one not of his faith paid it. This Brother Ford refused to accept, and the case has been appealed to the Circuit Court of Westmoreland County, Virginia.

Evidently the mayor before whom this case was tried was not conversant with the provisions of the Virginia Sunday law, which exempts from its penalty those who observe the seventh day of the week. Hence it will be seen that the mayor himself, in imposing the fine, was violating the provisions of the law.

We would commend the following worthy example of a Pennsylvania magistrate to all officials who may be called upon to prosecute those who violate the Sunday law, even though it does not contain any exemption for those who observe the seventh day. Chief Burgess Harvey, of Lansdale, Pa., tendered to the town council his resignation of his office as chief burgess, rather than enforce the old Sunday blue-laws of his State. His letter of resignation was as follows:—

"GENTLEMEN: I hereby tender my resignation as chief burgess of the borough of Lansdale, the same to take effect upon the appointment of my successor. I take this action only after very careful consideration of a petition placed in my hands, signed by various voters, women, and children, praying me to enforce what are commonly called the blue-laws.

"Since issuing a proclamation dated June 16, 1909, calling for a limited enforcement of the law, I have been reliably informed that every ice-cream parlor and soda-water fountain, fruit and

candy counter must be closed on the sabbath if the law is to be consistently administered. That is a task I am unwilling to undertake, and was not contemplated by me when I asked the support of the voters for the office. Hence I step aside very cheerfully, I assure you, to make room for any one who feels equal to the emergency.

"While I believe in keeping the sabbath as a day of worship and rest, I can not persuade myself that it is a part of my duty as a good citizen to hold an office where I am expected to prosecute citizens who may differ from me in that particular."

Every State official has solemnly sworn that he will be faithful in carrying out the law as long as he retains his position as a servant of the government; but he has the right and privilege to resign his position, and thus escape the responsibility of executing a law that he believes to be pernicious.

No official of civil government should be deceived with the idea that because of his official position he will be excused at the bar of God for his act in enforcing an iniquitous law. "We must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

K. C. R.

### A Helpful Reporter

AN interesting report by a Canadian newspaper antagonistic to our general position comes to hand through the kindness of one of our Ontario Sabbath-keepers. While the unfriendliness of the writer is but poorly disguised, he nevertheless brings out, in his two-thirds-column article, more than a dozen distinct points of our truth,—points the publication of which our own reporter for the same paper could not secure, as the "copy" he furnished was returned as "unavailable." Here is another instance of God's making the wrath of man to praise him. If all our work which is not approved by the popular churches and newspapers, could receive such reports as this, we should have little real occasion for regret or complaint.

F. FREDERICK BLISS.

### Religious Liberty Notes

HON. OSCAR STRAUS, the United States ambassador to Turkey, has rendered a service not only to the Jewish section of his countrymen, but also to the whole body of them, and to his country as well, by refusing to accept permission to enter Russia, that was offered to him as a personal favor. To enter Russian territory, to travel and do business there as freely as any Russian subject, was secured to the citizens of the United States by a treaty made eighty years ago. In this treaty there is no mention of religion made, nor is there in any other. There was and is no stipulation, clause, nor phrase in it that empowers Russia to construe it so that the rights it conveys are to be enjoyed by Christian Americans, and not by Jewish Americans. For nearly a century after the establishment of our republic, no national administration was ever cowardly or venal enough to allow a foreign government to classify our citizens by their religious beliefs.—*Chicago Israelite.*

OUR readers are aware that the National Reform Association is planning a world's Christian citizenship conference in Philadelphia for November. This fact is interesting not only to us, but to the great religious bodies of the country, as is evidenced by those that are sending delegates. These are: The Woman's National Sabbath Alliance, the Federal Council of Churches in America, the Reformed Church of America, the National Baptist Convention, the Free Methodist Church of North America, and the Methodist Episcopal Church. This is not a very late report, and we shall probably see finally that all the larger denominations will be represented.

