

# The Advent Review and Herald

Vol. 85

Takoma Park Station, Washington, D. C., October 15, 1908

No. 42

## The Reward of Obedience



**T**HUS saith the Lord, Keep ye judgment, and do justice: for My salvation is near to come, and My righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from His people: neither let the eunuch say, Behold, I am a dry tree. For thus saith the Lord unto the eunuchs that keep My Sabbaths, and choose the things that please Me, and take hold of My covenant; even unto them will I give in Mine house and within My walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off. Also the sons of the stranger, that join themselves to the Lord, to serve Him, and to love the name of the Lord, to be His servants, every one that keepeth the Sabbath from polluting it, and taketh hold of My covenant; even them will I bring to My holy mountain, and make them joyful in My house of prayer: their burnt-offerings and their sacrifices shall be accepted upon Mine altar; for Mine house shall be called an house of prayer for all people. Isa. 56: 1-7.

Behold  
He  
Cometh

To the Law and  
the Testimony

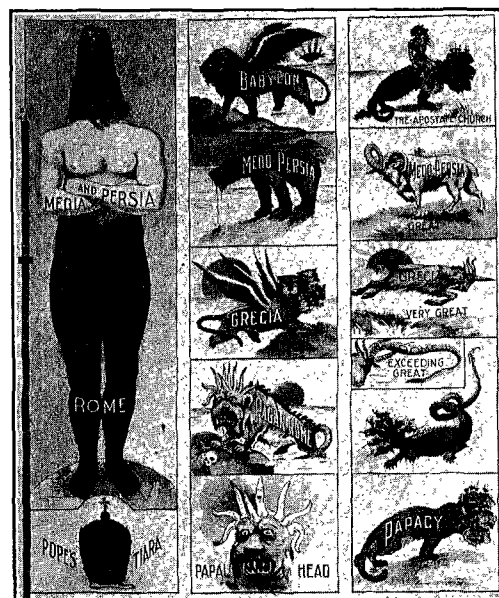
# THE NEW PROPHEPIC CHART



Fig. 1



Fig. 2



**Fig. 3**

### Explanation

Figure 1 shows the chart folded to show only the image of Daniel 2. Figure 2 gives Daniel 2 and 7, thus making a comparison of the two chapters easy. Figure 3 shows Daniel 2, 7, 8. Figure 4 is a reproduction of the whole chart one-twelfth actual size.

By this arrangement each subject may be presented separately without showing the balance of the chart. Thus the audience is not confused by a large number of symbols which have not been explained, but is led step by step through the whole series.

## Special Features

The chart measures 48 x 72 inches (twice the size of the old prophetic chart).

It takes up no more room in the suit-case or grip than a Bible, and weighs only 8 ounces.

It is printed on a fine quality of *unglazed* muslin which can be folded as many times as desired without hurting the appearance of the chart.

It can be folded to show each set of symbols separately, or so as to compare similar chapters — as Daniel 2, 7, 8.

The characters are large enough to be seen from any point in an ordinary lecture-hall or tent.

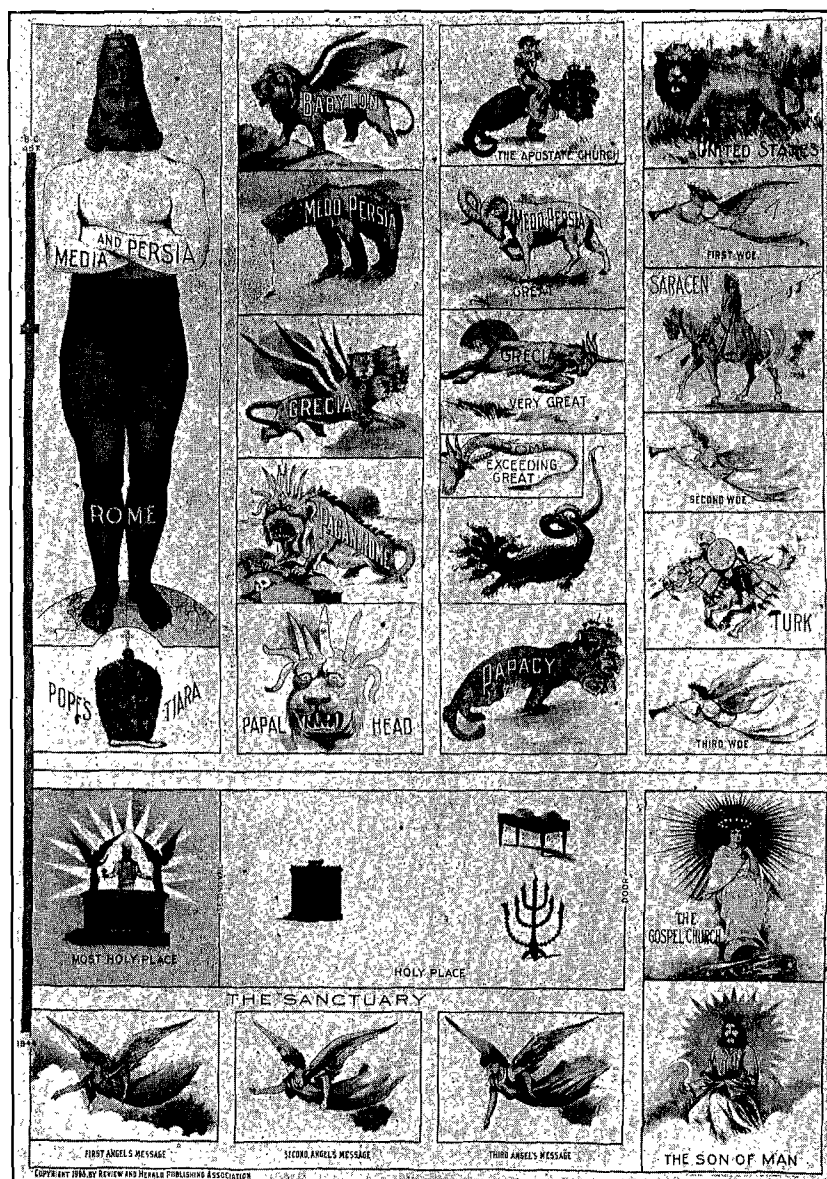


Fig. 4

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# THE REVIEW AND HERALD

"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14: 12

VOL. 85

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, OCTOBER 15, 1908

No. 42

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## Editorial

Good words and good works are the fruit of a changed heart and not the means of changing the heart.

We are not saved by works, not even by the works of faith. Salvation is the gift of God, received through faith in Christ, and revealed in the works of faith. We can not purchase this gift.

### The Surety for Righteousness

RIGHTEOUSNESS is the condition of entrance into the kingdom of God, and this righteousness must be after the divine standard. To the people gathered about him on the mountainside, Jesus said, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven."

The outward evidence of the possession of such righteousness is obedience to the commandments of God. "He that doeth righteousness ["All thy commandments are righteousness"] is righteous, even as he is righteous." It follows therefore that there must be obedience to the commandments of God on the part of those who are citizens of the heavenly kingdom.

If this were all, and if no provision had been made whereby we are enabled to render obedience to the requirements of God, our case would be indeed hopeless; for it is not only true that "there is none that doeth good, no, not so much as one," but it is also true that our very nature has been so depraved in consequence of sin that we have in ourselves

no power to do good. Our desires may be for the things that are excellent, our purpose may be to conform to the highest standard, and our ambition may be to lead a life free from imperfection; but the experience of every man demonstrates his inability to meet such ideals. All this was recognized in the statement of Jesus, "Apart from me ye can do nothing," and was illustrated in the experience of the apostle Paul, who said, "The good which I would I do not: but the evil which I would not, that I practise."

There is a clear application of these principles in the case of the two covenants. In the old covenant the people readily promised the required obedience to the law of God, without appreciating their own inability to fulfil their agreement, and consequently without availing themselves of the provision, already in existence, to make obedience possible through the assisting grace of God in Christ. The need of something further than good intentions and unsecured promises was soon demonstrated by the lapse of the people into the gross idolatry by which they had been surrounded in Egypt.

The new covenant is upon an altogether different basis, having been "enacted upon better promises," and provision has been made through which the obedience required may be rendered. There was no surety of the old covenant, and the need of one was not recognized by those who promised obedience, but the utter uselessness of unaided human effort was soon made manifest. In marked contrast with this is the new covenant, of which Jesus is both the mediator and the surety. Of this we learn in these words: "But now hath he obtained a ministry the more excellent, by so much as he is also the mediator of a better covenant, which hath been enacted upon better promises." "And inasmuch as it is not without the taking of an oath (for they indeed have been made priests without an oath; but he with an oath by him that saith of him, The Lord sware and will not repent himself, Thou art a priest forever); by so much also hath Jesus become the surety of a better covenant." A surety is "one who has made himself responsible for another." Jesus "is surety of the covenant on both sides, — surety to us that God will keep his promise, and give us his life and law and Spirit in our heart, — surety to God for us; he will ensure our obedience and our keeping the covenant." "Christ is called

a surety . . . because God on his part gave him to the human race as a surety for the actual fulfilment of his covenant promise."

As our sacrifice Christ "through the eternal Spirit offered himself without blemish unto God;" as our substitute he stood in our behalf to pay the penalty for sin which was due from us; as our surety he becomes the power in us, overcoming evil and enabling us to render obedience to all the commandments of God.

In this last generation, when the new covenant will be fully accomplished, there should be such a manifestation of conformity to the perfect and complete will of God as would clearly distinguish those who are enjoying the blessings of the new covenant from those who are depending upon inherent goodness or their own ability to reveal a Christlike character. This is plainly implied in the words of the Revelator, who spoke of that company who should be on the earth during the closing experiences of the gospel, in these words: "Here is the patience of the saints, they that keep the commandments of God, and the faith of Jesus." It is only through "the surety of a better covenant" that such experiences can be attained, and it is therefore of the utmost importance that both the fact and the meaning of such a surety should be made known in the clearest terms.

### Fulfilling Before Us

THE remarkable revival of the discussion and exploitation of spiritualistic manifestations is a sign of the times. Magazines of all classes, scientific, domestic, and general, have seemed with one accord to join in teaching the reading world that these wonders come through the spirits of the dead. It is as if some central bureau had planned to use all the periodicals simultaneously as mediums for spreading the ideas of Spiritualism.

In *Van Norden's Magazine*, for September, Mr. Gustavus Myers reviews the development of the movement. He says:—

Not until 1847 did the modern psychological movement begin. It really, had its origin in the manifestations displayed in the presence of two American girls, the Fox sisters, Margaret and Katherine, then living in the town of Arcadia, N. Y. In that year they began to hear strange noises and see strange forms. These phenomena, it became certain, were not produced by human causes.



The Fox sisters asserted that they soon learned by raps to communicate with invisible intelligences whom they called spirits. The age was a severely incredulous one; the wave of materialism was at its height; and the claims of the Fox sisters met with general derision.

At that time, when the world was scoffing at the manifestations, and scientific men declared there was nothing to them, it was shown to the advent believers through the spirit of prophecy that these manifestations were deeply significant. In a view given in 1849, it was said:—

I saw that the mysterious knocking in New York and other places, was the power of Satan, and that such things would be more and more common, clothed in a religious garb so as to lull the deceived to more security.—“*Early Writings*,” page 35.

From its obscure beginning modern Spiritualism has grown and spread and flourished until now it is taking the world captive with its fascinating philosophy and its evident exhibitions of a supernatural power. Now it is indeed “clothed in a religious garb.” We see fulfilled and fulfilling before us exactly what the spirit of prophecy described in those early days.

Truly everything is shaping for the crisis. The present marked and worldwide revival of interest in the wonders of Spiritualism is evidence that Satan is preparing the way for this agency to act its destined part in the closing scenes. Thank God for the third angel’s message that bears the clear warning against every form of error in these last days.

W. A. S.

## **The Rise and Fall of Religious Liberty in America**

### **State Constitutions and Freedom of Conscience** (Continued)

THE first State to respond to the invitation of the Continental Congress in the matter of adopting a constitution was New Hampshire. The date of this, the first of the State constitutions, was Jan. 5, 1776, antedating the Declaration of Independence by five months. This constitution, however, said nothing in reference to freedom of conscience. It remained the supreme law of the State until June 2, 1784, when a new constitution was adopted. Articles II and III of this constitution speak of the natural rights of man. Article IV deals with one of these natural rights as follows:—

Among the natural rights, some are in their very nature unalienable, because no equivalent can be given or received for them. Of this kind are the rights of conscience.

Articles V and VI deal with the matter of religious liberty, and read as follows:—

5. Every individual has a natural and unalienable right to worship God accord-

ing to the dictates of his own conscience and reason; and no subject shall be hurt, molested, or restrained in his person, liberty, or estate for worshipping God, in the manner and season most agreeable to the dictates of his own conscience, or for his religious profession; provided he doth not disturb the public peace, or disturb others in their religious worship.

6. As morality and piety, rightly grounded on evangelical principles, will give the best and greatest security to government, and will lay in the hearts of men the strongest obligations to due subjection; and as the knowledge of these is most likely to be propagated through a society by the institution of the public worship of the Deity, and of public instruction in morality and religion; therefore to promote those important purposes, the people of this State have a right to empower, and do hereby fully empower, the legislature to authorize from time to time the several towns, parishes, bodies-corporate, or religious societies within this State, to make adequate provision at their own expense for the support and maintenance of public Protestant teachers of piety, religion, and morality. . . . No subordination of any one sect or denomination to another shall ever be established by law.

The above-quoted articles were an attempt to establish religious equality; but they did it for a portion of the people only—those of the Protestant persuasion. Article VI, while declaring that no denomination shall be subordinated to another, does specifically, in its own provision, subordinate the Catholic to the Protestant. More than that, the constitution declares, in so many words, that no man will be eligible to the presidency (governorship) of that State “unless he shall be of the Protestant religion.”

Another constitution was adopted in 1792 (September 5), which embodied all the foregoing provisions, and added another which reads:—

SECTION 29. *Provided, nevertheless,* That no person shall be capable of being elected a senator who is not of the Protestant religion, and seized of a freehold estate, etc.

It is thus evident that it was the purpose of the framers of both constitutions that Protestant Christianity should be the dominant form of religion in New Hampshire, notwithstanding the declaration of that same constitution that no sect or denomination should be subordinate to another.

In order of date the next constitution adopted was that of New Jersey,—July 2, 1776. While this constitution, by Article XVIII, seems to grant the utmost freedom of conscience, it is plainly shown by Article XIX that the freedom of conscience there guaranteed is the freedom of Protestant conscience only. The two articles read as follows:—

18. That no person shall ever, within this colony, be deprived of the inestimable privilege of worshipping Almighty God in a manner agreeable to the dictates of his own conscience; nor, under any pretense whatever, be compelled to

attend any place of worship, contrary to his own faith and judgment; nor shall any person, within this colony, ever be obliged to pay tithes, taxes, or any other rates, for the purpose of building or repairing any other church or churches, place or places of worship, or for the maintenance of any minister or ministry, contrary to what he believes to be right, or has deliberately or voluntarily engaged himself to perform.

19. That there shall be no establishment of any one religious sect in this province, in preference to another; and that no Protestant inhabitant of this colony shall be denied the enjoyment of any civil right, merely on account of his religious principles; but that all persons professing a belief in the faith of any Protestant sect, who shall demean themselves peaceably under the government, as hereby established, shall be capable of being elected into any office of profit or trust, or being a member of either branch of the legislature, and shall fully and freely enjoy every privilege and immunity enjoyed by others their fellow subjects.

This constitution remained in force until 1844, when a new constitution was adopted. By the time this new constitution was adopted, the people seemed to see the inconsistency of Article XIX of the previous constitution; and while Article XVIII of the older document became Article III of the new one, Article XIX was changed to read thus:—

4. There shall be no establishment of one religious sect in preference to another; no religious test shall be required as a qualification for any office or public trust; and no person shall be denied the enjoyment of any civil right merely on account of his religious principles.

Thus altered, the constitution of New Jersey is consistent with itself, and stands upon the broad principles of true religious liberty.

The Virginia constitution followed New Jersey in point of date. The Bill of Rights adopted on June 12, 1776, became a part of Virginia’s constitution, although the Virginia constitution proper was adopted seventeen days later, June 29. That Bill of Rights contained this declaration:—

SECTION 16. That religion, or the duty which we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence; and therefore all men are equally entitled to the free exercise of religion, according to the dictates of conscience; and that it is the mutual duty of all to practise Christian forbearance, love, and charity toward each other.

In 1830 another constitution was adopted, in which it was expressly declared that the “declaration of rights” made on June 12, 1776, should bear the same relation to that constitution as it had to the previous constitution. In the year 1850 a new constitution was adopted, and of this also the “declaration of rights” was made a part, with Section 16 intact. In the Virginia constitution

of 1864 the "declaration of rights" appears just as it did in the constitution of 1830. In the constitution adopted in 1870 the bill of rights was amended by inserting two additional sections, the old Section 16, dealing with religion, now appearing as Section 18, but without changing it in any particular. Virginia, unlike some of the other States required no religious test for her governors or senators. The long struggle of her oppressed peoples seem to have taught her legislators the importance of keeping the church and the state separate.

The constitution of Delaware was proclaimed Sept. 21, 1776. It says nothing about governments' deriving their just powers from the consent of the governed, about the equality of man, or about freedom of conscience. On the contrary, Article XXII contains the following provision, which is entirely subversive of the principle of religious liberty:—

Article XXII. Every person who shall be chosen a member of either house, or appointed to any office or place of trust, before taking his seat, or entering upon the execution of his office shall . . . make and subscribe the following declaration, to wit: "I, A B, do profess faith in God the Father, and in Jesus Christ, his only Son and in the Holy Ghost, one God, blessed forevermore; and I do acknowledge the Holy Scriptures of the Old and New Testament to be given by divine inspiration."

Article XXIX of this constitution declares:—

There shall be no establishment of any one religious sect in this State in preference to another; and no clergyman or preacher of the gospel, of any denomination, shall be capable of holding any civil office in this State, or of being a member of either of the branches of the legislature, while they continue in the exercise of the pastoral function.

The framers of the last clause doubtless feared that some denomination might succeed in getting enough of its ministers into the legislature to enact legislation favorable to that denomination, and antagonistic to other sects. Other States had a similar provision.

In the year 1792 Delaware adopted a new constitution, and the first two sections of Article I of this constitution read as follows:—

SECTION 1. Although it is the duty of all men frequently to assemble together for the public worship of the Author of the universe, and piety and morality, on which the prosperity of communities depends, are thereby promoted; yet no man shall or ought to be compelled to attend any religious worship, to contribute to the erection or support of any place of worship, or to the maintenance of any ministry, against his own free will and consent; and no power shall or ought to be vested in or assumed by any magistrate that shall in any case interfere with, or in any manner control, the rights of conscience, in the free exercise of religious worship, nor a preference be given by law to any religious societies, denominations, or modes of worship.

SECTION 2. No religious test shall be required as a qualification to any office, or public trust, under this State.

There seems to have come about a complete revulsion of sentiment since the adoption of the previous constitution, which required the strongest kind of religious test for the holding of public offices. The constitution adopted by Delaware in 1831 re-enacts the two sections above quoted practically word for word.

On Sept. 28, 1776, Pennsylvania adopted its State constitution. Article I of that constitution declares the equality of men. Article II is very explicit in the matter of freedom of conscience, so explicit, in fact, as to deny, in effect, what it pretends to grant; while Section 10 of the "Frame of Government" practically nullifies whatever of Article II is not already nullified by its own provisions. Article II reads:—

That all men have a natural and unalienable right to worship Almighty God according to the dictates of their own consciences and understanding; and that no man ought or of right can be compelled to attend any religious worship, or erect or support any place of worship, or maintain any ministry, contrary to or against his own free will and consent; nor can any man, who acknowledges the being of a God, be justly deprived or abridged of any civil right as a citizen, on account of his religious sentiments or peculiar mode of religious worship.

The latter portion of Section 10, above referred to, reads:—

And each member [of the house of representatives], before he takes his seat, shall make and subscribe the following declaration; viz.:—

"I do believe in one God, the Creator and governor of the universe, the rewarder of the good and the punisher of the wicked. And I do acknowledge the Scriptures of the Old and New Testament to be given by divine inspiration."

And no further or other religious test shall ever hereafter be required of any civil officer or magistrate in this State.

When the constitution of 1790 was adopted, Article II of the constitution of 1776 was divided, and a clause was added to the first portion in the seeming endeavor to make freedom of conscience more secure. The amended article appears as Sections 3 and 4 of Article IX in the constitution of 1790, and reads:—

SECTION 3. That all men have a natural and indefeasible right to worship Almighty God according to the dictates of their own consciences; that no man can of right be compelled to attend, erect, or support any place of worship, or to maintain any ministry, against his consent; that no human authority can, in any case whatever, control or interfere with the rights of conscience; and that no preference shall ever be given, by law, to any religious establishments or modes of worship.

SECTION 4. That no person who acknowledges the being of a God and a future state of rewards and punishments, shall, on account of his religious sentiments, be disqualified to hold any office

or place of trust or profit under this commonwealth.

The clause concerning "no further or other religious test" does not appear in this constitution. It is evident from the two sections that a religious test is made, and that it is the rights of the Christian only that are guaranteed by this constitution. The constitutions of 1838 and of 1873 are identical with the above in these particulars.

C. M. S.

(To be concluded)

### The Thanksgiving Number

THOSE who have seen the special Thanksgiving number of the REVIEW agree that this will be the most striking review of our work that we have ever had to place in the hands of the people.

Just at this time, it seems apparent, this document, graphically showing what the message is actually accomplishing, will be a stronger testimony to our neighbors and the public than a paper filled with doctrinal articles. These latter we must always keep circulating; but for this Thanksgiving season the thing that seems to fit the time and the occasion exactly, the shaft that will go true to the mark, is just such a paper as this in preparation.

Menelaus, a Grecian warrior, was famous in ancient time for his ability to shoot three arrows from the bow at one time, each finding its separate mark. The effort with this Thanksgiving special is to accomplish three things at one stroke:—

1. It will prove a blessed experience to those who go out with the paper to leave it as a missionary souvenir with those who contribute to foreign missions.

2. It will gather in thousands of dollars for the missionary cause from those who otherwise would have no chance to give to this work.

3. It will be a blessing to the people who give, and will call their attention to the truth for this time in a very definite way.

This new plan comes to us in the very year when the growth of our work demands that from some source extra means must be forthcoming. Who can not see that such a plan has come to the front by special providence for such a time as this?

W. A. S.

### In the Near East

THE recent developments and changes in Turkey are of special interest to those who are watching the fulfilment of prophecy, and looking to the solution of the "Eastern Question" as one of the special signs of the times. In the current number of the *Missionary Review of the World* there is a thoughtful editorial estimate of the present situation and its meaning, from which we have taken the following liberal extract:—

The "Eastern question," with all its complications, has always centered in the treacherous sultan of Turkey. In 1879 pressure was put upon him by the British government to reduce him to submission; and since that time he has shown himself master of the art of diplomacy, displaying a measure both of capacity and of sagacity in the conduct of his government and the management of his numerous "entangling alliances" that has excited at once the admiration and apprehension of all Europe, if not of all Asia as well.

His methods, however, are subtle, oftentimes to the borders of the diabolical. Those who, like missionaries at the Golden Horn, are in closest contact with his court, quite unanimously agree that a worse man never perhaps occupied the seat of empire. His mental powers seem to be the slaves of ambition, avarice, selfishness, and sensuality. In many matters it is difficult so to penetrate the veil of secrecy that surrounds him as to know the facts; but, with the utmost charity of judgment, it is still more difficult to accredit him with any sincere and unselfish motive. Hence the general consensus of opinion that even these [latest] concessions are to be distrusted unless they have been forced upon him. If granted of his own free will, we could not but think that they are only a cover to his duplicity. We hope, but our hope is mingled with fear.

The situation in Turkey is just now sufficiently tumultuous. The powers have decided not to press Macedonian reforms, but meanwhile watch developments, leaving Turkey free to solve the Macedonian problem herself, but there is a lurking suspicion that it was to hoodwink these powers and stave off action, that the sultan has promised these reforms in the empire.

Meanwhile ministerial changes in Constantinople are moving forward with rapid pace; in fact, the rapidity itself is alarming, as it threatens reaction. The "Young Turk" propaganda in the army in favor of autonomy for Macedonia is so wide-spread and outspoken that already almost all the leaders are in the attitude of mutiny. The reform has already assumed the character and dimensions of a revolution. Bulgaria is likely to find in the present disturbances in the army in Macedonia her opportunity to adjust her controversies with the Porte. The cry, "Turkey for the Turks," is ambiguous, and may prove misleading. *Punch* reminds us that the motto of the French Revolution, "Liberty, Equality, Fraternity," was practically interpreted as, "Infantry, Cavalry, and Artillery."

The young party of Turkish revolutionists are liberal to the verge of recklessness. They have so far broken loose from the fetters of the ancient régime as to demand even for *non-Musselmans a place in the ministry of the empire!* The sultan has not been altogether above admitting even Christian men to his councils, now and then, compelled to recognize in them both wise and impartial judges, as was the case with Schwartz in India and Verbeck in Japan; but to admit outsiders to a place in his cabinet is quite another thing.

The remarkable and almost revolutionary changes which have occurred within a short time in the far East, in Russia, in Persia, and in Turkey are

clear indications of the rapidity with which the old established can give way to new situations, and constitute in themselves the evidence that in these closing years neither the stagnation of ignorance nor the opposition of barbarism can prevent a quick fulfilment of the divine purpose. These are certainly days fraught with unusual interest, while the blank spaces in the field of fulfilled prophecy are being so clearly and so speedily filled out. It only remains for believers to act well their part in the program.

## Note and Comment

### Spreading Spiritualism

THE existence of the spirit as a separate entity apart from the body, and its power to express itself independently of any physical medium, are conditions absolutely essential in establishing the claims of Spiritualism. The doctrine that death is only a separation of the spirit from the body, and that the spirit continues its conscious existence in a higher sphere, which is maintained in nearly every orthodox creed, has laid the foundation for Spiritualism, and the structure is rapidly rising. Belief in the probability of communication between these disembodied spirits and those still in the flesh is constantly being encouraged, and the way is thus being prepared for a union with Spiritualism. As an illustration of this we quote the following from a leading religious paper:—

We are quite sure  
That He will give them back—bright,  
pure, and beautiful.  
We know he will but keep  
Our own and his until we fall asleep.  
We know he does not mean  
To break the strands reaching between  
The Here and There.  
He does not mean—though heaven be  
fair—  
To change the spirits entering there, that  
they forget  
The eyes upraised and wet,  
The lips too still for prayer,  
The mute despair.

Thus those whose friends have been stricken by death are encouraged to look for comfort to the hope of continued fellowship with the departed, rather than to rest upon "that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

### Shelving the Gospel

REV. W. L. WATKINSON, of the Wesleyan Church, gives the following reason for the loss of several thousand members in that denomination during the last year: "It was through preaching politics in the pulpit and absorption in socialistic themes." Concerning this admission the editor of the *Christian Herald* says:—

Those preachers in whose congrega-

tions the decline was most pronounced were men who, if they did not forget the gospel, at all events put it on the shelf for a time, while they undertook to instruct their people on politics, sociology, and various other extraneous topics, which the hearers felt could be more skilfully and far more appropriately discussed in the pages of some magazine or weekly publication. When a pulpit is secularized, its spiritual influence instantly declines; it loses its power to draw men when it fails to lift up Christ.

This is a correct diagnosis of the trouble, and if such pastors could see the mistake, and turn their feet into the right path, we might reasonably expect to see the evil complained of eradicated. The tendency, however, is in the other direction. The secularization of the pulpit goes on unabatedly; hearts that might have been won by the preacher of the gospel remain unconverted; and, to add to the sorrowful picture, those who do attend are taught to look for faults and contradictions in the only Book that unerringly points out the way of life.

### Evolutionary Theology

A CORRESPONDENT of the *Homiletic Review* furnishes a very clear analysis of that movement which is designated as "New Theology." He affirms that there are four facts which furnish the explanation of it. To quote his own words:—

The first is the rise of a new cosmical philosophy, the theory of evolution; the second is a new psychology; the third is a new sociology, partly for interpreting, and partly arising out of, a new set of social facts, of which the chief is the modern industrial organism; the fourth is known as the historical criticism.

In developing these four facts the writer shows plainly that they are all so related to the doctrine of evolution as to be only the application of this theory in different departments of knowledge. Thus he continues:—

Evolution has been the method followed in developing certain phases of the "New Theology," and has largely determined its fundamentals. . . . Modern psychology is an evolutionary science. . . . Sociology, as largely taught to-day, also uses evolution as its formative and energizing idea. . . . The critical process [Higher Criticism] gets its most powerful incentive from the necessity that every critic is under to interpret Scripture in harmony with evolution, psychology, and man's present social life.

It will thus be seen that the one fundamental teaching which is responsible for all that is included under the term "New Theology" is evolution. When the professed believers in the inspiration of the Scriptures yielded to the claims of evolution concerning the first chapter of Genesis, they accepted principles which have led to the repudiation of all the essential doctrines of Christianity. Evolution and the Christianity of the Bible are utterly irreconcilable.

## 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 Crown of Life

Not all may share the battle's shock,  
And blood-stained colors onward bear;  
Not all may deadly peril mock,  
Not all the victor's chaplet wear.

What man shall say that aught of these  
No part hath wrought in victory won?  
Could warrior's hand the laurel seize,  
Were sober, homely tasks undone?

No service for the King that's wrought  
Escapes his ever-watchful care:  
Not all may see the battle fought,  
But all a crown of life may wear.

—H. C. Nutting, in the *Christian Advocate*.

### Accepted in the Beloved

MRS. E. G. WHITE

"PAUL, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus: Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ."

"Grace be to you." We owe everything to God's free grace. Grace in the covenant ordained our adoption. Grace in the Saviour effected our redemption, our regeneration, and our exaltation to heirship with Christ. Not because we first loved him, did God love us; but "while we were yet sinners," Christ died for us, making full and abundant provision for our redemption. Although by our disobedience we have merited God's displeasure and condemnation, yet he has not forsaken us, leaving us to grapple with the power of the enemy. Heavenly angels fight our battles for us, and, co-operating with them, we may be victorious over the powers of evil.

We should never have learned the meaning of this word "grace," had we not fallen. God loves the sinless angels, who do his service, and are obedient to all his commands; but he does not give them grace. These heavenly beings know naught of grace; they have never needed it, for they have never sinned. Grace is an attribute of God shown to underserving human beings. We ourselves did not seek after it, but it was sent out in search of us.

God rejoices to bestow this grace upon all who hunger for it, not because we are worthy, but because we are so utterly unworthy. Our need is the qualification which gives us the assurance that we shall receive this gift.

"And peace, from God our Father, and from the Lord Jesus Christ." Every man's experience testifies to the truth of the words of Scripture: "The wicked are like the troubled sea, when it can not rest. . . . There is no peace, saith my God, to the wicked." Sin has destroyed

our peace. While self is unsubdued, we can find no rest. The masterful passions of the heart no human power can control. We are as helpless here as were the disciples to control the raging storm. But he who spoke peace to the billows of Galilee has spoken the word of peace for every soul. However fierce the tempest, those who turn to Jesus with the cry, "Lord, save us," will find deliverance. His grace, which reconciles the soul to God, quiets the strife of human passion, and in his love the heart is at rest. "He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them unto their desired haven." "Being justified by faith, we have peace with God through our Lord Jesus Christ."

"The work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever."

Whoever consents to renounce sin, and open his heart to the love of Christ, becomes a partaker of this heavenly peace. There is no other ground of peace than this. The grace of Christ, received into the heart, subdues enmity; it allays strife, and fills the soul with love. He who is at peace with God and his fellow men can not be made miserable. Envy will not be in his heart; evil surmisings will find no room there; hatred can not exist. The heart that is in harmony with God is a partaker of the peace of heaven, and will diffuse its blessed influence on all around. The spirit of peace will rest like dew upon hearts weary and troubled with worldly strife.

Christ's followers are sent to the world with the message of peace. Whoever, by the quiet, unconscious influence of a holy life, shall reveal the love of Christ; whoever, by word or deed, shall lead another to renounce sin, and yield his heart to God, is a peacemaker.

And "blessed are the peacemakers: for they shall be called the children of God." The spirit of peace is evidence of their connection with heaven. The sweet savor of Christ surrounds them. The fragrance of the life, the loveliness of the character, reveal to the world the fact that they are children of God. Men take knowledge of them, that they have been with Jesus. "Every one that loveth is born of God." "If any man have not the Spirit of Christ, he is none of his;" but "as many as are led by the Spirit of God, they are the sons of God."

"Blessed be the God and Father of our Lord Jesus Christ," the apostle continues, "who hath blessed us with all spiritual blessings in heavenly places in Christ." What is there left for us to ask, that is not included in this merciful, abundant provision? Through the merits of Christ we are blessed with all spiritual blessings in heavenly places in Christ. It is our privilege to draw nigh to God, to breathe in the atmosphere of his presence. If we keep ourselves in close union with the common, cheap, sensual things of this earth, Satan will interpose his shadow, so that we shall fail to discern the blessedness of the promises and assurances of God, and so

shall fail to be strengthened to attain to a high spiritual standard. Nothing short of abiding in the presence of Christ will bring peace, freedom, courage, and power.

"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." There can be no misunderstanding here, unless there is wilful blindness. We are to be holy and without blame before him in love. The condition on which we receive an increase of grace is that we improve upon the light we already have. If we would find, we must go on continually seeking; if we would receive, we must ask; if we would have the door opened, we must knock.

"God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." In this text the two agencies in the salvation of man are revealed,—the divine influence, the strong, living faith of those who follow Christ. It is through the sanctification of the Spirit and the belief of the truth, that we become laborers together with God. God waits for the co-operation of his church. He does not design to add a new element of efficiency to his Word; he has done his great work in giving his inspiration to the Word. The blood of Jesus, the Holy Spirit, the divine Word, are ours. The object of all this provision of heaven is before us; and it depends upon us to lay hold of the promises God has given, and become laborers together with him.

Sanctification is the work, not of a day or of a year, but of a lifetime. The struggle for conquest over self, for holiness and heaven, is a life-long struggle. Without continual effort and constant activity, there can be no advancement in the divine life, no attainment of the victor's crown.

Paul's sanctification was the result of a constant conflict with self. He said, "I die daily." His will and his desires every day conflicted with duty and the will of God. Instead of following inclination, he did God's will, however crucifying to his own nature.

God leads his people on step by step. The Christian life is a battle and a march. In this warfare there is no release; the effort must be continuous and persevering. It is by unceasing endeavor that we maintain the victory over the temptations of Satan. Christian integrity must be sought with resistless energy, and maintained with a resolute fixedness of purpose.

There is a science of Christianity to be mastered,—a science as much deeper, broader, higher, than any human science as the heavens are higher than the earth. The mind is to be disciplined, educated, trained; for we are to do service for God in ways that are not in harmony with inborn inclination. There are hereditary and cultivated tendencies to evil that must be overcome. Our hearts must be educated to become steadfast in God. We are to form habits of thought that will enable us to resist temptation. By

a life of holy endeavor and firm adherence to the right, the children of God are to seal their destiny.

God has "predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved."