ENGLAND has a National Sunday League, and in London this body furnishes popular amusement of a high order on Sunday. To all this the Sunday-law forces object; and, strangely, the theatrical people join them in their efforts to suppress the league. The reason for this would not at first appear, but is readily understood when we are reminded that the Sunday-evening entertainments of the league are so popular, and so reasonable in price, that theatrical receipts are thereby much lessened. Just now, however, the Sunday people have the better of the league, since they have induced the proprietors of Queen's Hall to refuse them the lease-renewal this year,—a setback the league feels keenly.

THE following is from an editorial in the *Western Watchman* (Catholic) of October 6: "The [Catholic] church's teachings regarding the limitations of temporal power are what they were from the beginning, and what they will continue to be till the end of time.—'It is better to obey God than man.' These were the words of the teaching church before she left Jerusalem; the church in Rome has spoken no other. . . . The Catholic religion permits every Catholic to exercise tolerance toward people of other faiths. It is false to say that Catholics are opposed to toleration." Is the editor of the *Western Watchman* ignorant of the encyclicals of recent Popes? and has he forgotten that his church definitely and openly teaches that truth can not be tolerant?

THE following is from the *Christian Register* (Unitarian): "Law and order are vastly more important than the prosperity of any class of men, rich or poor. When bad laws are made (that is, laws that are immoral or injurious and inhuman), it is sometimes difficult to obey them. . . . There are laws on the statute-books to-day which may cause some partial injustice and much inconvenience, or which are not in accordance with the real sentiments of the people for whom they are framed; but obedience to such laws, and suffering on account of them, are so much better than disorder and resistance to law that every good citizen ought to stand up against the disobedient and the lawless." Let us compare this with a recommendation of the English Unitarians in the matter of the king's oath. Here is the oath suggested by the executive committee of the British and Foreign Unitarian Association: "I do solemnly and sincerely in the presence of God declare that I will not recognize nor obey any authority, civil or ecclesiastical, other than the laws of my realm; that in my religious beliefs I will refuse obedience to any authority whatsoever

over my conscience; and that I will do my utmost to secure for all my subjects the full and free exercise of religious liberty." How can the king "refuse obedience to any authority whatsoever over his conscience" without setting the example to all his subjects in the same thing? How would it fare, then, with the English Sunday law as it relates to true Sabbath-keepers? The English Unitarians tell them to disobey it, but American Unitarians advise obeying and suffering.

## NOTICES AND APPOINTMENTS

### Birthday Cards

THE Sabbath-school Birthday Cards are becoming quite well known. Hundreds of teachers are using them. A Sunday-school superintendent says to his teachers: "Ascertain the birthdays of all the members of your class, and write to them, on these occasions, earnest words of warning, tender words of sympathy, or hearty words of commendation, as your heart prompts you. There is a touch of sentiment about a birthday greeting which makes it go farther than an ordinary letter." Our Birthday Cards are just what you need. The message they bear is appropriate, and just what you would wish to say. It is a little trouble, a little expense, but the results are worth while. Price, 5 cents each; six for 25 cents; one hundred for \$3.50. Address Sabbath-school Department, Takoma Park Station, Washington, D. C.

### Educational Convention Report

THE full report of the recent educational convention held at Berrien Springs, Mich., is now ready. Some of its more important features, which will appeal to our educators, ministers, members of school boards, and parents, are: (1) About thirty of the papers read at the convention, with the accompanying discussions; (2) all the resolutions passed; (3) complete outlines of the academic, collegiate, normal, commercial, and other courses of study.

Those who wish to get into closer touch with our educational problems in their various phases, and to know what advance steps are being taken in our schools, should read this report. This is the largest report of its kind published, containing over 200 pages. The price, post-paid, is 25 cents.

H. R. SALISBURY,

Secretary Educational Department,  
Takoma Park, Washington, D. C.

### Business Notices

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

No advertisements of "agents wanted," and no "promotion" or "colonization" enterprises, will be printed in this column. 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 each must accompany each order.

A charge of one dollar will be made for each insertion of forty words or less. Each additional word, initial, or group of figures in excess of forty, will cost three cents.

No discount for several insertions.