The word that was spoken to Jesus at the Jordan, embraces humanity. God spoke to Jesus as our representative. With all our sins and weaknesses, we are not cast aside as worthless. "He hath made us accepted in the Beloved." The glory that rested upon Christ is a pledge of the love of God for us. It tells us of the power of prayer,—how the human voice may reach the ear of God, and our petitions find acceptance in the courts of heaven. By sin, earth was cut off from heaven, and alienated from its communion; but Jesus has connected it again with the sphere of glory. His love has encircled man, and reached the highest heaven. The light which fell from the open portals upon the head of our Saviour, will fall upon us as we pray for help to resist temptation. The voice which spoke to Jesus says to every believing soul, "This is my beloved child, in whom I am well pleased."

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him, for we shall see him as he is." Our Redeemer has opened the way, so that the most sinful, the most needy, the most oppressed and despised, may find access to the Father. All may have a home in the mansions which Jesus has gone to prepare. "These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth, and shutteth, and no man openeth; . . . Behold, I have set before thee an open door, and no man can shut it."

### **The Spirit of the World Versus the Spirit of God**

S. H. CARNAHAN

It is interesting to notice some of the words which show the spirit of the world in its working in contrast with those that indicate Christ's methods of doing.

In the schools of to-day it is cram; in business it is push; in political and social circles it is compete for advantage or supremacy. The multitudes on the streets crowd. It is all hurry, and the idea is enforce, compel, in short, rule or ruin.

Some say it is only competition. Satan strove to compete with the God of heaven—even to setting up a kingdom of his own. And this as well as the ways of the world is on the *rush* to destruction.

The Lord's ways are the opposite of this. He took six days to make the world and the things that are therein, and rested the seventh day. His work will stand through all eternity. His methods are not to drive and force; but to attract, draw, lead. Christ says, "No man can come to me, except the Father

which hath sent me *draw* him." It is the goodness of God that *leadeth* to repentance.

Greed, love of money, of fame, or of fortune now drive men mad, and incite them to do desperate things.

The apostle Paul by inspiration of God says, "This know also, that in the last days perilous times shall come." It is the spirit of the world that is making these times perilous, and it is only the Spirit of God that can enable us to pass through such times unscathed.

San Cristobal, Cuba.

### **Individual Obligation and Personal Effort**

G. A. IRWIN

(Concluded)

I COPIED from the *Home Missionary* some years ago a statement made by Arthur T. Pierson, one of the world's greatest missionaries, which I wish to insert here, since it contains a truth not infrequently overlooked in the consideration of our subject:—

"You can not absolve yourself by any personal liberality out of your purse for the personal duty of laboring for the lost. We can never bring this world to the knowledge of Christ by an ordained set of ministers of the gospel. We must do what the primitive Christians did when they 'went everywhere preaching the Word,' except the apostles, who remained at Jerusalem. They went everywhere talking about Jesus; they simply told what they knew. Theirs was no eloquent discourse, after the dialectical fashion of the schools. No, dear friends; the men that were in the apostolic succession remained at Jerusalem, while the common laity went out; and the apostles are mentioned as being excepted, in order that we may understand that the preaching that was done was not done by the apostles, because they were not scattered abroad, but it was done by the common disciples; and the reason why in the first century heathen fanes began to be forsaken of their worshipers, and heathen priests began to tremble lest their idols should have no more devotees, was because this magnificent work was taken up by the great bulk of the disciples; they were scattered abroad with the message of salvation flying from lip to ear, descending from ear to heart, coming up from heart to lip, and again going forth from the lip to the ears of others."

This statement is in perfect accord with the spirit of prophecy, as will be seen from the quotations that follow:—

"But many of our people are surfeited with the privileges they have enjoyed, and have lost the sense of the value of human souls.

"Christ has given to every man his work. He expects every man to do his work with fidelity. High and low, rich and poor, all have a work to do for the Master. Every one is called to action. But if you do not obey the voice of the Lord, if you do not do his work in firm reliance upon Christ as your sufficiency, if you do not follow his example, 'un-

faithful, slothful servant,' will be registered against your name. Unless the light that has been given you is communicated to others, unless you let your light shine, it will go out in darkness, and your soul will be left in awful peril. God speaks to every one who knows the truth, 'Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.' Communicate the knowledge of the truth to others. This is God's plan to enlighten the world."

To communicate the knowledge of the truth we have received to others, means more than simply to send out tracts that contain the truth. That is a part of our work, but the giving of our means and the sending out of tracts and papers will not absolve us from our obligations in a personal way. It is the personal contact of soul with soul, heart with heart, that makes impressions upon the hearts and minds of the people. "Communicate the knowledge of the truth to others." I maintain that if we would communicate the light that God is giving us, it would not be long before the loud cry would sweep over the earth like a tidal wave, and the work of God would be finished. If only one church of any considerable size in each conference or mission field would adopt "God's plan to enlighten the world," namely to "communicate the knowledge of the truth to others," and keep perseveringly at it, it would not be long before the influence of such churches would extend and widen until it embraced the whole world. This is what the Lord would be pleased to see, and he is waiting expectantly for such a consecration on the part of individuals and churches that he may pour his Spirit upon them for service.

"Brethren and sisters, many of you excuse yourselves from labor on the plea of inability to work for others. But did God make you so incapable? Was not this inability produced by your own inactivity and perpetuated by your own deliberate choice? Did not God give you at least one talent to improve, not for your own convenience and gratification, but for him? Have you realized your obligation, as his hired servant, to bring a revenue to him by the wise and skilful use of this entrusted capital? Have you not neglected opportunities to improve your powers to this end? It is too true that few have felt any real sense of their responsibility to God. Love, judgment, memory, foresight, tact, energy, and every other faculty have been devoted to self. You have displayed greater wisdom in the service of evil than in the cause of God. You have perverted, disabled, nay, even besotted your powers, by your intense activity in worldly pursuits to the neglect of God's work."—*"Testimonies for the Church," Vol. V, page 457.*

"Remember that your responsibility is measured not by your present resources and capacities, but by the powers originally bestowed and the possibilities for improvement. The question which each one should ask himself is not whether he



is now inexperienced and unfit for labor in God's cause, but how and why he is in this condition, and how it can be remedied. God will not supernaturally endow us with qualifications which we lack; but while we exert the ability we have, he will work with us to increase and strengthen every faculty; our dormant energies will be aroused, and powers which have long been palsied will receive new life.

"So long as we are in the world, we must have to do with the things of the world. There will ever be a necessity for the transaction of temporal, secular business; but this should never become all-absorbing. The apostle Paul has given a safe rule, 'Not slothful in business; fervent in spirit; serving the Lord.' The humble, common duties of life are all to be performed with fidelity, 'heartily,' says the apostle, 'as unto the Lord.' Whatever our department of labor, be it housework, or field work, or intellectual pursuits, we may perform it to the glory of God so long as we make Christ first and last and best in everything. But aside from these worldly employments, there is given to every follower of Christ a special work for the upbuilding of his kingdom,—a work which requires personal effort for the salvation of men. It is not a work to be performed once a week merely, at the place of worship, but at all times and in all places."—*Ibid.*, page 459.

There is a statement in "Great Controversy," under the title of "The Final Warning," which reads as follows:—

"Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place and proclaim the message of heaven. By thousands of voices, all over the earth, the warning will be given. [Then it will not be given by our ministers alone unless we have a marked increase in our ministry before that time comes.] Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers."

This is just how it was in the early rain, when the believers were scattered everywhere from Jerusalem to the four corners of the earth. The Lord is going to cut his work short in righteousness. The only thing that is lacking now is for us to become imbued with the zeal and the missionary spirit which characterized the believers in the early Christian church.

"The message will be carried not so much by argument as by the deep conviction of the Spirit of God. The arguments have been presented. The seed has been sown, and now it will spring up and bear fruit. The publications distributed by missionary workers have exerted their influence, yet many whose minds were impressed have been prevented from fully comprehending the truth or from yielding obedience. Now the rays of light penetrate everywhere, the truth is seen in its clearness, and the honest children of God sever the bands which have held them. Family connections, church relations, are powerless to

stay them now. Truth is more precious than all besides. Notwithstanding all the agencies combined against the truth, a large number take their stand upon the Lord's side."—"Great Controversy," page 612.

This prediction is going to be fulfilled, and that not very far in the future. There are thousands who have heard the truth at some time. When the time finally comes that the Spirit of God is poured out upon his people, and they go forth clothed with the panoply of heaven, these halting ones will come out and connect with the people of God.

"If you do not stand in your allotted place, if you do not let your light shine, you will become enshrouded in darkness. God calls upon all the sons and daughters of the heavenly family to be fully equipped, so that at any period they can step into the ranks ready for action. The heart made tender and sympathetic by the love of Jesus will find the precious pearls designed for the casket of the Lord Jesus."

How is the heart going to "be made tender and sympathetic by the love of Jesus"?—Just by giving our hearts to him, and allowing him to use us where he indicates. Then we shall go out and find the precious pearls designed for the casket of the Lord Jesus.

"For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace."

Joy and peace are the fruits of the Spirit, and when individuals go out to publish his word of truth, with the joy and peace of the Holy Ghost in their hearts, they will find other souls who will be ready to respond to that same influence, and there will be joy and peace in many families that are now destitute of these things. In the joy and peace that come to such souls it will be seen that inanimate objects, such as mountains and trees, unite with them in ascribing praise to God.

"Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." Isa. 55:13. (The thorns and briars are the result of sin.) "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth unto thee." Gen. 3:17, 18.

Sin in some of its forms is in nearly all the families in the land, and it is wounding and piercing on every hand. When the truth of God is taken into the soul, the thorn will be supplanted by the fir-tree, which is emblematic of beauty, glory, and praise, since its wood was used for the doors and ceiling in Sol-

omon's temple, and also in making harps and other musical instruments for use in the temple worship. The brier is supplanted by the myrtle, a beautiful aromatic tree, whose dark, glossy leaves and scented white flowers were used in synagogues at the feast of tabernacles, and its dried berries and flowers as perfume, symbolic of the fragrance of Christ's life that filled the whole earth. That is what we shall find in the homes of the people when we go out imbued with the Spirit of God. We shall find that the word of God will not return to him void. God's word will accomplish that whereto it was sent.

The time has fully come when we must arouse to our duty. Everything gives evidence that God is ready to work. May the Lord hasten the day when this can be said of all his people.

Nashville, Tenn.

#### God's Wind

THE wind that blows can never kill

The tree God plants;  
It bloweth east; it bloweth west;  
The tender leaves have little rest,  
But any wind that blows is best.

The tree God plants  
Strikes deeper roots, grows higher still,  
Spreads wider boughs; for God's good will

Meets all its wants.

—Lillie E. Barr.

#### Something Unusual

E. K. SLADE

DURING the past few years many efforts have been made, with excellent success, to secure a large circulation of certain special numbers of our periodicals. We have come to look upon the issuing of specials as a very common practise, and the frequency of such efforts may in some measure detract from the effectiveness of these efforts.

This plan to make the Thanksgiving number of the REVIEW a special is not to be considered an ordinary thing. It is not an effort to secure a large circulation for one of our periodicals, but to secure a large contribution of means for the spread of the message. The proposition to make this a strong effort to secure contributions from our neighbors and friends is an unusual one in our practise, yet one that we believe is in perfect harmony with the plans and purposes of God.

The demands of the foreign field for means have far exceeded what we as a people have supplied. While this plan is not designed to excuse the people of God from their financial obligations to this work, it does use his people as an agency by which the way may be opened for "the wealth of the Gentiles" to be brought in. Our people in the churches have responded more or less in efforts that have been made to use the various specials of the past. This effort, we believe, should call for a more general co-operation than has ever been seen in the efforts that have been made before.

If the ingathering week passes with but just a few in each church having a part in it, it will come far short of the desired object.

Our church elders may do much to have this effort properly understood, and to secure a full co-operation, by entering into the work at once. By a wise effort, in which the young and the old take part, and in which true faith is exercised, great things may be accomplished by this admirable plan for ingathering week. Shall we not take the proper steps sufficiently early to have this become the most unusual effort and the most successful move that we have ever made in the gathering of funds, as well as in bringing a knowledge of our message and our missionary operations to the attention of the public?

*Holly, Mich.*

### **Has the Church Any Protection From Inward Foes?**

GEORGE I. BUTLER

(Concluded)

THE next testimony we adduce is St. Paul's directions concerning the incestuous Corinthians, and the case of Hymenæus and Alexander. 1 Cor. 5:2-5; 1 Tim. 1:19, 20. Of the first, he says to the Corinthian church: "Ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, in the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."

Concerning Hymenæus and Alexander, Paul says: "Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: of whom is Hymenæus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme."

These persons were excommunicated; the first for immorality, the others for heresy. Evidently the phrase, "delivered unto Satan," is equivalent to excommunication. It must mean that. If they were left in the fellowship of the church, it could not truthfully be said that they were "delivered unto Satan." Let us notice other scriptures to make this point plain. In Col. 1:2-14 Paul addresses the church in these words: "To the saints and faithful brethren in Christ which are at Colosse." Paul exhorts them to give thanks unto the Father, "which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins." Here these brethren are represented as coming forth from Satan's kingdom of darkness into the

church of our Lord Jesus Christ, where the light of heaven prevails—out of Satan's dark kingdom into Christ's kingdom of light and glory. They come into that kingdom by repentance and faith in Jesus Christ, the outward evidence of this change being their admission into the church of Jesus Christ. But now by sins of transgression or of heresy they have violated the principles of their holy religion, the evidence of which they plainly give. Their fellowship was withdrawn, and they stand just where they were before. Where was that?—In the darkness of Satan's dominions.

"Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in heavenly places." Eph. 6:11, 12, margin.

This language quoted from the apostle's writings clearly demonstrates that giving one's heart to God and becoming connected with his visible church on earth is reckoned by him as a translation into the kingdom of our Lord Jesus Christ on earth; and consciously committing flagrant sins, persisting in them in self-justification, and being cast forth without the fellowship of his people, is a transference to the kingdom of Satan—delivered "unto Satan."

Paul describes the commission he received from the Lord Jesus when he was sent to the Gentiles: "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." Acts 26:18. Here again the act of being placed in Christ's kingdom, the church, is pronounced to be a translation from darkness to light, from the power of Satan unto God. Conversely, to be cast out of the church would be to be removed from light to darkness, to be transferred from God's government and delivered unto Satan. Lest after all these clear evidences of the meaning of the term, "delivered unto Satan," any may doubt whether it refers to withdrawing fellowship, let us notice Paul's statements concerning the incestuous person. See 1 Cor. 5:5. After the statement in verse 5, "To deliver such an one unto Satan for the destruction of the flesh," the apostle proceeds: "Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump." He writes this to the Corinthian church. But the principle is the same in any other church. Verse 9: "I wrote unto you in an epistle not to keep company with fornicators." Verse 13: "Therefore put away from among yourselves that wicked person." We know not how language could be made plainer than in these various expressions. Paul is referring to one and the same thing—the expulsion of this incestuous person from the church, and the danger of the church being con-

taminated in holding in fellowship persons who are living in wickedness and known sin.

Let us briefly notice a few other scriptures before closing our consideration of this subject: "Mark them which cause division and offenses contrary to the doctrine which ye have learned; and avoid them." Rom. 16:17. "I would they were even cut off which trouble you." Gal. 5:12. "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; . . . from such withdraw thyself." 1 Tim. 6:3-5. "A man that is an heretic after the first and second admonition reject." Titus 3:10. A heretic is one who holds not to doctrines taught by the Scriptures, which he once believed but now disowns. "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Gal. 1:8, 9.

There are many other scriptures that speak just as decidedly as these we have quoted. But if these do not demonstrate the absolute necessity of being sound in the faith of God's Word, and the duty of watching carefully lest heresies come in, and of dealing decidedly with those teaching them, when in the church, then others will fail to teach these important truths. The Word teaches the necessity of soundness in the faith, and that wicked conduct in the membership is not to be tolerated. The Scriptures demand that those in error be faithfully dealt with, that they be warned, and if possible saved. It is a duty we owe to those indulging in wickedness, or teaching contrary to sound doctrine, to show such their wrongs. If they repent and humble their hearts, then all will rejoice. But if they stubbornly refuse to correct their conduct, it is best for the church and best for the individual, for the church to take its stand and no longer hold them in fellowship. All should be done in love and faithfulness.

Thus we see that God has placed in his church on earth power to protect itself from internal evils. Christ himself commands that we should use this power when necessary.

*Bowling Green, Fla.*

### **Wondrous Love**

A REPULSIVE-LOOKING old woman, who, after a life of unbelief, had been converted, became the subject of persecution at the hands of her godless neighbors. In every way they sought to anger or otherwise disturb the spirit of patience and loving-kindness that now possessed her. Finally an old persecutor, having exhausted all her resources in the attempt, venomously exclaimed, "I think you're the ugliest old woman that I ever saw." To which the old woman, her face beaming with a light that made her beautiful, replied, in tears, "Wasn't it wonderful that He could love an ugly old woman like me?"—*Selected.*



### *The Blessed Bible*

WHEN quiet in my house I sit,  
Thy Book be my companion still;  
My joy thy sayings to repeat,  
Talk o'er the records of thy will,  
And search the oracles divine,  
Till every heartfelt word be mine.

O, may the gracious words divine  
Subject of all my converse be!  
So will the Lord his follower join,  
And walk and talk himself with me;  
So shall my heart his presence prove,  
And burn with everlasting love.

Of as I lay me down to rest,  
O, may the reconciling word  
Sweetly compose my weary breast,  
While on the bosom of my Lord  
I sink in blissful dreams away  
And visions of eternal day.

Rising to sing my Saviour's praise,  
Thee may I publish all day long;  
And let thy precious word of grace  
Flow from my heart, and fill my  
tongue;  
Fill all my life with purest love,  
And join me to the church above.

—Charles Wesley.

### *The Crusade Against the White Plague*

G. H. HEALD, M. D.

Of the great epidemic diseases which have afflicted mankind, two have been distinguished by the name plague. The black plague has in former generations depopulated cities and devastated Europe and Asia. After lying quiescent for decades or centuries, it bursts forth in fury on its mission of destruction. Such a general epidemic is now in progress, though greatly modified by the efforts of modern science to check it.

We now have very accurate knowledge of the nature of the disease, the means of its transmission, and the proper procedures for preventing its spread; yet its appearance in a city causes consternation, and all the resources of science are applied to stamp it out. Notwithstanding the efforts to eradicate it, including quarantine against infected cities, and sometimes the destruction of infected districts by fire, the disease is gaining foothold in practically all parts of the globe.

It is right that the appearance of this disease should cause consternation, for it means loss of life and financial loss to any unfortunate city that harbors it. But it is strange that this disease, which is confined more or less to rat-infected and filthy quarters, should cause such consternation as compared with that caused by the presence of the white plague; for the white plague takes no

vacations, is never quiescent, but works steadily all the time and overtime. All races of men are more or less subject to its ravages, those being particularly susceptible who (like the American Indian) have not acquired a hereditary tolerance by generations of exposure to it.

Not only man, but almost the entire animal kingdom is more or less susceptible to the ravages of the bacillus of tuberculosis. There are few animals that will not, under favoring conditions, yield to the disease, and there are probably no tissues of the body that the organism will not attack.

More lives are destroyed by the white plague in the United States than by the black plague in India. More Americans are carried off by consumption in one year than have been killed by yellow fever in the entire history of this country. More people die by the bacillus of tuberculosis every four years than were killed by bullets in the four years of the Civil War. Tuberculosis stands at the head of the list of diseases which deprive us of our loved ones, being responsible for about one seventh of all deaths. Its onset is so insidious that we do not immediately observe the source of the contagion, and we tolerate it. In contrast is our prompt quarantine of a case of smallpox, a disease which does not cause any perceptible damage, as compared with that of tuberculosis.

Till within about a quarter of a century, tuberculosis was supposed to be hereditary, and then through the discovery of Koch it was definitely learned that the cause of the disease is a small micro-organism,—the tubercle bacillus,—which is transmitted from one person to another; in other words, to use a common expression, that tuberculosis, or consumption, is contagious.

We know that the disease is more than contagious; that is, communicable by direct contact. It is not necessary to be directly in contact, or even to see the tuberculosis patient, though intimate contact may greatly increase the chances for infection. It may be communicated by breathing infected dust, by eating infected food, including milk,—whether infected from diseased cows or dirty flies,—and in other ways.

But knowledge often filters slowly down to those who need it most. At first there was a marked disinclination to accept the theory of the contagiousness of the disease; then after a campaign of education many went to the other extreme, and there was an epidemic of phthisophobia, and an effort to drive the poor consumptive away from civilization. To this inhumanity is now succeeding a more humane effort to render public aid

to the helpless consumptive and his family, and to improve the housing and general sanitary conditions, so as to lessen the ravages of the disease.

Soon after it was learned that the disease is preventable, humane people, by the organization of societies and through the machinery of government, began the work of perfecting a crusade against this mighty foe, and at the present time there are engaged in this great fight bacteriologists, physicians, veterinarians, educators, philanthropists, settlement workers, and government officials, attacking this gigantic problem from many sides.

The first international congress on tuberculosis was convened in Paris in 1898, only ten years ago. The next year it met in Berlin, and the next in Milan, and again in London in 1901. But it was in the Paris meeting of 1905 that it took on a really international character. Every one of these meetings served to encourage advanced efforts for the prevention of tuberculosis; for the report of the success of a certain measure in one country was certain to be followed by its adoption in other countries. By this interchange of methods, by arousing new enthusiasm, and giving a new impetus to the work, the anti-tuberculosis movement has made a distinct advance after each world-meeting.

In 1904 the National Association for the Study and Prevention of Tuberculosis was formed in this country, and has since held annual meetings, which have served to carry the work into nearly every city, hamlet, and rural district in the land. It was this national association that enabled our country to participate profitably in the Paris international meeting of 1905.

But the most important, the most momentous, of the gatherings that have convened to combat tuberculosis is the International Congress held in Washington, D. C., September 21 to October 12 of this year. Never before, perhaps, have so many scientists come together to discuss this subject. At no former gathering have so many important questions relating to this disease been decided. Never before has there been such an extensive tuberculosis exhibit assembled; and we may predict that the warfare against the white plague will be pushed with a vigor and enthusiasm never before known.

Takoma Park, D. C.

(To be concluded)

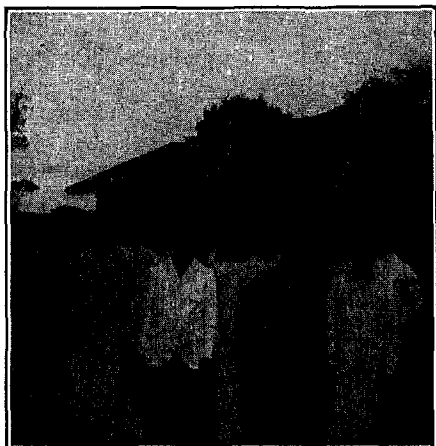
In the maintenance of health and the cure of disease, cheerfulness is a most important factor. Its power to do good like a medicine is not an artificial stimulation of the tissues, to be followed by reaction and greater waste, as is the case with many drugs; but the effect of cheerfulness is an actual, life-giving influence through a normal channel, the results of which reach every part of the system. It brightens the eye, makes ruddy the countenance, brings elasticity to the step, and promotes all the inner forces by which life is sustained.—A. J. Sanderson, M. D.

# THE WORLD-WIDE FIELD

## Malamulo Mission Schools

JOEL C. ROGERS

OUR people who keep informed on the growth of the missions are familiar with this new name of our old Plainfield mission. In this report I shall try to give a clear idea of the work done in the



NATIVE TEACHERS AT MALAMULO MISSION

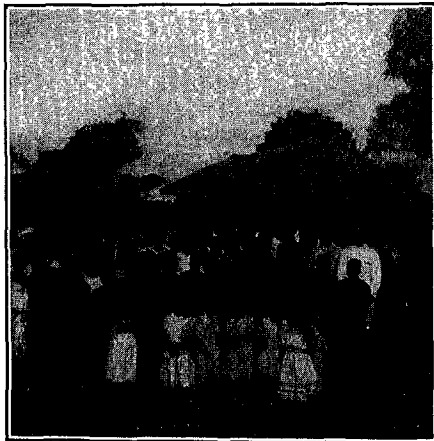
mission schools, and our hopes concerning them. First, I will give the name of each school, its distance and direction from our main station, its attendance, and the number of teachers. The past year my wife and myself have been the only teachers—except native teachers trained here. Peter Nyambo, however, came to us from the British East African mission, and we hope will make a good teacher, as this is his native land.

At Malamulo, in Cholo, we have an attendance of one hundred fifteen, with two white and five native teachers. Tabva, two miles south, has twenty pupils, with one teacher; Messingere, four miles west, twenty-five pupils and two teachers; Monekera, fifty miles from Cholo and twelve miles from Blantyre, has an attendance of fifty, with three teachers. Chifide, six miles from Monekera, has forty pupils, with two teachers; while Milala, seven miles from Monekera has twenty pupils and one teacher. Matandane, our farthest out-station, one hundred miles northwest from Cholo, has two teachers and an attendance of twenty-five. Thus it will be seen that we have a total attendance of two hundred ninety-five, with two white and sixteen native teachers. The enrolment has at times been over three hundred fifty.

The Malamulo School is designed to be a training-school for native teachers. Until the past year there were no out-stations where pupils could go for their preparatory work. The two out-stations opened last year, and others which we intend establishing, will, we hope, be the means of allowing this main school to give more attention to the training of

teachers. There is scarcely any limit to the number of schools which may be held by native teachers in this country. The old missions, working fifty years here, have given birth in many native minds to a desire for schooling. And this message may reap from their sowing, if we can only have the help and money to train teachers, and support them.

In view of the many calls made for money for our rapidly spreading missions, I am so thankful that a native teacher in Africa can be supported on so little. The average wage of our sixteen native teachers is \$1.25 a month, and board. For board we reckon only fifty cents a month, the native growing most of his food. So \$1.75 a month is the present average wage of our teachers. We must increase this wage a little as our teachers gain in experience and efficiency. At the present wages, a native teacher can be supported for \$15.75 a school year of nine months.



THE MALAMULO MISSION SCHOOL

What and how do we teach the native student?—Reading his own language from a native primer, working simple examples on a slate, and memorizing Bible verses make up the beginner's daily program. Memorizing is his stronghold. Last week I was at the closing exercises of our Monekera out-station, where we called together the three village schools. The pupils repeated, very correctly in their language, the Lord's prayer and the beatitudes. Having no Bibles, the learning of verses is the best thing for these children, we think. In the out-schools, only reading, arithmetic, and Bible are taught. The teachers are usually married men. A native girl teacher is a thing almost unknown. As a rule the native teacher has class work only two, or at most, three hours a day. The children have to work or want to play the other nine hours. They have little incentive for exertion. The native boy is a mystery. His horizon is bounded by the limits of his village of a few huts. His father and

mother, aunts, uncles, brothers, and sisters drink beer and eat porridge from their hands out of a common pot. The conversation he hears is about his neighbors, or their pigs and goats,—or possibly his "relish" eaten with his porridge, whether it will be worms, grasshoppers, or weeds. His besetting sin is laziness.

Yet, out of these conditions come remarkably bright, hopeful boys. We hope by selecting the best of these boys, and training them, to see the message carried to Nyassaland. In July we are to hold a teachers' school for special instruction of our teachers.

Nyassaland, B. C. A.

## Among the Tamils—South India

J. S. JAMES

OVER four months have passed since we settled among the Tamils of South India. These months have been crowded with hard work and not a few rich experiences, for which we praise the Lord.

The hot season had already set in before we got settled, and this is a very trying time of the year to begin such work as we had before us; but it seemed that God had led us step by step, and we could not think of drawing back because of the difficulties that lay ahead.

The first question that had to be settled after we located was, How shall we begin our work so as to gain a foothold among the people, and win their confidence? We knew that the surrounding heathen were not especially interested in our coming. We knew that the professed Christian element among the natives was opposed to our advent, and that their opposition was only augmented by the ill-will of the local church societies. All sorts of absurd stories had been put in circulation about us, much to our discredit; and many of those who professed to be our friends were secretly working



MONEKERA OUT-STATION

to hinder our plans. We did not know the language well enough to make our way alone, and we knew not where to look for friends among the disinterested ones.

But there is one language that appeals to human hearts the world over, and which is able to soften, melt, and subdue the hardest heart, and win the confidence and unfeigned love of the bitterest enemy.



That is the language of ministry to human suffering. This language we could speak, and we resolved to use it at once. All about us were multitudes of sick and suffering,—babes in arms and small children covered with sores and dirt of every description. Sore eyes, mouths, ears, scalp diseases, ulcers, abscesses, skin diseases, and fevers were most in evidence. To these must be added the chronic ailments of the adult and the never-ending complaints of the aged and infirm. We felt that here was a most needy field that should be cultivated without delay.

The people would not come to us at first, not knowing that we were able to help them. We began by treating a few sores. These did so well that others came, and shortly the news spread all over the village and to the villages beyond. We improvised a dispensary on the back veranda of our bungalow, and set aside two hours in the morning, and an hour and a half in the evening, for treating the people. Often these hours stretched out through the whole day. Mrs. James gave most of her time to the women and girls, and I looked after the men and boys. We made no distinction in the caste, position, or influence of the people who came. All were treated alike, and in their turn. To those whom we could not help we always gave a few encouraging words to cheer their hearts, and to send them away feeling that we had some real sympathy for their sufferings. Our work grew rapidly, and we soon found ourselves unable to care for all who came. One morning I counted fifty-four men, women, and children waiting outside our bungalow for medical attention. June was our busiest month. Our record for that month shows the following cases treated: Sore eyes, 325; skin diseases, 102; sore ears, 73; scalp diseases and wounds, 11; sore mouths, 9; ulcers, 123; abscesses, 36; dysentery, 9; cholera, 28; fever, 8. During the month we applied 218 dressings with bandages, and made forty-eight visits to the homes of the people, at which time we gave many water treatments, and offered prayer for the sick.

It did not require much of this kind of work to convince the people that we had come among them for their good. A decided change soon took place in the social atmosphere. Members of other churches began to come to us for help, and invite us to their homes. One evening a deputation consisting of the leaders of the local churches, the head men of all the surrounding villages (some of them heathen), and the *munsiffs* of three villages (the office of *munsiff* is about equal to that of mayor), with a large number of representative men, waited on me and delivered short addresses, in which they thanked us most heartily for what we were doing for them, and expressed their desire to see us locate a permanent mission among them. At present we have the utmost freedom of the place, and the majority of the people respect us highly.

About the middle of June an epidemic of cholera broke out in this and surround-

ing villages. People came to our bungalow day and night, imploring us to come and help or send medicine. I continued my visits to many of the homes of these stricken ones, going at times to other villages, treating many with my own hands, and instructing the people as best I could how to care for themselves. By God's help some were saved, and are with us to-day; but many more have fallen victims of this terrible disease, some of them from among the Sabbath-keepers whose picture appeared in the REVIEW some months ago. Some whole families were taken away in less than twenty-four hours. The funeral pyre was kept burning for several days, and grave-diggers were in demand. All night long the wailing and crying of widows



J. S. JAMES AND HIS TAMIL LANGUAGE TEACHER

and orphan children could be heard. These were anxious days for us, but God's hand was over us through it all, and kept us from all harm.

We are at this writing taking a little rest from the heat of the plains in one of the hill-stations of South India. The excessive heat, which sometimes runs the thermometer up to one hundred twelve degrees in the shade, the hard work and anxiety, together with poor food and water, were telling on our strength very fast. We felt it to be the part of wisdom to relax for a while, and secure a fresh grip on life.

Just before I came away, the Sabbath-keepers finished a sale-deed to our mission of two acres of valuable land near the village as a free gift. One and one-quarter acres of this is admirably adapted for building purposes, while the remaining portion is under good irrigation, and can be turned into a splendid fruit and vegetable garden.

We are greatly in need of help. A doctor and his wife who would like to learn a language and preach the gospel both in word and in deed, would add much strength to our work. The educational question among these people is a serious one, and should receive our earnest attention at an early date.

Our courage in the work is good, and

although we are up in the hills some seven thousand feet above sea-level, our hearts and thoughts are with those dear people on the plains. Our prayers ascend daily that God will lead them out of their heathen darkness, and make them to shine as bright stars in his kingdom. Pray for us, and send us help.

*Tinneveli, South India.*

## Mohammedanism in Cairo

MRS. JAY J. NETHERY

OF all the Mohammedan cities of the world, Cairo is now growing the fastest. It is thronged during the season with tourists, and those who stay at the large hotels, and drive over the asphalt streets of the European quarters, are apt to think that it is almost wholly European, and fast becoming a Christian city; but this is not so. It is a city of the Egyptians, and not one tenth of its inhabitants are Christians. This can easily be comprehended by one taking a general view of the city from the hill of the citadel, from which one may see, dotted here and there, hundreds of round-stone towers with galleries running around them, and under each is a mosque, which is a Mohammedan church. Every one has its worshipers, and upon every tower, several times a day, may be heard the shrill voice of the priest calling out for the people to pray.

The Mohammedans have just finished celebrating their Lent, or *Ramadan*, and during the month of their fast not one devout believer will taste food or water from sunrise to sunset, and it is said that the more devout ones will not even swallow their saliva.

Their religion is more of the lips than of the heart. The name of God is heard on every hand with no meaning. The water-carrier, who goes about with a goat's skin upon his back, jingles his brass cups, and cries out as an advertisement, "May God recompense me;" and those who drink utter the same.

The largest university of the Mohammedan world is in Cairo. This university has existed for more than a thousand years, and nearly ten thousand students are now in that institution studying the Koran.

Indeed, the amount of time these people spend on their Koran is a cause of wonder. It is their primer, and also their college text-book.

As soon as a baby is born, the call to prayer is shouted in its ear, and when it begins to speak, it is taught short sentences of praises to God and Mohammed.

When a boy reaches five or six years of age, he starts to the mosque school, and there squats down, cross-legged, and sways to and fro as he yells aloud the texts of the Koran.

There are now more than two hundred thousand pupils in the Egyptian schools, the majority of whom are under thirteen years of age; and from a recent census it was found that many of them could recite nearly all their text-book, while forty-five hundred had memorized the

whole from beginning to end. When we remember that the Koran contains one hundred divisions, and about eighty thousand words, we can more fully comprehend what this means.

There are many other interesting things about the Mohammedan world, but I think these few facts are quite sufficient to help us to realize in some degree what a hold Mohammedanism has upon these people, rich and poor, and what an effort it will take to win any of them to Christ.

This is surely a needy field, and we are praying, and looking forward to the time when more laborers will be sent to help in proclaiming the message to the Egyptian people.

Cairo, Egypt.

### **In Holland and Flemish Belgium**

GUY DAIL

THE annual session of the Holland and Flemish Belgium mission was held in the pleasant city of The Hague, July 29 to August 2. About one hundred eighty of the two hundred twenty-five Sabbath-keepers in this field, and a number of interested persons in the city, were in attendance.