**WANTED.**—A car-load of fine quality winter apples. Address, at once, Hampton Art Co., Lock Box 257, Hampton, Iowa.

**WANTED.**—At the Chamberlain Sanitarium, some one to take charge of the steam laundry. Board and room provided. Applicants apply by letter. Chamberlain Sanitarium, Chamberlain, S. D.

**FOR SALE.**—Sanitarium in good condition, complete equipment, good place for a physician or surgeon. Good reasons for selling. For further particulars address the Sanitarium, Newark, Ohio.

**WANTED.**—Adventist boy about twelve years old to do chores out of school hours for board and clothes. Plenty of time for study. Write at once. Address Mrs. Ollie Dennison, R. F. D. 2, Vienna, Ill.

**CALIFORNIA DRIED FRUIT.**—Excellent quality this year. Early varieties ready to ship now. Advantage of car-load freight rates to many points. Let us send you our Circular R right away. Address St. Helena Home Fruit Co., Sanitarium, Napa Co., Cal.

**FOR SALE.**—Sanitarium Cooking Oil, pure and healthful; no odor; keeps indefinitely; 5-gallon can, \$4.15; 10-gallon can, \$8.25; ½ bbl. (30 gallons), 74 cents a gallon; 1 bbl. (50 gallons), 73 cents a gallon. Address Sanitarium Cooking Oil Co., Louisville, Ky.

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

**FOR SALE.**—50 acres uncleared land joining Tunesassa Intermediate School, Tunesassa, N. Y. Rich soil, good climate. Twelve-room unfinished house on land. Price, \$685. Small payment down; balance on time. Reason for selling: Have work in New York City. E. A. Manry, Fishkill, N. Y.

**SITUATION WANTED.**—A thoroughly practical engineer, steady, able to repair and keep in order any make of engine (gasoline engine not desired), wishes a situation with Christian people, preferably in Washington or Oregon. State conditions and wages. Elsworth Wood, Box 131, Farmington, Wash.

**BIBLE MOTTOES.**—1,000,000 Bible Mottoes, size 12 x 16. Assorted: 100, \$5; 200, \$9. "Father" and "Mother" lead. Desirable Post-cards—Christmas, New-year's, Birthday, Bible Texts. 100, 75 cents; 200, \$1.25. Express prepaid. Enclose stamp. Hampton Art Co., Lock Box 257, Hampton, Iowa.

**THERE** is an excellent opportunity for an elderly single man to earn his room and board by acting as janitor in our new missionary training-school in Chicago, and have the benefit of the Bible classes and other instruction. Must have a genuine Christian experience. Address David Paulson, M. D., Hinsdale, Ill.

**FOR SALE.**—A quantity of opera seats, new school seats, school recitation seats, farm property, also village property. Some of the property is owned by the West Michigan Conference, and a share of part of the property is to be given to the conference. Information can be had by corresponding with S. E. Wight, president of the West Michigan Conference, at Otsego, Mich.

**FOR SALE.**—Modern home with city conveniences, on fifteen-acre farm, three-fourths mile from academy and church at Keene, Tex.; on public road to city of Cleburne, four miles distant. House has eight rooms, large halls, closets, pantry, bath-room, porches on three sides. Nice lawn, cement walk, good water piped through house, own water system, telephone connection, daily mail delivery at gate. Three large lots in grove fenced separately; chicken proof (picket fencing); good barn and carriage sheds; bearing orchard of peaches, plums; also abundance of small fruit (berries). Rich valley land, ideal for truck, fruit, and poultry. Will sell at a bargain. W. A. McCutchen, Keene, Tex.

**FOR SALE.**—Three and one-half acres full-bearing prune orchard on main line of railroad, inside city limits, Morgan Hill, Santa Clara County, Cal. Half mile from Seventh-day Adventist church and high school, and within three blocks of two public schools. No saloons. Fine location for home. Price, \$1,000. B. J. Snow, Mountain View, Cal.

**Publications Wanted**

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

Reginald Etheredge, Mortimer, Escambia County, Ala.

Mrs. M. E. Wagner, Rion, S. C., denominational papers and tracts.

George Cox, 303 West Third St., Maryville, Mo., *Review, Signs, and Little Friend.*

W. H. Cox, 1112 Kalamath St., Denver, Colo., desires no more literature at present.

**Obituaries**

**NIXON.**—Mrs. Susan Nixon, late of Boody, Ill., was born July 6, 1825, and died May 29, 1910, aged 84 years, 8 months, and 23 days. She united with the remnant people of God in 1879, at Noblesville, Ill. At the quarterly meeting held a few weeks before her death, she gave a cheering testimony. She was very hopeful, and sent words of encouragement to all her friends. Surely the Lord was good to his servant, to spare her to such a ripe old age. The funeral service was held at Boody, Ill. Text, 1 Cor. 15: 21, 22.

W. WOODFORD.

**RHOADS.**—Rosetta M. Rhoads, daughter of C. J. and Emily Patten, died at her home in Los Angeles, Cal., Aug. 5, 1910, aged 45 years, 7 months, and 18 days. Sister Rhoads accepted the truth of the third angel's message through reading our literature. During her last illness she was a great sufferer, but died resigned to the will of the Lord. Words of comfort were spoken by the writer, from Ps. 116: 15 and Rev. 14: 13, at the home church in Norwalk, Cal., to a large company of friends and relatives. She was laid away in the cemetery at Antesia, Cal., to await the coming of the Life-giver.

JOHNSON BUCKLEY.

**VAN EMAN.**—Benjamin W. Van Eman was born in Elgin, Ohio, Sept. 7, 1840, and died in the same place, Sept. 7, 1910, aged 70 years. Brother Van Eman accepted the truth years ago. He was well known for his liberality for the advancement of the truth, and his interest in the message was unabated to the close of his life. While in attendance at the State camp-meeting, he was stricken with the disease which caused his death. He is survived by his wife, three sons, two daughters, his mother, and three brothers. He died with a firm hope of a part in the first resurrection. The writer conducted the funeral service.

JAMES E. SHULTZ.

**SHARPE.**—Sarah Francis Porter was born in Ithaca, N. Y., Dec. 28, 1830, and died at Battle Creek, Mich., Aug. 24, 1910, aged 79 years, 7 months, and 27 days. Early in life the deceased removed with her parents to Ohio, and in 1852, in Greenspring, was married to William D. Sharpe. While living here, she and her husband heard and accepted the third angel's message. They later moved to Clyde, and assisted in the erection of the Seventh-day Adventist church there, afterward removing to Battle Creek, Mich., and again to California, where they lived until one year ago, when the deceased and her husband returned to Battle Creek. Sister Sharpe was ever a faithful, devoted Adventist. She is survived by her husband and four children. The body was brought to Clyde, and buried in the family cemetery. Words of comfort were spoken by the writer.

JAMES E. SHULTZ.

**MOORE.**—Sylvia Thompson Moore was born in Erie County, Pa., March 22, 1824, and died Aug. 16, 1910. She was married to James Moore, Nov. 9, 1846, and was the mother of two sons, both of whom are dead. Her husband died Nov. 10, 1887. Mrs. Moore with her husband and one child crossed the plains with an ox-team in 1861, and has lived in Petaluma, Cal., and vicinity, for almost fifty years. She accepted the Seventh-day Adventist faith under the labors of Elder J. N. Loughborough, and lived a consistent, faithful, Christian life. She was a great sufferer, being afflicted with rheumatism for about fourteen years.

EDITH A. GAMBLE.

**ROGERS.**—Our beloved son, John S. Rogers, died at his home in Los Angeles, Cal., Oct. 5, 1910, of acute peritonitis, in the fifty-third year of his age. He was held in high esteem by all who knew him. The funeral services, held at the home, were attended by a large number of friends and relatives. A biographical sketch was read, and an address given, by Elder J. W. Adams, in which kind words of sympathy and comfort were spoken from the text, "Prepare to meet thy God." Thus two of our sons have been taken away in the last eighteen months, leaving us stricken by grief and enfeebled by age, to wait a little longer till the Life-giver shall come.