As we met the brethren, and saw the expression of hope and courage that was plainly visible on their faces, our thoughts went back to the meeting held in 1902, when we had about two hundred forty-five members, but when gloom, doubt, and dissatisfaction marked the conduct of by far the larger number of them, because of the "new light" they had discovered, and the strong national feeling among some of the leaders. We recalled the hard struggle, the falling away of nearly two hundred members, and for the moment reviewed the long pull our faithful members have had in bringing the work up nearly to the same numerical strength it then had. We are glad God remembered his people, that he worked for them, and that brighter days have dawned for us in Holland.

There are many tokens of improvement. One of the chief is the growth in the canvassing work, the sales for 1907 being \$3,588, against \$794.43 in 1905, more than quadrupling within two years. It encourages our hearts to know that thirty-two canvassers are now at work here under careful and thorough leadership, and that the Holland paper has increased its circulation to sixty-five hundred—five times what it was a year and a half ago.

The meetings have been characterized by earnestness and the blessing of God. Six were baptized. Brethren J. Wibbens and P. Schilstra were ordained to the ministry. About fifty came forward for a deeper work of grace in their hearts after the forenoon service Sabbath.

The brethren feel very grateful for the tent that has been given them by the friends in America; and it is now pitched in Brussels, where we have a good interest. A fund is being raised for the purchase of a tent for the Holland part of the field. The brethren hope to have this tent made the coming winter, if possible.

Five young people were recommended to the Friedensau School from here, so that we trust we shall soon be able to put some more earnest young Dutch workers into the field. We know all will be glad to learn that already there is considerable enthusiasm in this country with reference to furnishing Holland workers for the colonies, and that their first-fruits in this direction are already seen, as Brother van de Groep is under appointment to the Dutch East Indies, and will be en route to that field by September 12. We trust it may not be long until Holland will be able to offer other laborers for the "regions beyond" among its large colonies.

Brother R. G. Klingbeil was again chosen superintendent, and Brother Wibbens secretary, of this mission. Elder Klingbeil will change his field of labor from Brussels to The Hague, that he may again be more centrally located to look after the churches to better advantage; while Elder Wibbens, assisted by the French-speaking laborers there, will follow up the interest in Brussels.

Although this is but a small field, so far as territory is concerned, yet it contains over nine million people. Its tithe last year was \$1,397, while the offerings were \$221, against \$1,050 tithe, and \$150 offerings in 1906. There was a gain of about \$418 in tithes and offerings.

Harmony prevailed in all the work of the meeting, and the Lord gave freedom and power to his servants from abroad, — Elders L. R. Conradi, H. F. Schuberth, and Ed. Frauchiger. All go back to their homes feeling that they have enjoyed the best meeting we ever held in Holland, and they are of good courage for the coming year. We commend the work and the workers and the brethren and sisters in Holland and Flemish Belgium to the interest and prayers of our people in all lands.

Hamburg.

### **Mission Notes**

THE missions in East Africa formerly operated by the German, British, and Scandinavian union conferences, have, during the recent sessions of these union conferences, been formally turned over to the direction of the European division of the General Conference. While the same unions continue their support, the direction of the work in these missions will be carried on by the General Conference in Europe, instead of being under the direction of the executive committees of the unions above named.

A FEW years ago a little Eskimo girl on the western shore of Hudson's Bay, learned of Jesus, and with her father moved to the hunting-grounds in the far north. They settled in a camp of some one hundred twenty hunters. Here the little girl acted as their Christian teacher, reading the Bible to the Eskimo children in their snow houses, and in other ways helping the people. Later a minister visited the place, and was greatly surprised, at the signal for prayer, to see

all these sturdy hunters immediately go down upon their knees. The little girl had passed on the good tidings she had heard, and the word had had its effect.

EUROPE, India, China, and the United States could all be laid down on the map of Africa, and still there would remain quite a fringe about the borders. According to statistics, within this vast region there are 4,789 places of worship, where 221,156 church-members meet, with others not enrolled upon any church-book, bringing the number of professed Christians up to 527,790.

It is not the *profession* of Christianity simply which the unbeliever takes as evidence for Christianity's genuineness, but he expects its professor to bring forth fruits meet for repentance. In Korea visiting Christians from Manchuria approached some Chinese merchants, who were not Christians, on an errand of inquiry.

"Who are you?" they asked.

"Christians from Manchuria."

"Are they the same sort as the Christians here?"

"We do not know," was their reply.

"What are the Christians here like?"

"Good men. Good men."


"Why do you think so?"

"O, a man owed us an account five years ago of twenty dollars. He refused to acknowledge more than ten, and we had no redress. A few months ago he became a Christian, and came and asked us to turn up that old account, and insisted on paying it up with interest all these years."


This was the unmistakable evidence to these merchants of a real change of heart and life on the part of their old customer, — an evidence which requires no argument to prove.

A WHILE ago a gentleman in Chile made inquiry of one of our brethren there regarding a personal matter of interest to him. This brother was obliged to ask information of the Mission Board office regarding his inquiry. A letter in reply was sent, giving all the answer possible, a few words of kindly interest being expressed for this gentleman. This letter was forwarded to him. From a letter just received from Brother F. H. Westphal, we quote:—

"This little interest we took in the man has resulted in good; for just a few weeks ago I had the privilege of baptizing this same person. He is a man of no mean ability. He has served as a bookkeeper in a bank, also held the same position in another large establishment, as well as being manager of a large business concern in another city. When he accepted the truth, he gave up his tobacco and drinking habits." He is now serving the cause to good advantage, having already instructed a brother in bookkeeping, so that he is acting as secretary and treasurer of one of the conferences in that field. In other ways this new brother is helping the work with his business qualifications.



# THE FIELD WORK



## France

At the Council of the General Conference Committee held at Gland in May, 1907, it was recommended that the French mission field be organized into a conference. In the fall of the same year the conference was regularly organized, and officers were chosen. The organization went into effect in January, 1908.

The fifth annual camp-meeting of our field, the first meeting of the French Conference, was held August 24-29, at the town of Gallargues, in the department of the Gard, in southern France. Our small village of twenty-five tents was pitched in the midst of beautiful vineyards and oliveyards laden with their rich fruit.

Seven weeks before the camp-meeting began, Elder T. Nussbaum pitched the large tent at Gallargues, and gave lectures on present truth four evenings each week to large and interested audiences. This interest was intensified by the work of the camp-meeting, which closed the effort. The meetings will be continued during the winter in a hall.

From year to year our camp-meetings are growing in interest and attendance. Five years ago, when the regular annual camp-meetings began, our people did not quite see the utility of spending so much time and means to attend the annual assembly, but those who came communicated to those at home some of the good things they heard, so that now our dear French brethren and sisters manifest a genuine interest in the annual meeting. In our little conference of two hundred fifty members, about one hundred were in attendance this year.

Elder L. P. Tieche, president of the Latin Union Conference, and Elder Jean Vuilleumier, editor of the *Signes des Temps* and principal of our union school at Gland, were with us during the entire time of the meeting, and rendered valuable help by their earnest practical preaching, and good counsel to the workers. Brother Jules Robert, of Geneva, secretary and treasurer of the union, was also with us.

Sabbath, August 29, was an especially profitable day. After an earnest discourse and appeal by Brother Tieche, nearly the entire congregation arose and stood around the rostrum, thus signifying their purpose to seek a deeper experience in the things of God. Sabbath afternoon Brother J. P. Badant was ordained to the sacred work of the ministry. After this service the entire congregation repaired to a near-by river to witness the baptism of five candidates.

Elder Walter Bond and family, who were on their way from Gland to Barcelona, stopped off three days to visit our meeting. Brother Bond gave us an interesting talk on the progress of the work in Spain.

Our present corps of workers consists of four ordained ministers, three licentiates, and five Bible workers—only twelve workers to announce the message to forty million souls. This is certainly a gigantic undertaking, but the Lord of the harvest is well able to qualify us who

are in the field to do more efficient work, and to raise up other laborers to send forth unto this great harvest-field. The laborers are distributed as follows: Elder Paul Badant labors in Paris, taking the place of Elder Ulysses Augsburg, whose faithful labors during the past four years brought about forty souls into the truth. The Latin Union committee having called upon France to release one of its best laborers for Algeria, we reluctantly gave up Brother Augsburg, who sails for his new field some time in October. Elder Nussbaum, assisted by two young Bible workers, is to continue to develop the interest at Gallargues and neighboring villages. Elder J. B. Badant and a lady worker are to associate with the writer in beginning the work in the city of Lyons, a great metropolis of five hundred thousand inhabitants, in east central France. Brother Jules Rey, with a lady worker is to continue the work at St. Etienne, an industrial city of one hundred fifty thousand souls. Brother Cesar Guenin, assisted by a Bible worker, is to begin a series of meetings at Besancon. One worker is stationed in the Protestant villages in the mountains of central France, where a good interest is developing. We solicit the prayers of the readers of the REVIEW in behalf of the work and workers in this great needy field. Our greatest need is not money nor large institutions, but rather a vital union with God, so that souls who are deaf—deaf because dead in trespasses and sins—may hear the voice of the Son of God speaking through his messengers, and that many may live. May the Lord help us in France to sense our great need of the presence of the Holy Spirit in our work in behalf of souls. Our message will then be presented not as a dry, lifeless theory, but as a living, saving truth, and then, instead of presenting three or four half-converted souls as the fruit of a year's work, each worker will bring to the feet of Jesus a score or more of transformed men and women. Our workers go to their fields this fall full of courage and faith. We are all most determined to seek God earnestly to teach us the secret of successful soul-saving work.

It was recommended at this meeting that several departments of northern France, including Paris, with its church of fifty members, be cut off from the French Conference, and be recognized as a separate mission field. This recommendation is to go into effect January, 1909.

H. H. DEXTER.

## The Argentina Conference

EACH month sees some advance moves in our work in this field. With such good success attending the efforts put forth by the few workers we have, what might be accomplished if there were only more to lend a hand! Just this morning an agent for one of the Bible societies came in and bought a considerable quantity of our books to circulate with his Bibles. This is the second time he has been here this month. The church to

which he belongs ordered six copies of "Steps to Christ" and twelve copies of "Captain of Our Salvation" in Spanish. What we are failing to do the Lord is leading others to do for us.

A letter received from Elder E. Badada this morning states that he has arrived safely in Tucuman, that he is nicely located, and ready to begin work. "What a pity," he writes, "that there are no canvassers to take hold with me. Here it is easy to sell, and money is plenty. I have begun to visit some who know the gospel. They receive me well. Pray for this work. There is a Baptist church here of over one hundred members. Where are the valiant soldiers of the Lord that will come to help me? Who will come?"

Surely the calls are many, and the workers few. We can only pass the word on to lands more favored with light and truth than we; here there are none to send. Tucuman is the garden spot of Argentina, and is called the Eden of this land. Beautiful hills and valleys are covered with a tropical vegetation; oranges, lemons, and the vine flourish. Here the spirit of liberty vanquished the tyranny of Spain, but the message of liberty from Catholic tyranny and oppression is still needed. This is our first effort for this province, the most densely populated of all the inland provinces.

From Entre Rios comes encouraging news of the advancement of the work there. Elders Gott Block and Jacob Rifel, in the report of their trip through the province, as published in the *Revista Adventista* say: "In Rosario Tala one sister, who until now sympathized with the Methodists, has joined our little group. In Concordia we were able to add one faithful soul to the church by baptism. Here we celebrated the ordinances. The work of the Lord is firm and prosperous in Concordia. In Urdinarrain one family accepted the truth. Night after night we had good meetings. Truly we can say the Lord is working in Buena Vista. The twenty-seventh of June eleven were baptized. Nearly one hundred persons attended the baptism. There is still a large number who have begun to keep the Sabbath, and are preparing for baptism, while still others are on the point of deciding. Remember us in your prayers."

So the work goes and grows. Soon it will be finished. Now is the time to enter it before it is forever too late.

ARTURO FULTON.

## Western Oregon

Soon after the Missoula (Mont.) conference, I closed my work in Montana and came to Oregon. My first work in this conference was at Cottage Grove. The people there have recently erected a small church, which is one of the neatest and best arranged little buildings I have seen. I was there almost a week, but as the outside attendance was small, I thought best to close the meetings.

From Cottage Grove, I went to Roseburg. There is a growing company of our people at that place. Soon after I arrived, some people who had recently moved into the neighborhood asked one of the brethren to read a pamphlet written by Wriggles against the Sabbath. He promised, on condition that they would attend a review of the book by myself. I took two evenings for the

review, following it by a short series of cottage meetings. At the close of these meetings six adults took their stand for the truth, among them the man who lent them the book. "We can do nothing against the truth."

From Roseburg I attended the camp-meeting at St. Johns. There I met all the laborers of western Oregon, and by their kind greetings and hospitality I was made to feel welcome. I was asked to take part in the work among the young people, as well as in the other work. We had a blessed meeting. A large number of the young people gave their hearts to God and were baptized.

In company with Brother and Sister Pettit, Brother Henry Dickson, and my family, I went to Falls City for a tent effort. The attendance was fair. Six were added to the church—four by baptism, and two by profession of faith. We are now at Dallas, but intend to close our meeting to-morrow night. The interest has been good. A number of times our thirty-by-fifty-foot tent would scarcely seat the people. The Presbyterian minister and the Catholic priest have spoken against the Sabbath. I reviewed them before good audiences. Thus far seven adults have taken a stand for the truth. Others are deeply interested. Brother Dickson will remain for a time to carry on the work. This has been a pleasant summer for me. God has blessed my labors. My courage is good, and I am anxious to give my whole life and energy to this message.

W. F. MARTIN.

### The Philippines

MANILA.—At the time of our arrival here, we found several numbers of the club of five hundred *Signs* from America. These had to be attended to at once. It meant constant work to get caught up, as they were continually coming. This has rested upon me, as my husband can not afford to take the time from his canvassing, though he has had to do so a few times, to help me out. The few letters we received were answered by hand, as we have no typewriter. Continually we received postal notices, giving information that papers were refused. These were addressed to American teachers. Some personal letters were sent by them, refusing the paper.

We considered the matter, feeling we might do more for the Filipinos, who seemed to value the paper, at any rate liked to receive such literature. So after obtaining a mailing list, we discontinued sending to American teachers, except those who had by correspondence or in some other way expressed their pleasure, and used the Filipino list. We were still doing so when the papers ceased coming. The work was almost too much for me to keep up alone. It is a good work, and has my interest; for it is seed-sowing, and we know not the results. It has brought some, even Filipinos, to visit us.

Since the non-arrival of the *Signs*, we have begun the study of the language, which we could not attempt before. We take four lessons a week. We have a good teacher, and desire to become more capable. Now that a monthly edition of the *Signs* is printed, we think we could use five hundred of these easily, and also attend to the other work.

MRS. M. S. CALDWELL.

### God Hears and Answers Prayer

SHORTLY after the beginning of the Boer war, while aboard the "Terrible," lying at Simonstown, South Africa, awaiting orders to land and proceed to the front, I prayed that the Lord would spare me from taking any one's life, and that he would send me to look after a number of Boer prisoners. Some hours later, having retired for the night, I was suddenly called to get ready to go on board another ship, to assist in looking after the very people I had asked the Lord to send me to—a remarkable answer to prayer, seeing I had not mentioned my desire to any one but the Lord.

On another occasion, quite a number of the brethren met at the usual place for prayer and reading of the Word.

among those who are not of our faith.

The writer was appointed to labor in district No. 1. This district is composed of three parishes, and has an area of seven hundred nine square miles, and a population of one hundred thirty-eight thousand. We have twelve companies and churches in this district. Most of these are of eight and eleven years' standing. There are only two respectable and substantial church buildings. The other companies meet in sheds and very close rooms, some not larger than ten feet square. Many have been trying to build for years, while others wish to start now, but because of the hard times in this island, it seems like a hopeless undertaking unless we get help from outside.

Many of the old companies were in a



GROUP OF THE FIRST WORKERS AND BELIEVERS IN CHINA

In the back row at the left are Elder J. N. Anderson and Brother A. LaRue

The place was in total darkness. Being in the vicinity of the magazine, it was contrary to the law to light a candle, as no naked lights are ever allowed in or near any magazine. In an instant the electric light came on, and we read a psalm, verse by verse, then got on our knees for prayer, when the light went out. The Lord knows our wants, even before we ask him. Many of those dear brethren are still in the Master's service, proclaiming the last great message to a dying world.

While the "Terrible" was in Hong-kong harbor, it was Brother LaRue who ministered to the little company which the Lord had used me to form on that ship. Seeing his picture the other day, I thought that many might like to get a glimpse of this aged warrior and pioneer worker in China. He is now resting from his labors, but of a truth his works follow him. WM. J. YOUNG.

### Jamaica

At our last conference session in January, it was decided that this conference be divided into five districts, in each of which an ordained minister shall reside and devote his time to the development of the work, both in the churches and

weak condition spiritually, hence I have been trying to help them reach a higher plane, and to the glory of God alone, marked results are to be seen in many places; backsliders are being reclaimed, and many weak hands strengthened.

At Bigwoods, where a suitable house was built some five years ago, the company was almost broken up. Seeing the condition, I sent notice through their leader that special evangelistic meetings would be conducted for a week. I went at the time appointed, and in spite of rain almost every day, we had good gatherings from the outside, and best of all, the Lord came graciously near. Hearts were broken, and some asked for prayers and instruction, while sixteen signed the covenant. The news of the revival spread for miles around, and many came from other villages. I continued the meetings for nearly two weeks, and it is marvelous to hear from the lips of many how the message reached their hearts. Some are from other religious denominations, and only a few days before were bitter enemies of the truth. Backsliders are coming back like prodigals. O the glad times we had while showers of the latter rain fell!

If we could get help to build places of worship where these little companies are, how soon we could give the message to



the people of this island. Elder J. A. Strickland, who is now in Washington, D. C., raised up a little company at Montego Bay, through great perils, shortly after landing here five years ago; but as he was taken away soon after, no permanence was given the work. The company since that time has been meeting in a small room, while they have been trying to raise funds for a building, but only one hundred dollars has been raised. The world looks down with contempt upon this cause, although many promise to attend our services if we get a better place of worship. Our abject poverty and our few numbers offer nothing but discouragement.