J. H. ROGERS,  
SARAH A. ROGERS.

**WILEY.**—Isaac Wiley was born near Dublin, Ireland, Jan. 21, 1841, and died at Crawford, Colo., Sept. 21, 1910, aged sixty-nine years and eight months. He came to the United States when a young child. In 1861 he was married near Toronto, Canada. In 1866 he came to Missouri, going thence to Kansas in 1871. In 1876 he accepted the Seventh-day Adventist faith. In 1890 he moved his family to College View, Neb., to educate his children. Failing in health, he came to Colorado in 1895, and located near Crawford. In all his sufferings he manifested the Spirit of Christ, being ever interested in the comfort of those around him. Nine of his family of ten children were present at the funeral services, which were conducted at the M. E. church, the Rev. George TeCelle officiating.

CHAS. G. STATES.

**CLARK.**—Died Sept. 23, 1910, at her home at Mitchell, S. D., Mrs. Caroline Boardman Clark, having passed the allotted threescore years and ten. Sister Clark was born in Carl County, Kentucky, and grew to womanhood in that State. She was united in marriage, Feb. 8, 1871, to William Milton Clark, of Riverton Township, Floyd County, Iowa. While living on a farm near Mitchell, S. D., she gave her heart to God, and accepted the truths of the advent message. During the latter part of her life she was a great sufferer, but bore it patiently and without complaining, remaining a steadfast believer in the message until her death. When she knew that she must go, she chose for the funeral text the words, "In my Father's house are many mansions." We laid her to rest in hope to await the call of the Life-giver.

C. M. BARCOCK.

**GRAHAM.**—J. Everett Graham, son of Elder J. E. Graham, of Seattle, Wash., died Oct. 2, 1910, aged 23 years, 1 month, and 24 days. With another young man, he had been out in a launch to look after some fish-traps in the sound near Meadowdale; and as it was dark and stormy, and as the launch could not go clear in to the shore, two other young men went out in a small boat to bring them in. All four were drowned. No one knows just how it happened. Everett Graham was a good son, kind to his parents, and an ideal brother to his sisters. He was respected by all, but he had not made any profession of religion. Elder Graham's oldest son died a year ago, so Everett was their only boy. It was a hard experience for the parents and sisters; but while they mourn, they trust in our Heavenly Father as an all-wise and merciful God. Many relatives and friends met at the funeral, and showed their sympathy with this bereaved family. Words of comfort were spoken from Luke 7 and John 11, after which he was laid to rest beside his brother in Mount Pleasant Cemetery.

L. JOHNSON.



WASHINGTON, D. C., OCTOBER 27, 1910

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WE are glad to see a new field entered in the West Indian Union. Elder F. G. Lane and wife are in Venezuela, locating in Caracas, the capital.

THE Canadian Union Conference has moved its publishing branch from Ottawa to Port Hope, Ontario, where a location has been found more convenient for its work.

LAST week Mrs. Olive B. Hatton, of Philadelphia, sailed for South Africa, to join her children, Prof. and Mrs. C. P. Crager, who are in the Claremont Union College, near Cape Town.

WE have received the sad news of the death of Elder J. F. Pogue, formerly president of the Cumberland Conference, which occurred in Cleveland, Tenn., October 2. His family have our sympathies. Elder Pogue was loved by all his associates as a faithful laborer, and his loss will be felt in the work.

OUR next issue is the Harvest Ingathering number. The usual departments are omitted, and from cover to cover it will give a picture of the world-wide harvest-field, with our workers here and there, gathering sheaves for the heavenly garner. May those be blessed who give out this number, and those who receive it. The hope of the world is in the finished work.

WITH news of disastrous forest fires in the North, and of unusual hurricanes over Cuba and the Southern States, we are sharply reminded that the agencies of destruction are fiercely working. Everything is shaping for the final crisis before us.

By a message from Elder C. W. Flaiz, we learn that one of our strongest schools, Walla Walla College, Washington, has just suffered the partial loss of its heating plant by fire. All will heartily sympathize with the brethren of the North Pacific Union in this experience.