Dear brethren, pray for us in this island, that God may give us wisdom to follow his leadings to a triumphant finish.

A. N. DURRANT.

### Maritime Conference

THE annual session of the Maritime Conference was held at Williamsdale Academy, Nova Scotia, September 10-20, in connection with the fourth session of the Canadian Union Conference. The weather was pleasant during the entire time of the meeting, and the attendance was good. The meetings during the day were held in the academy chapel, and the evening and Sunday services were held in a Latter-day Saints church, about half a mile from the academy. Laborers present from outside the conference were Elders E. R. Palmer, Eugene Leland, G. H. Skinner, C. H. Keslake, and B. B. Noftsgen. All departments of the work were given careful study, and plans were formulated for a forward movement.

The first Sunday afternoon was devoted to a temperance rally, and much interest was manifested in this important subject. Elder Palmer's talks on missionary work, and especially on the publishing work, were greatly appreciated, and resulted in moving the people to action, and confirmed all in the possibilities of greater things. He also joined us in our committee work, representing the General Conference, and gave timely suggestions and counsel. The evening and Sunday services were planned largely for the general public, that all might get a clear understanding of our work and of our mission in this world, and of the message that we are giving in all lands. Those present listened attentively, and seemed to understand their duty, and some were quite persuaded.

The business of the conference was carefully dealt with in facts and figures, and \$1,035 was raised in cash and pledges toward liquidating the indebtedness on the school buildings. With an effort among those who were not at the meeting, and with the amount appropriated by the General Conference for this purpose, the indebtedness will be paid, and the jubilee song will be sung.

A resolution was passed, asking for a thousand copies of "Christ's Object Lessons," to be handled in the conference to supply money for further improvements at the school from time to time. Elder J. O. Miller was elected president of the conference, Elder E. E. Gardner treasurer, and the members of the executive committee elected were J. O. Miller, E. E. Gardner, W. H. Cook, James Hannah, and Ira Galt. Miss Beatrice Hisler was chosen secretary of the conference; Miss Mabel Dimock, field missionary sec-

retary; A. A. Livingston, religious liberty secretary; G. W. Miller, of South Dakota, field missionary agent, provided he can be secured; and Ira Galt, auditor. The new board held several meetings, and planned the work for the coming year.

The Sabbath days of the meeting were exceptionally good days, and the Holy Spirit was especially manifested. The last Sabbath afternoon we repaired to the beautiful water flowing by the academy, and five souls were buried with their Lord in baptism, Elder Wm. Guthrie officiating. The last Sunday we had a religious liberty rally, the time being divided among three speakers. The church was well filled, and the best attention given to this important question. Some of the brethren there have been notified by the secretary of the Lord's Day Alliance that they must stop working on Sunday, and that if they do not, they will be prosecuted. One of these letters was read to the audience, and the subject was discussed on its merits.

The last Sunday night the church was packed to the doors, and Elder Palmer spoke on "the home of the saved." He had freedom; and at the close of the service, some expressed themselves, with tears in their eyes, as desirous of having a part in that home. The conference closed with a shout of victory, and all went home with a deeper sense of the importance of the work and the times in which we are living, and of the privilege of having some active part in spreading the truth.

Elder Gardner and wife will continue in the educational work in the academy, and the outlook for the year in this department of the work is very encouraging. May prosperity attend every effort, and the result be an ingathering of souls.

W. H. THURSTON.

### The Arkansas Camp-Meeting

THE annual camp-meeting of this conference was held September 13 at Fort Smith, a prosperous city of about twenty-five thousand inhabitants. The camp was a pleasant one, located in a fine oak grove in the suburbs of the city, with good street-car service. The evening meetings were devoted especially to a presentation of the Bible reasons of our faith. Those who attended from the city seemed much interested, and some of these, I understand, began to keep the Sabbath.

The attendance of our own people was quite good, about two hundred camping on the ground. A deep interest was manifested in all plans presented for the extension of the work both at home and abroad, and a desire for a greater consecration to his service was seen throughout the meeting. Unity prevailed in all business matters brought before the conference. Elder V. B. Watts has the confidence of all, and was unanimously re-elected president. Other officers elected were about the same as last year.

The reports rendered indicated a healthy growth in the various departments of the work in the State during the year. Two new churches were admitted to the conference. Including those baptized at this meeting, one hundred twenty-three believers were baptized by the laborers during the year. This is a very encouraging showing for a small conference. Many of the weaker

churches have been strengthened by the addition of believers. The report of the Sabbath-school secretary showed an increase of nine Sabbath-schools during the year. There was an increase in the tithes of about fourteen hundred dollars. The offerings to missions also showed an increase. During the meeting two hundred dollars was raised for the local work, and about eight hundred dollars in cash and pledges for foreign missions. The conference voted to raise a sum for missions equal to ten cents a week a member. All were enthusiastic over the Thanksgiving Ingathering service, and at least five thousand copies of this Review special will be ordered to begin the work.

The various lines of work received attention during the meeting. Elder C. Santee, the union conference president; Prof. C. Sorensen, of Keene Academy; Elder W. W. Eastman; Brother C. N. Woodard; and the writer were present during some part of the meeting, and united with the local laborers in the burdens of the occasion.

Those attending the meeting left for their homes, planning to be real home missionaries during the coming year, and thus bring before those nearest them a knowledge of the message for this time. If all do this, their faith and courage will grow stronger day by day.

G. B. THOMPSON.

### The Dedication of the Church Dominica, W. I.

THE dedication of The Gospelry, which took place on Sunday, August 23, was an all-round success. Elder L. E. Wellman, who was with us to lay the foundation last August, returned just in time to help us with the painting and calceining.

For two weeks previous to the dedication, we sought for a special consecration. This preparation drew us near the Lord, and his blessing rested upon us. At the dedication Elder W. D. Forde and Sister Simmons, of St. Lucia; Elder F. G. Lane, of Antigua; Elder Wellman, and the writer took part.

The building has a capacity for seating one hundred fifty comfortably, but over two hundred crowded in, with as many in the yard. We had an interesting program, in which outside friends rendered assistance. Elder Wellman spoke on the subject of the world-wide work of Seventh-day Adventists, and its meaning. The attention was excellent, and the speaker gave the audience no uncertain sound of that climax of the ages—the thrilling event which we look for in this generation.

The judge of the supreme court was present, and said that it was inspiring to see a people who are looking for Christ's second advent. He himself is a Bible student, and has spent years in Cyprus, and retraced many of the places of Paul's journeys. His talk was both interesting and instructive. In conclusion, he remarked that as we have no bell yet, if we would promise him to get a sweet-toned one, we might call for his donation. The Catholic editor of the *Dominican Guardian* was also present, and spoke in very congratulatory terms of our work and people, wishing us God-speed and continued prosperity.

We have baptized six recently, and

another is preparing for the rite. There are now among us four schoolmistresses. Of these one was formerly a Methodist, one a Catholic, and two were Anglicans.

We take this occasion to thank our kind friends in America and elsewhere who have helped us to build, and we now ask their prayers that God will continue to add to our numbers faithful witnesses of this last warning message to the world.

Sister Simmons and Elder Lane spent a few days here after the others had left, and their services, both in the open air and in the church, were much appreciated by all.

Both in finance and in numbers, our conference is on the upward move. Notwithstanding the fact that St. Thomas is disconnected from this conference, and therefore its tithes are paid elsewhere, our tithes are ahead of what they were at the corresponding time when St. Thomas was with us.

At Montserrat there is a class of four; at St. Lucia, three; at Barbados, eight or nine, and some at St. Vincent, preparing for baptism. PHILIP GIDDINGS.

### Received on the \$150,000 Fund up to October 6, 1908

<i>* Atlantic Union Conference</i>	
*Central New England .....	\$ 2,801.02
*Greater New York .....	1,710.16
Maine .....	882.64
*New York .....	2,351.50
*Southern New England ....	1,212.50
*Vermont .....	1,411.74
*Western New York .....	2,192.26
Total .....	12,561.82
<i>Canadian Union Conference</i>	
*Maritime .....	601.49
Quebec .....	181.64
Ontario .....	824.28
Newfoundland .....	20.80
Total .....	1,628.21
<i>Central Union Conference</i>	
Colorado .....	4,781.98
Kansas .....	4,002.44
Missouri .....	2,016.05
*Nebraska .....	6,123.63
*Wyoming .....	881.92
Total .....	17,806.02
<i>* Columbia Union Conference</i>	
Chesapeake .....	830.41
*Eastern Pennsylvania .....	2,560.51
*New Jersey .....	1,247.98
*Ohio .....	6,403.43
*Virginia .....	1,037.27
*West Pennsylvania .....	1,992.24
*West Virginia .....	558.86
Total .....	14,630.70
<i>* District of Columbia</i>	
*Washington churches .....	1,401.54
<i>Lake Union Conference</i>	
East Michigan .....	3,199.38
*Indiana .....	5,250.52
*North Michigan .....	2,074.00
*Northern Illinois .....	2,977.86
*Southern Illinois .....	1,652.50
*West Michigan .....	8,782.70
Wisconsin .....	6,281.23
Total .....	30,218.19

\* A star preceding the name of a conference, indicates that that conference has paid its membership share of the fund.

<i>North Pacific Union Conference</i>	
*Montana .....	1,085.37
*Upper Columbia .....	3,036.43
*Western Washington .....	3,370.03
Idaho .....	1,047.20
Western Oregon .....	3,077.01
Hawaii .....	21.05
Alaska .....	20.00
Total .....	11,657.09

<i>* Southern Union Conference</i>	
*South Carolina .....	315.84
Alabama .....	623.14
*Tennessee River .....	1,406.31
*Florida .....	976.48
*North Carolina .....	954.75
*Cumberland .....	1,360.99
*Louisiana .....	572.54
Mississippi .....	413.33
*Georgia .....	474.97
Conference not specified .....	97.41
Total .....	7,195.76

<i>* Northern Union Conference</i>	
*Iowa .....	9,761.86
*Minnesota .....	5,817.19
*South Dakota .....	2,672.47
*North Dakota .....	2,186.63
Conference not specified .....	73.82
Total .....	20,511.97

<i>* Pacific Union Conference</i>	
*Southern California .....	4,955.88
*Arizona .....	474.39
*California-Nevada .....	10,270.03
*Utah .....	449.08
Total .....	16,149.38

<i>Southwestern Union Conference</i>	
*Arkansas .....	942.93
Oklahoma .....	4,248.68
Texas .....	2,982.95
Conference not specified .....	22.82
New Mexico .....	2.00
Total .....	8,199.38

<i>Western Canadian Union Conference</i>	
*Alberta .....	1,211.35
*British Columbia .....	393.87
Manitoba .....	350.76
Saskatchewan Mission Field ..	63.10
Total .....	2,019.08

<i>Unknown</i>	
Unknown .....	161.70

<i>Foreign</i>	
*Algeria .....	13.33
Australia .....	188.48
Bermuda .....	36.00
China .....	221.85
South Africa .....	439.02
Jamaica .....	73.86
Yukon Territory .....	20.00
England .....	283.99
*West Africa .....	50.00
Mexico .....	65.97
India .....	418.25
South America .....	82.81
Switzerland .....	9.69
Central American mission .....	26.00
Trinidad .....	28.69
Norway .....	25.00
Japan .....	17.50
Haiti .....	5.00
*Egypt .....	51.55
Palestine .....	2.00
Tobago, W. I. ....	1.22
Cuba .....	9.00
Hungary .....	3.00
Tahiti .....	17.83
France .....	6.80
Philippine Islands .....	1.00
Samoa .....	8.00
Barbados .....	5.00

Portugal .....	6.00
Straits Settlements .....	10.08
Pitcairn Island .....	20.00
New Zealand .....	1.52
Fiji .....	4.87
St. Kitts .....	7.51
Ireland .....	25.56
Russia .....	5.00
Denmark .....	14.59
Santo Domingo .....	2.50
West Caribbean .....	96.35

Total .....	2,304.82
Grand total .....	\$146,445.66
I. H. EVANS, Treasurer.	

### Oakwood Manual Training-School

ON the seventeenth of September it was my privilege to visit this our only training-school for colored workers, and I was gratified to see the improvement made in the nine years since I last saw the institution. Being a native of the South, and having a special interest in the colored race (one of whom was the first Seventh-day Adventist to call my attention to the Sabbath) I feel grateful to God for this training-school, and for the work that men and women who have the fear of God before their eyes are there doing in training promising individuals of this race to give the last solemn message of mercy to that people.

As I am the son of a Confederate soldier, and the grandson of a slave-owner, I keenly appreciate the fact that there is being built up at Oakwood, what was once an old slave plantation, an institution where the sons and daughters of that race may get a speedy preparation to go out and proclaim liberty to the slaves of sin and Satan. I want to say to our brethren and sisters all over this nation that these students appreciate what this school through your gifts enables them to do. It was an inspiration to me to hear the personal testimonies of these earnest young colored people.

I know that the conditions in the South are just such as the Spirit of God through the Testimonies has declared them to be, and I urge you who read this to help us in solving the hard problem of giving the third angel's message in this, the most difficult field, by remembering the Oakwood School, its students, and faculty in your petitions to God, and by your gifts through the appointed channels. Thus will you hasten the coming of Him who said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

HUGH W. JONES.

### Delaware

WILMINGTON.—A tent effort was opened here July 19, with an attendance of four hundred twenty-five. The meetings continued for eight weeks, closing Sunday night, September 13, with an attendance of three hundred fifty. During these eight weeks we held fifty-two meetings in the tent, having an average attendance of one hundred sixty-one adults for the whole effort.

On Sunday, September 27, twelve persons were baptized; several others will be ready in a few days.

At the last meeting the audience gave forty dollars to hold Sunday afternoon

meetings in the Garrick Theater. We have held two meetings in the interests of religious liberty. The expense of these meetings has been \$70.50, fifty dollars for rent, and \$20.50 for advertising. This expense has been fully met by those attending, so these meetings have cost the conference nothing. A number of copies of *Liberty* were sold at each meeting, and at the close of the last one the people crowded forward to sign the petitions against the Johnston Sunday bill.

For the victories won for the truth, and for the blessings of God upon the work here, we return grateful praise to Him who has led in it all.

CARLYLE B. HAYNES.

### Experiences in Australia

SINCE my last report, in company with Elder O. A. Olsen and Elder J. E. Fulton I spent two weeks at Warburton and Melbourne. The printing-office formerly known as the Echo Publishing Company, now known as the Signs Publishing Company, is located at Warburton, about forty miles out of Melbourne. This is a small village, and the printing-plant is located nearly a mile from the station, in a very quiet country place. The plant is in-expensively built, yet is well equipped for its work. Water-power to operate the plant comes from a large spring on the mountain, and gives abundance of power, through the aid of a recently invented water-wheel, to operate their entire plant. This is quite a saving to the institution in operating expenses. The water-supply from the springs also provides abundance of water for the homes of the people in the vicinity of the office. The atmosphere is pure and bracing, and the location is excellent for the purpose for which it has been selected.

The premier of Victoria recently paid a visit to the printing-plant there, and thoroughly examined all the details of its working. After returning to Melbourne, he gave a most favorable report through the city papers of the practical plan on which the plant is operated, and spoke most highly of the wisdom of the management in removing from the city into such a delightful country place to carry on factory work. I am very sure no mistake was made in removing this plant from the city, and discontinuing commercial work. God has called our institutions into being for the one purpose of finishing this work, and they will never meet his mind until they give themselves wholly to it, saying with the apostle Paul, "This one thing I do." This office has been very busy keeping up the regular work, without any commercial work, ever since moving from the city.

The missionary convention held in Melbourne was a success. The instruction given in all lines of church and missionary work, by Elder Olsen, Brother J. M. Johanson, and Sister Edith M. Graham was very practical. The Victoria tract societies throughout the conference were quite well represented in the convention, and they will carry to the churches much help, which will give to the missionary campaign work a new impetus in that field. The evening Bible studies were well attended, and they were occasions of spiritual refreshing. Nearly all present renewed their consecration to the Lord to give themselves to the finishing of the work in this genera-

tion. A number started for the first time in the service of the Master, and the Spirit of the Lord was very manifest upon several occasions during the convention work. It was on the whole one of the most profitable conventions that I ever attended. Since then, in company with Mrs. Porter, Elder Olsen, and Elder J. N. Loughborough, I spent a week with the sanitarium family at Wahroonga. The same tender Spirit leading to whole-hearted consecration was present with the sanitarium family during these meetings. They have a large and well-equipped plant, and there is every evidence that the Lord is preparing to accomplish much through this institution in the advancement of his work.

We are now in the midst of the convention at Avondale, which precedes the meeting of the Australasian Union Conference. Last Sabbath was a good day for all present. The Lord came very near, and by his Spirit subdued hearts and led all to a renewed consecration for service. All are very glad that Elder Loughborough has been able to come to Australia to give his experiences in connection with the rise and development of the message. The Lord is especially blessing his servant with divine strength to bear a clear testimony of power in connection with the message for this time. We expect the blessing of the Lord to attend the coming union conference. We leave for Africa, September 30, reaching there November 3.

R. C. PORTER.

### Brazil

ON Wednesday, July 8, the same day on which I returned from my trip to Espirito Santo, Elder J. G. Kroeker and family arrived at Rio de Janeiro, from Nebraska. We were very glad to see our working force thus increased. As soon as we could get Elder Kroeker's baggage through the custom-house, we set out together for the Sao Paulo mission, in which it was thought best that Brother Kroeker labor for a time, in connection with Elder Emil Hoelzle.

When we arrived at Sao Paulo, we found that Elder Hoelzle had had quite an interest in Itapetininga, where he had held a series of meetings, as a result of which he had been able to baptize fourteen persons. The interest still continues good. Some of those who accepted the message were Catholics, others belonged to the Presbyterian Church. Even the local elder of the latter church accepted the truth. One sister, after she had received the knowledge of the truth, accepted it with joy, and bequeathed all her property to the Lord's cause.

In several other small towns in Sao Paulo the truth is gaining a foothold, and thus the calls are coming from different places for ministerial labor. It was my privilege to spend some time at Sao Bernardo, where our printing plant is located, which is now being enlarged. The brethren had just finished printing a new edition of "Steps to Christ" in Portuguese, and orders were coming in for it, among them one for five hundred copies. But they were so hampered for room in trying to do the binding, that I could realize as never before the importance of enlarging our facilities in this line.

The canvassing work is also picking up, and what we greatly need is some

good leaders in this work. We believe there is a future for the canvassing work in Brazil. But it needs to be built up.

The first edition of "His Glorious Appearing" is sold out, and as soon as the building is finished, and we can get our new press to work, we expect to print a second edition of five thousand, and an edition of "Christ Our Saviour" will follow that, while other matter is in preparation. We feel sincerely grateful that the Lord has opened the way to get our printing work so well established, and we feel that what we now need is a good school in the center of Brazil, where our youth can come and get a preparation for the work both in office and field. We have some promising youth who would come to such a school, if we had one, and we hope the way may soon open for this; because we must depend upon our young people here for the future laborers. The Lord is good, and has blessed us, and to him our eyes are still raised; for we know his hand is ever open to give, and he is ever ready to bless even small beginnings and apparently insignificant facilities.

A week ago to-day the Brazilian national exposition was opened here in Rio de Janeiro, and this now takes the attention of the people somewhat. But on the whole, the Lord's work is onward, and we are thankful. May it soon triumph, and the redeemed go to their eternal home.

F. W. SPIES.

### Field Notes

FOUR persons were baptized recently at Lock Haven, Pa., and five were received into church fellowship.

As a result of tent-meetings held this summer at Medina, N. Y., nineteen persons have accepted the third angel's message.

As a result of faithful labor in Winnetka, Ill., recently eight have begun keeping the Sabbath. Five have been baptized.

SINCE the close of the camp-meeting at Lake Charles, La., ten persons have accepted the truth. Several others are expected to take their stand soon.

THE tent effort at Erie, Pa., closed September 16. Five persons were baptized, two others are keeping the Sabbath, and others are truly interested, as a result of these meetings.

THE interest at Wolcottville, Ind., is increasing, and eight persons are keeping the Sabbath. Several others are in the valley of decision. A Sabbath-school of thirteen members has recently been organized.

ELDER J. M. FREEMAN, in a report of his work at Bloemfontein, South Africa, says: "I am thankful to report a growing interest here among the natives. About twenty desire to live out the truth. One is a young Baptist preacher, and is an energetic worker already, getting people interested to come to the several studies I conduct during the week. Three others are men in responsible positions. Last night a Wesleyan leader came to listen because his brother was becoming inclined to the truth, and went away much pleased."

## The Publishing Work

Conducted under the auspices of the General Conference Publishing Department.

C. H. JONES - - - - - Chairman  
E. R. PALMER - - - - - Secretary  
H. H. HALL - - - - - Assistant Secretary

### The Eastern Canadian Field

DURING the past few weeks I have had the pleasure of meeting with our brethren and sisters in the Canadian field at their local camp-meetings, and at the regular session of the union conference. A general report of the union conference session will appear in a later issue of the REVIEW. The key-note at all these meetings was personal consecration to God, and activity in his service.

Although the publishing work has been at a low ebb for many years in the eastern Canadian field, yet it was evident, as the importance of this work was presented, that our brethren and sisters there appreciated very keenly the importance of the circulation of our literature.

Nearly two years ago Brother Ira Jones, of North Dakota was appointed general agent of the Eastern Canadian Union Conference. He immediately went about his work in a practical way, first demonstrating by his own work what could be done in each of the several provinces. The Lord has blessed his work with excellent success, and has given him the love and confidence of the people. Thus a good foundation has been laid. The two intermediate schools, one at Lorne Park, near Toronto, Ontario, and the other at Williamsdale East, Nova Scotia, are falling into line with our other schools on the scholarship plan, and about twenty-five students from the two academies have been working with excellent success for scholarships during the past season.

Faith, courage, and enthusiasm are manifested in all parts of the field. At their meetings, each of the conferences elected a field missionary agent, and also a field missionary secretary; and from this time on, we expect to see rapid progress. And, indeed, there has been very good progress during the past year, considering the almost disorganized condition of the book work in that field. During the first eight months of the year, about eight thousand dollars' worth of publications were sold, making a total of more than the entire sales for the preceding year.

During this pleasant visit to these beautiful provinces in the Dominion north of us, we became more than ever interested in the progress of the third angel's message there, and trust that the Lord's richest blessing may rest upon the efforts of these struggling little companies of Sabbath-keepers, as they revive their effort, with fresh courage and determination.

E. R. P.

### Southwestern Union Conference

As we have just finished our work in the camp-meetings of the union, it may be well to report what has been done. At the local meeting in southeastern Texas several decided to enter the work, some of whom are already in the field.

At the Texas State meeting sickness in the family prevented our doing much

## Canvassers' Summary for August, 1908

	AGENTS	HOURS	ORDERS	VALUE
<b>Canadian Union Conference</b>				
Ontario .....	10	445	306	\$ 598.85
Maritime .....	16	691	368	645.05
Quebec .....	2	56	21	58.65
Totals .....	28	1192	695	1302.55
<b>Atlantic Union Conference</b>				
Central New England .....	...	...	...	778.60
Southern New England .....	...	...	...	136.20
Maine .....	...	...	...	232.35
New York .....	...	...	...	648.00
Greater New York .....	...	...	...	530.70
Western New York .....	...	...	...	691.95
Vermont .....	...	...	...	....
Total .....	...	...	...	3017.80
<b>Lake Union Conference</b>				
North Michigan .....	5	312	41	176.20
Southern Illinois .....	8	293	68	205.50
Indiana .....	8	364	125	304.30
Northern Illinois .....	11	702	209	645.75
Wisconsin .....	11	626	160	486.25
East Michigan .....	9	188	32	61.45
Totals .....	52	2685	635	1879.45
<b>Columbia Union Conference</b>				
Chesapeake .....	19	1599	812	1554.70
New Jersey .....	23	1932	440	1264.45
East Pennsylvania .....	23	1756	473	1111.31
Virginia .....	16	1326	586	1041.10
West Pennsylvania .....	6	575	165	520.75
West Virginia .....	6	556	144	308.20
Ohio .....	8	340	135	292.00
Totals .....	101	8084	2755	6092.51
<b>Southern Union Conference</b>				
Mississippi .....	8	600	260	435.25
Tennessee River .....	5	160	53	110.10
Kentucky .....	21	1568	317	421.80
Alabama .....	30	1431	633	1138.24
Louisiana .....	7	444	167	322.20
Totals .....	71	4203	1430	2427.60
<b>Southeastern Union Conference</b>				
Cumberland .....	11	785	222	348.25
Georgia .....	5	562	324	540.75
North Carolina .....	9	426	73	217.55
South Carolina .....	11	505	327	557.05
Florida .....	5	375	395	448.05
Totals .....	41	2653	1341	2111.65
<b>Southwestern Union Conference</b>				
Texas .....	22	1284	1022	3327.10
Arkansas .....	24	2074	631	1676.10
Oklahoma .....	20	1421	342	1175.50
Western Texas .....	5	192	58	181.20
New Mexico .....	1	113	102	100.55
Totals .....	72	5084	2155	6460.45
<b>Western Canadian Union Conference</b>				
Alberta .....	12	976	336	811.50
British Columbia .....	10	617	217	550.40
Manitoba .....	5	562	233	661.85
Saskatchewan .....	7	1086	397	1207.75
Totals .....	34	3241	1183	3231.50
<b>Central Union Conference</b>				
Colorado .....	6	569	116	395.95
Southern Missouri .....	10	...	87	315.30
Wyoming .....	12	1022	285	1082.40
Nebraska .....	9	596	175	715.25
Kansas .....	...	...	...	....
Totals .....	37	2187	663	2508.90
<b>Northern Union Conference</b>				
Minnesota .....	21	2360	534	1444.30
South Dakota .....	18	1897	491	1528.65
North Dakota .....	7	467	212	815.75
Iowa .....	7	614	114	343.50
Totals .....	53	5338	1351	3132.20



North Pacific Union Conference

Western Oregon .....	25	1252	544	1665.55
Western Washington .....	25	783	544	1562.45
Upper Columbia .....	19	968	533	1526.70
Southern Idaho .....	5	192	54	196.00
Montana .....	2	84	17	76.80
Totals .....	76	3279	1692	5027.50

Pacific Union Conference

Arizona .....	..	...	...	....
California .....	10	1014	460	976.25
Southern California .....	3	...	...	936.40
Utah .....	..	...	...	....
Totals .....	13	1014	460	1912.65

Foreign Union Conferences

Mexican Mission .....	4	214	190	608.94
Brazil .....	..	...	...	860.17
Cape Colony .....	6	...	...	495.62
Natal-Transvaal .....	..	...	...	754.48
China Mission .....	2	84	120	455.83
British Union .....	83	6735	2367	3785.49
West Indian Union .....	12	...	586	738.49
German Union .....	290	...	...	8885.03
Scandinavian Union .....	95	11599	8014	5660.71
Latin Union .....	13	2032	3792	1246.20
Australasian Union .....	55	3242	1178	4350.66
Total North American Union Conferences .....				\$39,104.76
Total Foreign Unions and Mission Fields .....				27,841.62

Grand Total ..... 66,946.38

Comparative Summary

THE following figures are the grand totals of the canvassers' summaries for the first eight months of the last three years. With one exception, each month shows a healthy increase over the corresponding months of the preceding year:—

	1906	1907	1908
January .....	\$21,000.00	\$26,325.50	\$25,929.06
February .....	15,000.00	26,369.61	30,466.40
March .....	18,000.00	36,253.65	36,390.09
April .....	23,700.00	35,276.76	43,858.29
May .....	36,800.00	51,097.51	67,445.44
June .....	46,300.00	65,317.23	82,878.67
July .....	52,218.04	75,691.57	120,973.89
August .....	36,555.39	46,590.68	66,946.38

in a personal way, but Elder C. Santee and others came to the rescue, and good meetings were held with the canvassers and those especially interested, and quite a number planned to enter the work at the earliest possible moment.

Oklahoma had a very large meeting; and with so much business, we found it difficult to hold as many canvassers' meetings as we would like to hold. However, we had several very profitable book meetings with the whole congregation. It would have done all our canvassers good to hear Elder A. G. Daniells give a history of our book work up to the present time.

At the Arkansas meeting we saw but few of the canvassers, as many of them remained at their posts and did not attend the meeting. However, a good interest in the book work was manifested, and a few more will soon be in the work in that State. Arkansas is fully alive to the importance of the book work. They set their stakes in the spring for ten thousand dollars this year, but they have already passed that mark.

At all the camp-meetings the attitude toward this work is all that we could ask. The canvassing work no longer takes a back seat, but is recognized as the most mighty and important agency in the hands of the Lord in bringing the work of the third angel's message to a close. It seems to us that as canvassers we ought to be filled with courage and enthusiasm to see the hand of God in this work as it is. Once we held our

meetings in a little tent at one side, at an hour when other meetings were held, and even then with only a handful of such as had courage (or sympathy enough with the canvasser) to come to such a meeting, but now we hold our meetings with the whole congregation. Then, there was only the State agent to present the importance of the work; now, we have the president of the General Conference, the State conference presidents, and the union conference president, and all the ministers that can get an opportunity to talk. All are eager to have a part in the work now, which is just as it should be.

Then we could hardly get a dollar to help us in close places, but now the conferences are taking hold of this work with willing hands to help in a most practical way. Then the field was full of book agents with worldly and popular books, but now the enemy has almost abandoned the field, leaving it clear for us. People are buying our books more readily than ever in the history of our work. Why?—Because the time has come. The field is cleared for action, and we are to do the acting. Crops are generally good throughout this field, and people are getting good prices for their produce, and money will be in circulation all the year. What we want to do now, and all the time, is to keep right at it. Press in every sale possible till our spring institutes. May the Lord help us to be men and women of faith that will act.

W. W. EASTMAN.

Current Mention

—Eight persons lost their lives in a tenement-house fire in New York City on October 5.

—A plot to blow up a public-school building in the Bronx, New York City, was frustrated on October 5 by the timely discovery of the concealed dynamite. Had the explosion occurred while school was in session, from fifteen hundred to two thousand children would probably have lost their lives.

—Last week Bulgaria declared her independence of Turkey and her assumption of full sovereignty over Rumelia. Prince Ferdinand, who has been the ruler of Bulgaria, under Turkish suzerainty, has assumed the title of Czar of Bulgaria. Simultaneously with Bulgaria's declaration of independence came the announcement by Austria that henceforth the provinces of Bosnia and the Herzegovina would belong to the Austrian empire. Turkey, believing that she would accomplish more by an appeal to the powers of Europe than by an immediate appeal to arms, sent a strong protest to the nations of Europe, declaring that the treaty of Berlin was broken in the acts of both Bulgaria and Austria, and asking for a conference of the powers with a view to compelling the two countries to abide by the provisions of the treaty, declaring at the same time that she reserved the right to protect her own interests. While the nations were exchanging views in reference to the matter, the island of Crete, a Turkish dependency, declared its independence of Turkey and its allegiance to Greece. At the same time the people of Serbia and Montenegro have been clamoring for war with Austria. Serbia is reported to have called out her reserves. Anticipating that her move would meet with armed resistance, Austria is ready to cross the Servian frontier on a day's notice with 150,000 men. Bulgaria also is preparing to defend the new position which she has taken. There seems to be a reluctance on the part of some of the powers to hold a joint council over the matter. Russia has intimated that if the treaty of Berlin is revised, she will expect "compensation," which means, at the least, that she will demand the unrestricted passage of the Dardanelles. But this is the one thing above all that England does not want. The Russian foreign minister, M. Iswolsky, has gone to London to confer with the British prime minister over the situation. England has despatched a fleet of twelve war vessels to a Turkish island not far from the entrance to the Dardanelles, presumably as a warning to Greece not to complicate the situation further by accepting the offer of the Cretons. It is reported that Austria is moving troops and hospital trains to the Servian frontier, and she steadily refuses to reopen the question of her rights over Bosnia and Herzegovina. The Servian parliament, on October 10, voted against declaring war on Austria, the vote standing sixty-six for war and ninety-three against. It is impossible to forecast what further developments a day may bring forth. Europe may be likened to-day to a great powder magazine which a single spark may set off. The complications are right for the greatest war in the history of the world, and it may open at any moment.

## 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 . . . . . Chairman  
W. A. COLCORD, . . . . . Secretary

### The Petition Work

THE right of petition is guaranteed by the first amendment of the Constitution of the United States, the same amendment which guarantees religious freedom to all so far as national legislation is concerned.

The object of our petition work is threefold,—to preserve as long as possible the blessings of liberty; to prevent the passage of measures that would restrict religious liberty; and above all, to enlighten the people upon the great issues involved in religious legislation, particularly in Sunday legislation.

The blessings in the petition work are likewise threefold,—a blessing to those who are interviewed and asked to sign the petitions; a blessing to those to whom the petitions are sent; and a blessing to those circulating them.

The petition work affords an excellent opportunity to converse with the people in regard to the truth for this time.

Petitions and memorials played an important part in the great struggle for religious freedom in this country, fought out in old Virginia in Revolutionary times. Instance the many earnest and able petitions and memorials of the Baptists and Presbyterians, and Madison's masterly memorial and remonstrance.

Petitions and protests against religious legislation had much to do in defeating the Blair and Breckenridge Sunday-rest bills in 1888, 1889, and 1890.

Accompanied by earnest efforts, appropriate letters, and the free distribution of literature, petitions may yet be the means of accomplishing much good in the closing work of God in the earth.

W. A. COLCORD,

Secretary Religious Liberty Bureau.

### Is It of National Significance?

IN their opposition to such measures as the Johnston District Sunday bill and the circulation of petitions against these throughout the country, our people not infrequently meet with the objection that Congressional legislation for the District of Columbia does not concern the people in the States. At first thought, such a conclusion may seem quite natural and consistent; and it would doubtless be true, in large measure at least, with reference to Congressional legislation for the District respecting ordinary matters. But in this case it is not true. And the reason why it is not true is because there is a principle involved in this proposed legislation which concerns all the people of the United States,—the principle of religious legislation.

Congress has never yet passed a compulsory Sunday law. For it to do so will be a new thing for this country and for this nation.

While the Johnston Sunday bill relates only to the District of Columbia, the question whether Congress has a

right to legislate upon religious matters concerns, and very vitally concerns, the whole people of this country, and every person in it. The principle is the same, whether Congress makes the law for the District of Columbia only, or for the whole country. If it can legislate upon religious matters for one section of the country, it can do so for all sections. If it can compel the people of the District of Columbia to keep Sunday, it can compel the people in all other parts of the country to keep it.

The Blair Sunday Rest bill, which was before Congress in 1888 and 1889, was a measure for the compulsory observance of Sunday in every "territory, district, vessel, or place subject to the exclusive jurisdiction of the United States." While this was still pending in Congress, Mr. W. F. Crafts, its chief advocate and exponent, said, "The national law is needed to make the State laws complete and effective." (*Christian Statesman*, April 11, 1889.) But this failing to pass, the advocates of Sunday legislation have ever since sought to get Congress committed to this sort of legislation through measures for compulsory Sunday observance in the District of Columbia. Such a measure is desired as a precedent, and is demanded with a view that it shall be the beginning, the entering wedge, for national legislation upon the subject of Sunday observance. A District Sunday bill therefore, is of concern to all the people of the country; and every lover of liberty, wherever he may reside in the United States, should oppose every movement of this kind, and see the danger in the camel's getting his nose in the tent at all; for the first step involves the last.