WE have received from our China Mission press some samples of publications. There is a hymn-book, selling at ten cents, with about one hundred fifty hymns, including some of our choicest Sabbath and advent songs. There is an illustrated "Gospel Primer," marked at five cents, with Sabbath-school quarterlies and a variety of tracts. These are in the Mandarin and Wenli dialects.

THE report of the Missionary Volunteer work for the quarter ending June 30, 1910, published in the *Youth's Instructor*, shows that 6,780 of our youth are enrolled in the societies. They wrote that quarter 3,207 missionary letters, made 9,619 visits, sold 43,523 papers, gave away 65,360 papers and 302,541 pages of tracts, and in many other ways helped to hasten the message on. It is a cheering report of youthful activity.

THE oldest minister in the Seventh-day Adventist denomination, Elder F. Wheeler, of West Monroe, N. Y., died Tuesday, October 11. Brother Wheeler passed through the 1844 advent movement, when the world was stirred by the preaching of William Miller and his associates announcing the hour of God's judgment come. He would have been one hundred years old had he lived until the twelfth of next March. A fuller account of his life-work will appear later.

IN harmony with a resolution passed at the recent session of the General Conference Committee in Europe, Brother F. F. Oster, who has spent about eighteen months in the work in Germany, left Hamburg for Baku, by the Caspian Sea, where he will begin the study of the Persian language, later to enter that land itself. This is our first effort for Persia. Let prayer cleave the right way into that long-neglected land. Brother Oster was a student at Walla Walla (Wash.) College, and had Persia in mind when he went to Europe.

THE Sabbath-school report on another page shows that the gifts to missions from the schools during the first half of 1910 were \$7,676 more than during the same period last year. This is good news in a time when the mission treasury is continually empty, and fields call in vain for needed help. The little Sabbath-school envelope is doing a good work.

HERE is a note from Europe: On October 8, from Hamburg, Germany, Brethren O. Wallath, F. Winter, and Sisters J. Mertke, Anna Liedtke, Hermine Walz, and Augusta Ambrosius sailed for East Africa. They will be joined at Marseilles by Brother B. Ohme and family, who are returning after furlough to take up the work in the Victoria Nyanza district. Brethren Wallath and Winter will also work in company with Brother Ohme. Sisters Liedtke, Walz, and Ambrosius will be married to brethren in the field, who have preceded them. Sister Mertke, who has for some years labored in Palestine, joins the German Victoria Nyanza Mission. At Aden, the party will be met by Brethren Kaltenhauser and Toppenberg, coming from the Abyssinian Mission headquarters at Asmara, where they have rendered valuable aid in erecting the buildings. These brethren will also connect with the work in the Victoria Nyanza district for the present. Pray for this band of workers, as they go to spread the last message in the Dark Continent.

## The Last Word Before the Campaign

NEXT week's issue of the REVIEW will be the beautiful Harvest Ingathering number. The campaign for distributing these papers and collecting funds for foreign missions begins October 31.

On the evening of October 18 a larger number of these papers had been ordered than on the corresponding date of either of the two previous years since the Harvest Ingathering work was introduced. Our local conferences are taking such an active responsibility in leading out in this work this year that the campaign promises to be more fruitful and satisfactory than any previous one.

If any of the readers of the REVIEW have failed to order a liberal supply of these papers, they should do so at once. We are still prepared to fill all orders promptly. If any should neglect to order until next week, when a copy of the Harvest Ingathering number will be sent to each subscriber, we believe that this number will be so appreciated and enjoyed by our readers that even then they will wish to secure a supply for their friends and neighbors. The electrotype plates will be preserved, so that more papers can be printed, and all orders promptly filled until the close of the year.

The needs of our foreign fields are so great that we are earnestly praying that the Lord will move upon the hearts of his people to work earnestly in this campaign, and that he will give great success in collecting funds. Let us all join in the work so earnestly that at the close of the year we may sing from the heart, as did Deborah and Barak: "For that the leaders took the lead in Israel, for that the people offered themselves willingly, bless ye Jehovah." Judges 5:2, A. R. V.

W. T. KNOX, Treasurer.