Moreover, the passing of a District Sunday law by Congress is of concern to more than the people of the United States; for the people of other nations are watching to see what the United States is going to do in this matter of Sunday legislation; and from the light that has been given us, we know that as America goes, other nations will follow. Let no one, therefore, be deceived in regard to this matter, or side-tracked in his opposition to national Sunday legislation in regard to this argument as that a Sunday law for the District of Columbia concerns only the people of the District of Columbia. It concerns all the people of the United States and all the world.

W. A. C.

### What the Sunday-Law Advocates Are Doing

As stated in the *Literary Digest*, of October 3, "the national government has received considerable attention the past year from the Federation of the Sunday Rest Associations, and according to what this organization has in view, it will receive considerable more." The accomplishments as well as the plans of the federation are outlined in the *Christian Observer* (Louisville), as follows:—

"Acting under the direction of the Federation, the Committee on Petitions secured a large number of petitions addressed to Congress and to the President and Cabinet officers, signed by two million persons, in the interest of the better observance of Sunday. Among the things attempted was to secure a Sunday law for the District of Columbia, which

would prohibit unnecessary business, such as the selling of candies, cigars, etc., as well as labor, and that no exception be made on account of religion; to secure the cessation of the inspection of aliens at Ellis Island on Sunday; to diminish as far as possible Sunday work in the post-office. Among the matters accomplished are the securing a provision to the bill authorizing an appropriation to the Alaska-Yukon-Pacific Exposition, which forbids the opening of the doors of the exposition to visitors on Sunday; the President issued an order that Sunday work in the departments must be restricted to 'that which is of an emergency character, or which is recognized as being absolutely necessary to the public interest and welfare;' and the closing of the gates of the League Island and Naval Station to the public on Sunday.

"Among the things the federation is attempting to do may be mentioned the following; namely, to secure national legislation which will compel all railroad companies to diminish the Sunday work of their employees as much as practicable, and to give all employees who work on Sunday a full twenty-four hours' rest day during the next six days, and to secure an order by which any post-office may be closed altogether on Sunday where a majority of its patrons petition for such closing; and that the soldiers and sailors of the United States be not allowed to engage in ball games or other sports on Sundays.

"At the same time, other friends of Sunday rest are springing up. Mr. Gompers says that the American Federation of Labor, which represents over two million working men, has emphatically declared in favor of the Sunday rest day. The National Druggists' Association adopted a resolution in 1904 requesting 'all druggists to lessen their Sunday sales by confining their Sunday trade strictly to works of necessity and mercy.'

This gives something of an idea as to what the friends of compulsory Sunday observance are doing. W. A. C.

### Religious Liberty Notes

THE clerk of the Battle Creek church, referring to the petition work, writes that some of our people there are having "very good success in getting signers."

Dr. Tufts, the Pacific Coast representative of Mr. Crafts' International Reform Bureau, is campaigning the State of California at present with a view to securing a State Sunday law during the next session of the California Legislature.

Warned of the intention of the city authorities to prosecute "every merchant who was conducting any kind of illegal Sunday selling," the local druggists of Annapolis, Md., for the first time in years refrained, on September 20, from selling "anything but medicinal articles."

A sister in Tennessee says the religious liberty work is new to her, and "looks a little like a woman going about politics;" but she expresses her willingness to engage in it "if it is any help to the Lord's work." A Baptist minister who has purchased many of our works, she says, has assured her that he will help her in securing names to her petition.

## NOTICES AND APPOINTMENTS

### Address

THE home address of Elder L. F. Starr is Takoma Park, Washington, D. C.

### Publications Wanted

[SPECIAL NOTICE.—We learn that objectionable literature is being sent in response to these requests, and urge all to examine with special care any periodicals or pamphlets received outside of our well-known denominational publications. Be sure that the literature which you distribute teaches the truth. Those responding to requests for papers should send only clean copies, neatly folded, and securely wrapped.—Ed.]

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

Lizzie Symons, R. F. D. 1, Sterling, Mich., *Signs, Watchman, Life and Health, Liberty*, and tracts.

Mrs. S. A. Williams, 15912 Park Ave., Harvey, Ill., *Signs, Instructors, Watchman, Life and Health*.

Mrs. Katy Taylor, 6503 Cedar Ave., Cleveland, Ohio, denominational papers for use in depot reading-racks.

Miss Sadie Wise, 34 South Hamilton St., Shelbyville, Ind., *REVIEW, Signs, Life and Health, Youth's Instructor, Little Friend*, and tracts.

### Business Notices

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

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

### Conditions

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

We open no accounts for advertising, and cash must accompany each order.

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

No discount for several insertions.

WORK WANTED.—I should like to work with some brother in a blacksmith shop or on a ranch. Will work on shares or for wages. Address Thos. Rashe, Richmond, Cal.

WANTED.—A good and able blacksmith; an Adventist desired. A good proposition for the right man. Address inquiries to Reedley Wood and Iron Works, Reedley, Fresno, Cal.

WANTED.—A conscientious, Sabbath-keeping woman to keep house for man and two children, the youngest nearly five years old. Recommendations given and required. Address Oliver Anunson, Nevada, Story Co., Iowa.

WANTED.—A physician for a small Seventh-day Adventist sanitarium and city hospital. One preferred who understands abdominal surgery. Or will sell half interest to the right person. Address, with references, Fayette Sanitarium and City Hospital, Connersville, Ind.

FOR SALE.—Nice little home, six rooms and bath-room; oil connection to cooking stove; other modern conveniences. Rear home of four rooms included. Lot 50 x 150 feet, fenced. Situated within stone's throw of Glendale Sanitarium, church, and church-school. Climate unexcelled. Very reasonable price. Apply manager Glendale Sanitarium, Glendale, Cal.

WANTED.—A man who understands general farm work, and can milk. Steady work to the right man. Address A. R. Fitch, K. C. Sta., Bradford, Pa.

RIPE OLIVES.—Special freight rate is \$1.25 for 100 pounds to most parts of United States. There should be 15 to 20 gallons to get lowest rates. Ocean freights very low in quantities. Address W. S. Ritchie, Corona, Cal.

KNOWING the frauds so often practised in my business, I offer you good watches at right prices, or money returned. Send for catalogue. Sabbath-keeping railroad watch inspector. Address W. H. Merrill, Washington, N. J.

WANTED.—Seventh-day Adventist woman of middle age to do general housework. Must have experience. Good home to right person. Church privileges. References required. Address F. M. Benson, 317 Lemcke Building, Indianapolis, Ind.

FOR SALE.—Sanitarium Cooking Oil, pure and healthful; no odor; keeps indefinitely: 5-gal. can, \$3.50; 10-gal. can, \$7; 64 cents a gal. in half barrel and barrel lots; 30 gal. and 50 gal. Address Sanitarium Cooking Oil Co., Louisville, Ky.

FOR SALE.—Peanut Butter, 10 cents a pound; Olive Oil, \$2.50 a gallon; 50 pounds Coconut Oil, \$7; 54 pounds Vegetable Cooking Oil in 6 cans, \$6. Cash with order. All guaranteed absolutely pure. Address Vegetarian Meat Company, Washington, D. C.

FOR SALE.—500,000 beautiful Bible mot-toes; over 95,000 sold in 5 months just past. Mothers, fathers, and children love our mot-toes. 50 Imported Cards, size 4 x 7½, \$1.75; 50 heavy paper, 12 x 16, \$3; 100, \$5. Sent by mail. Address, with stamps, Hampton Art Co., Hampton, Iowa.

PEARS GIVE SATISFACTION. One customer writes: "They are very fine." Another, "Received in good condition, and give satisfaction." The dimensions of our bushel are 10 x 15 x 17 containing 2,550 cubic inches, 400 more than the legal bushel. Crate containing two of these bushels, \$1.15; five or more crates, \$1 each. Address Occoquan Fruit Farm, Occoquan, Va.

## Obituaries

CROWNHART.—Sister Marie Crownhart fell asleep in Jesus, Aug. 6, 1908, at Lapeer, Mich., aged sixty-six years. She has been a firm believer in present truth for forty-nine years. Her health has been poor almost all her life, but she bore it with Christian patience. She was loved by all who knew her. She died in full assurance of a soon-coming Saviour. The funeral service was conducted by Elder Wm. Ostrander. MRS. B. E. WELCH.

CHANDLER.—Maud Pittman Chandler was born Feb. 24, 1884, in Urbana, Ill. Being of a devotional nature, she responded readily to the claims of the advent faith, which she accepted five years ago, uniting with the Twin City church of Champaign-Urbana. The cause of her death, which occurred Sept. 12, 1908, was tuberculosis. During her sickness she often expressed deep concern for her husband and two small children, in whose behalf her earnest prayers ascended. She sleeps in Jesus, awaiting his call in the first resurrection. W. H. BENNETT.

WEAVER.—Died in Cincinnati, Ohio, Sept. 8, 1908, Virginia Weaver, wife of Charles Weaver, aged sixty-one years. She was born in Franklin County, Ind., and accepted the truth under the labors of Sister Swift fourteen years ago, and has been a faithful member of the church since that time. For the last few years illness prevented her attending church services, but she was able to attend our last quarterly meeting service. She died with a bright hope of a part in the first resurrection. Words of comfort were spoken by the writer. JOHN P. GAEDE.

KING.—Fell asleep in Jesus, Sept. 15, 1908, at his home in Cedar Grove, Tex., Brother T. A. King, in the forty-ninth year of his age. He became a member of the Seventh-day Adventist Church in 1888. He died with a bright hope of the soon coming of our Saviour, and a part in the first resurrection. The funeral service was conducted by the writer; text, Rev. 14: 13. E. B. HOPKINS.

NELSON.—Died at the home of his daughter, Mrs. Lyda Nelson Blakeslee, at Conneaut, Ohio, Sept. 4, 1908, Brother A. S. Nelson, aged eighty years and nineteen days. About nine years ago he accepted present truth, ever since walking faithfully in the commandments of God. He was a loving, kind husband and father, and was a true representative of the meek and lowly Jesus. We mourn not as those who have no hope.

MRS. K. L. NELSON,  
MRS. LYDA NELSON BLAKESLEE.

BOGAR.—Eunice Stanton was born Aug. 27, 1863, in the township of Delhi, Mich., and died Sept. 29, 1908, at her home in Chapin, Mich., at the age of 45 years, 1 month, and 2 days. Sister Bogar was a faithful member of the Chapin Seventh-day Adventist church. She is survived by her father, L. H. Stanton, of Alaiedon, her devoted husband, one daughter, two sisters, and one brother. She was a sister of Mrs. E. R. Williams, now in South Africa. The funeral service was conducted by the writer. E. K. SLADE.

HERDMAN.—William P. Herdman, the six-year-old son of Brother and Sister Herdman, of Erie, Pa., died Aug. 30, 1908, of lockjaw. Willie had stepped upon a nail, and given himself a severe wound, but was able to play with other children. On the evening of August 29 he was taken ill, and died the next morning. He was an obedient boy, and loved by all who knew him. His sudden death was a severe blow to the family. The funeral service was conducted by the writer. Text, 2 Kings 4: 26. J. W. WATT.

PIERCE.—Died Sept. 1, 1908, at the home of his son near Bolton, Vt., after several weeks' illness, Jesse W. Pierce, aged eighty-one years and seven months. Nearly thirty-four years ago Brother Pierce gave his heart to the Lord, and accepted the truth of the third angel's message, remaining a faithful member of the Seventh-day Adventist Church until death. Three sons are left to mourn. Funeral service was conducted by the writer, from 2 Sam. 14: 14, after which we laid him to rest in the Huntington Cemetery to await the Life-giver. O. MONTGOMERY.

COIT.—Sister Angeline Goddard Coit was born at Big Rock, Iowa, May 20, 1839, and died at her home at Utica, Mo., Sept. 22, 1908. She was married to Brewster Coit, Oct. 4, 1855. Thus they traveled life's journey together for more than fifty years. In early youth Sister Coit united with the Baptist Church. About twenty-three years ago she heard and accepted the truths of the third angel's message, and united with the Adventist people. Her hope and confidence in the message were unshaken till the end. Funeral sermon by the writer, from Rev. 14: 13. A. R. OGDEN.

HART.—Mariett L. Hart, née Goodwin, was born at Rubicon, Wis., May 6, 1857, and died Sept. 16, 1908, at Dusty, Wash., of consumption, aged 51 years, 4 months, and 10 days. Mrs. Hart spent her childhood in Wisconsin, where she was united in marriage to E. E. Hart, April 18, 1881. To this union eight children were born, all of whom are living. While quite young, she was converted and joined the Methodist Church. Later she and her husband joined the Baptist Church. About nine years ago, during a course of meetings held by Elder E. L. Stewart, Brother and Sister Hart accepted present truth. She leaves a sorrowing husband, eight children, one grandchild, and one brother. All mourn the loss of her faithful devoted life, but not without hope. Words of comfort based on 1 Cor. 15: 26 were spoken by the writer to a large company of friends.

H. J. SCHNEPPER.



WASHINGTON, D. C., OCTOBER 15, 1908

W. W. PRESCOTT                      EDITOR  
C. M. SNOW                      ASSOCIATE EDITORS  
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We acknowledge the receipt from "one of the household of faith" of one dollar to be applied on the recent collection for the benefit of the work among the colored people.

ELDER M. C. WILCOX, of Mountain View, Cal., editor of the *Signs of the Times*, arrived in Washington from London on Tuesday of last week. On account of the limited time granted on his ticket, Brother Wilcox was able to spend only one day with us, but while here responded to an invitation to speak to the students of the Foreign Mission Seminary. He and his son, who accompanied him, left Washington on Wednesday for California.

We acknowledge receipt of Vol. I., No. 1, of *The Columbian*, the very creditable organ of the Educational Department of the Columbia Union Conference, and wish it well in the high mission it has undertaken.

THE annual meeting of the Central New England Conference convened at South Lancaster, Mass., last week, and Elder E. R. Palmer, secretary of the Publishing department, left Washington on Thursday to be in attendance at this meeting over Sabbath and Sunday.

THE revised "Outline of Mission Fields" can be obtained free of charge by addressing the Mission Board, Takoma Park, Washington, D. C. Students of missions in our schools, also Young People's Societies, will find this brief history a great help to them in the study of our work.

We again urge our people not to invest their means in enterprises which promise flattering returns until they have made the most careful investigation. The mere fact that the promoters of a business lay special stress upon the claim that they are Seventh-day Adventists does not guarantee success.

LAST month eleven workers left Europe for African and Asiatic fields. Several we have already mentioned. Others were H. Drangemeister and wife, M. Poenig, and W. Koelling, to German East Africa; W. Scholz, of Berlin, and Miss L. Brefin, a nurse, of Switzerland, to Syria; and two young women from Scandinavia, Sisters Larson and Rhode, who are going out to the Abyssinian mission.

It is important that all our churches at once inform their State tract societies how many of the Thanksgiving special REVIEW solicitors' cards, and suggestive canvasses they will need. There should be on an average about ten copies of the REVIEW for each adult member, with one solicitor's card and one suggestive canvass for each individual who is to be authorized by the church to solicit for donations.

ON account of the continued ill health of their wives, Elder W. D. MacLay, who has labored in England for several years, and Brother S. S. Barnard, the secretary of the British Union Conference and manager of the food business in that field, have been compelled to seek a dryer climate. These brethren and their wives arrived in Washington last week and remained over Sabbath and Sunday.

MEETINGS of the General Conference Committee in Europe were held in Denmark, in September, and many important measures were passed upon, relating to the distribution of laborers, the financial estimates for 1909, and plans for new work. Another mission station in German East Africa was approved of, very likely on the southwest shore of the Victoria Nyanza, near the Kongo Free State.

THE receipt of the following school catalogues and announcements is hereby acknowledged: Sheyenne River Academy, Harvey, N. D., N. W. Lawrence, principal; Portage Plains Academy, Portage la Prairie, Manitoba, M. E. Anderson, principal; Gravel Ford Academy, Gravel Ford, Ore., F. S. Bunch, principal; and the Central California Intermediate School, Armona, Cal., B. L. Howe, principal. Those in charge of any of these schools will gladly furnish to prospective students all information desired respecting the institutions, the work planned, and the requirements for entrance.

THE special number of the REVIEW, to be distributed Thanksgiving week as a means of calling the attention of the people generally to our work, and securing financial help therefor, has been prepared, and is now being printed. Two of our large presses are running twenty-two hours out of the twenty-four each day on this paper, and will continue to do so until a sufficient number has been printed. The present outlook is that the edition will be at least five hundred thousand. Some idea of the amount of work involved in supplying such a large number of copies of the REVIEW will, perhaps, be better appreciated when it is stated that in order to do this, each separate paper has to be handled four times in feeding the paper through the presses, the folders, and the stitcher. This is in addition to all handling in bulk. Such large editions are more commonly printed on rotary presses, which print from a continuous roll of paper at a very rapid rate; but as this Office is not equipped with such a press, the separate sheets must be handled in feeding the presses. Those who have examined copies of this special number express themselves as much pleased with it, and we hope it will meet the expectations of all the workers in the field.

## Notice!

THE annual meeting of the constituency of the Virginia Conference Agency of Seventh-day Adventists, incorporated, will be held at Richmond, Va., Nov. 4-6, 1908. The first meeting will be on Wednesday, November 4, at 4 P. M. The delegates of the Virginia Conference in session, compose the constituency of the agency.

R. D. HOTTEL, President.